THE HOLY QUR’ĀN
THE HOLY QUR’ĀN
ARABIC TEXT AND ENGLISH TRANSLATION

Translated by
Maulawī Sher ‘Alī

Published with alternative translation of,
and footnotes to, some of the verses by
ḤADRAT MIRZĀ ṬĀHIR AHMAD
Fourth Successor of the Promised Messiah

under the auspices of
ḤADRAT MIRZĀ MASROOR AHMAD
Fifth Successor of the Promised Messiah and
Supreme Head of the Aḥmadiyya Muslim Jamā‘at

2004
Islam International Publications Limited
## CONTENTS

<table>
<thead>
<tr>
<th>Chapters</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Fātiḥah</td>
<td>1</td>
</tr>
<tr>
<td>Al-Baqarah</td>
<td>2</td>
</tr>
<tr>
<td>Āl-e-‘Imrān</td>
<td>52</td>
</tr>
<tr>
<td>Al-Nisā’</td>
<td>82</td>
</tr>
<tr>
<td>Al-Mā’ṣidah</td>
<td>115</td>
</tr>
<tr>
<td>Al-An‘ām</td>
<td>138</td>
</tr>
<tr>
<td>Al-‘Araf</td>
<td>164</td>
</tr>
<tr>
<td>Al-Anfāl</td>
<td>193</td>
</tr>
<tr>
<td>Al-Taubah</td>
<td>204</td>
</tr>
<tr>
<td>Yūnus</td>
<td>226</td>
</tr>
<tr>
<td>Hūd</td>
<td>243</td>
</tr>
<tr>
<td>Yūsuf</td>
<td>260</td>
</tr>
<tr>
<td>Al-Ra’d</td>
<td>276</td>
</tr>
<tr>
<td>Ibrāhīm</td>
<td>283</td>
</tr>
<tr>
<td>Al-Ḥijr</td>
<td>291</td>
</tr>
<tr>
<td>Al-Naḥl</td>
<td>299</td>
</tr>
<tr>
<td>Bani Isrā’îl</td>
<td>316</td>
</tr>
<tr>
<td>Al-Kahf</td>
<td>330</td>
</tr>
<tr>
<td>Maryam</td>
<td>344</td>
</tr>
<tr>
<td>Ṭā Hā</td>
<td>353</td>
</tr>
<tr>
<td>Al-Anbiyā’</td>
<td>366</td>
</tr>
<tr>
<td>Al-Ḥajj</td>
<td>378</td>
</tr>
<tr>
<td>Al-Mu’minūn</td>
<td>390</td>
</tr>
<tr>
<td>Al-Nūr</td>
<td>401</td>
</tr>
<tr>
<td>Al-Furqān</td>
<td>412</td>
</tr>
</tbody>
</table>

(See details of transliteration on page 'm'.)
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter_26</td>
<td>Al-Shu‘arâ’</td>
<td>421</td>
</tr>
<tr>
<td>Chapter_27</td>
<td>Al-Naml</td>
<td>436</td>
</tr>
<tr>
<td>Chapter_28</td>
<td>Al-Qaṣaṣ</td>
<td>447</td>
</tr>
<tr>
<td>Chapter_29</td>
<td>Al-‘Ankabût</td>
<td>460</td>
</tr>
<tr>
<td>Chapter_30</td>
<td>Al-Rûm</td>
<td>469</td>
</tr>
<tr>
<td>Chapter_31</td>
<td>Luqmân</td>
<td>477</td>
</tr>
<tr>
<td>Chapter_32</td>
<td>Al-Sajdah</td>
<td>482</td>
</tr>
<tr>
<td>Chapter_33</td>
<td>Al-Aḥzâb</td>
<td>486</td>
</tr>
<tr>
<td>Chapter_34</td>
<td>Sabâ’</td>
<td>498</td>
</tr>
<tr>
<td>Chapter_35</td>
<td>Fâṭîr</td>
<td>506</td>
</tr>
<tr>
<td>Chapter_36</td>
<td>Yâ Sîn</td>
<td>513</td>
</tr>
<tr>
<td>Chapter_37</td>
<td>Al-Ṣâffât</td>
<td>520</td>
</tr>
<tr>
<td>Chapter_38</td>
<td>Sâd</td>
<td>531</td>
</tr>
<tr>
<td>Chapter_39</td>
<td>Al-Zumar</td>
<td>539</td>
</tr>
<tr>
<td>Chapter_40</td>
<td>Al-Mu’mîn</td>
<td>550</td>
</tr>
<tr>
<td>Chapter_41</td>
<td>Hâ Mîm al-Sajdah</td>
<td>561</td>
</tr>
<tr>
<td>Chapter_42</td>
<td>Al-Shûrâ’</td>
<td>569</td>
</tr>
<tr>
<td>Chapter_43</td>
<td>Al-Zukhruf</td>
<td>577</td>
</tr>
<tr>
<td>Chapter_44</td>
<td>Al-Dukhân</td>
<td>586</td>
</tr>
<tr>
<td>Chapter_45</td>
<td>Al-Jâthiyah</td>
<td>590</td>
</tr>
<tr>
<td>Chapter_46</td>
<td>Al-Aḥqâf</td>
<td>595</td>
</tr>
<tr>
<td>Chapter_47</td>
<td>Muḥammad</td>
<td>601</td>
</tr>
<tr>
<td>Chapter_48</td>
<td>Al-Fath</td>
<td>606</td>
</tr>
<tr>
<td>Chapter_49</td>
<td>Al-Ḥujurat</td>
<td>611</td>
</tr>
<tr>
<td>Chapter_50</td>
<td>Qâf</td>
<td>615</td>
</tr>
<tr>
<td>Chapter_51</td>
<td>Al-Dhâriyât</td>
<td>619</td>
</tr>
<tr>
<td>Chapter_52</td>
<td>Al-Ṭûr</td>
<td>624</td>
</tr>
<tr>
<td>Chapter_53</td>
<td>Al-Najîn</td>
<td>628</td>
</tr>
<tr>
<td>Chapter_54</td>
<td>Al-Qamar</td>
<td>633</td>
</tr>
<tr>
<td>Chapter_55</td>
<td>Al-Raḥmân</td>
<td>641</td>
</tr>
<tr>
<td>Chapter_56</td>
<td>Al-Wâqi‘ah</td>
<td>642</td>
</tr>
<tr>
<td>Chapter_57</td>
<td>Al-Ḥadîd</td>
<td>648</td>
</tr>
</tbody>
</table>

(See details of transliteration on page 'm'.)
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter_58</td>
<td>.....Al-Mujădalah</td>
<td>653</td>
</tr>
<tr>
<td>Chapter_59</td>
<td>.....Al-Ḥashr</td>
<td>657</td>
</tr>
<tr>
<td>Chapter_60</td>
<td>.....Al-Munăṭahinah</td>
<td>661</td>
</tr>
<tr>
<td>Chapter_61</td>
<td>.....Al-Ṣaff</td>
<td>664</td>
</tr>
<tr>
<td>Chapter_62</td>
<td>.....Al-Jumu‘ah</td>
<td>666</td>
</tr>
<tr>
<td>Chapter_63</td>
<td>.....Al-Munāfiqūn</td>
<td>668</td>
</tr>
<tr>
<td>Chapter_64</td>
<td>.....Al-Taghăbun</td>
<td>670</td>
</tr>
<tr>
<td>Chapter_65</td>
<td>.....Al-Ţalāq</td>
<td>673</td>
</tr>
<tr>
<td>Chapter_66</td>
<td>.....Al-Taĥrīm</td>
<td>676</td>
</tr>
<tr>
<td>Chapter_67</td>
<td>.....Al-Mulk</td>
<td>679</td>
</tr>
<tr>
<td>Chapter_68</td>
<td>.....Al-Qalam</td>
<td>682</td>
</tr>
<tr>
<td>Chapter_69</td>
<td>.....Al-Ḥâqqah</td>
<td>686</td>
</tr>
<tr>
<td>Chapter_70</td>
<td>.....Al-Ma‘ārij</td>
<td>690</td>
</tr>
<tr>
<td>Chapter_71</td>
<td>.....Nūḥ</td>
<td>693</td>
</tr>
<tr>
<td>Chapter_72</td>
<td>.....Al-Jinn</td>
<td>696</td>
</tr>
<tr>
<td>Chapter_73</td>
<td>.....Al-Muzzammil</td>
<td>699</td>
</tr>
<tr>
<td>Chapter_74</td>
<td>.....Al-Muddaththin</td>
<td>701</td>
</tr>
<tr>
<td>Chapter_75</td>
<td>.....Al-Qiyāmah</td>
<td>705</td>
</tr>
<tr>
<td>Chapter_76</td>
<td>.....Al-Dahr</td>
<td>708</td>
</tr>
<tr>
<td>Chapter_77</td>
<td>.....Al-Mursalāt</td>
<td>711</td>
</tr>
<tr>
<td>Chapter_78</td>
<td>.....Al-Nabā’</td>
<td>714</td>
</tr>
<tr>
<td>Chapter_79</td>
<td>.....Al-Nāzi‘āt</td>
<td>717</td>
</tr>
<tr>
<td>Chapter_80</td>
<td>.....‘Abasa</td>
<td>720</td>
</tr>
<tr>
<td>Chapter_81</td>
<td>.....Al-Takwır</td>
<td>722</td>
</tr>
<tr>
<td>Chapter_82</td>
<td>.....Al-Infiṭār</td>
<td>723</td>
</tr>
<tr>
<td>Chapter_83</td>
<td>.....Al-Taṭfīf</td>
<td>725</td>
</tr>
<tr>
<td>Chapter_84</td>
<td>.....Al-Inshiqāq</td>
<td>727</td>
</tr>
<tr>
<td>Chapter_85</td>
<td>.....Al-Burūj</td>
<td>728</td>
</tr>
<tr>
<td>Chapter_86</td>
<td>.....Al-Ţariq</td>
<td>730</td>
</tr>
<tr>
<td>Chapter_87</td>
<td>.....Al-A‘lā</td>
<td>731</td>
</tr>
<tr>
<td>Chapter_88</td>
<td>.....Al-Ghāshiyyah</td>
<td>732</td>
</tr>
<tr>
<td>Chapter_89</td>
<td>.....Al-Fajr</td>
<td>733</td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>------</td>
</tr>
<tr>
<td>90</td>
<td>Al-Balad</td>
<td>735</td>
</tr>
<tr>
<td>91</td>
<td>Al-Shams</td>
<td>737</td>
</tr>
<tr>
<td>92</td>
<td>Al-Lail</td>
<td>738</td>
</tr>
<tr>
<td>93</td>
<td>Al-Duḥā</td>
<td>739</td>
</tr>
<tr>
<td>94</td>
<td>Al-Inshirāḥ</td>
<td>740</td>
</tr>
<tr>
<td>95</td>
<td>Al-Tīn</td>
<td>740</td>
</tr>
<tr>
<td>96</td>
<td>Al-‘Alaq</td>
<td>741</td>
</tr>
<tr>
<td>97</td>
<td>Al-Qadr</td>
<td>742</td>
</tr>
<tr>
<td>98</td>
<td>Al-Bayyinah</td>
<td>743</td>
</tr>
<tr>
<td>99</td>
<td>Al-Zilzāl</td>
<td>744</td>
</tr>
<tr>
<td>100</td>
<td>Al-‘Ādiyāt</td>
<td>744</td>
</tr>
<tr>
<td>101</td>
<td>Al-Qārī`ah</td>
<td>745</td>
</tr>
<tr>
<td>102</td>
<td>Al-Takāthur</td>
<td>746</td>
</tr>
<tr>
<td>103</td>
<td>Al-‘Aṣr</td>
<td>746</td>
</tr>
<tr>
<td>104</td>
<td>Al-Humazah</td>
<td>747</td>
</tr>
<tr>
<td>105</td>
<td>Al-Fīl</td>
<td>747</td>
</tr>
<tr>
<td>106</td>
<td>Al-Quraish</td>
<td>748</td>
</tr>
<tr>
<td>107</td>
<td>Al-Mā‘ūn</td>
<td>748</td>
</tr>
<tr>
<td>108</td>
<td>Al-Kauthar</td>
<td>749</td>
</tr>
<tr>
<td>109</td>
<td>Al-Kāfirūn</td>
<td>749</td>
</tr>
<tr>
<td>110</td>
<td>Al-Nāṣr</td>
<td>749</td>
</tr>
<tr>
<td>111</td>
<td>Al-Lahab</td>
<td>750</td>
</tr>
<tr>
<td>112</td>
<td>Al-Ikhlaṣ</td>
<td>750</td>
</tr>
<tr>
<td>113</td>
<td>Al-Falaq</td>
<td>751</td>
</tr>
<tr>
<td>114</td>
<td>Al-Nās</td>
<td>751</td>
</tr>
</tbody>
</table>

Prayer offered at the completion of the recitation of the Holy Qur’ān ______ 752

Some Arabic Words Explained in the Original and Subsequent Editions __753

Index______ 757

Explanatory List of Some Quranic Words and Expressions Explained by Ḥaḍrat Khalifatul Masīḥ IV ___________ 815

List of References of Proposed Translation & Notes by Ḥaḍrat Khalifatul Masīḥ IV ___________ 816

(See details of transliteration on page 'm').
## List of Parts with Page Numbers

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Part 1</td>
<td>1</td>
<td>Part 11</td>
<td>219</td>
<td>Part 21</td>
<td>465</td>
</tr>
<tr>
<td>Part 2</td>
<td>22</td>
<td>Part 12</td>
<td>243</td>
<td>Part 22</td>
<td>490</td>
</tr>
<tr>
<td>Part 3</td>
<td>43</td>
<td>Part 13</td>
<td>267</td>
<td>Part 23</td>
<td>514</td>
</tr>
<tr>
<td>Part 4</td>
<td>65</td>
<td>Part 14</td>
<td>291</td>
<td>Part 24</td>
<td>543</td>
</tr>
<tr>
<td>Part 5</td>
<td>87</td>
<td>Part 15</td>
<td>315</td>
<td>Part 25</td>
<td>567</td>
</tr>
<tr>
<td>Part 6</td>
<td>108</td>
<td>Part 16</td>
<td>340</td>
<td>Part 26</td>
<td>595</td>
</tr>
<tr>
<td>Part 7</td>
<td>130</td>
<td>Part 17</td>
<td>366</td>
<td>Part 27</td>
<td>621</td>
</tr>
<tr>
<td>Part 8</td>
<td>154</td>
<td>Part 18</td>
<td>390</td>
<td>Part 28</td>
<td>653</td>
</tr>
<tr>
<td>Part 9</td>
<td>176</td>
<td>Part 19</td>
<td>414</td>
<td>Part 29</td>
<td>679</td>
</tr>
<tr>
<td>Part 10</td>
<td>198</td>
<td>Part 20</td>
<td>443</td>
<td>Part 30</td>
<td>714</td>
</tr>
</tbody>
</table>

## Alphabatical List of Chapters with Page Numbers

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Abasa</td>
<td>720</td>
</tr>
<tr>
<td>Āl-e-‘Imrān</td>
<td>52</td>
</tr>
<tr>
<td>Al-‘Ādiyāt</td>
<td>744</td>
</tr>
<tr>
<td>Al-Aḥqāf</td>
<td>595</td>
</tr>
<tr>
<td>Al-Aḥzāb</td>
<td>486</td>
</tr>
<tr>
<td>Al-A‘lā</td>
<td>731</td>
</tr>
<tr>
<td>Al-‘Āla</td>
<td>741</td>
</tr>
<tr>
<td>Al-Anbīyā’</td>
<td>366</td>
</tr>
<tr>
<td>Al-Anfāl</td>
<td>193</td>
</tr>
<tr>
<td>Al-A‘rāf</td>
<td>164</td>
</tr>
<tr>
<td>Al-‘Ankabūt</td>
<td>460</td>
</tr>
<tr>
<td>Al-‘Asr</td>
<td>746</td>
</tr>
<tr>
<td>Al-Balad</td>
<td>735</td>
</tr>
<tr>
<td>Banī Isrā‘īl</td>
<td>316</td>
</tr>
<tr>
<td>Al-Baqarah</td>
<td>2</td>
</tr>
<tr>
<td>Al-Bayyinah</td>
<td>743</td>
</tr>
<tr>
<td>Al-Burūj</td>
<td>728</td>
</tr>
<tr>
<td>Al-Dahr</td>
<td>708</td>
</tr>
<tr>
<td>Al-Dhāriyāt</td>
<td>619</td>
</tr>
<tr>
<td>Al-Duḥā</td>
<td>739</td>
</tr>
<tr>
<td>Al-Dukhān</td>
<td>586</td>
</tr>
<tr>
<td>Al-Fajr</td>
<td>733</td>
</tr>
<tr>
<td>Al-Falaq</td>
<td>751</td>
</tr>
<tr>
<td>Al-Fāth</td>
<td>606</td>
</tr>
<tr>
<td>Al-Fātihah</td>
<td>1</td>
</tr>
<tr>
<td>Fāṭir</td>
<td>506</td>
</tr>
<tr>
<td>Al-Fīl</td>
<td>747</td>
</tr>
<tr>
<td>Al-Furqān</td>
<td>412</td>
</tr>
<tr>
<td>Al-Ghāshiyah</td>
<td>732</td>
</tr>
<tr>
<td>Al-Ḥadīd</td>
<td>648</td>
</tr>
<tr>
<td>Al-Hajj</td>
<td>378</td>
</tr>
<tr>
<td>Al-Hāqiqah</td>
<td>686</td>
</tr>
<tr>
<td>Al-Ḥashr</td>
<td>657</td>
</tr>
<tr>
<td>Al-Ḥijr</td>
<td>291</td>
</tr>
<tr>
<td>Hūd</td>
<td>243</td>
</tr>
<tr>
<td>Al-Ḥujurāt</td>
<td>611</td>
</tr>
<tr>
<td>Al-Humazah</td>
<td>747</td>
</tr>
<tr>
<td>Ibrāhīm</td>
<td>283</td>
</tr>
<tr>
<td>Al-Ikhlaṣ</td>
<td>750</td>
</tr>
<tr>
<td>Al-Infiṭār</td>
<td>723</td>
</tr>
<tr>
<td>Al-Inshīqaq</td>
<td>727</td>
</tr>
<tr>
<td>Al-Inshirāḥ</td>
<td>740</td>
</tr>
<tr>
<td>Al-Jāthiyah</td>
<td>590</td>
</tr>
<tr>
<td>Al-Jinn</td>
<td>696</td>
</tr>
<tr>
<td>Al-Jum‘ah</td>
<td>666</td>
</tr>
<tr>
<td>Al-Kāfīrūn</td>
<td>749</td>
</tr>
<tr>
<td>Al-Kahf</td>
<td>330</td>
</tr>
<tr>
<td>Al-Kauthar</td>
<td>749</td>
</tr>
<tr>
<td>Al-Lahab</td>
<td>750</td>
</tr>
<tr>
<td>Al-Lail</td>
<td>738</td>
</tr>
<tr>
<td>Luqmān</td>
<td>477</td>
</tr>
<tr>
<td>Al-Ma‘ārīj</td>
<td>690</td>
</tr>
<tr>
<td>Al-Mā‘idah</td>
<td>115</td>
</tr>
<tr>
<td>Maryam</td>
<td>344</td>
</tr>
<tr>
<td>Al-Mā‘ūn</td>
<td>748</td>
</tr>
<tr>
<td>Al-Muddaththir</td>
<td>701</td>
</tr>
<tr>
<td>Muhammad</td>
<td>601</td>
</tr>
<tr>
<td>Al-Mujādalah</td>
<td>653</td>
</tr>
<tr>
<td>Al-Mulk</td>
<td>679</td>
</tr>
<tr>
<td>Al-Mu‘min</td>
<td>550</td>
</tr>
<tr>
<td>Al-Mu‘minūn</td>
<td>390</td>
</tr>
<tr>
<td>Al-Mumtaḥinah</td>
<td>661</td>
</tr>
<tr>
<td>Al-Munāfiqūn</td>
<td>668</td>
</tr>
<tr>
<td>Al-Mursalāt</td>
<td>711</td>
</tr>
<tr>
<td>Al-Muzzammil</td>
<td>699</td>
</tr>
<tr>
<td>Al-Nāḥi</td>
<td>299</td>
</tr>
<tr>
<td>Al-Najm</td>
<td>628</td>
</tr>
<tr>
<td>Al-Naml</td>
<td>436</td>
</tr>
<tr>
<td>Al-Nās</td>
<td>751</td>
</tr>
<tr>
<td>Al-Nāṣr</td>
<td>749</td>
</tr>
<tr>
<td>Al-Nāzī‘āt</td>
<td>717</td>
</tr>
<tr>
<td>Al-Nisā’</td>
<td>82</td>
</tr>
<tr>
<td>Nūḥ</td>
<td>693</td>
</tr>
<tr>
<td>Al-Nūr</td>
<td>401</td>
</tr>
<tr>
<td>Al-Qadr</td>
<td>742</td>
</tr>
<tr>
<td>Qāf</td>
<td>615</td>
</tr>
<tr>
<td>Al-Qalam</td>
<td>682</td>
</tr>
<tr>
<td>Al-Qamar</td>
<td>633</td>
</tr>
<tr>
<td>Al-Qāri‘ah</td>
<td>745</td>
</tr>
<tr>
<td>Al-Qaṣṣāf</td>
<td>447</td>
</tr>
<tr>
<td>Al-Qiyāmah</td>
<td>705</td>
</tr>
<tr>
<td>Al-Qurash</td>
<td>748</td>
</tr>
<tr>
<td>Al-Ra‘d</td>
<td>276</td>
</tr>
<tr>
<td>Al-Rahmān</td>
<td>637</td>
</tr>
<tr>
<td>Al-Rūm</td>
<td>469</td>
</tr>
<tr>
<td>Sabā‘</td>
<td>498</td>
</tr>
<tr>
<td>Sād</td>
<td>531</td>
</tr>
<tr>
<td>Al-Ṣaff</td>
<td>664</td>
</tr>
<tr>
<td>Al-Ṣaffāt</td>
<td>520</td>
</tr>
<tr>
<td>Al-Sajdah</td>
<td>482</td>
</tr>
<tr>
<td>Al-Shams</td>
<td>737</td>
</tr>
<tr>
<td>Al-Shīrā’</td>
<td>421</td>
</tr>
<tr>
<td>Al-Shūrā</td>
<td>569</td>
</tr>
<tr>
<td>Al-Ṭaghābun</td>
<td>670</td>
</tr>
<tr>
<td>Tā Hā</td>
<td>353</td>
</tr>
<tr>
<td>Al-Tahrīm</td>
<td>676</td>
</tr>
<tr>
<td>Al-Takāthur</td>
<td>746</td>
</tr>
<tr>
<td>Al-Takwir</td>
<td>722</td>
</tr>
<tr>
<td>Al-Ṭalāq</td>
<td>673</td>
</tr>
<tr>
<td>Al-Ṭāriq</td>
<td>730</td>
</tr>
<tr>
<td>Al-Taṭfīf</td>
<td>725</td>
</tr>
<tr>
<td>Al-Taubah</td>
<td>204</td>
</tr>
<tr>
<td>Al-Tīn</td>
<td>740</td>
</tr>
<tr>
<td>Al-Ṭūr</td>
<td>624</td>
</tr>
<tr>
<td>Al-Wāqi‘ah</td>
<td>642</td>
</tr>
<tr>
<td>Yā Sīn</td>
<td>513</td>
</tr>
<tr>
<td>Yūnūs</td>
<td>226</td>
</tr>
<tr>
<td>Yūṣuf</td>
<td>260</td>
</tr>
<tr>
<td>Al-Zīlāl</td>
<td>744</td>
</tr>
<tr>
<td>Al-Zukhruf</td>
<td>577</td>
</tr>
<tr>
<td>Al-Zumar</td>
<td>539</td>
</tr>
</tbody>
</table>
Foreword

The English translation of The Holy Qur’an by the late Ḥaḍrat Maulawī Sher ‘Alī (may Allāh be pleased with him) was first published in Holland in 1955 and since then many editions have been published in different countries. In 1997 Islam International Publications Ltd. issued a new edition with an appendix containing alternative translations of some verses, or parts of verses, as well as explanatory notes to some of them by Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah (may Allāh bless his soul with His infinite mercy). In the present edition we have dropped the appendix and brought the material under relevant verses marking them with starlets*. (The alternative translations by Ḥaḍrat Mirzā Ṭāhir Aḥmad are given in bold letters. But where he has made a deletion in the original translation, no bold letters are used). This, we hope, will facilitate the reader to make full use of these additions. Starlets are also used to indicate publisher’s notes, however, at the end of each such note, ‘publisher’ is printed in brackets. The symbols †, ‡ indicate the original notes by the translator.

The present project was begun under the instructions of Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah and Head of the World Wide Aḥmadiyya Muslim Jamā‘at (May Allāh bless his soul with His infinite mercy). Before Ḥuḍur’s demise, he constantly guided us and prayed for us; and made some changes in, and additions to, his own translation. After his demise, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfātul Masīḥ V, has been guiding us and praying for us. Whenever we felt that in the appendix of the old edition some typing mistakes or minor mistakes of punctuation, setting etc. needed to be corrected, we always sought guidance first from Ḥaḍrat Khalīfātul Masīḥ IV and later from Ḥaḍrat Khalīfātul Masīḥ V. Only those corrections are incorporated which were approved by Ḥaḍrat Khalīfātul Masīḥ IV and later by Ḥaḍrat Khalīfātul Masīḥ V.

We are pleased to record our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wākīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. He was always ready to present our textual and other difficulties to Ḥaḍrat Khalīfātul Masīḥ and seek his guidance on our behalf. We appreciate his constantly encouraging us to bring out this edition as soon as possible. We cannot, however, overlook to thank the team in Pakistan who assisted Munīr-ud-Dīn Shams in this difficult task. The team was headed by Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wākīl-ul-Ishā’at Tāḥrīk-e-Jādīd, Rabwah and included Mirzā Luṭfūr Raḥmān, Sayyed Maṣūr Aḥmad Bāshīr, ‘Azīz-ur-Raḥmān Khālid, Ashraf Iṣḥāq, Mubāshir Aḥmad and Shaikh Naṣṣer Aḥmad who typeset the manuscript and made it camera-ready for publishing; we very much appreciate his expertise in Desktop Publishing. Last, but not the least, we are extremely grateful to Chaudhary Ḥamīdullāh M.A., Wākīl-ul-A‘lā Tāḥrīk-e-Jādīd, Rabwah, for his guidance and encouragement to the Rabwah team and for his helping it in every possible manner whenever it needed any assistance from him.
In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

at the beginning of a word, pronounced as a, i, u preceded by a very slight aspiration, like h in the English word ‘honour’.
th, pronounced like th in the English word ‘thing’.
h, a guttural aspirate, stronger than h.
kh, pronounced like the Scotch ch in ‘loch’.
dh, pronounced like the English th in ‘that’.
ṣ, strongly articulated s.
ḍ, similar to the English th in ‘this’.
t, strongly articulated palatal t.
z, strongly articulated z.
‘, a strong guttural, the pronunciation of which must be learnt by the ear.
gh, a sound approached very nearly in the r ‘grasseye’ in French, and in the German r. It requires the muscles of the throat to be in the ‘gargling’ position whilst pronouncing it.
q, a deep guttural k sound.
’, a sort of catch in the voice.

Short vowels are represented by a for (like u in ‘bud’); i for (like i in ‘bid’); u for (like oo in ‘wood’); the long vowels by ā for or ū (like a in ‘father’); ī for or ū (like ee in ‘deep’); ai for (like i in ‘site’); ū for (like oo in ‘root’); au for (resembling ou in ‘sound’).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

All praise belongs to Allāh to Whom we bow in sincerest gratitude for enabling us to complete this task.

The Publisher
Index of Symbols Denoting Pauses

· Compulsory Stop.

☐ The sign at the end of a verse. It is preferable, though not necessary, to stop here.

☐ It is preferable, though not necessary, to stop here.

☐ Optional. To pause, or to continue.

☐ It is better to pause.

☐ Necessary to continue, do not pause.

µ Stop vocal sound for a moment, without breaking breath.

µ Desirable to continue, do not pause.

תf Recommended pause.

• Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

[Arabic text]

(pause here)

Dhālikal Kitābu lā raiba fīh, hudal-lil-muttaqīn

Dhālikal Kitābu lā raib, fīhi hudal-lil-muttaqīn

(pause here)

(See details of transliteration on page 'm').
Prayer offered at the completion of the recitation of the Holy Qur’ān

آَلَّهِمَّ اَرْحَمْنِي بِالْقُرْآنِ العظيمِ وَاجْعَلْهُ لي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً

آَلَّهِمَّ ذَكَرْنِي مَنْهَا نَسِيْتُ وَعَلِمْنِي مِنْهَا مَاجِهلْتُ وَآرَزْقْنِي تَلاوْتَهُ

اَنَّآ اللَّيْلَ وَالْيَوْمَ وَاجْعَلْهُ لَيْ حَجَّةَ يَا رَبَّ الْعَالَمِينَ

O Allāh have mercy on me with (the blessings) of the Great Qur’ān. Make it for me a Model, Light, Guidance and Mercy. O my Allāh remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the worlds make it an Authority for me for my benefit. Āmīn
1. In the name of Allāh, the Gracious, the Merciful.

2. All praise belongs to Allāh, Lord of all the worlds,

3. The Gracious, the Merciful,


5. Thee alone do we worship and Thee alone do we implore for help.

6. Guide us in the right path—

7. The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

*7. those who have not incurred displeasure,

Note: The reader should not be misled by the word *Thy* in italics to believe that the word ‘maghḍūb’ (مَجَدَّبَ) is confined only to the wrath of God incurred by the Jews. This expression is open and covers not only the wrath of God but also the wrath of people which they may incur.
1. In the name of Allāh, the Gracious, the Merciful.

2. Ālif Lām Mīm.‡

3. This is a perfect Book; there is no doubt in it; it is a guidance for the righteous,

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.

6. It is they who follow the guidance of their Lord and it is they who shall prosper.

* 7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

8. Allāh has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

R. 2.

9. And of the people there are some who say, ‘We believe in Allāh and the Last Day;’ while they are not believers at all.

10. They would deceive Allāh and those who believe, and they deceive none but themselves; only they perceive it not.

‡ I am Allāh, the All-Knowing.

* 7. Those who have disbelieved—it is equal to them whether you warn them or warn them not—they will not believe.

(See details of transliteration on page 'm').
11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment because they lied.

12. And when it is said to them: ‘Create not disorder on the earth,’ they say: ‘We are only promoters of peace.’

13. Beware! it is surely they who create disorder, but they do not perceive it.

14. And when it is said to them, ‘Believe as other people have believed,’ they say: ‘Shall we believe as the foolish have believed?’ Beware! it is surely they that are foolish, but they do not know.

15. And when they meet those who believe, they say: ‘We believe;’ but when they are alone with their ringleaders, they say: ‘We are certainly with you; we are only mocking.’

16. Allāh will punish their mockery and will let them continue in their transgression, wandering blindly.

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allāh took away their light and left them in thick darkness; they see not.

* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment, because they used to lie.
19. They are deaf, dumb and blind; so they will not return.

20. Or it is like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunderclaps for fear of death, and Allah encompasses the disbelievers.

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allah willed, He could take away their hearing and their sight; surely, Allah has the power to do all that He wills.

R. 3.

22. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous;

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allah, while you know.

24. And if you are in doubt as to what We have sent down to Our servants, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful.

25. But if you do it not—and never shall you do it—then guard against the Fire, whose fuel is men and stones, which is prepared for the disbelievers.

*19. Note: This verse may apply to the category of hypocrites who are described as deaf, dumb and blind because of their resolve not to listen to truth, not to speak truth nor to see truth. So they have wilfully denied their faculties and locked themselves in.
26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, they will say: ‘This is what was given us before,’ and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

27. Allāh disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: ‘What does Allāh mean by such an illustration?’ Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient,

28. Who break the covenant of Allāh after having established it, and cut asunder what Allāh has bidden to be joined, and create disorder in the earth; it is these that are the losers.

29. How can you disbelieve in Allāh? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

30. He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

31. And when thy Lord said to the angels: ‘I am about to place a
vicegerent in the earth,’ they said: ‘Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.’ He answered: ‘I know what you know not.’

32. And He taught Adam all the names, then He put the objects of these names before the angels and said: ‘Tell Me the names of these, if you are right.’

33. They said: ‘Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.’

34. He said: ‘O Adam, tell them their names;’ and when he had told them their names, He said: ‘Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?’

*35. And remember the time when We said to the angels: ‘Submit to Adam,’ and they all submitted. But Iblîs did not. He refused and was too proud; and he was of the disbelievers.

36. And We said: ‘O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.’

37. But Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said: ‘Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.’

*35. And remember the time, when We said to the angels: ‘Submit to Adam,’ and they all submitted except Iblîs. He refused and acted with arrogance; and he was of the disbelievers.
38. Then Adam learnt from his Lord certain words of prayer. So He turned towards him with mercy, Surely, He is Oft-Returning with compassion, and is Merciful.

39. We said: ‘Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve.’

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

R. 5.

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

42. And believe in what I have sent down which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

43. And confound not truth with falsehood nor hide the truth, knowingly.

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

47. Who know for certain that they will meet their Lord, and that to Him will they return.
48. O children of Israel! remember My favour which I bestowed upon you and that I exalted you above the peoples.

49. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it; nor shall ransom be taken from it; nor shall they be helped.

50. And remember the time when We delivered you from Pharaoh’s people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.

51. And remember the time when We divided the sea for you and saved you and drowned Pharaoh’s people, while you looked on.

52. And remember the time when We made Moses a promise of forty nights; then you took the calf for worship in his absence and you were transgressors.

53. Then We forgave you thereafter, that you might be grateful.

54. And remember the time when We gave Moses the Book and the Discrimination, that you might be rightly guided.

55. And remember the time when Moses said to his people: ‘O my people, you have indeed wronged yourselves by taking the calf for worship; turn you therefore to your Maker, and slay your own people; that is the best for you with your Maker.’ Then He turned towards you with compassion. Surely, He is Oft-Returning with compassion, and is Merciful.
56. And remember when you said: ‘O Moses, we will by no means believe thee until we see Allah face to face;’ then the thunderbolt overtook you, while you gazed.

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

58. And We caused the clouds to be a shade over you and sent down on you Manna and Salwa, saying: ‘Eat of the good things We have provided for you.’ And they wronged Us not, but it was themselves that they wronged.

59. And remember the time when We said: “Enter this village and eat therefrom—wherever you will—plentifully; and enter the gate submissively and say: ‘God! forgive us our sins.’ We shall forgive you your sins and We shall give increase to those who do good.”

60. The transgressors changed it for a word other than that which was said to them. So We sent down upon the transgressors a punishment from heaven, because they were disobedient.

R. 7.

61. And remember the time when Moses prayed for water for his people, and We said: ‘Strike the rock with thy rod,’ and there gushed forth from it twelve springs, so that every tribe knew their drinking place. ‘Eat and drink of what Allah has provided, and commit not iniquity in the earth, creating disorder.’

62. And remember the time when you said: ‘O Moses, surely, we will not remain content with one kind of food; pray, then, to thy Lord for us that He bring forth for us of what the
earth grows—of its herbs and its cucumbers and its wheat and its lentils and its onions.’ He said: ‘Would you take in exchange that which is inferior for that which is superior? Go down to some town, and there is for you what you ask.’ And they were smitten with abasement and destitution, and they incurred the wrath of Allāh; that was because they rejected the Signs of Allāh and would kill the Prophets unjustly; that was because they rebelled and transgressed.

R. S.

63. Surely, the Believers, and the Jews, and the Christians and the Sabians—whichever party from among these truly believes in Allāh and the Last Day and does good deeds—shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve.

64. And remember the time when We took a covenant from you and raised high above you the Mount, saying: ‘Hold fast that which We have given you and bear in mind what is therein, that you may be saved.’

65. Then you turned back thereafter; and had it not been for Allāh’s grace towards you and His mercy, you would surely have been of the losers.

66. And surely, you have known the end of those amongst you, who transgressed in the matter of the Sabbath. So We said to them: ‘Be ye apes, despised.’

67. Thus We made it an example to those of its time and to those who came after it, and a lesson to those who fear God.
68. And *remember* when Moses said to his people: ‘Allâh commands you to slaughter a cow,’ they said: ‘Dost thou make a jest of us?’ He said: ‘I seek refuge with Allâh from being one of the ignorant.’

69. They said: ‘Pray for us to thy Lord that He make plain to us what she is.’ He answered: ‘*God* says, it is a cow, neither old nor young, full-grown, between the two; now do what you are commanded.

70. They said: ‘Pray for us to thy Lord that He make plain to us what colour she is.’ He answered: ‘*God* says, it is a cow of a dun colour, pure and rich *in tone;* delighting the beholders.’

71. They said: ‘Pray for us to thy Lord that He make plain to us what she is, for *all such* cows appear to us alike; and if Allâh please, we shall indeed be guided.’

72. He answered: ‘*God* says, it is a cow not broken in to plough the earth or water the tilth; one without blemish; of one colour.’ They said: ‘Now hast thou brought the truth.’ Then they slaughtered her, though they would rather not do so.

R. 9.

73. And *remember the time* when you slew a person and differed among yourselves about it; and Allâh would bring to light what you concealed.

74. Then We said: ‘Smite him (the murderer) for a part of *the offence against* him (the murdered person).’ Thus Allâh gives life to the dead and shows you His Signs that you may understand.

75. Then your hearts became hardened after that, till they were like stones or harder still; for of stones indeed there are some out of
which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And indeed, of them there are some that humble themselves for fear of Allah. And Allah is not unmindful of what you do.

* 76. Do you expect that they will believe you when a party of them hear the word of Allah, then pervert it after they have understood it, and they know the consequences thereof?

77. And when they meet those who believe, they say: ‘We believe,’ and when they meet one another in private, they say: ‘Do you inform them of what Allah has unfolded to you, that they may thereby argue with you before your Lord? Will you not then understand?’

78. Do they not know that Allah knows what they conceal and what they disclose?

79. And some of them are illiterate; they know not the Book but their own false notions, and they do nothing but conjecture.

80. Woe, therefore, to those who write the Book with their own hands, and then say: ‘This is from Allah,’ that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.

81. And they say: ‘The Fire shall not touch us except for a small number of days.’ Say: ‘Have you taken a promise from Allah? Then, Allah will never break His promise. Or, do you say of Allah what you know not?’

* 76. Do you entertain the hope that they will believe in you while a party from among them has been wilfully perverting the word of Allah after they had heard it and understood it and knew it full well.
82. Aye, whoso does evil and is encompassed by his sins—those are the inmates of the Fire; therein shall they abide.

83. But they who believe and do good works—those are the dwellers of Heaven; therein shall they abide.

R. 10.

84. And remember the time when We took a covenant from the children of Israel: ‘You shall worship nothing but Allah and show kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakāt;’ then you turned away in aversion, except a few of you.

85. And remember the time when We took a covenant from you: ‘You shall not shed your blood or turn your people out of your homes;’ then you confirmed it; and you have been witness to it.

86. Yet you are the people who slay your own brethren and turn out a section of your people from their homes, backing up one another against them with sin and transgression. And if they come to you as captives, you ransom them, while their very expulsion was unlawful for you. Do you, then, believe in part of the Book and disbelieve in part? There is, therefore, no reward for such among you as do this, except disgrace in the present life; and on the Day of Judgment they shall be driven to a most severe chastisement; and surely, Allah is not unmindful of what you do.

87. These are they who have preferred the present life to the Hereafter. Their punishment shall not therefore be lightened, nor shall they be helped in any other way.
88. And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?

89. They said: ‘Our hearts are wrapped in covers.’ Nay, Allâh has cursed them for their disbelief. Little is that which they believe.

90. And when there came to them a Book from Allâh, fulfilling that which is with them—and before that they had prayed for victory over the disbelievers—yet when there came to them that which they knew, they rejected it. The curse of Allâh be on the disbelievers.

91. Evil is that for which they have sold their souls: that they should disbelieve in what Allâh has revealed, grudging that Allâh should send down His grace on whomsoever of His servants He pleases. So they incurred wrath upon wrath; and there is an humiliating chastisement for the disbelievers.

92. And when it is said to them: ‘Believe in what Allâh has sent down,’ they say: ‘We believe in what has been sent down to us;’ and they disbelieve in what has been sent down after that, yet it is the Truth, fulfilling that which is with them. Say: ‘Why, then, did you attempt to slay the Prophets of Allâh before this, if you were believers?’

93. And Moses came to you with manifest Signs, then you took the calf for worship in his absence and you were transgressors.
94. And remember the time, when We took a covenant from you and raised high above you the Mount, saying: ‘Hold firmly to what We have given you and hearken;’ they said: ‘We hear and we disobey;’ and their hearts were permeated with the love of the calf because of their disbelief. Say: ‘Evil is that which your faith enjoins on you, if you have any faith!’

95. Say: ‘If the abode of the Hereafter, with Allah, is solely for you to the exclusion of all other people, then wish for death, if you are truthful.’

96. But never shall they wish for it, because of what their own hands have sent on before them; and Allah knows the wrongdoers well.

97. And thou shalt surely find them of all people, the most covetous of life, even more than those who set up equals with God. Every one of them wishes that he may be granted a life of a thousand years, but his being granted such life shall not keep him away from the punishment; and Allah sees all that they do.

98. Say: ‘Whoever is an enemy to Gabriel—for he it is who has caused it to descend on thy heart by the command of Allah, which fulfils that which precedes it, and is a guidance and glad tidings to the believers—

99. ‘Whoever is an enemy to Allah, and His angels, and His Messengers, and Gabriel, and Michael, then surely, Allah is an enemy to such disbelievers.’

100. And surely, We have sent down to thee manifest Signs, and no one disbelieves in them but the disobedient.
101. What! every time they make a covenant, will a party among them throw it aside? Nay, most of them have no faith.

102. And now when there has come to them a Messenger from Allâh, fulfilling that which is with them, a party of the people to whom the Book was given have thrown the Book of Allâh behind their backs, as if they knew it not.

103. And they pursue the course which the rebellious men followed during the reign of Solomon. And Solomon did not disbelieve; but it was the rebellious ones who disbelieved, teaching people falsehood and deception. And they pursue what was revealed to the two angels in Babylon, Hârût and Mârût. But these two taught no one until they had said: ‘We are but a trial, do not therefore disbelieve.’ So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allâh; on the contrary, these people are learning that which would harm them and do them no good. And they have certainly known that he who trafficks therein has no share of good in the Hereafter; and surely, evil is that for which they have sold their souls; had they but known!

104. And if they had believed and acted righteously, better surely would have been the reward from Allâh, had they but known!

R. 13.

105. O ye who believe! say not ‘Râ‘inâ,’ but say, ‘Unzurnâ’ and hearken. And for the disbelievers is a painful punishment.
106. They who disbelieve from among the People of the Book, or from among those who associate gods with Allah, desire not that any good should be sent down to you from your Lord; but Allah chooses for His mercy whomsoever He pleases; and Allah is of exceeding bounty.

107. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allah has the power to do all that He wills?

108. Dost thou not know that the kingdom of the heavens and the earth belongs to Allah alone? And there is no protector or helper for you beside Allah.

109. Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.

110. Many of the People of the Book wish out of sheer envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and turn away from them, till Allah brings about His decree. Surely, Allah has the power to do all that He wills.

111. And observe Prayer and pay the Zakât; and whatever good you send on before you for yourselves, you shall find it with Allah; surely, Allah sees all that you do.

112. And they say, ‘None shall ever enter Heaven unless he be a Jew or a Christian.’ These are their vain desires. Say, ‘Produce your proof, if you are truthful.’

(See details of transliteration on page ‘m’).
113. Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve.

114. And the Jews say, ‘The Christians stand on nothing;’ and the Christians say, ‘The Jews stand on nothing;’ while they both read the same Book. Even thus said those who had no knowledge, like what they say. But Allāh shall judge between them on the Day of Resurrection concerning that wherein they disagree.

115. And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh’s temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

116. To Allāh belong the East and the West; so whithersoever you turn, there will be the face of Allāh. Surely, Allāh is Bountiful, All-Knowing.

117. And they say, ‘Allāh has taken to Himself a son.’ Holy is He! Nay, everything in the heavens and the earth belongs to Him. To Him are all obedient.

118. He is the Originator of the heavens and the earth. When He decrees a thing, He does only say to it, ‘Be!’ and it is.

119. And those who have no knowledge say, ‘Why does not Allāh speak to us, or a Sign come to us?’ Likewise said those before them similar to their saying. Their hearts are alike. We have certainly made

---

* 113. Nay, whoever submits himself completely to Allāh, while he is excellent in conduct, shall have his reward with his Lord.
* 118. See the explanation of “‘Bel!’ And it is”) at page 59 under 3:48. (Publisher)
120. We have sent thee with the Truth, as a bearer of glad tidings and a warner. And thou wilt not be questioned about the inmates of Hell.

121. And the Jews will by no means be pleased with thee, nor the Christians, unless thou follow their creed. Say, 'Surely, Allâh's guidance alone is the guidance.' And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have, from Allâh, no friend nor helper.

122. They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.

R. 15.

123. O ye children of Israel! remember My favour which I bestowed upon you, and that I exalted you above all peoples.

124. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped.

125. And remember when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a Leader of men.' Abraham asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'

126. And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We
commanded Abraham and Ishmael, saying, ‘Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer.’

127. And remember when Abraham said, ‘My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allāh and the Last Day,’ He said, ‘And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.’

128. And remember the time when Abraham and Ishmael raised the foundations of the House, praying, ‘Our Lord, accept this from us; for Thou art All-Hearing, All-Knowing.

129. ‘Our Lord, make us submissive to Thee and make of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning with compassion and Merciful.

130. ‘And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.’

R. 16.

131. And who will turn away from the religion of Abraham but he who is foolish of mind? Him did We choose in this world, and in the next he will surely be among the righteous.

132. When his Lord said to him, ‘Submit,’ he said, ‘I have submitted to the Lord of the worlds.’

(See details of trans literation on page 'm').
133. The same did Abraham enjoin upon his sons—and so did Jacob—saying: ‘O my sons, truly Allâh has chosen this religion for you; so let not death overtake you except when you are in a state of submission.’

134. Were you present when death came to Jacob, when he said to his sons, ‘What will you worship after me?’ They answered, ‘We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves.’

135. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

136. And they say, ‘Be ye Jews or Christians that you may be rightly guided.’ Say: ‘Nay, follow ye the religion of Abraham who was ever inclined to God; he was not of those who set up gods with God.’

137. Say ye: ‘We believe in Allâh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.’

138. And if they believe as you have believed, then are they surely guided; but if they turn back, then are they only creating a schism, and Allâh will surely suffice thee against them, for He is All-Hearing, All-Knowing.

*139. Say, ‘We will adopt the religion of Allâh; and who is better than Allâh in teaching religion, and Him alone do we worship.’

*139. Note: Religion of Allâh does not mean that God follows any religion. It only means a religion revealed by God.
140. Say: ‘Do you dispute with us concerning Allāh, while He is our Lord and your Lord? And for us are our works, and for you your works; and to Him alone we are sincerely devoted.’

141. Do you say that Abraham, and Ishmael, and Isaac, and Jacob, and his children were Jews or Christians? Say, ‘Do you know better or Allāh?’ And who is more unjust than he who conceals the testimony that he has from Allāh? And Allāh is not unaware of what you do.

142. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

R. 17.

143. The foolish among the people will say: ‘What has turned them away from their Qiblah which they followed?’ Say: ‘To Allāh belong the East and the West. He guides whom He pleases to the right path.’

144. And thus have We made you an exalted nation, that you may be guardians over men, and the Messenger of God may be a guardian over you. And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger of God from him who turns upon his heels. And this is indeed hard, except for those whom Allāh has guided. And it does not behave Allāh to let your faith go in vain; surely, Allāh is Compassionate and Merciful to the people.
145. Verily, We see thee turning thy face often to heaven; surely, then, will We make thee turn to the Qiblah which thou likest. So, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it. And they to whom the Book has been given know that this is the truth from their Lord; and Allâh is not unmindful of what they do.

146. And even if thou shouldst bring every Sign to those who have been given the Book, they would never follow thy Qiblah; nor wouldst thou follow their Qiblah; nor would some of them follow the Qiblah of others. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou shalt surely be of the transgressors.

* 147. Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them conceal the truth knowingly.

148. It is the truth from thy Lord; be not therefore of those who doubt.

R. 18.

149. And every one has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allâh will bring you all together. Surely, Allâh has the power to do all that He wills.

150. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord. And Allâh is not unmindful of what you do.

* 147. Those to whom We have given the Book recognise it as the truth even as they recognise their sons, but surely some of them conceal the truth knowingly.

Note: The word it primarily refers to the signs of the truth which they witness in the conduct of the Holy Prophet (may peace and blessings of Allâh be upon him). It is evident that he is a godly person because he displays God’s attributes. As they recognize their sons from the signs and imprints of their own character upon them and know them thereby to truly belong to them, so a man of God has to be recognised by the attributes of God which are displayed in his conduct and way of life.
151. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you, except those who are unjust—so fear them not, but fear Me—and that I may perfect My favour upon you; and that you may be rightly guided.

152. Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know.

153. Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me.

R. 19.

154. O ye who believe! seek help with patience and Prayer; surely, Allâh is with the steadfast.

155. And say not of those who are killed in the cause of Allâh that they are dead; nay, they are living; only you perceive not.

156. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient.

157. Who, when a misfortune overtakes them, say, ‘Surely, to Allâh we belong and to Him shall we return.’

158. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.

159. Surely, Al-Šafâ and Al-Marwâh are among the Signs of Allâh. It is, therefore, no sin for him who is on pilgrimage to the House,
or performs ‘Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allâh is Appreciating, All-Knowing.

160. Those who conceal what We have sent down of Signs and guidance after We have made it clear for the people in the Book, it is these whom Allâh curses; and so curse them those who curse.

161. But they who repent and amend and openly declare the truth, it is these to whom I turn with forgiveness, and I am Oft-Returning with compassion and Merciful.

162. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allâh and of angels and of men all together.

163. They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.

164. And your God is One God; there is no God but He, the Gracious, the Merciful.

R. 20.

165. Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allâh sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—are indeed Signs for the people who understand.

166. And there are some among men who take for themselves objects of worship other than Allâh, loving
them as they should love Allâh. But those who believe are stronger in their love for Allâh and if those who transgress could now see the time when they shall see the punishment, they would realize that all power belongs to Allâh and that Allâh is severe in punishing.

* 167. Aye, they would certainly realize if they could see the time when those who were followed shall disown their followers and shall see the punishment, and all their ties shall be cut asunder.

168. And those who followed shall say: ‘If we could only return, we would disown them as they have disowned us.’ Thus will Allâh show them their works as anguish for them, and they shall not get out of the Fire.

R. 21.

* 169. O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.

170. He only enjoins upon you what is evil and what is foul, and that you say of Allâh what you do not know.

171. And when it is said to them, ‘Follow that which Allâh has sent down,’ they say: ‘Nay, we will follow that wherein we found our fathers.’ What! even if their fathers had no sense at all and no guidance?

* 167. Truly, they would certainly realise if they could see the time when those who were followed shall disown their followers and shall see the punishment, and all the means of escape shall be cut asunder.

* 169. O ye people! eat of what is lawful and wholesome in the earth:

Note: The word ‘tayyib’ (طيب) may apply to personal choice as well as to the wholesome condition of that which has been declared lawful. In the first case the same food being lawful could be wholesome for one and unwholesome for others because of differences of choice, taste and circumstance. In the second case it may refer to the condition of food indicating that the believers prefer to eat food which is not only lawful but also found in a good, healthy and wholesome condition.
172. And the case of those who disbelieve is like the case of one who shouts to that which hears nothing but a call and a cry. They are deaf, dumb, and blind—so they do not understand.

173. O ye who believe! eat of the good things We have provided for you, and render thanks to Allāh, if it is He Whom you worship.

174. He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

175. Those who conceal that which Allāh has sent down of the Book and take in exchange for that a paltry price, they fill their bellies with nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And for them is a grievous punishment.

176. It is they who have taken error in exchange for guidance and punishment for forgiveness. How great is their endurance of the Fire!

177. That is because Allāh has sent down the Book with the truth; and surely, they who disagree concerning the Book are gone far in enmity.

R. 22.

178. It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets, and spends his money for
love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransom ing the captives; and who observes Prayer and pays the Zakāt; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing.

179. O ye who believe! equitable retaliation in the matter of the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female. But if one is granted any remission by one’s brother, then pursuing the matter for the realization of the blood money shall be done with fairness and the murderer shall pay him the blood money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.

180. And there is life for you in the law of retaliation, O men of understanding, that you may enjoy security.

181. It is prescribed for you, when death comes to any one of you, if he leave much wealth, that he make a will to parents and near relatives to act with fairness; it is an obligation on those who fear God.

182. And he who alters it after he has heard it, the sin thereof shall surely lie on those who alter it. Surely, Allāh is All-Hearing, All-Knowing.

* 179. Note: Meaning that the blood money should be fairly and handsomely assessed and paid to the relatives of the murdered person.
183. But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, Allâh is Most Forgiving, Merciful.

R. 23.

184. O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

185. The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

186. The month of Ramaḍân is that in which the Qur’ân was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allâh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allâh for His having guided you and that you may be grateful.

187. And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the suppliant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’

(See details of transliteration on page ‘m’).
188. It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allâh knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allâh has ordained for you; and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits fixed by Allâh, so approach them not. Thus does Allâh make His commandments clear to men that they may become secure against evil.

189. And do not devour your wealth among yourselves through falsehood, and offer it not as bribe to the authorities that you may knowingly devour a part of the wealth of other people with injustice.

R. 24.

190. They ask thee about the new moons. Say, ‘They are means for measuring time for the general good of mankind and for the Pilgrimage.’ And it is not righteousness that you come into houses by the backs thereof; but truly righteous is he who fears God. And you should come into houses by the doors thereof; and fear Allâh that you may prosper.

191. And fight in the cause of Allâh against those who fight against you, but do not transgress. Surely, Allâh loves not the transgressors.

---

188. Note: In fact, white thread is associated with dawn; as such, the meaning would be: until the white thread of dawn is distinguishable from the dark thread of night.

189. Note: Here the word ‘other’ seems to be unnecessary since this verse seems to apply primarily to the public money or national wealth.
192. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers.

193. But if they desist, then surely Allah is Most Forgiving, Merciful.

194. And fight them until there is no persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.

195. The violation of a Sacred Month should be retaliated in the Sacred Month; and for all sacred things there is the law of retaliation. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allah and know that Allah is with those who fear Him.

196. And spend for the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good.

197. And complete the Hajj and the ‘Umrah for the sake of Allah: but if you are kept back, then make whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, should make an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would
avail himself of the ‘Umrah together with the Hajj, should make whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing.

R. 25.

198. The months of the Hajj are well known; so whoever determines to perform the Pilgrimage in these months, should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allāh knows it. And furnish yourselves with necessary provisions, and surely, the best provision is righteousness. And fear Me alone, O men of understanding.

199. It is no sin for you that you seek the bounty of your Lord. But when you pour forth from ‘Arafāt, remember Allāh at Mash‘ar al-Ḥarām; and remember Him as He has guided you, although, before this, you were of those gone astray.

200. Then pour forth from where the people pour forth, and seek forgiveness from Allāh; surely, Allāh is Most Forgiving, Merciful.

201. And when you have performed the acts of worship prescribed for you, celebrate the praises of Allāh as you celebrated the praises of your fathers, or even more than that. And of men there are some who say, ‘Our Lord, grant us good things in this world.’ and such a one shall have no share in the Hereafter.
202. And of them there are some who say: ‘Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.’

203. For these there shall be a goodly share because of what they have earned. And Allâh is swift at reckoning.

204. And remember Allâh during the appointed number of days; but whoso hastens to leave in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him. This is for him who fears God. And fear Allâh and know that you shall be brought together before Him.

205. And of men there is he whose talk on this life would please thee, and he would call Allâh to witness as to that which is in his heart, and yet he is the most contentious of quarrellers.

206. And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of man; and Allâh loves not disorder.

207. And when it is said to him, ‘Fear Allâh,’ pride incites him to further sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest.

208. And of men there is he who would sell himself to seek the pleasure of Allâh; and Allâh is Compassionate to His servants.

209. O ye who believe! come into submission wholly and follow not the footsteps of Satan; surely, he is your open enemy.

210. But if you slip after the clear Signs that have come to you, then know that Allâh is Mighty, Wise.
211. Are they waiting for anything but that Allah should come to them in the coverings of the clouds with angels, and the matter be decided? And to Allah do all things return.


212. Ask of the children of Israel how many clear Signs We gave them. But whoso changes the gift of Allah after it has come to him, surely, then, Allah is severe in punishing.

213. The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection; and Allah bestows His gifts on whomsoever He pleases without reckoning.

214. Mankind were one community, then they differed among themselves, so Allah raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed. But now they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has Allah, by His command, guided the believers to the truth in regard to which they (the unbelievers) differed; and Allah guides whomsoever He pleases to the right path.

215. Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed
along with him said: ‘When will come the help of Allāh?’ Yea, surely the help of Allāh is nigh.

216. They ask thee what they shall spend. Say: ‘Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allāh knows it well.’

217. Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allāh knows all things, and you know not.

R. 27.

218. They ask thee about fighting in the Sacred Month. Say: ‘Fighting therein is a great transgression, but to hinder men from the way of Allāh, and to be ungrateful to Him and to hinder men from the Sacred Mosque, and to turn out its people therefrom, is a greater sin with Allāh; and persecution is worse than killing.’ And they will not cease fighting you until they turn you back from your faith, if they can. And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and the next. These are the inmates of the Fire and therein shall they abide.

219. Those who believe and those who emigrate and strive hard in the cause of Allāh, it is these who hope for Allāh’s mercy; and Allāh is Most Forgiving, Merciful.

220. They ask thee concerning wine and the game of hazard. Say: ‘In both there is great sin and also some
advantages for men; but their sin is greater than their advantage.’ And they ask thee what they should spend. Say: ‘What you can spare.’ Thus does Allâh make His commands clear to you that you may reflect

221. Upon this world and the next. And they ask thee concerning the orphans. Say: ‘Promotion of their welfare is an act of great goodness. And if you intermix with them, they are your brethren. And Allâh knows the mischief-maker from the reformer. And if Allâh had so willed, He would have put you to hardship. Surely, Allâh is Mighty, Wise.’

222. And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may highly please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may highly please you. These call to the Fire, but Allâh calls to Heaven and to forgiveness by His command. And He makes His Signs clear to the people that they may remember.

R. 28.

* 223. And they ask thee concerning menstruation. Say: ‘It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allâh has commanded you. Allâh loves those who turn to Him and loves those who keep themselves clean.’

* 223. And they ask thee concerning menstruation. Say: ‘It is indisposition, so keep away from women during menstruation,...

Note: The word *harmful* does not seem to do justice to the Arabic word ‘adâhâ (اَدَّهَ) in this context. The word ‘adâh’ should be understood in the sense of indisposition and temporary discomfort. Otherwise it would reflect on God to have created something which is harmful for women, which is not correct.

(See details of transliteration on page ‘m’).
224. Your wives are a tilth for you; so approach your tilth when and how you like and send ahead some good for yourselves; and fear Allâh and know that you shall meet Him; and give good tidings to those who obey.

225. And make not Allâh a target for your oaths that you may thereby abstain from doing good and acting righteously and making peace between men. And Allâh is All-Hearing, All-Knowing.

226. Allâh will not call you to account for such of your oaths as are vain, but He will call you to account for what your hearts have earned. And Allâh is Most Forgiving, Forbearing.

227. For those who vow abstinence from their wives, the maximum period of waiting is four months; then if they go back from the vow, surely, Allâh is Most Forgiving, Merciful.

228. And if they decide upon divorce, then surely, Allâh is All-Hearing, All-Knowing.

229. And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allâh is Mighty, Wise.

R. 29.

230. Such divorce may be pronounced twice; then, either retain them in a becoming manner or send
them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribed by Allâh. But, if you fear that they cannot observe the limits prescribed by Allâh, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by Allâh, so transgress them not; and whoso transgresses the limits prescribed by Allâh, it is they that are the wrongdoers.

231. And if he divorce her the third time, then she is not lawful for him thereafter, until she marries another husband; and, if he also divorce her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits prescribed by Allâh. And these are the limits prescribed by Allâh which He makes clear to the people who have knowledge.

232. And when you divorce your wives and they approach the end of their appointed period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may transgress. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of Allâh, and remember the favour of Allâh upon you and the Book and the Wisdom which He has sent down to you, whereby He exhorts you. And fear Allâh and know that Allah knows all things well.

‡ The revocable divorce.

(See details of transliteration on page ‘m’).
233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allâh and the Last Day. It is more blessed for you and purer; and Allâh knows but you do not know.

234. And mothers shall give suck to their children for two whole years; this is for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers’) food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make the father suffer on account of her child, nor shall he to whom the child belongs make the mother suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner. And fear Allâh and know that Allâh sees what you do.

235. And those of you who die and leave wives behind, these (wives) shall wait concerning themselves four months and ten days. And when they have reached the end of their period, no sin shall lie on you in anything that they do with regard to themselves according to what is fair. And Allâh is aware of what you do.

236. And there shall be no blame on you in throwing out a hint regarding a proposal of marriage to these
women or in keeping the desire hidden in your minds. Allāh knows that you will think of them in this connection. But make not a contract with them in secret, except that you say a fair word. And resolve not on the marriage tie until the prescribed period reaches its end. And know that Allāh knows what is in your minds; so beware of it. And know that Allāh is Most Forgiving, Forbearing.

R. 31.

237. It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them—the rich man according to his means and the poor man according to his means—a provision in a becoming manner, an obligation upon the virtuous.

238. And if you divorce them before you have touched them, but have settled for them a dowry, then half of what you have settled shall be due from you, unless they remit, or he, in whose hand is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely, Allāh sees what you do.

239. Watch over Prayers, and the middle Prayer, and stand before Allāh submissively.

240. If you are in a state of fear, then say your Prayer on foot or riding; but when you are safe, remember Allāh as He has taught you that which you did not know.

241. And those of you who die and leave behind wives shall bequeath to their wives provision for a year without their being turned out. But if they themselves go out, there shall be no blame upon you in regard to
any proper thing which they do concerning themselves. And Allâh is Mighty, Wise.

242. And for the divorced women also there should be a provision according to what is fair—an obligation on the God-fearing.

243. Thus does Allâh make His commandments clear to you that you may understand.

244. Dost thou not know of those who went forth from their homes, and they were thousands, fearing death? And Allâh said to them: ‘Die;’ then He brought them to life. Surely, Allâh is Munificent to men, but most men are not grateful.

245. And fight in the cause of Allâh and know that Allâh is All-Hearing, All-Knowing.

246. Who is it that will lend Allâh a goodly loan that He may multiply it for him manifold? And Allâh receives and enlarges, and to Him shall you be made to return.

247. Hast thou not heard of the chiefs of the children of Israel after Moses, when they said to a Prophet of theirs: ‘Appoint for us a king that we may fight in the cause of Allâh?’ He said: ‘Is it not likely that you will not fight, if fighting is prescribed for you?’ They said: ‘What reason have we to abstain from fighting in the cause of Allâh when we have been driven forth from our homes and our sons?’ But when fighting was ordained for them, they turned back except a small number of them. And Allâh knows the transgressors well.

248. And their Prophet said to them: ‘Allâh has appointed for you Tâlût as a king.’ They said: ‘How can he have sovereignty over us while we...
are better entitled to sovereignty than he, and he is not given abundance of wealth?’ He said: ‘Surely, Allāh has chosen him above you and has increased him abundantly in knowledge and body.’ And Allāh gives sovereignty to whom He pleases and Allāh is Bountiful, All-Knowing.

249. And their Prophet said to them: ‘The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquillity from your Lord and a legacy of good left by the family of Moses and the family of Aaron—the angels bearing it. Surely, in this there is a Sign for you if you are believers.’

R. 33.

250. And when Ṭālūt set out with the forces, he said: ‘Surely, Allāh will try you with a river. So he who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful of water with his hand.’ But they drank of it, except a few of them. And when they crossed it—he and those who believed along with him—they said: ‘We have no power today against Jālūt and his forces.’ But those who knew for certain that they would one day meet Allāh said: ‘How many a small party has triumphed over a large party by Allāh’s command! And Allāh is with the steadfast.’

251. And when they issued forth to encounter Jālūt and his forces, they said: ‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.’

252. So they routed them by the command of Allāh; and David slew Jālūt, and Allāh gave him sovereignty
and wisdom, and taught him of what He pleased. And had it not been for Allah’s repelling men, some of them by the others, the earth would have become filled with disorder. But Allah is Munificent to all peoples.

253. These are the Signs of Allah; We recite them unto thee with truth. Surely, thou art one of the Messengers.

254. These Messengers have We exalted, some of them above others: among them there are those to whom Allah spoke; and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the Spirit of holiness. And if Allah had so willed, those that came after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allah had so willed, they would not have fought with one another; but Allah does what He desires.

R. 34.

255. O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves.

256. Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he who is not a witness of the Qur’an?

*254. Note: This verse can be translated by placing a pause after the word 'minhum' and not before it. In this case the translation is more easily readable and understandable and would run as follows: These Messengers of whom We have exalted some above others, Allah spoke to them and exalted them in degrees of rank.

† i.e. gave them a new Law.
that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

257. There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refrains from the works of transgression, and believes in Allâh, has surely grasped a strong handle which knows no breaking. And Allâh is All-Hearing, All-Knowing.

258. Allâh is the friend of those who believe: He brings them out of every kind of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. These are the inmates of the Fire; therein shall they abide.

R. 35.

259. Hast thou not heard of him who disputed with Abraham about his Lord, because Allâh had given him kingdom? When Abraham said, ‘My Lord is He Who gives life and causes death,’ he said, ‘I also give life and cause death.’ Abraham said, ‘Well, Allâh brings the sun from the East; bring it thou from the West.’ Thereupon the infidel was dumb-founded. And Allâh guides not the unjust people.

260. Or like him who passed by a town which had fallen down upon its roofs, and exclaimed, ‘When will Allâh restore it to life after its

* 256. His throne extends over the heavens and the earth...

Note: The word ‘kursî’ (كرسي) primarily means seat of power or throne. This meaning of the word has wider application and covers not only knowledge but also other requisites of government.
destruction?’ Then Allâh caused him to die for a hundred years; then He raised him, and said: ‘How long hast thou remained in this state?’ He answered, ‘I have remained a day or part of a day.’ He said: ‘Nay, thou hast remained in this state for a hundred years. Now look at thy food and thy drink; they have not rotted. And look at thy ass. And We have done this that We may make thee a Sign unto men. And look at the bones, how We set them and then clothe them with flesh.’ And when this became clear to him, he said, ‘I know that Allâh has the power to do all that He wills.’

261. And remember when Abraham said, ‘My Lord, show me how Thou givest life to the dead.’ He said, ‘Hast thou not believed?’ He said, ‘Yes, but I ask this that my heart may be at rest.’ He answered, ‘Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allâh is Mighty, Wise.’

R. 36.

262. The similitude of those who spend their wealth for the cause of Allâh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allâh multiplies it further for whomsoever He pleases; and Allâh is Bountiful, Al-Knowing.

263. They who spend their wealth for the cause of Allâh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

264. A kind word and forgiveness are better than charity followed by
injury. And Allah is Self-Sufficient, Forbearing.

265. O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allah guides not the disbelieving people.

266. And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do.

267. Does any of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein—while old age has stricken him and he has weak offspring—and that a fiery whirlwind should smite it and it be all burnt? Thus does Allah make His Signs clear to you that you may ponder.

R. 37.

268. O ye who believe! spend of the good things that you have earned, and of what We produce for you * from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self-Sufficient, Praise-worthy.

* 268. and seek not what is bad to spend out of it, when you would not take it yourselves except with eyes downcast with shame.
269. Satan threatens you with poverty and enjoins upon you what is foul, whereas Allâh promises you forgiveness from Himself and bounty. And Allâh is Bountiful, All-Knowing.

270. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.

271. And whatsoever you spend or whatsoever vow you vow, Allâh surely knows it; and for the wrongdoers there shall be no helpers.

272. If you give alms openly, it is well and good; but if you conceal them and give them to the poor, it is better for you; and He will remove from you many of your sins. And Allâh is aware of what you do.

273. It is not thy responsibility to make them follow the right path; but Allâh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allâh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

274. These alms are for the poor who are detained in the cause of Allâh and are unable to move about in the land. The ignorant man thinks them to be free from want because of their abstaining from begging. Thou shalt know them by their appearance; they do not beg of men with importunity. And whatever of wealth you spend, surely, Allâh has perfect knowledge thereof.
275. Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve.

276. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: ‘Trade also is like interest;’ whereas Allah has made trade lawful and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that which he received in the past be his; and his affair is with Allah. And those who revert to it, they are the inmates of the Fire; therein shall they abide.

*277. Allah will abolish interest and will cause charity to increase. And Allah loves not anyone who is a confirmed disbeliever and an arch-sinner.

278. Surely, those who believe and do good deeds, and observe Prayer and pay the Zakât, shall have their reward from their Lord, and no fear shall come on them, nor shall they grieve.

279. O ye who believe! fear Allah and relinquish what remains of interest, if you are believers.

280. But if you do it not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your original sums; thus you shall not wrong, nor shall you be wronged.

281. And if any debtor be in straitened circumstances, then grant him

---

*277. Note: This verse gives a clear-cut verdict that economies based on interest and usury are bound to perish whereas economies where charity is emphasized will prosper.
respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew.

282. And fear the day when you shall be made to return to Allâh; then shall every soul be paid in full what it has earned; and they shall not be wronged.

R. 39.

283. O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully; and no scribe should refuse to write, because Allâh has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allâh, his Lord, and not diminish anything therewith. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you like as witnesses, so that if either of two women should err in memory, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time of payment. This is more equitable in the sight of Allâh and makes testimony surer and is more likely to keep you away from doubts; therefore omit not to write except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to
the scribe or the witness. And if you do that, then certainly it shall be disobedience on your part. And fear Allāh. And Allāh grants you knowledge and Allāh knows all things well.

284. And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allāh, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allāh is well aware of what you do.

R. 40.

285. To Allāh belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allāh will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allāh has the power to do all that He wills.

286. This Messenger of Ours believes in that which has been revealed to him from His Lord, and so do the believers: all of them believe in Allāh, and in His angels, and in His Books, and in His Messengers, saying, ‘We make no distinction between any of His Messengers;’ and they say, ‘We hear, and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.’

*287. Allāh burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the

*287. Note: This refers to earlier peoples who were entrusted with religious responsibilities but treated them with disrespect and deemed them to be a burden. As such professional clergy from the lower ranks of society were made to carry that burden on their shoulders and a religious clergy came to be born which monopolised the knowledge of religion while they were incapable of doing full justice to it. This process ultimately led to the creation of a religious clergy which was narrow-minded, arrogant and intolerant and few among them understood the philosophy and the magnanimity of the word of God. Such religious

(See details of transliteration on page 'm').
punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

leadership is likened to donkeys in 62:6 (Al-Jumu‘ah) whose backs are loaded with religious books for transportation but the donkeys understand little of what they carry. So the word ‘isran’ (إِسْرَانِ) should be understood in this context because any responsibility laid down by God cannot be treated as a burden from which true believers seek escape.
1. In the name of Allâh, the Gracious, the Merciful.
2. Alif Lâm Mîm.‡
3. Allâh is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining.

*4. He has sent down to thee the Book containing the truth and fulfilling that which precedes it; and He sent down the Torah and the Gospel

*5. Before this, as a guidance to the people; and He has sent down the Discrimination. Surely, those who deny the Signs of Allâh shall have a severe punishment. And Allâh is Mighty, Possessor of the power to requite.

6. Surely, nothing in the earth or in the heaven is hidden from Allâh.

7. He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.

8. He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue

‡ i.e. I am Allâh, the All-Knowing.

*4. & 5. He has sent down to thee the Book containing the truth and confirming that which precedes it; and He sent down the Torah and the Gospel before this, as a guidance to the people; and He has sent down the Discrimination.

Note: The word ‘musâddiqâni’ (مُسَّدِقَانِ) has a wider application than the expression ‘fulfilling’ used in the original translation. It means confirming the truth of previous revelations as well as fulfilment and realization of the prophecies contained therein. In the light of this perhaps it would be more appropriate to translate the verse under study as above in the footnote.

‘Al-furqân’ (الأفراد) means incontrovertible truth as well as anything which clearly distinguishes something from another; as such it works as a criterion.
such thereof as are susceptible of different interpretations, seeking discord and seeking wrong interpretation of it. And none knows its right interpretation except Allāh and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.'—And none heed except those gifted with understanding.—

9. 'Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

10. 'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allāh breaks not His promise.'

R. 2.

11. Those who disbelieve—their possessions and their children shall not avail them at all against Allāh; and it is they that are the fuel of the Fire.

12. Their case is like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allāh punished them for their sins, and Allāh is severe in punishing.

13. Say to those who disbelieve, 'You shall be overcome and gathered unto Hell; and an evil place of rest it is.'

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allāh and the other disbelieving, whom they saw to be twice as many as themselves, actually with their eyes. Thus Allāh strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.
15. Beautified for men is the love of
desired things—women and
children, and stored-up heaps of
gold and silver, and pastured horses
and cattle and crops. That is the
provision of the present life; but it is
Allâh with Whom is an excellent
home.

16. Say, ‘Shall I inform you of
something better than that?’ For
those who fear God, there are
Gardens with their Lord, beneath
which rivers flow; therein shall they
abide; and pure spouses and Allâh’s
pleasure. And Allâh is Mindful of
His servants,

17. Those who say, ‘Our Lord, we
do believe; forgive us, therefore, our
sins and save us from the punish-
ment of the Fire’;

18. The steadfast, and the truthful,
and the humble, and those who
spend in the way of God, and those
who seek forgiveness in the latter
part of the night.

19. Allâh bears witness that there is
no God but He—and also do the
angels and those possessed of
knowledge—Maintainer of justice;
there is no God but He, the Mighty,
the Wise.

20. Surely, the true religion with
Allâh is Islâm (complete submit-
tion). And those who were given
the Book did not disagree but after
knowledge had come to them, out of
mutual envy. And whoso denies the
Signs of Allâh, then surely, Allâh is
quick at reckoning.

*16. For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; there are also spouses purified by Allâh and Allâh’s pleasure. And Allâh is Mindful of His servants.
*19. Note: In fact the Arabic expression ‘qâ ‘imān bil qist’ (قَيْمَةٌ بِالْقِسْطِ) is much stronger than the translation ‘Maintainer of justice’ indicates. ‘Always standing guard over justice’ would be a better translation.
21. But if they dispute with thee, say, ‘I have submitted myself to Allâh, and also those who follow me.’ And say to those who have been given the Book and to the unlearned, ‘Have you submitted?’ If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allâh is Watchful of His servants.

22. Surely, those who deny the Signs of Allâh and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

24. Dost thou not know of those who have been given their portion of the Book? They are called to the Book of Allâh that it may judge between them, but a party of them turn away in aversion.

25. That is because they say, ‘The Fire shall not touch us, except for a limited number of days.’ And what they used to forge has deceived them regarding their religion.

26. How will they fare when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

27. Say, ‘O Allâh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exalttest whomsoever Thou pleasest
and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

28. ‘Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.’

29. Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allah—except that you cautiously guard against them. And Allah cautions you against His punishment; and to Allah is the returning.

30. Say, ‘Whether you conceal what is in your breasts or reveal it, Allah knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allah has power to do all things.’

31. **Beware of the Day** when every soul shall find itself confronted with all the good it has done and all the evil it has done. It will wish there were a great distance between it and that evil. And Allah cautions you against His punishment. And Allah is Most Compassionate to His servants.

### R. 4.

32. Say, ‘If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.’

33. Say, ‘Obey Allah and the Messenger,’ but if they turn away,

---

*29. Note: The Arabic word ‘yuḥadhdhiru kumullāhu naṣṣāḥī’ (يُهدِّهدُكُمَّ اللَّهُ نَفْسَاكُم) literally means that ‘Allah cautions you against Himself,’ which means that He cautions you against taking liberties regarding His commands and dictates.*
then remember that Allah loves not the disbelievers.

34. Allah did choose Adam and Noah and the family of Abraham and the family of 'Imran above all peoples —

35. A race, co-related with one another. And Allah is All-Hearing, All-Knowing.

36. Remember when the woman of ‘Imran said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.’

37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’ — and Allah knew best what she had brought forth and the male she was thinking of was not like the female she had brought forth — and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.’

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, ‘O Mary, whence hast thou this?’ She replied, ‘It is from Allah.’ Surely, Allah gives to whomsoever He pleases without measure.

39. There and then did Zachariah pray to his Lord, saying, ‘My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.’

40. And the angels called to him as he stood praying in the chamber:

37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’ — while Allah knows best what she had delivered and the male she was thinking of was not like the female she had brought forth —...
`Allāh gives thee glad tidings of Yahyā, who shall testify to the truth of a word from Allāh—noble and chaste and a Prophet, from among the righteous."

41. He said, ‘My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?’ He answered, ‘Such is the way of Allāh: He does what He pleases.’

42. He said, ‘My Lord, appoint a token for me.’ He replied, ‘Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.’

R. 5.

43. And remember when the angels said, ‘O Mary, Allāh has chosen thee and purified thee and chosen thee above the women of all peoples.

44. ‘O Mary, be obedient to thy Lord and prostrate thyself and worship God alone with those who worship.’

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

46. When the angels said, ‘O Mary, Allāh gives thee glad tidings of a word from Him; his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God;

47. ‘And he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous.’
48. She said, ‘My Lord, how shall I have a son, when no man has touched me?’ He said, “Such is the way of Allâh, He creates what He pleases. When He decrees a thing, He says to it, ‘Be!’ and it is.

49. “And He will teach him the Book and the Wisdom and the Torah and the Gospel;

50. “And will make him a Messenger to the children of Israel (to say): ‘I come to you with a Sign from your Lord, which is, that I will fashion out for you a creation out of clay after the manner of a bird, then I will breathe into it a new spirit and it will become a soaring being by the command of Allâh; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allâh; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

51. ‘And I come fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allâh and obey me.

52. ‘Surely, Allâh is my Lord and your Lord; so worship Him: this is the right path.’”

53. And when Jesus perceived their disbelief, he said, ‘Who will be my helpers in the cause of Allâh?’ The disciples answered, ‘We are the helpers of Allâh. We have believed in Allâh. And bear thou witness that we are obedient.

54. ‘Our Lord, we believe in that which Thou hast sent down and we

*48. Note: The expression “‘Be!’ And it is” does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires.
follow this Messenger. So write us down among those who bear witness.’

55. And they planned, and Allâh also planned; and Allâh is the Best of planners.

R. 6.

56. When Allâh said, ‘O Jesus, I will cause thee to die a natural death and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.

57. ‘Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.

58. ‘And as for those who believe and do good works, He will pay them their full rewards. And Allâh loves not the wrongdoers.’

59. That is what We recite unto thee of the Signs and the wise Reminder.

60. Surely, the case of Jesus with Allâh is like the case of Adam. He created him out of dust, then He said * to him, ‘Be!’, and he was.

61. This is the truth from thy Lord, so be thou not of those who doubt.

62. Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say to him, ‘Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allâh on those who lie.’

* 60. See the explanation of “‘Be!’ And it is”) at page 59 under 3:48. (Publisher)
63. This certainly is the true account. There is none worthy of worship save Allāh; and surely, it is Allāh Who is the Mighty, the Wise.

64. But if they turn away, then remember that Allāh knows the mischief-makers well.

R. 7.

65. Say, ‘O People of the Book! come to a word equal between us and you—that we worship none but Allāh, and that we associate no partner with Him, and that some of us take not others for Lords beside Allāh.’ But if they turn away, then say, ‘Bear witness that we have submitted to God.’

66. O People of the Book! why do you dispute concerning Abraham, when the Torah and the Gospel were not revealed till after him? Will you not then understand?

67. Behold! you are those who disputed about that whereof you had knowledge. Why then do you now dispute about that whereof you have no knowledge at all? Allāh knows, and you know not.

68. Abraham was neither a Jew nor a Christian, but he was ever inclined to God and obedient to Him, and he was not of those who associate gods with God.

69. Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allāh is the friend of believers.

70. A section of the People of the Book would fain lead you astray; but they lead astray none except themselves, only they perceive not.

71. O People of the Book! why do you deny the Signs of Allāh, while you are witnesses thereof?

(See details of transliteration on page ‘m’).
72. O People of the Book! why do you confound truth with falsehood and hide the truth knowingly?

R. S.

73. And a section of the People of the Book say, ‘Believe in that which has been revealed unto the believers, in the early part of day, and disbelieve in the latter part thereof; perchance they may return;

*74. ‘And obey none but him who follows your religion;’—Say, ‘Surely, the true guidance, the guidance of Allâh, is that one may be given the like of that which has been given to you’—‘or they would dispute with you before your Lord.’ Say, ‘All bounty is in the hand of Allâh. He gives it to whomsoever He pleases. And Allâh is Bountiful, All-Knowing.

75. ‘He chooses for His mercy whomsoever He pleases. And Allâh is Lord of exceeding bounty.’

76. Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them there is he who, if thou trust him with a dinâr, will not return it to thee, unless thou keep standing over him. That is because they say, ‘We are not liable to blame in the matter of the unlearned;’ and they utter a lie against Allâh knowingly.

77. Nay, but whoso fulfils his pledge and fears God—verily, Allâh loves the God-fearing.

*74. ‘And obey none but him who follows your religion;’—Say, ‘O Prophet, verily the guidance is the guidance from Allâh whatever He please. What is essential is that everyone should be bestowed with a teaching like you were bestowed earlier. Otherwise they would have a right to argue against you in the presence of your Lord.’

74. Note: This indicates that it was not the Jews who had a case to argue against the Holy Prophet (may peace and blessings of Allâh be upon him) merely because the teachings granted to him were not exactly the same as theirs. On the contrary, it would rather have been the right of the people of Islâm to argue against them, had they been deprived of a Divine teaching altogether indicating the partiality of God in favour of the people of the Book. The difference in teaching against which the Jews were taking exception is totally irrelevant. 

(See details of transliteration on page 'm').
78. As for those who take a paltry price in exchange for their covenant with Allâh and their oaths, they shall have no portion in the life to come, and Allâh will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.

79. And, surely, among them is a section who twist their tongues while reciting the Book; that you may think it to be part of the Book, while it is not part of the Book. And they say, 'It is from Allâh;' while it is not from Allâh; and they utter a lie against Allâh knowingly.

* 80. It is not possible for a man that Allâh should give him the Book and dominion and prophethood, and then he should say to men: 'Be servants to me and not to Allâh;' but he would say: 'Be solely devoted to the Lord because you teach the Book and because you study it.'

81. Nor is it possible for him that he should bid you take the angels and the Prophets for Lords. Would he enjoin you to disbelieve after you have submitted to God?

R. 9.

82. And remember the time when Allâh took a covenant from the people through the Prophets, saying: 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger fulfilling that which is with you, you shall believe in him and help him.' And He said: 'Do you agree, and do you accept the responsibility which I lay

* 80. It is not possible for a man that Allâh should give him the Book and wisdom and prophethood, and then he should say to men: 'Be servants to me and not to Allâh;' but he would say: 'Be solely devoted to the Lord because you teach the Book and because you study it.'
upon you in this *matter*? They said, ‘We agree,’ He said, ‘Then bear witness, and I am with you among the witnesses.’

83. Now whoso turns away after this, then, surely, those are the transgressors.

84. Do they seek a religion other than Allâh’s, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned?

85. Say, ‘We believe in Allâh and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit.’

86. And whoso seeks a religion other than Islâm, it shall not be accepted from him, and in the life to come he shall be among the losers.

87. How shall Allâh guide a people who have disbelieved after believing and who had borne witness that the Messenger was true and to whom clear proofs had come? And Allâh guides not the wrongdoing people.

88. Of such the reward is that on them shall be the curse of Allâh and of angels and of men, all together.

89. They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved;

90. Except those who repent thereafter and amend. And surely, Allâh is Most Forgiving, Merciful.
91. Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray.

92. As for those who have disbelieved, and die while they are disbelievers, there shall not be accepted from any one of them even an earthful of gold, though he offer it in ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.

93. Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allâh surely knows it well.

94. All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, ‘Bring, then, the Torah and read it, if you are truthful.’

95. Now whoso forges a lie against Allâh after this, then it is these that are the wrongdoers.

96. Say, ‘Allâh has spoken the truth: follow, therefore, the religion of Abraham, who was ever inclined to God; and he was not of those who associate gods with God.’

97. Surely, the first House founded for mankind is that at Becca,† abounding in blessings and a guidance for all peoples.

† The valley of Mecca.

(See details of transliteration on page 'm').
99. Say, 'O People of the Book! why deny ye the Signs of Allah, while Allah is Watchful of what you do?'

100. Say, 'O People of the Book! why hinder ye the believers from the path of Allah, seeking to make it crooked, while you are witnesses thereof? And Allah is not unmindful of what you do.'

101. O ye who believe! if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed.

102. How would you disbelieve, while to you are rehearsed the Signs of Allah, and His Messenger is present among you? And he who holds fast to Allah is indeed guided to the right path.

R. 11.

103. O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

104. And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

105. And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.
106. And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. And it is they for whom there shall be a great punishment,

107. On the day when some faces shall be white, and some faces shall be black. As for those whose faces will be black, it will be said to them: ‘Did you disbelieve after believing? Taste, then, the punishment because you disbelieved.’

108. And as for those whose faces will be white, they will be in the mercy of Allāh; therein will they abide.

109. These are the Signs of Allāh, We rehearse them to thee while they comprise the truth; and Allāh wills not any wrong to His creatures.

110. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and to Allāh shall all affairs be returned for decision.

R. 12.

111. You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

112. They cannot harm you save a slight hurt; and if they fight you, they shall show you their backs. Then they shall not be helped.

113. Smitten shall they be with abasement wherever they are found, unless they have protection from Allāh, or protection from men. They have incurred the wrath of Allāh, and smitten are they with wretchedness. That is because they would reject the Signs of Allāh and kill the
Prophets unjustly. That is because they rebelled and used to transgress.

*114. They are not all alike. Among the People of the Book there is a party who stand by their covenant; they recite the word of Allâh in the hours of night and prostrate themselves before Him.

115. They believe in Allâh and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.

116. And whatever good they do, they shall not be denied its due reward; and Allâh well knows the God-fearing.

117. As for those who disbelieve, their possessions and their children shall not avail them aught against Allâh; and these are the inmates of the Fire; therein shall they abide.

118. The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold which smites the harvest of a people who have wronged themselves, and destroys it. And Allâh has not wronged them, but they wrong themselves.

119. O ye who believe! take not others than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand.

*114. Among the People of the Book there is a party who stand firm by their covenant; they recite the word of Allâh in the hours of night and prostrate themselves before Him.
120. Behold, you are those who love them, but they love you not. And you believe in all the Book. When they meet you, they say, ‘We believe;’ but when they are alone, they bite their finger-tips at you for rage. Say, ‘Perish in your rage. Surely, Allâh knows well what is hidden in your breasts.’

121. If anything good befall you, it grieves them; and if an evil befall you, they rejoice thereat. But if you be steadfast and righteous, their designs will not harm you at all; surely, Allâh encompasses all that they do.

R. 13.

122. And remember the time when thou didst go forth early in the morning from thy household, assigning to the believers their positions for battle. And Allâh is All-Hearing, All-Knowing;

123. When two of your groups meditated cowardice, although Allâh was their friend. And upon Allâh should the believers rely.

124. And Allâh had already helped you at Badr when you were weak. So take Allâh for your Protector that you may be grateful.

125. When thou didst say to the believers, ‘Will it not suffice you that your Lord should help you with three thousand angels sent down from on high?’

126. Yea, if you be steadfast and righteous and they come upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently.

127. And Allâh has made it only as glad tidings for you and that your
128. *God will do so* that He might cut off a part of the disbelievers or abase them so that they might go back frustrated.

129. Thou hast no concern in the matter: He may turn to them in mercy or punish them, for they are wrongdoers.

130. And to Allâh belongs whatever is in the heavens and whatever is in the earth. He forgive whomsoever He pleases and punishes whomsoever He pleases, and Allâh is Most Forgiving, Merciful.

R. 14.

131. O ye who believe! devour not interest involving diverse additions; and fear Allâh that you may prosper.

132. And fear the Fire prepared for the disbelievers.

133. And obey Allâh and the Messenger that you be shown mercy.

134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth, prepared for the God-fearing—

135. Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allâh loves those who do good;

136. And those who, when they commit a foul deed or wrong themselves, remember Allâh and implore forgiveness for their sins—and who can forgive sins except

*131. O ye who believe! devour not interest involving multiple additions;*

*134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose expanse is the heavens and the earth, prepared for the God-fearing—*
Allāh?—and do not persist knowingly in what they have done.

137. It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work!

138. Surely, there have been many dispensations before you; so travel through the earth and see how evil was the end of those who treated the Prophets as liars.

*139. This (the Qur’ān) is a clear demonstration to men, and a guidance and an admonition to the God-fearing.

140. Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers.

141. If you have received an injury, surely the disbelieving people have already received a similar injury. And such days We cause to alternate among men that they may be admonished, and that Allāh may distinguish those who believe and may take witnesses from among you; and Allāh loves not the unjust;

142. And that Allāh may purify those who believe, and destroy the disbelievers.

143. Do you suppose that you will enter Heaven while Allāh has not yet distinguished those of you that strive in the way of Allāh and has not yet distinguished the steadfast?

*144. And you used to wish for this death before you met it; now you have seen it while you were actually looking for it.

*139. This, the Qur’ān, is a clear pronouncement to men, and a guidance and an admonition to the God-fearing.

*144. And you used to wish for this death before you met it, now that you have seen it at last, you stand watching as if transfixed.

(See details of transliteration on page ‘m’).
145. And Muḥammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.

146. And no soul can die except by Allāh’s leave—a decree with a fixed term. And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful.

147. And many a Prophet there has been beside whom fought numerous * companies of their followers. They slackened not for aught that befell them in the way of Allāh, nor did they weaken, nor did they humiliate themselves before the enemy. And Allāh loves the steadfast.

148. And they uttered not a word except that they said: ‘Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.’

149. So Allāh gave them the reward of this world, as also an excellent reward of the next; and Allāh loves those who do good.

150. O ye who believe! if you obey those who have disbelieved, they will cause you to turn back on your heels, and you will become losers.

151. Nay, Allāh is your Protector, and He is the Best of helpers.

*147. Note: The word ‘ribbīyyūn’ (رَبِّيْيْٰنَ) has been merely translated as ‘companies (of their followers)’—without the essential connotation of godliness which is implied in the word (رَبِّيْيْٰنَ). We suggest the following alternative translation: “And many a Prophet there has been beside whom fought a large number of godly people.”
152. We shall strike terror into the hearts of those that have disbelieved because they associate partners with Allâh for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

*153. And Allâh had surely made good to you His promise when you were slaying and destroying them by His leave, until, when you became lax and disagreed among yourselves concerning the order and you disobeyed after He had shown you that which you loved, He withdrew His help. Among you were those who desired the present world, and among you were those who desired the next. Then He turned you away from them, that He might try you—and He has surely pardoned you, and Allâh is Gracious to the believers.—

*154. When you were running away and looked not back at anyone while the Messenger was calling out to you from your rear, then He gave you a sorrow in recompense for a sorrow, that you might not grieve for what escaped you, nor for what befell you. And Allâh is well aware of what you do.

155. Then, after the sorrow, He sent down peace on you—a slumber that overcame a party of you—while the other party was anxious concerning their own selves, thinking wrongly

*153. And Allâh had surely made good to you His promise when you were slaying and destroying them by His leave until when youfaltered concerning obedience to the Holy Prophet (may peace and blessings of Allâh be upon him), and started arguing among yourselves regarding the true intent of the order and disobeyed after He had granted you your heart's desire in the form of victory, He withdrew His help.

*154. Note: Sometimes the threat of a bigger loss does away with the pain of comparatively minor losses incurred earlier. A similar situation prevailed during the battle of Uhud when the rumour of the death of the Holy Prophet (may peace and blessings of Allâh be upon him), completely dispelled consideration of all personal sufferings and losses the Muslim combatants had experienced. Then the news of his survival turned the sense of loss into a sense of deep content and thanksgiving.
of Allāh like unto the thought of ignorance. They said, ‘Is there for us any part in the government of affairs?’ Say, ‘All government belongs to Allāh.’ They hide in their minds what they disclose not to thee. They say, ‘If we had any part in the government of affairs, we should not have been killed here.’ Say, ‘If you had remained in your homes, surely those on whom fighting had been enjoined would have gone forth to their deathbeds,’ that Allāh might bring about His decree and that Allāh might test what was in your breasts and that He might purge what was in your hearts. And Allāh knows well what is in the minds;

156. Those of you who turned their backs on the day when the two hosts met,† surely it was Satan who sought to make them slip because of certain doings of theirs. But certainly Allāh has already pardoned them. Verily, Allāh is Most Forgiving, Forbearing.

R. 17.

157. O ye who believe! be not like those who have disbelieved, and who say of their brethren when they travel in the land or go forth to war: ‘Had they been with us, they would not have died or been slain.’ This is so, that Allāh may make it a cause of regret in their hearts. And Allāh gives life and causes death and Allāh is Mindful of what you do.

158. And if you are slain in the cause of Allāh or you die, surely forgiveness from Allāh and mercy shall be better than what they hoard.

159. And if you die or be slain, surely unto Allāh shall you be gathered together.

† The battle of Uhud.
160. And it is by the great mercy of Allah that thou art kind towards them, and if thou hast been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him.

161. If Allah help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allah, then, let the believers put their trust.

162. And it is not possible for a Prophet to act dishonestly, and whoever acts dishonestly shall bring with him that about which he has been dishonest, on the Day of Resurrection. Then shall every soul be fully paid what it has earned; and they shall not be wronged.

163. Is he who follows the pleasure of Allah like him who draws on himself the wrath of Allah and whose abode is Hell? And an evil retreat it is!

164. They have different grades of grace with Allah; and Allah sees what they do.

165. Verily, Allah has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error.

166. What! when a misfortune befalls you—and you had inflicted the double of that—you say, whence is this? Say, ‘It is from your own

\[\text{\textcopyright 2023 Al-Qur'an Digital Library}\]

(See details of transliteration on page ‘m’).
selves.’ Surely, Allâh has power over all things.

167. And that which befell you, on the day when the two parties met,‡ was by Allâh’s command; and this was so that He might distinguish the believers;

168. And that He might distinguish the hypocrites. And it was said to them, ‘Come ye, fight in the cause of Allâh and repel the attack of the enemy;’ they said, ‘If we knew how to fight, we would surely follow you.’ They were, that day, nearer to disbelief than to belief. They say with their mouths what is not in their hearts. And Allâh knows well what they conceal.

169. It is these who said of their brethren, while they themselves remained behind, ‘If they had obeyed us, they would not have been slain.’ Say, ‘Then avert death from yourselves, if you are truthful.’

170. Think not of those, who have been slain in the cause of Allâh, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him,

171. Jubilant because of that which Allâh has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them shall come no fear, nor shall they grieve.

172. They rejoice at the favour of Allâh and His bounty, and at the fact that Allâh suffers not the reward of the believers to be lost.

173. As to those who answered the call of Allâh and the Messenger after they had received an injury—such of them as do good and act righteously shall have a great reward;

‡ The battle of Uhud.
* 170. Nay, they are living, in the presence of their Lord, being well provided.
174. Those to whom men said, ‘People have mustered against you, therefore fear them,’ but this only increased their faith, and they said, ‘Sufficient for us is Allah, and an excellent Guardian is He.’

175. So they returned with a mighty favour from Allah and a great bounty, while no evil had touched them; and they followed the pleasure of Allah; and Allah is the Lord of great bounty.

176. It is Satan who only frightens his friends; so fear them not but fear Me, if you are believers.

177. And let not those who hastily fall into disbelief grieve thee; surely, they cannot harm Allah in any way. Allah desires not to assign any portion for them in the life to come; and they shall have a severe punishment.

178. Surely, those who have purchased disbelief at the price of faith cannot harm Allah at all; and they shall have a grievous punishment.

179. And let not the disbelievers think that Our granting them respite is good for them; the result of Our granting them respite will only be that they will increase in sin; and they shall have an humiliating punishment.

180. Allah would not leave the believers as you are, until He separated the wicked from the good. Nor would Allah reveal to you the unseen. But Allah chooses of His Messengers whom He pleases. Believe, therefore, in Allah and His Messengers. If you believe and be righteous, you shall have a great reward.
181. And let not those, who are niggardly with respect to what Allāh has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth, and Allāh is well aware of what you do.

182. And surely Allāh has heard the utterance of those who said, ‘Allāh is poor and we are rich.’ We shall record what they have said, and their attempts to kill the Prophets unjustly; and We shall say, ‘Taste ye the punishment of burning.’

183. That is because of that which your hands have sent on before yourselves, and the truth is that Allāh is not at all unjust to His servants.

184. Those who say, ‘Allāh has charged us not to believe in any Messenger until he bring us an offering which fire devours.’ Say, ‘There have already come to you Messengers before me with clear Signs and with that which you speak of. Why, then, did you seek to kill them, if you are truthful?’

* 185. And if they accuse thee of lying, even so were accused of lying Messengers before thee who came with clear Signs and books of wisdom and the shining Book.

186. Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed

* 185. And if they accuse you of lying, even so were accused of lying Messengers before you who came with clear Signs and books of wisdom and the illuminating Book.
attained his goal. And the life of this world is nothing but an illusory enjoyment.

187. You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to God. But if you show fortitude and act righteously, that indeed is a matter of strong determination.

188. And remember when Allâh took a covenant from those who were given the Book, saying, 'You shall make this Book known to the people and not conceal it.' But they threw it away behind their backs, and bartered it for a paltry price. Evil is that which they have purchased.

189. Think not that those who exult in what they have done, and love to be praised for what they have not done—think not that they are secure from punishment. They shall suffer a grievous chastisement.

190. And to Allâh belongs the kingdom of the heavens and the earth; and Allâh has power over all things.

R. 20.

191. In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

192. Those who remember Allâh while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.

(See details of transliteration on page 'm').
193. “Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

194. “Our Lord, we have heard a Crier calling us unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

195. “Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.”

196. So their Lord answered their prayers, saying, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out from their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allâh, and with Allâh is the best of rewards.’

197. Let not the moving about of the unbelievers in the land deceive thee.

198. It is a small and brief advantage, then Hell shall be their abode. What an evil place of rest!

199. But those who fear their Lord shall have Gardens through which streams flow; therein shall they abide—an entertainment from Allâh. And that which is with Allâh is still better for the righteous.

* 194. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous.
200. And surely among the People of the Book there are some who believe in Allāh and in what has been sent down to you and in what was sent down to them, humbling themselves before Allāh. They barter not the Signs of Allāh for a paltry price. It is these who shall have their reward with their Lord. Surely, Allāh is swift to take account.

201. O ye who believe! be steadfast and strive to excel in steadfastness and be on your guard and fear Allāh that you may prosper.
AL-NISĀ’
(Revealed after Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allâh, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allâh watches over you.

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then marry only one or what your right hands possess. That is the nearest way for you to avoid injustice.

5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

6. And give not to the foolish your

*2. O ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women; and fear Allâh, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allâh watches over you.

*4. And if you fear that you, the society, may fail to do justice in matters concerning orphans in the aftermath of war then marry women of your choice two or three or four. And if you fear you will not deal justly, then marry only one or what your right hands possess. That is the nearest way for you to avoid injustice.

*6. Do not hand over the charge of property belonging to you which Allâh has made for you as a means of support, to those who are mentally incapable of managing it properly. So feed them and clothe them properly and speak kindly to them.

Note: Here the society is addressed as a whole while the property in question is not national
property which Allâh has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.

* 7. And prove the orphans until they attain the age of marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat thereof with equity. And when you deliver to them their property, then call witnesses in their presence. And Allâh is sufficient as a Reckoner.

8. For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

9. And when other relations and orphans and the poor are present at the division of heritage, give them something therefrom and speak to them words of kindness.

10. And let those fear God who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allâh and let them say the right word.

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

property but belongs to the orphans whose number grows exceedingly large during wars. Obviously a considerable part of national wealth will be involved in such exceptional circumstances. If a nation as a whole does not take care of such property and leaves it entirely to the care of children, inexperienced and incapable of handling their wealth sensibly, this is bound to adversely influence the entire national economy. To resolve this problem the nation is addressed as a whole and made responsible for the proper care of the property in question as if it belonged to them. It does not mean, however, that such orphans will be disinherited or dispossessed of their individual rights permanently. The following verse and the verse 11 make the real import of this verse abundantly clear.

* 7. And test the understanding of the orphans until they attain the age of marriage;
12. Allâh commands you concerning your children: a male shall have as much as the share of two females; but if there be females only, numbering more than two, then they shall have two-thirds of what the deceased leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. This fixing of portions is from Allâh. Surely, Allâh is All-Knowing, Wise.

13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after the payment of any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother or a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be equal sharers in one-third, after the payment of any bequests which may

*13. But if they be more than that, then they shall be equal share holders in one-third, after the payment of any bequests which may have been bequeathed or of debt, without intent to cause suffering to anyone. This is an injunction from Allâh, and Allâh is All-Knowing, Forbearing.
have been bequeathed or of debt, without prejudice to the debt. This is an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

14. These are the limits set by Allāh; and whoso obeys Allāh and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

15. And whoso disobeys Allāh and His Messenger and transgresses His limits, He will make him enter Fire; therein shall he abide; and he shall have an humiliating punishment.

R. 3.

16. And those of your women who are guilty of lewdness—call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtakes them or Allāh open for them a way.

17. And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allāh is Oft-Returning with compassion and is Merciful.

18. Verily, Allāh undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allāh turns with mercy; and Allāh is All-Knowing, Wise.

19. There is no acceptance of repentance for those who continue to do evil until, when death faces one of them, he says, ‘I do repent now;’ nor for those who die disbelievers. It is these for whom We have prepared a painful punishment.
20. O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allâh has placed much good.

21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

R. 4.

24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers’ sisters, and your mothers’ sisters, and brother’s daughters, and sister’s daughters, and your foster-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in—but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins; and it is forbidden to you to have two sisters together in marriage, except what has already passed; surely, Allâh is Most Forgiving, Merciful.
25. And forbidden to you are married women, except such as your right hands possess. This has Allâh enjoined on you. And allowed to you are those beyond that, that you seek them by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing of the dowry. Surely, Allâh is All-Knowing, Wise.

26. And whoso of you cannot afford to marry free, believing women, let him marry what your right hands possess, namely, your believing handmaids. And Allâh knows your faith best; you are all one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allâh is Most Forgiving, Merciful.

R. S.

27. Allâh desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allâh is All-Knowing, Wise.

28. And Allâh wishes to turn to you in mercy, but those who follow their low desires wish that you should stray far away.

29. Allâh desires to lighten your burden, for man has been created weak.
30. O ye who believe! devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not yourselves. Surely, Allâh is Merciful to you.

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allâh.

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your minor evils and admit you to a place of great honour.

33. And covet not that whereby Allâh has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allâh of His bounty. Surely, Allâh has perfect knowledge of all things.

34. And to every one We have appointed heirs to what the parents and the relations leave, and also those with whom your oaths have ratified a contract. So give them their portion. Surely, Allâh watches over all things.

R. 6.

35. Men are guardians over women because Allâh has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allâh’s protection. And as for those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allâh is High, Great.
36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, Allâh will effect it between them. Surely, Allâh is All-Knowing, All-Aware.

37. And worship Allâh and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allâh loves not the proud and the boastful,

38. Who are niggardly and enjoin people to be niggardly, and conceal that which Allâh has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

39. And for those who spend their wealth to be seen of men, and believe not in Allâh nor the Last Day. And whoso has Satan for his companion, let him remember that an evil companion is he.

40. And what harm would have befallen them, if they had believed in Allâh and the Last Day and spent out of what Allâh has given them? And Allâh knows them full well.

41. Surely, Allâh wrongs not any one even by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

42. And how will it fare with them when We shall bring a witness from

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allâh will effect it between them. Surely, Allâh is All-Knowing, All-Aware.

Note: We consider the word “the arbiters” unnecessary because the pronoun ‘they’ may also refer to the parties concerned.
every people, and shall bring thee as a witness against these!

43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not be able to conceal anything from Allah.

R. 7.

*44. O ye who believe! approach not Prayer when you are not in full possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or you are on a journey while unclean, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe there-with your faces and your hands. Surely, Allâh is Most Indulgent, Most Forgiving.

45. Dost thou not know of those who were given a portion of the Book? They buy error and desire that you too may lose the way.

46. And Allâh knows your enemies full well. And sufficient is Allâh as a Friend, and sufficient is Allâh as a Helper.

*47. There are some among the Jews who pervert words from their proper places. And they say, ‘We hear and we disobey,’ and ‘hear thou without being heard,’ and ‘Râ‘înâ,’ screening with their tongues what is in their minds and seeking to injure

*44. O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say, nor when you are unclean.

Note: The expression “unclean” is questionable. The Arabic word ‘jumuban’ (جمهّر) is applicable to a person after intercourse or after ejaculation even without intercourse. In such cases having a bath is essential before offering Prayers.

*47. Note: Justice cannot be done to the real import of this part of the verse by mere translation because here the hypocrites are described as intentionally mispronouncing some commonly used phrases to give them a twist with the intention to insult the Holy Prophet (may peace and
the Faith. And if they had said, ‘We hear and we obey,’ and ‘hear thou,’ and ‘Unzurnā,’ it would have been better for them and more upright. But Allāh has cursed them for their disbelief; so they believe but little.

48. *O ye People of the Book! believe in what We have sent down, fulfilling that which is with you, before We destroy some of the leaders and turn them on their backs or curse them as We cursed the People of the Sabbath. And the decree of Allāh is bound to be carried out.

49. Surely, Allāh will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allāh has indeed devised a very great sin.

50. Dost thou not know of those who hold themselves to be pure? Nay, it is Allāh Who purifies whomsoever He pleases, and they will not be wronged a whit.

51. Behold, how they forge a lie against Allāh! And sufficient is that as a manifest sin.

blessings of Allāh be upon him). The believers used the phrase ‘sami’nā wa ata’nā’ (سمعنا و أتمنا) which means we heard and we obeyed. Instead of saying ‘ata’nā’ (أتمنا) the hypocrites said ‘asainā’ (أسأنا) (the word used in the actual text of the verse) meaning thereby that we heard and disobeyed. Yet they pronounced it with a slur intending to mislead the hearer into believing that they had said ‘af’anā’ instead of ‘asainā’ (أسأنا). A keen hearer however could not miss the intended mischief and implied insult.

Again they uttered the word ‘ra’inā’ (رأيناك) with a twist of tongue to make it sound half way between ‘ra’inā’ (رأيناك) and ‘ra’inā’ (رأيناك). ‘Rā’inā’ (رأيناك) means be lenient to us while ‘ra’inā’ (رأيناك) means ‘O our tender of sheep.’ This again was an attempt to insult the Holy Prophet (may peace and blessings of Allāh be upon him) under the cover of pronunciation.

*48. O ye People of the Book! Believe in what We have sent down, fulfilling that which is with you, before We inflict humiliation upon some of your leaders causing them to turn their backs and take to their heels, or curse them as We cursed the People of the Sabbath. And the decree of Allāh is bound to be carried out.
they say of the disbelievers, ‘These are better guided in religion than those who believe.’

53. They it is whom Allāh has cursed; and he whom Allāh curses, thou shalt not find for him a helper.

54. Have they a share in the kingdom? Then would they not give men even so much as the little hollow in the back of a date-stone.

55. Or do they envy men for what Allāh has given them out of His bounty? If that is so, surely, We gave the Book and Wisdom to the children of Abraham also and We also gave them a great kingdom.

56. And of them were some who believed in him; and of them were others who turned away from him. And sufficient is Hell as a blazing fire.

57. Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allāh is Mighty, Wise.

58. And those who believe and do good works, We shall make them enter Gardens through which streams flow, to abide therein forever; therein shall they have pure spouses; and We shall admit them to a place of pleasant and plenteous shade.

59. Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.

*58. therein shall they have spouses purified by Us;
60. O ye who believe! obey Allāh, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allāh and His Messenger if you are believers in Allāh and the Last Day. That is best and most commendable in the end.

R. 9.

61. Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.

62. And when it is said to them, ‘Come ye to what Allāh has sent down and to His Messenger,’ thou seest the hypocrites turn away from thee with aversion.

63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, saying, ‘We meant nothing but the doing of good and reconciliation’?

64. These are they, the secrets of whose hearts Allāh knows well. So turn away from them and admonish them and speak to them an effective word concerning their own selves.
65. And We have sent no Messenger but that he should be obeyed by the command of Allâh. And if they had come to thee when they had wronged their souls, and asked forgiveness of Allâh, and if the Messenger also had asked forgiveness for them, they would have surely found Allâh Oft-Returning with compassion and Merciful.

66. But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

67. And if We had commanded them, ‘Kill your people or leave your homes,’ they would not have done it except a few of them; and if they had done what they were exhorted to do, it would surely have been better for them and conducive to greater strength.

68. And then We would have surely given them a great reward from Ourself;

69. And We would surely have guided them in the right path.

70. And whoso obeys Allâh and this Messenger of His shall be among those on whom Allâh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

71. This grace is from Allâh, and sufficient is Allah, the All-Knowing.

*67. Note: The expression ‘Kill your people’ can be misunderstood. The correct translation should have been slay yourselves. This certainly does not mean that they were told to commit suicide but is merely an expression exhorting them to kill their egos and submit themselves completely to the will of God.
72. O ye who believe! take your precautions; then either go forth in separate parties or go forth all together.

73. And among you there is he who will tarry behind, and if a misfortune befall you, he says, ‘Surely, Allah has been gracious to me, since I was not present with them.’

74. But if there comes to you some good fortune from Allah, he says, as if there were no love between you and him, ‘Would that I had been with them, then should I have indeed achieved a great success!’

75. Let those then fight in the cause of Allah who would sell the present life for the Hereafter. And whoso fights in the cause of Allah, be he slain or be he victorious, We shall soon give him a great reward.

76. And what is the matter with you that you fight not in the cause of Allah and of the weak—men, women and children—who say, ‘Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?’

77. Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan’s strategy is weak!

78. Dost thou not know of those to whom it was said: ‘Restrain your hands, observe Prayer and pay the Zakat?’ And when fighting has been prescribe for them, behold! a section of them fear men as they should fear Allah, or with still greater fear; and they say, ‘Our
Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?' Say, 'The benefit of this world is little and the Hereafter will be better for him who fears God; and you shall not be wronged a whit.'

79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, 'This is from Allâh;' and if evil befalls them, they say, 'This is from thee.' Say, 'All is from Allâh.' What has happened to these people that they come not near understanding anything?

80. Whatever of good comes to thee is from Allâh; and whatever of evil befalls thee is from thyself. And We have sent thee as a Messenger to mankind. And sufficient is Allâh as a Witness.

81. Whoso obeys the Messenger obeys Allâh indeed; and whoso turns away, then We have not sent thee as a keeper over them.

82. And they say: 'Obedience is our guiding principle;' but when they go forth from thy presence, a section of them spends the night scheming against what thou sayest. Allâh records whatever they scheme by night. So turn away from them, and put thy trust in Allâh. And sufficient is Allâh as a Disposer of affairs.

83. Will they not, then, meditate upon the Qur’ân? Had it been from anyone other than Allâh, they would surely have found therein much disagreement.

*83. Note: The Quranic expression ‘ikhtilâf an kathîr’ (٤٧٨), (much disagreement) in fact indicates contradiction, meaning thereby that if anyone other than Allâh had been the author of the Holy Qur’ân the people would have certainly found many contradictions in it. A similar expression concerning the creation of universe is found in 67:4 (Al-Mulk) declaring that it is impossible to find a flaw or contradiction in the work of God.
84. And when there comes to them any tidings *whether* of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, surely those of them, who can elicit *the truth from* it, would have understood it. And had it not been for the grace of Allâh upon you and His mercy, you would have followed Satan, save a few.

85. Fight, therefore, in the cause of Allâh—thou art not made responsible except for thyself—and urge on the believers. It may be that Allâh will restrain the might of those that disbelieve; and Allâh is stronger in might and stronger in inflicting punishment.

86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and Allâh is Powerful over everything.

87. And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. Surely, Allâh takes account of all things.

88. Allâh is He beside Whom there is none worthy of worship. He will certainly continue to assemble you till the Day of Resurrection, about

---

**Note:**

*84.* This translation implies that the Messenger and the persons of authority among them were not all capable of drawing right conclusion. Only those among them who had the faculty of sound judgement could have discovered the reality. We propose an alternative translation as follows which does not leave this flaw and indicates that each among them had the capability of discovering the truth if he had contemplated and examined the report: "When they conceive (rumours concerning) a matter of peace or alarm they spread it about. Whereas if they had referred the matter to the Messenger and those in authority among them surely of them those who had critically examined the matter could know the truth."

*86.* Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion of *evil consequences* thereof; and Allâh is Powerful over everything.

*87.* Note: This translation narrows down the application of the verse to only verbal expressions of goodwill while the admonition contained therein has much wider application. In fact, it covers not only verbal greetings but also intends gifts of all kinds to be responded to more generously or at least in the same measure.
which there is no doubt. And who is more truthful in his word than Allāh?

90. They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allāh. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;

91. Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allāh had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then remember that Allāh has allowed you no way of aggression against them.

92. You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.
93. It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and pay blood money to be handed over to his heirs, unless they remit it as charity. But if the person slain be of a people hostile to you, and be a believer, then the offender shall free a believing slave; and if he be of a people between whom and you is a pact, then the offender shall pay blood money to be handed over to his heirs, and free a believing slave.

*But whoso finds not one, then he shall fast for two consecutive months—a mercy from Allâh. And Allâh is All-Knowing, Wise.

94. And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allâh will be wroth with him and will curse him and will prepare for him a great punishment.

95. O ye who believe! when you go forth in the cause of Allâh, make proper investigation and say not to anyone who greets you with the greeting of peace, ‘Thou art not a believer.’ You seek the goods of this life, but with Allâh are good things in plenty. Such were you before this, but Allâh conferred His special favour on you; so do make proper investigation. Surely, Allâh is well aware of what you do.

96. Those of the believers who sit still, excepting the disabled ones, and those who strive in the cause of Allâh with their wealth and their persons, are not equal. Allâh has exalted in rank those who strive with their wealth and their persons above those who sit still. And to

*93. But whoso finds not one, then he shall fast for two consecutive months—a means of seeking forgiveness prescribed by Allâh. And Allâh is All-Knowing, Wise.
each Allāh has promised good. And Allāh has exalted those who strive above those who sit still, by a great reward,

97. Namely, by degrees of excellence bestowed by Him, and by special forgiveness and mercy. And Allāh is Most Forgiving, Merciful.

R. 14.

98. Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say to them: ‘What were you after?’ They will reply: ‘We were treated as weak in the land.’ They will say, ‘Was not Allāh’s earth vast enough for you to emigrate therein?’ It is these whose abode shall be Hell, and an evil destination it shall be;

99. Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way.

100. As to these, maybe Allāh will efface their sins; for Allāh is the Effacer of sins, and is Most Forgiving.

*101. And whoso emigrates from his country in the cause of Allāh will find in the earth an abundant place of refuge and plentifullness. And whoso goes forth from his home, emigrating in the cause of Allāh and His Messenger, and death overtakes him, his reward lies on Allāh, and Allāh is Most Forgiving, Merciful.

R. 15.

102. And when you journey in the land, it shall be no sin on you to shorten the Prayer, if you fear that those who disbelieve may give you trouble. Verily, the disbelievers are an open enemy to you.

*101. Note: The Arabic words ‘fi sabilillāh’ (في سبيللله) mean for the sake of Allāh or in the cause of Allāh.
103. And when thou art among them, and leadest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick, that you lay aside your arms. But you should always take your means of defence. Surely, Allâh has prepared an humiliating punishment for the disbelievers.

104. And when you have finished the Prayer, remember Allâh while standing, and sitting, and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at fixed hours.

105. And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from Allâh what they hope not. And Allâh is All-Knowing, Wise.

R. 16.

106. We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allâh has taught thee. And be not thou a disputer for the faithless;

107. And ask forgiveness of Allâh. Surely, Allâh is Most Forgiving,

* 104. verily Prayer is enjoined on the believers to be performed at prescribed times.

* 106. And do not plead the cause of those who betray the trust.
Merciful.

108. And plead not on behalf of those who are dishonest to themselves. Surely, Allâh loves not one who is perfidious and a great sinner.

109. They seek to hide from men, but they cannot hide from Allâh; and He is with them when they spend the night plotting about matters of which He does not approve. And Allâh encompasses what they do.

110. Behold! you are they who pleaded for them in the present life. But who will plead with Allâh for them on the Day of Resurrection, or who will be a guardian over them?

111. And whoso does evil or wrongs his soul, and then asks forgiveness of Allâh, will surely find Allâh Most Forgiving, Merciful.

112. And whoso commits a sin commits it only against his own soul. And Allâh is All-Knowing, Wise.

113. And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears the burden of a calumny and a manifest sin.

R. 17.

*114. And but for the grace of Allâh upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. Allâh has sent down to thee the Book and Wisdom and has taught thee what thou knewest not, and great is Allâh's grace on thee.

*114. And but for the grace of Allâh upon you and His mercy, a party of them had resolved to lead you astray but He frustrated their designs. In fact they lead none but themselves astray and they cannot harm you at all.
115. There is no good in many of their conferences except the conferences of such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allâh, We shall soon bestow on him a great reward.

116. And as to him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers, We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.

117. Allâh will not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything as partner with Allâh has indeed strayed far away.

118. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious,

119. Whom Allâh has cursed. And he said, ‘I will assuredly take a fixed portion from Thy servants;

120. ‘And assuredly I will lead them astray and assuredly I will excite in them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allâh’s creation.’ And he who takes Satan for a friend beside Allâh has certainly suffered a manifest loss.

115. No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people.

118. They invoke besides Him none but false goddesses, while in truth they invoke none but Satan, the rebellious,

120. and assuredly I will command them so that they will incise the ears of camels and other cattle and assuredly I will bid them and they will alter Allâh’s creations.’
121. He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.

122. These are they whose abode shall be Hell and they shall find no way of escape from it.

123. But as to those who believe and do good works, We will admit them into Gardens, beneath which streams flow, abiding therein for ever. It is Allāh’s unfailing promise; and who can be more truthful than Allāh in word?

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allāh.

125. But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.

126. And who is better in faith than he who submits himself to Allāh, and he is a doer of good, and follows the religion of Abraham, the upright? And Allāh took Abraham for a special friend.

127. And to Allāh belongs all that is in the heavens and all that is in the earth; and Allāh encompasses all things.

R. 19.

128. And they seek of thee the decision of the Law with regard to women. Say, Allāh gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you
desire to marry, and concerning the weak among children. And He enjoins you to observe equity towards the orphans. And whatever good you do, surely Allah knows it well.

129. And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allah is aware of what you do.

*130. And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly to one so that you leave the other like a thing suspended. And if you amend and act righteously, surely Allah is Most Forgiving, Merciful.

131. And if they separate, Allah will make both independent out of His abundance; and Allah is Bountiful, Wise.

132. And to Allah belongs whatever is in the heavens and whatever is in the earth. And We have assuredly commanded those who were given the Book before you, and commanded you also, to fear Allah. But if you disbelieve, then remember that to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah is Self-Sufficient, Praiseworthy.

133. And to Allah belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allah as a Guardian.
134. If He please, He can take you away, O people, and bring others in your stead; and Allâh has full power to do that.

135. Whoso desires the reward of this world, then let him remember that with Allâh is the reward of this world and of the next; and Allâh is All-Hearing, All-Seeing.

R. 20.

*136. O ye who believe! be strict in observing justice, and be witnesses for Allâh, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allâh is more regardful of them both than you are. Therefore follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allâh is well aware of what you do.

137. O ye who believe! believe in Allâh and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before it. And whoso disbelieves in Allâh and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away.

138. Those who believe, then disbelieve, then again believe, then disbelieve, and then increase in disbelief, Allâh will never forgive them nor will He guide them to the way.

139. Give to the hypocrites the tidings that for them is a grievous punishment,

140. Those who take disbelievers for friends rather than believers. Do they seek honour at their hands?

*136. O ye who believe! be strict in observing justice, being witnesses for the sake of Allâh, even though it be against yourselves or against parents and kindred.
Then let them remember that all honour belongs to Allah.

141. And He has already revealed to you in the Book that, when you hear the Signs of Allah being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them. Surely, Allah will assemble the hypocrites and the disbelievers in Hell, all together;

142. Those who wait for news concerning you. If you have a victory from Allah, they say, ‘Were we not with you?’ And if the disbelievers have a share of it, they say to them, ‘Did we not get the better of you, and protect you against the believers?’ Allah will judge between you on the Day of Resurrection; and Allah will not grant the disbelievers a way to prevail against the believers.

R. 21.

* 143. The hypocrites seek to deceive Allah, but He will punish them for their deception. And when they stand up for Prayer, they stand lazily and to be seen of men, and they remember Allah but little,

144. Wavering between this and that, belonging neither to these nor to those. And he whom Allah causes to perish, for him thou shalt not find a way.

145. O ye who believe! take not disbelievers for friends, in preference to believers. Do you mean to give Allah a manifest proof against yourselves?

146. The hypocrites shall surely be in the lowest depth of the Fire; and thou shalt find no helper for them,

* 143. The hypocrites seek to deceive Allah, but He will cause them to be deceived themselves.
147. Except those who repent and amend and hold fast to Allâh and are sincere in their obedience to Allâh. These are among the believers. And Allâh will soon bestow a great reward upon the believers.

148. Why should Allâh punish you, if you are thankful and if you believe? And Allâh is Appreciating, All-Knowing.

149. Allâh likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, Allâh is All-Hearing, All-Knowing.

150. Whether you make public a good deed or conceal it, or pardon an evil, Allâh is certainly the Effacer of sins, and is All-Powerful.

151. Surely, those who disbelieve in Allâh and His Messengers and desire to make a distinction between Allâh and His Messengers, and say, ‘We believe in some and disbelieve in others,’ and desire to take a way in between,

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

153. And as for those who believe in Allâh and in all of His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allâh is Most Forgiving, Merciful.

R. 22.

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked Moses a greater thing than this; they said, ‘Show us Allâh openly.’ Then a destructive punishment overtook them because of their transgression.
Then they took the calf for worship after clear Signs had come to them, but We pardoned even that. And We gave Moses manifest authority.

155. And We raised high above them the Mount while making a covenant with them, and We said to them, ‘Enter the gate submissively,’ and We said to them, ‘Transgress not in the matter of the Sabbath.’ And We took from them a firm covenant.

156. Then, because of their breaking of their covenant, and their denial of the Signs of Allāh, and their seeking to kill the Prophets unjustly, and their saying: ‘Our hearts are wrapped in covers,’—nay, but Allāh has sealed them because of their disbelief, so they believe not but little—

157. And because of their disbelief and their uttering against Mary a grievous calumny,

*158. And their saying, ‘We did kill the Messenger, Jesus, son of Mary, the Messenger of Allāh,’ whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty;

*154. And We gave Moses clear overwhelming argument.

*158. Note: The emphasis is upon their failure to murder Jesus by any means. The reader is reminded that the very beginning of the verse refers to the Jewish boast that they had succeeded in murdering Jesus.

This Jewish claim is firmly rejected by the Holy Qur’ān. That is why by the end of the verse, the conclusive declaration is that whatever may have happened they certainly failed to kill him. This implies that it is not the act of crucifixion which is denied. What is denied is death by crucifixion.

“Walākin shubbiha laham” (ولكن شبهة لحم) : the word ‘shubbiha’ (شبهة) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In

† i.e. killed him by crucifixion.

(See details of transliteration on page 'm').
159. On the contrary, Allâh exalted him to Himself. And Allâh is Mighty, Wise.

Conformity with the rules of grammar the implied pronoun in the word ‘shubbiha’ (شِبُّيْهَا) can refer to none other than Jesus Christ himself. This means that it was he who was obscured and made to appear to them similar to someone else. Hence as Jesus was hung upon the cross he hung in the likeness of someone else. Evidently the denial is not that of crucifixion or apparent death thereupon but the denial is death by crucifixion. There certainly was great confusion as to what actually had happened. So the verse continues to build the scenario of the confusion and doubt. All else is nothing but conjecture. That is the final conclusion.

If the word ‘shubbiha’ refers to the incident as such, this would point to the divergent claims of the two disputing parties as to what had happened. Neither of the parties were certain of the validity of their claims. For instance the Christian belief of Jesus’ death by crucifixion and later resurrection was not based on any tangible grounds but was merely conjectural. Likewise the Jewish claim of Jesus’ death upon the cross was no less conjectural. Hence their appeal to Pilate for the possession of Jesus’ body. In fact they clearly expressed their doubts regarding the entire episode of his so-called death and warned Pilate that in the likelihood of his survival he might reappear in public claiming that he had risen from the dead. (Matthew 27:63-64)

It is to this that the last part of the verse under study refers, when it says ‘wa innalladhina’ (وَأَنْذَالَدُنَّا). Certainly those who differ about it (or about him as to what actually befell him) were themselves in doubt.

159. Note: ‘Bal rafa’ahullâhu ilaihi’ (بَلْ رَفَّٰتُ هُوَ اللَّهُ يَلِيِّهَا): the majority of orthodox Muslims infer from this part of the verse that the connotation of ‘Bal’ refers to the act of crucifixion i.e., instead of letting him die upon the cross, God rescued him by raising him bodily to somewhere in the heavens. As such he should be living somewhere in space in the same corporal form that he possessed prior to the attempt of his crucifixion. This interpretation raises many difficult questions, mainly:

(a) If Jesus was not crucified at all, is the entire history of crucifixion emphatically denied and the whole episode just a fiction or delusion suffered by the Jews, the Christians and the Romans alike?

(b) Where in the verse is the claim that Jesus was raised bodily to heavens? All that is mentioned simply is that Allâh exalted him to Himself.

As to the first question the orthodox build a fantastic scenario according to which the fact of crucifixion itself is not denied but it is claimed that the person who was crucified was not Jesus but someone else who was given the likeness of Jesus by some angels at the command of God. Hence the doubts and conjectures were about the identity of the person who was crucified. Evidently this explanation creates only more problems than it solves. Moreover, the entire tale is absolutely without foundation. No scriptural evidence or evidence based on the traditions of the Holy Prophet (may peace and blessings of Allâh be on him) is ever presented to support this bizarre claim which simply adds more conjectural confusion.

It is as if this explanation of the verse dawned only upon the medieval scholars while the Messenger of God, peace be upon him, remained himself completely unaware of it.

As to the second question the weakness of the claim is apparent from the wording of the Holy Qur’an. The word ‘rafa’a’ (رَفَّ) means elevated. Whenever Allâh elevates a person the elevation always refers to the status of the person, never to his body. In fact it is impossible to translate this verse in any way other than the said meaning i.e., the elevation of spiritual station.

The verse declares that Allâh elevated Jesus to Himself. Evidently no point in space of Heaven is mentioned to which Allâh raised him. He raised him to Himself while He was present there where Jesus was. No place in Heaven or earth is empty of Allâh’s presence. So when someone is said to be raised to Him, a bodily movement is impossible and inconceivable. According to Ahmadiyya understanding of this verse, the connotation of ‘on the contrary’ refers to the Jewish claim of the accursed death of Jesus. Obviously the opposite of curse is nearness to God.
160. And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them—

161. So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and also because of their hindering many men from Allah’s way,

162. And because of their taking interest, although they had been forbidden it, and because of their devouring people’s wealth wrongfully. And We have prepared for those of them who disbelieve a painful punishment.

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has

*160. Note: This verse has been the subject of controversy regarding its real import. Some scholars believe that it refers to a remote future in relation to the time of crucifixion indicating that all Jews without exception will one day have faith in Jesus Christ and accept him as a true Prophet of God. They claim that it is also mentioned in this verse that this miracle would take place in the lifetime of Jesus Christ. This they infer from the words ‘qabla mautihi’ (قبل موتى) which means before his death.

As the Jews have not yet accepted him, therefore, according to such scholars Jesus must be still alive.

Another commonly held view is that the expression ‘before his death’ refers to every member of the Jewish faith of the time of Jesus Christ. In this case this would mean that every Jew would believe in Jesus Christ before his death—a claim which can only be verified by God.

Unfortunately many problems and difficulties stand in the way of accepting these propositions in toto.

We propose a completely different and new solution to the problem. The verse under study is translated as “There is no one among the people of the Book but will certainly believe in him before his death.”

The word in italics i.e., ‘one’ is not literally mentioned in the verse but is only implied. If it were mentioned the verse would mean as follows:

‘wa in aḥadimmin aḥliktābi’

The word in bold letters is the implied word. We suggest that instead of ‘Aḥad’ being implied we should consider the word ‘fartaq’ (فَأَرْتَقَ) as the implied word. In that case the translation would be: “There is no sect or group from among the People of the Book but will have faith in him (Jesus Christ) before his death.”

This requires that Jesus must have migrated to the lands occupied by the lost tribes of Israel and in doing so he fulfilled his mission of delivering his message to all the twelve flocks of the house of Israel. This view is further powerfully supported by a prophecy of Jesus Christ wherein he claimed that he would go in search of the lost sheep of the house of Israel. (Matthew 15:24)
been sent down to thee and what was sent down before thee, and especially those who observe Prayer and those who pay the Zakāt and those who believe in Allāh and the Last Day. To these will We surely give a great reward.

R. 23.

164. Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, *and We gave David a Book.

165. And We sent some Messengers whom We have already mentioned to thee and some Messengers whom We have not mentioned to thee—and Allāh spoke to Moses particularly—

166. Messengers, bearers of glad tidings and warners, so that people may have no plea against Allāh after the coming of the Messengers. And Allāh is Mighty, Wise.

167. But Allāh bears witness by means of the revelation which He has sent down to thee that He has sent it down pregnant with His knowledge; and the angels also bear witness; and sufficient is Allāh as a Witness.

168. Those who disbelieve and hinder others from the way of Allāh, have certainly strayed far away.

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

*164. and to David We gave ‘Zabūr’.

Note: ‘Zabūr’ (زَبُّورُ) refers to the Psalms.

*165. Note: According to Arabic grammar when the root of a word is repeated as ‘taklīmā’ (تَكْلِمَة) is repeated in this verse, it is done with an intention to indicate intensity or repetition or high quality or to clarify an ambiguity. All these connotations can be applicable simultaneously.

(See details of transliteration on page 'm').
170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allah.

171. O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, it will be better for you. But if you disbelieve, verily, to Allah belongs whatever is in the heavens and in the earth. And Allah is All-Knowing, Wise.

172. O People of the Book, exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah and a fulfilment of His word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not ‘They are three.’ Desist, it will be better for you. Verily, Allah is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Guardian.

R. 24.

173. Surely, the Messiah will never disdain to be a servant of Allah, nor will the angels near unto God; and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

174. Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allah no friend nor helper.
175. O ye people, a manifest proof has indeed come to you from your Lord, and We have sent down to you a clear light.

176. So, as for those who believe in Allâh and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path leading to Himself.

177. They ask thee for instructions. Say, Allâh gives you His instructions concerning ‘Kalâlah’: If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if the heirs be brethren—both men and women—then the male shall have as much as the portion of two females. Allâh explains this to you lest you go astray, and Allâh knows all things well.
AL-MĀ’IDAH
(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. O ye who believe! fulfil your compacts. Lawful are made to you quadrupeds of the class of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allāh decrees what He wills.

*3. O ye who believe! profane not the Signs of Allāh, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars, nor those repairing to the Sacred House, seeking grace from their Lord, and His pleasure. And when you put off the pilgrims’ garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allāh; surely, Allāh is severe in punishment.

4. Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allāh; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has

*3. O ye who believe! Profane none of the things sanctified by Allāh.

Note: The sanctified things may include certain specific periods of time, places or living beings.

(See details of transliteration on page 'm').
5. They ask thee what is made lawful for them. Say, ‘All good things have been made lawful for you; and what you have taught the beasts and birds of prey to catch for you, teaching them for hunting and teaching them of what Allāh has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allāh. And fear Allāh. Surely, Allāh is quick in reckoning.’

6. This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramours. And whoever rejects the faith, his work has doubtless come to naught, and in the Hereafter he will be among the losers.
7. O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet to the ankles. And if you be unclean, purify yourselves by bathing. And if you are ill or you are on a journey while unclean, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allāh desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

8. And remember Allāh’s favour upon you and the covenant which He made with you, when you said, ‘We hear and we obey.’ And fear Allāh. Surely, Allāh knows well what is in the minds.

9. O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do.

10. Allāh has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And as for those who disbelieve and reject Our Signs, they are the people of Hell.

12. O ye who believe! remember Allāh’s favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allāh. And on Allāh should the believers rely.

* See note under 4:44, page 90. (Publisher)
13. And indeed Allāh did take a covenant from the children of Israel; and We raised among them twelve leaders. And Allāh said, ‘Surely, I am with you. If you observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allāh a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.’

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except in a few of them. So pardon them and turn away from them. Surely, Allāh loves those who do good.

15. And from those also who say, ‘We are Christians,’ We took a covenant, but they too have forgotten a good part of that with which they were exhorted. So We have caused enmity and hatred among them till the Day of Resurrection. And Allāh will soon let them know what they have been doing.

16. O People of the Book! there has come to you Our Messenger who}{

*13. Note: Perhaps there is no single word which can adequately do justice to the word ‘naqīb’ (ناقيب) (leaders). It does not only mean ‘a leader’ but also means a proclaimer, the one who has the authority to read the proclamation or pronounce judgement on behalf of a sovereign or other higher authorities.

*14. So pardon them and show forbearance.

*15. Note: The Arabic word ‘aghraīnā’ (أغربنا) has the basic meaning to make something stick fast to another so that it becomes an inseparable part of it. Hence the translation we prefer is: So We made mutual enmity and hatred their lot till the Day of Resurrection.
unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allāh a Light and a clear Book.

17. Thereby does Allāh guide those who seek His pleasure on the paths of peace, and leads them out of every kind of darkness into light by His will, and guides them to the right path.

18. They have indeed disbelieved who say, ‘Surely, Allāh is none but the Messiah, son of Mary.’ Say, ‘Who then has any power against Allāh, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?’ And to Allāh belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allāh has power to do all things.

19. The Jews and the Christians say, ‘We are sons of Allāh and His loved ones.’ Say, ‘Why then does He punish you for your sins? Nay, you are only human beings among those He has created.’ He forgives whom He pleases and punishes whom He pleases. And to Allāh belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

20. O People of the Book! there has come to you Our Messenger, after a break in the series of Messengers, who makes things clear to you lest you say, ‘There has come to us no bearer of glad tidings and no warner.’ So a bearer of glad tidings and a warner has indeed come to you. And Allāh has power to do all things.
21. And remember when Moses said to his people, 'O my people, call to mind Allāh's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.

22. 'O my people, enter the Holy Land which Allāh has ordained for you and do not turn back, for then you will turn losers.'

23. They said, 'O Moses, there is in that land a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter it.'

24. Thereupon two men from among those who feared their Lord, on whom Allāh had conferred His favour, said, 'Enter the gate, advancing against them; when once you have entered it, then surely you will be victorious. And put your trust in Allāh, if you are believers.'

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, and here we sit.'

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

27. God said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they
each offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, ‘I will surely kill thee.’ The former replied, ‘Allāh accepts only from the righteous.

29. ‘If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allāh, the Lord of the universe.

30. ‘I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.’

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

32. Then Allāh sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, ‘Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?’ And then he became regretful.

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for killing a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

34. The reward of those who wage war against Allāh and His Messenger and strive to create disorder in the land is only this that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land.
shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

35. Except those who repent before you have them in your power. So know that Allāh is Most Forgiving, Merciful.

R. 6.

36. O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper.

37. Surely, if those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

38. They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment.

39. And as for the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allāh. And Allāh is Mighty, Wise.

40. But whoso repents after his transgression and amends, then will Allāh surely turn to him in mercy; verily, Allāh is Most Forgiving, Merciful.

41. Dost thou not know that Allāh is He to Whom belongs the kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases; and Allāh has power to do all things.

42. O Messenger! let not those grieve thee who hastily fall into
disbelief—those who say with their mouths, ‘We believe,’ but their hearts believe not. And among the Jews too are those who would fondly listen to any lie—who listen for conveying it to another people who have not come to thee. They pervert words after their being put in their right places, and say, ‘If you are given this, then accept it, but if you are not given this, then beware!’ And as for him whom Allâh desires to try, thou shalt not avail him aught against Allâh. These are they whose hearts Allâh has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

43. They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee for judgment, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allâh loves those who are just.

44. And how will they make thee their judge when they have with them the Torah, wherein is Allâh’s judgment? Yet, in spite of that they turn their backs; and certainly they will not believe.

R. 7.

45. Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allâh, and because they were guardians over it. Therefore fear not* 42. And among the Jews too are those who are overeager to listen to lies—

*42. And among the Jews too are those who are overeager to listen to lies—

(See details of transliteration on page 'm').
men but fear Me; and barter not My Signs for a paltry price. And whoso judges not by that which Allah has sent down, these it is who are the disbelievers.

46. And therein We prescribed for them: 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 other injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his sins; and whoso judges not by what Allah has sent down, these it is who are wrongdoers.

47. And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing.

48. And let the People of the Gospel judge according to what Allah has revealed therein, and whose judges not by what Allah has revealed, these it is who are the rebellious.

49. And We have revealed unto thee the Book comprehending the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, turning away from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way in secular matters. And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie, then, with one another in good works. To Allah shall you all return; then will He inform you of that wherein you differed.
50. And We have revealed the Book to thee bidding thee to judge between them by that which Allâh has revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee to fall into affliction on account of part of what Allâh has revealed to thee. But if they turn away, then know that Allâh intends to smite them for some of their sins. And indeed a large number of men are disobedient.

51. Do they then seek the judgment of the days of Ignorance? And who is better than Allâh as a Judge for a people who have firm faith?

R. 8.

52. O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allâh guides not the unjust people.

53. And thou wilt see those in whose hearts is a disease, hastening towards them, saying, 'We fear lest a misfortune befall us.' Maybe, Allâh will bring about victory or some other event from Himself. Then will they become regretful of what they concealed in their minds.

54. And those who believe will say, 'Are these they who swore by Allâh with their most solemn oaths that they were surely with you?' Their works are vain and they have become the losers.

55. O ye who believe! whoso among you turns back from his religion, then let it be known that in his stead Allâh will soon bring a people whom He will love and who will love Him, and who will be kind and
humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allāh and will not fear the reproach of a fault-finder. That is Allāh’s grace; He bestows it upon whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt and worship God alone.

57. And those who take Allāh and His Messenger and the believers for friends should rest assured that it is the party of Allāh that must triumph.

R. 9.

58. O ye who believe! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allāh if you are believers;

59. And who, when you call people to Prayer, take it as jest and sport. That is because they are a people who do not understand.

60. Say, ‘O People of the Book! do you find fault with us because we believe in Allāh and what has been sent down to us and what was sent down previously? Or is it because most of you are disobedient to God?’

61. Say, ‘Shall I inform you of those whose reward with Allāh is worse than that? They are those whom Allāh has cursed and on whom His wrath has fallen and of whom He has made apes and swine and who worship the Evil One. These indeed are in a worse plight, and farther astray from the right path.

* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt bowing to Him with absolute sincerity.
62. And when they come to you, they say, ‘We believe,’ while they enter with unbelief and go out therewith; and Allâh knows best what they conceal.

63. And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil indeed is that which they practise.

64. Why do not the divines and those learned in the Law prohibit them from uttering falsehood and eating things forbidden? Evil indeed is that which they do.

*65. And the Jews say, ‘The hand of Allâh is tied up.’ Their own hands shall be tied up and they shall be cursed for what they say. Nay, both His hands are wide open; He spends how He pleases. And what has been sent down to thee from thy Lord will most surely increase many of them in rebellion and disbelief. And We have cast among them enmity and hatred till the Day of Resurrection. Whenever they kindle a fire for war, Allâh extinguishes it. And they strive to create disorder in the earth, and Allâh loves not those who create disorder.

66. And if the People of the Book had believed and been righteous, We would surely have removed from them their evils and We would surely have admitted them into Gardens of Bliss.

67. And if they had observed the Torah and the Gospel and what has been now sent down to them from their Lord, they would, surely, have eaten of good things from above them and from under their feet.

*65. And the Jews say, ‘The hand of Allâh is tied up.’ It is their own hands which are tied up and they shall be cursed for what they say.
*Among them are a people who are moderate; but many of them—evil indeed is that which they do.

R. 10.

68. O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message at all. And Allâh will protect thee from men. Surely, Allâh guides not the disbelieving people.

69. Say, ‘O People of the Book! you stand on nothing until you observe the Torah and the Gospel and what has now been sent down to you from your Lord.’ And surely, what has been sent down to thee from thy Lord will increase many of them in rebellion and disbelief; so grieve not for the disbelieving people.

70. Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allâh and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve.

71. Surely, We took a covenant from the children of Israel, and We sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill.

72. And they thought there would be no punishment, so they became blind and deaf. But Allâh turned to them in mercy; yet again many of them became blind and deaf; and Allâh is Watchful of what they do.

73. Indeed they are disbelievers who say, ‘Surely, Allâh is none but the Messiah, son of Mary,’ whereas the Messiah himself said, ‘O

*67. Among them there is a body of people who are moderate; but evil indeed is that which the majority of them do.
children of Israel, worship Allāh. Who is my Lord and your Lord.' Surely, whose associates partners with Allāh, him has Allāh forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

*74. They are surely disbelievers who say, 'Allāh is the third of three;' there is no God but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.

75. Will they not then turn to Allāh and beg His forgiveness, while Allāh is Most Forgiving, Merciful?

*76. The Messiah, son of Mary, was only a Messenger: surely, Messengers like unto him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.

77. Say, 'Will you worship beside Allāh that which has no power to do you harm or good?' And it is Allāh Who is All-Hearing, All-Knowing.

78. Say, 'O People of the Book! exceed not the limits in the matter of your religion unjustly, nor follow the evil inclinations of a people who went astray before and caused many to go astray, and who have strayed away from the right path.'

R. 11.

79. Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was

*74. They are surely disbelievers who say, ‘Allāh is one of the three;’ there is no God but the One God.

*76. The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have passed away. And his mother was righteous. Both of them used to eat food.
because they disobeyed and used to transgress.

80. They did not prohibit one another from the iniquity which they committed. Evil indeed was that which they used to do.

81. Thou shalt see many of them taking the disbelievers as their friends. Surely, evil is that which they themselves have sent on before for themselves; with the result that Allah is displeased with them; and in this punishment they shall abide.

82. And if they had believed in Allah and this Prophet, and in that which has been revealed to him, they would not have taken them as their friends, but many of them are disobedient.

83. Thou shalt certainly find the Jews and those who associate partners with God to be the most vehement of men in enmity against the believers. And thou shalt assuredly find those who say, ‘We are Christians,’ to be the nearest of them in love to the believers. That is because amongst them are savants and monks and because they are not proud.

84. And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, ‘Our Lord, we believe, so write us down among those who bear witness.

85. ‘And why should we not believe in Allah and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?’

*80. They would not prohibit one another from offensive conduct which they practised. Evil indeed was that which they used to do.
86. So Allāh rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good.

87. And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

88. O ye who believe! make not unlawful the good things which Allāh has made lawful for you, and do not transgress. Surely, Allāh loves not the transgressors.

89. And eat of that which Allāh has provided for you of what is lawful and good. And fear Allāh in Whom you believe.

90. Allāh will not call you to account for such of your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with such average food as you feed your families with, or the clothing of them or the freeing of a neck. But whose finds not the means shall fast for three days. That is the expiation of your oaths when you have sworn them. And do keep your oaths. Thus does Allāh explain to you His Signs that you may be grateful.

91. O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan’s handiwork. So shun each one of them that you may prosper.

92. Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allāh and from *prostration*.

---

*91. O ye who believe! intoxicants and games of chance and idols and divining arrows are only an abomination of Satan’s handiwork.

*92. Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance.*
Prayer. But will you keep back?

93. And obey Allāh and obey the Messenger, and be on your guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.

94. On those who believe and do good works there shall be no sin for what they eat, provided they fear God and believe and do good works, and again fear God and believe, yet again fear God and do good. And Allāh loves those who do good.

R. 13.

95. O ye who believe! Allāh will surely try you in a little matter: the game which your hands and your lances can reach, so that Allāh may distinguish those who fear Him in secret. Whoso, therefore, will transgress after this shall have a grievous punishment.

96. O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, the same to be brought as an offering to the Ka‘bah; or as an expiation he shall have to feed a number of poor persons, or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, Allāh forgives it; but whoso reverts to it, Allāh will punish him for his offence. And Allāh is Mighty, Lord of retribution.

97. The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allāh to Whom you shall be gathered.

(See details of transliteration on page 'm').
98. Allāh has made the Ka‘bah, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the animals with collars. That is so that you may know that Allāh knows what is in the heavens and what is in the earth, and that Allāh knows all things well.

99. Know that Allāh is severe in punishment and that Allāh is also Most Forgiving, Merciful.

100. On the Messenger lies only the conveying of the Message. And Allāh knows what you reveal and what you hide.

101. Say, ‘The bad and the good are not alike,’ even though the abundance of the bad may cause thee to wonder. So fear Allāh, O men of understanding, that you may prosper.

R. 14.

102. O ye who believe! ask not about things which, if revealed to you, would cause you trouble; though if you ask about them while the Qur‘ān is being sent down, they will be revealed to you. Allāh has left them out. And Allāh is Most Forgiving, Forbearing.

103. A people before you asked about such things, but then they became disbelievers therein.

104. Allāh has not ordained any ‘Bāhīrah’ or ‘Sā‘ibah’ or ‘Wasīlah’ or ‘Ḥāmi’; but those who disbelieve forge a lie against Allāh, and most of them do not make use of their understanding.

*102. Allāh has left them out out of kindness.

Note: No course of action prescribed by God for the believers can be intended to cause them trouble. Yet out of His Mercy God does not want to give instructions in minute detail lest they should be difficult for some to follow and cause unnecessary discomfort.

*104. Note: ‘bāhīrah’ (بَهْيَرَة) is a name given by pagan Arabs to a she-camel which had given birth to seven young ones and was then let loose to feed freely after its ears were slit. It was dedicated to some god and its milk was not used nor its back.

(See details of transliteration on page ‘m’).
105. And when it is said to them, 'Come to what Allah has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had no knowledge and no guidance?

* 106. O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided. To Allah will you all return; then will He disclose to you what you used to do.

107. O ye who believe! the right evidence among you, when death presents itself to one of you, at the time of making a bequest, is of two just men from among you; or of two others not from among you, if you be journeying in the land and the calamity of death befall you. You shall detain them both after Prayer for giving evidence; if you doubt, they shall both swear by Allah, saying, 'We take not in exchange for this any price, even though he be a near relation, and we conceal not the testimony enjoined by Allah; surely, in that case, we should be among the sinners.'

'Sa‘ibah' (صبيعة) is a she-camel let loose to water and pasture after giving birth to five young ones.

'Wasilah' (واسيلة) is a she-camel (or an ewe or she-goat) let loose in the name of a god after she had given birth to seven female young ones consecutively. If at the seventh birth she bore a pair, male and female, these were also let loose.

'Hami' (حما) is a camel which had fathered seven young ones. It was let loose and was not used for riding or carrying. It was free to pasture and water.

After having stated that minor matters and details have been left to man to legislate as he thinks proper, the verse fittingly draws attention to the fact that such freedom and discretion are not allowed in fundamentals, because in fundamentals unanimity is essential and divergence of opinion may prove immensely harmful. The verse gives an illustration to show that human intellect cannot be trusted with the making of the laws on fundamental matters. The Arabs used to let loose the animals mentioned in the verse in honour of their idols. Besides being based on disbelief and superstition, the practice was also highly foolish. The animals thus let loose wrought great havoc wherever they went. The Qur'an refers to this evil practice as an example of man-made laws and warns Christians who question the wisdom of a revealed Law to learn a lesson from the morally degrading practices to which the pagan Arabs had resorted because they had no revealed Law to guide them.

* 106. O ye who believe! Stand guard over yourselves.

(See details of transliteration on page 'm').
*108. But if it be discovered that the two witnesses are guilty of sin, then two others shall take their place from among those against whom the former two witnesses—who were in a better position to give true evidence—sinfully deposed, and the two latter witnesses shall swear by Allah, saying, ‘Surely, our testimony is truer than the testimony of the former two, and we have not been unfair in any way; for then, indeed, we should be of the unjust.’

*109. Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear Allah and hearken. And Allah guides not the disobedient people.

110. Think of the day when Allah will assemble the Messengers and say, ‘What reply was made to you?’ They will say, ‘We have no knowledge; it is only Thou Who art the Knower of hidden things.’

111. When Allah will say, “O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness so that thou didst speak to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the
Torah and the Gospel; and when thou didst fashion a creation out of clay, in the likeness of a bird, by My command; then thou didst breathe into it a new spirit and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from putting thee to death when thou didst come to them with clear Signs; and those who disbelieved from among them said, ‘This is nothing but clear deception.’”

112. And when I inspired the disciples of Jesus to believe in Me and in My Messenger, they said, ‘We believe and bear Thou witness that we have submitted.’

113. When the disciples said, ‘O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?’ he said, ‘Fear Allāh, if you are believers.’

114. They said, ‘We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.’

115. Said Jesus, son of Mary, ‘O Allāh, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.’

"kahlan" (كَحَلَٰنَ) indicates the time when a person’s hair begin to turn grey and from then on to advanced age.

This verse is a metaphorical expression of the spiritual revolution brought about by the Prophets of God. This is a special tribute to the qualities of Jesus who out of all the Prophets of God was chosen as a model for bringing about such miraculous transformations.
116. Allâh said, ‘Surely, I will send it down to you, but whosoever of you disbelieves afterwards—I will surely punish them with a punishment wherewith I will not punish any other of the peoples.’

R. 16.

117. And when Allâh will say, “O Jesus, son of Mary, didst thou say to men, ‘Take me and my mother for two gods beside Allâh?’”, he will answer, “Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things.

118. “I said nothing to them except that which Thou didst command me—‘Worship Allâh, my Lord and your Lord.’ And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things.

119. “If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise.”

120. Allâh will say, ‘This is a day when only the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide for ever. Allâh is well pleased with them, and they are well pleased with Him; that indeed is the great triumph.’

121. To Allâh belongs the kingdom of the heavens and the earth and whatever is in them; and He has power over all things.
1. In the name of Allâh, the Gracious, the Merciful.

2. All praise belongs to Allâh Who created the heavens and the earth and brought into being every kind of darkness and light; yet those who disbelieve set up equals to their Lord.

3. He it is Who created you from clay, and then He decreed a term. And there is another term fixed with Him. Yet you doubt!

4. And He is Allâh, the God, both in *the heavens and in the earth. He knows your inside and your outside. And He knows what you earn.

5. And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.

6. So they rejected the truth when it came to them; but soon shall come to them the tidings of that at which they mocked.

7. See they not how many a generation We have destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another generation.

*4. He knows your secrets and also that which is apparent. And He knows what you earn.

*7. See they not how many ages have We destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another people.
8. And if We had sent down to thee a writing upon parchment and they had felt it with their hands, even then the disbelievers would have surely said, ‘This is nothing but manifest sorcery.’

9. And they say, ‘Why has not an angel been sent down to him?’ But if We had sent down an angel, the matter would have been settled, and then they would not have been granted a respite.

10. And if We had appointed as Messenger an angel, We would have made him appear as a man; and thus We would have made confused to them what they are themselves confusing.

11. And surely have the Messengers been mocked at before thee, but that which they mocked at encompassed those of them who scoffed.

R. 2.

12. Say, ‘Go about in the earth, and see what was the end of those who treated the Prophets as liars.’

13. Say, ‘To whom belongs what is in the heavens and the earth?’ Say, ‘To Allâh.’ He has taken upon Himself to show mercy. He will certainly continue to assemble you till the Day of Resurrection. There is no doubt in it. Those who ruin their souls will not believe.

14. To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.

15. Say, ‘Shall I take any protector other than Allâh, the Maker of the heavens and the earth, Who feeds and is not fed?’ Say, ‘I have been commanded to be the first of those who submit.’ And be thou not of those who have ruined themselves.

* 13. Those who have ruined themselves will not believe.
those who associate partners with God.

16. Say, ‘Of a truth, I fear, if I disobey my Lord, the punishment of an awful day.’

17. He from whom it is averted on that day, God indeed has had mercy on him. And that indeed is a manifest triumph.

18. And if Allah touch thee with affliction, there is none that can remove it but He; and if He touch thee with happiness, then He has power to do all that He wills.

19. And He is Supreme over His servants; and He is the Wise, the All-Aware.

20. Say, ‘What thing is most weighty as a witness?’ Say, ‘Allah is a Witness between me and you. And this Qur’ân has been revealed to me so that with it I may warn you and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allah?’ Say, ‘I bear not witness thereto.’ Say, ‘He is the One God, and certainly I am far removed from that which you associate with Him.’

21. Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.

R. 3.

22. And who is more unjust than he who forges a lie against Allah or gives the lie to His Signs? Surely, the unjust shall not prosper.

*16. Note: We propose the translation be changed from ‘awful day’ to ‘an enormous day’ which has all the connotation of the word ‘اَذِيمَ’ (تَعَذِّبْهُ) in this context.

*18. and if He bestows upon you good fortune then He has power to do all that He wills.

*19. And He is All-Powerful over His creatures—the humankind; and He is the Wise, the All-Aware.

*20. Say, ‘He is the One God, and I am completely absolved of what you associate with Him.’

(See details of transliteration on page 'm').
23. And think of the day when We shall gather them all together; then shall We say to those who associated partners with God, ‘Where are the partners you spoke of, those whom you used to assert?’

24. Then the end of their mischief will be naught save that they shall say, ‘By Allah, our Lord, we were not idolaters.’

25. See how they lie against themselves. And that which they fabricated has failed them.

26. And among them are some who give ear to thee; but We have put veils on their hearts, that they should not understand, and deafness in their ears. And even if they see every Sign, they would not believe therein, so much so, that when they come to thee, disputing with thee, those who disbelieve say, ‘This is nothing but fables of the ancients.’

27. And they forbid others to believe it and themselves too they keep away from it. And they ruin none but their own selves; only they perceive not.

28. And if thou couldst only see when they are made to stand before the Fire! They will say, ‘Oh, would that we might be sent back! And then we would not treat the Signs of our Lord as lies, and we would be of the believers.’

29. Nay, that which they used to conceal before has now become clear to them. And if they were sent back, they would surely return to that which they were forbidden. And they are certainly liars.

30. And they say, ‘There is nothing except this our present life, and we shall not be raised again.’

* 25. See how they lie against themselves. And what they fabricated was of no avail to them.
31. And if thou couldst only see when they are made to stand before their Lord! He will say, ‘Is not this second life the truth?’ They will say, ‘Yea, by our Lord.’ He will say, ‘Then taste the punishment because you disbelieved.’

32. Those indeed are the losers who deny the meeting with Allāh, so much so, that when the Hour shall come on them unawares, they will say, ‘O our grief for our neglecting this Hour!’ And they shall bear their burdens on their backs. Surely, evil is that which they bear.

33. And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

34. We know full well that what they say verily grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of Allāh that the evil-doers reject.

35. And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them. There is none that can change the words of Allāh. And there have already come to thee tidings of past Messengers.

36. And if their aversion is grievous to thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven, and bring them a Sign, thou canst do so. And had Allāh enforced His will, He could surely have brought them together into the guidance. So be thou not of those who lack knowledge.
37. Only those can accept who listen. And as for the dead, Allah will raise them to life, then to Him shall they be brought back.

38. And they say, ‘Why has not a Sign been sent down to him from his Lord?’ Say, ‘Surely, Allah has power to send down a Sign, but most of them do not know.’

39. There is not an animal that crawls in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered together.

40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. Whom Allah wills He allows to perish and whom He wills He places on the right path.

41. Say, ‘What think ye? If the punishment of Allah come upon you or there come upon you the Hour, will you call upon any other than Allah, if you are truthful?’

42. Nay, but on Him alone will you call; then will He remove that which you call on Him to remove, if He please, and you will forget what you associate with Him.

R. 5.

43. And indeed We sent Messengers to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves.

*37. Only those who listen sincerely respond.

*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. About whomsoever Allah so adjudges He permits him to go astray. And about whomsoever He decides, He leads him to the straight path.

*41. Say, ‘What do you think your response will be if the punishment of Allah comes upon you or there comes upon you the destined Hour, will you call upon any other than Allah, if you are truthful?’
44. Why, then, when Our punishment came upon them, did they not grow humble? But their hearts were hardened and Satan made all that they did seem fair to them.

45. Then, when they forgot that with which they had been admonished, We opened unto them the gates of all things, until, when they became exultant at what they were given, We seized them suddenly, and lo! they were plunged into despair.

46. So the last remnant of the people who did wrong was cut off; and all praise belongs to Allâh, the Lord of all the worlds.

47. Say, ‘What think ye? If Allâh should take away your hearing and your sight, and seal up your hearts, who is the God other than Allâh who could bring it back to you?’ See how We vary the Signs, yet they turn away.

48. Say, ‘What think ye? If the punishment of Allâh come upon you suddenly or openly, will any be destroyed save the wrongdoing people?’

49. And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve.

50. And those who reject Our Signs, punishment will touch them, because they disobeyed.

51. Say: ‘I do not say to you: ‘I possess the treasures of Allâh,’ nor do I know the unseen; nor do I say to you: ‘I am an angel.’ I follow only that which is revealed to me.” Say:

*46. So the very roots of the people who did wrong were cut off; and all praise belongs to Allâh,

*50. And those who reject Our Signs, punishment will befall them, because they disobeyed.
‘Can a blind man and one who sees be alike?’ Will you not then reflect?

52. And warn thereby those who fear that they shall be gathered to their Lord, that they shall have no friend nor intercessor beside Him, so that they may become righteous.

53. And drive not away those who call upon their Lord morning and evening, seeking His countenance. Thou art not at all accountable for them nor are they at all accountable for thee, that thou shouldst drive them away and be of the unjust.

54. And in like manner have We tried some of them by others, that they may say, ‘Is it these whom Allah has favoured from among us?’ Does not Allah know best those who are grateful?

55. And when those who believe in Our Signs come to thee, say: ‘Peace be unto you! Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful.’

56. And thus do We expound the Signs that you may seek forgiveness and that the way of the sinners may become manifest.

57. Say: ‘I am forbidden to worship those on whom you call beside Allah.’ Say: ‘I will not follow your evil inclinations. In that case, I shall become lost and I shall not be of the guided.’

58. Say: ‘I take my stand on a clear evidence from my Lord and you reject it. That which you desire to be hastened

*57. Say: ‘I will not follow your vain desires.'
is not in my power. The decision rests with none but Allāh. He explains the truth, and He is Best of judges.’

59. Say: ‘If that which you desire to be hastened were in my power, surely the matter would be decided between me and you. And Allāh knows best the unjust.’

60. And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and in the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is recorded in a clear Book.

61. And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do.

R. 8.

62. And He is Supreme over His servants, and He sends guardians to watch over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not.

63. Then are they returned to Allāh, their true Lord. Surely, His is the judgment. And He is the Quiciest of reckoners.

64. Say, “Who delivers you from the calamities of the land and the sea, when you call upon Him in humility and in secret, saying, ‘If He deliver us from this, we will surely be of those who are grateful?’”

65. Say, ‘Allāh delivers you from them and from every distress, yet you associate partners with Him.’
66. Say, ‘He has power to send punishment upon you from above you or from beneath your feet, or to confound you by splitting you into sects and make you taste the violence of one another.’ See how We expound the Signs in various ways that they may understand!

67. And thy people have rejected it, though it is the truth. Say, ‘I am not a guardian over you.’

68. For every prophecy there is a fixed time; and soon will you come to know.

69. And when thou seest those who engage in vain discourse concerning Our Signs, then turn thou away from them until they engage in a discourse other than that. And if Satan cause thee to forget, then sit not, after recollection, with the unjust people.

70. And those who are righteous are not at all accountable for them, but their duty is to admonish them, that they may fear God.

71. And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish people thereby lest a soul be consigned to perdition for what it has wrought. It shall have no helper nor intercessor beside Allah; and even if it offer every ransom, it shall not be accepted from it. These are they who have been delivered over to destruction for their own acts. They will have a drink of boiling water and a grievous punishment, because they disbelieved.

*66. Say, ‘He has power to send punishment upon you from above you or from beneath your feet, or make it your lot to split into mutually hostile sects and make you taste the violence of one another.’ See how We expound the Signs in various ways that they may understand!

Note: The expression ‘yalbisakum’ (يَلْبِسُكُمْ) invokes the image of a calamity which permanently sticks and becomes a part of the body like clothes. So a faithful translation demands the use of some expression of permanence.

*69. And when you see those who trifle with Our Signs,
72. Say: “Shall we call, beside Allâh, upon that which can neither profit us nor harm us, and shall we be turned back on our heels after Allâh has guided us, like one whom the evil ones entice away leaving him bewildered in the land, and who has companions who call him to guidance, saying, ‘Come to us?’” Say: “Surely, the guidance of Allâh is the only guidance and we have been commanded to submit to the Lord of all the worlds.

73. “And we have been given the command: ‘Observe Prayer and fear Him;’ and He it is to Whom you shall be gathered.”

74. And He it is Who created the heavens and the earth in accordance with the requirements of wisdom; and the day He says, ‘Be!’ it will be. His word is the truth, and His will be the kingdom on the day when the trumpet will be blown. He is the Knower of the unseen and the seen. And He is the Wise, the All-Aware.

75. And remember the time when Abraham said to his father, ‘Azâz: ‘Dost thou take idols for gods? Surely, I see thee and thy people in manifest error.’

76. And thus did We show Abraham the kingdom of the heavens and the earth that he might be rightly guided and that he might be of those who have certainty of faith.

77. And when the night darkened upon him, he saw a star. He said: ‘This is my Lord!’ But when it set, he said: ‘I like not those that set.’

*74. And He it is Who created the heavens and the earth the right way; and the day when He will say, ‘‘Be!’ And it is.”

Note: See the explanation of (Be! And it is) at page 59 under 3:48. (Publisher)
78. And when he saw the moon rise with spreading light, he said: ‘This is my Lord.’ But when it set, he said, ‘If my Lord guide me not, I shall surely be of the people who go astray.’

79. And when he saw the sun rise with spreading light, he said: ‘This is my Lord, this is the greatest.’ But when it set, he said, ‘O my people, surely I am clear of that which you associate with God.

80. ‘I have turned my face toward Him Who created the heavens and the earth, being ever inclined to God, and I am not of those who associate gods with God.’

81. And his people argued with him. He said: ‘Do you argue with me concerning Allah when He has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

82. ‘And why should I fear that which you associate with God, when you fear not to associate with Allāh that for which He has sent down to you no authority?’ Which, then, of the two parties has greater right to security, if indeed you know?

83. Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

R. 10.

84. And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing.
85. And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good.

86. And We guided Zachariah and John and Jesus and Elias; each one of them was of the virtuous.

87. And We also guided Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

88. And We exalted some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path.

89. That is the guidance of Allâh. He guides thereby those of His servants whom He pleases. And if they had worshipped aught beside Him, surely all they did would have been of no avail to them.

90. It is these to whom We gave the Book and dominion and prophethood. But if these people are ungrateful for them, it matters not, for We have now entrusted them to a people who are not ungrateful for them.

91. These it is whom Allah guided aright, so follow thou their guidance. Say: ‘I ask not of you any reward for it. This is naught but an admonition for all mankind.’

R. 11.

92. And they do not make a just estimate of Allâh, when they say: ‘Allâh has not revealed anything to any man.’ Say: ‘Who revealed the Book which Moses brought, a light and guidance for the people—though you treat it as scraps of paper

*90. It is these to whom We gave the Book and the faculty of judgement and prophethood.

*92. And they failed to respect Allâh as He should be respected when they said: ‘Allâh has not revealed anything to any man.’

(See details of transliteration on page ‘m’).
which you show while you conceal much; and you have been taught that which neither you nor your fathers knew?—Say: ‘Allāh’. Then leave them to amuse themselves with their vain discourse.

93. And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those who believe in the Hereafter believe therein and they keep a watch over their Prayer.

94. And who is more unjust than he who forges a lie against Allāh, or says, ‘It has been revealed to me,’ while nothing has been revealed to him; and who says, ‘I will send down the like of that which Allāh has sent down?’ And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, ‘Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allāh falsely and because you turned away from His Signs with disdain.’

95. And now you come to Us one by one as We created you at first, and you have left behind you that which We bestowed upon you, and We see not with you your intercessors of whom you asserted that they were partners with God in your affairs. Now you have been cut off from one another and that which you presumed has failed you.

96. Verily, it is Allāh Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and He is the Bringer forth of the dead from the living. That is Allāh; wherefore, then, are you turned back?

(See details of transliteration on page 151).
97. He causes the break of day; and He made the night for rest and the sun and the moon for reckoning time. That is the decree of the Mighty, the Wise.

98. And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

99. And He it is Who has produced you from a single person and there is for you a home and a lodging. We have explained the Signs in detail for a people who understand.

100. And it is He Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, come forth bunches hanging low. And We produce therewith gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

101. And they hold the Jinn to be partners with Allâh, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted far above what they attribute to Him!

R. 13.

102. The Originator of the heavens and the earth! How can He have a son when He has no consort, and when He has created everything and has knowledge of all things?
103. Such is Allāh, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

104. Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

105. Proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not a guardian over you.

106. And thus do We vary the Signs that the truth may become established, but the result is that they say, ‘Thou hast learnt well;’ and We vary the Signs that We may explain it to a people who have knowledge.

107. Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

108. And if Allāh had enforced His will, they would not have set up gods with Him. And We have not made thee a keeper over them nor art thou over them a guardian.

109. And revile not those whom they call upon beside Allāh, lest they, out of spite, revile Allāh in their ignorance. Thus unto every people have We caused their doing to seem fair. Then unto their Lord is their return; and He will inform them of what they used to do.

110. And they swear their strongest oaths by Allāh that if there came to them a Sign, they would surely believe therein. Say, ‘Surely, Signs are with Allāh. But what should make you understand that when the Signs come, they will not believe?’

(See details of transliteration on page ‘m’).
111. And We shall confound their hearts and their eyes, as they believed not therein at the first time, and We shall leave them in their transgression to wander in distraction.

112. And even if We send down unto them angels, and the dead speak to them, and We gather to them all things face to face, they would not believe, unless Allah enforced His will. But most of them behave ignorantly.

113. And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive—and if thy Lord had enforced His will, they would not have done it; so leave them alone with that which they fabricate—

114. And in order that the hearts of those who believe not in the Hereafter may incline thereto and that they may be pleased therewith and that they may continue to earn what they are earning.

115. Shall I seek for judge other than Allah, when He it is Who has sent down to you the Book, clearly explained? And those to whom We gave the Book know that it has been sent down from thy Lord with truth; so be thou not of those who doubt.

116. And the word of thy Lord has been fulfilled in truth and justice. None can change His words; and He is the All-Hearing, the All-Knowing.

*111. And We shall cause their hearts and faculties of sight to revert to the same state as when they initially rejected Our Signs, and We shall leave them in their transgression to wander in distraction.
117. And if thou obey the majority of those on earth, they will lead thee astray from Allāh’s way. They follow nothing but mere conjecture, and they do nothing but lie.

118. Surely, thy Lord knows best those who go astray from His way; and He knows best those who are rightly guided.

119. Eat, then, of that over which the name of Allāh has been pronounced, if you are believers in His Signs.

120. And what reason have you that you should not eat of that over which the name of Allāh has been pronounced, when He has already explained to you that which He has forbidden unto you—save that which you are forced to? And surely many mislead others by their evil desires through lack of knowledge. Assuredly, thy Lord knows best the transgressors.

121. And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned.

122. And eat not of that on which the name of Allāh has not been pronounced, for surely that is disobedience. And certainly the evil ones inspire their friends that they may dispute with you. And if you obey them, you will indeed be setting up gods with God.

R. 15.

123. Can he, who was dead and We gave him life and made for him a light whereby he walks among men, be like him whose condition is that he is in utter darkness whence he

*117. Note: Here the word ‘lie’ is not sufficient to do justice to the fuller meaning of the word ‘yakhrusīn’ (یَخَرُسُونَ) which covers wider connotations like fabrication or professing to be able to predict the future while they only indulge in wild guesses.

*121. And eschew sin be it apparent or hidden.
cannot come forth? Thus have the doings of the disbelievers been made to seem fair to them.

*124. And thus have We made in every town the great ones from among its sinners such as are in utter darkness with the result that they plot therein; and they plot not except against their own souls; but they perceive not.

125. And when there comes to them a Sign, they say, ‘We will not believe until we are given the like of that which Allah’s Messengers have been given.’ Allah knows best where to place His Message. Surely, humiliation before Allah and a severe punishment shall smite the offenders because of their plotting.

*126. So, whomsoever Allah wishes to guide, He expands his bosom for the acceptance of Islam; and as to him whom He wishes to let go astray, He makes his bosom narrow and close, as though he were mounting up into the skies. Thus does Allah inflict punishment on those who do not believe.

127. And this is the path of thy Lord leading straight to Him. We have indeed explained the Signs in detail for a people who would be admonished.

128. For them is the abode of peace with their Lord, and He is their Friend because of what they did.

*124. And thus We allowed the leaders of the sinners in every township to plot therein against the truth;...

Note: The expression ‘akâbira mujrimâh’ (أَكَابِيرُ الْمُجِرِّمَاتِ) literally means ‘the great among the sinful of that township.’ The word ‘great’ here may mean those who have the larger share of sin and as such they stand out among them as leaders or it may mean the great and influential members of a sinful society.

*126. So whomever Allah wishes to guide, He opens his heart for the acceptance of Islam; and as to him whom He wishes to let go astray, He constricts his heart as if he were climbing a steep height. Thus does Allah inflict punishment on those who do not believe.

Note: The word ‘ṣadra’ (صَدْرُ) can be translated as heart. (See Al-Munjid.)
129. And on the day when He will gather them all together, He will say, ‘O company of Jinn! you sought to make serviscent to yourselves a great many from among men!’ And their friends from among men will say, ‘Our Lord! we profited from one another but now we have reached our term which Thou didst appoint for us.’ He will say, ‘The Fire is your abode, wherein you shall abide, save what Allāh may will.’ Surely, thy Lord is Wise, All-Knowing.

130. And in like manner do We set some of the wrongdoers over the others because of what they earned.

R. 16.

131. ‘O company of Jinn and men! did not Messengers come to you from among yourselves who related to you My Signs and who warned you of the meeting of this your day?’ They will say, ‘We bear witness against ourselves.’ And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.

132. That is because thy Lord would not destroy the towns unjustly while their people were unwarned.

133. And for all are degrees of rank according to what they do, and thy Lord is not unmindful of what they do.

134. And thy Lord is Self-Sufficient, full of mercy. If He please, He can do away with you and cause to succeed you what He pleases, even as He raised you from the offspring of other people.

135. Surely, that which you are promised shall come to pass and you cannot frustrate it.

(See details of transiteration on page 'm').
136. Say, ‘O my people, act as best you can. I, too, am acting. Soon will you know whose will be the ultimate reward of the abode.’ Surely, the wrongdoers shall not prosper.

137. And they have assigned Allâh a portion of the crops and cattle which He has produced, and they say, ‘This is for Allâh,’ as they imagine, ‘and this is for our idols.’ But that which is for their idols reaches not Allâh, while that which is for Allâh reaches their idols. Evil is what they judge.

138. And in like manner have their associate-gods made the killing of their children appear beautiful to many of the idolaters that they may ruin them and cause them confusion in their religion. And if Allâh had enforced His will, they would not have done this; so leave them alone with that which they invent.

139. And they say, ‘Such and such cattle and crops are forbidden. None shall eat thereof save whom we please’—so they allege—and there are cattle whose backs are forbidden, and there are cattle over which they pronounce not the name of Allâh, forging a lie against Him. Soon will He requite them for that which they have fabricated.

140. And they say, ‘That which is in the wombs of such and such cattle is exclusively reserved for our males and is forbidden to our wives; but if it be born dead, then they are all partakers thereof. He will reward them for their assertion. Surely, He is Wise, All-Knowing.

*137. Evil is what they conclude.
*138. And in like manner have their associates made the killing of their children....
*140. He will requite them for their assertion.
141. Losers indeed are they who kill their children foolishly for lack of knowledge, and make unlawful what Allâh has provided for them, forging a lie against Allâh. They have indeed gone astray and are not rightly guided.

R. 17.

142. And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allâh loves not those who exceed the bounds.

143. And of the cattle He has created some for burden and some for slaughter. Eat of that which Allâh has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe.

*144. And of the cattle He has created eight mates: of the sheep two, and of the goats two;—say, ‘Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful.’

145. And of the camels two, and of the oxen two. Say, ‘Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Were you present when Allâh enjoined this on you?’ Who is then more unjust than he who forges a lie against Allâh that he may lead men astray without knowledge? Surely, Allâh guides not the unjust people.

*144. He has created eight mates altogether consisting of the sheep two, and of the goats two;—
146. Say, ‘I find not in what has been revealed to me aught forbidden to an eater who wishes to eat it, except it be that which dies of itself, or blood poured forth, or the flesh of swine—for all that is unclean—or what is profane, on which is invoked the name of other than Allāh. But whoso is driven by necessity, being neither disobedient nor exceeding the limit, then surely thy Lord is Most Forgiving, Merciful.’

147. And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful.

148. But if they accuse thee of falsehood, say, ‘Your Lord is possessed of all-embracing mercy, and His wrath shall not be turned back from the guilty people.’

*149. Those who join gods with God will say, ‘If Allāh had pleased, we could not have joined gods with Him, nor could our fathers; nor could we have made anything unlawful.’ In like manner did those who were before them accuse God’s Messengers of falsehood, until they tasted of Our wrath. Say, ‘Have you any knowledge? Then produce it for us. You follow nothing but mere conjecture. And you do nothing but lie.’

*150. Say, ‘Allāh’s is the argument that reaches home. If He had

*146. Note: Here the word ḍturra (رضي الله عنه) means compelled by starvation and famished beyond one’s capacity to withstand the pressure.

*149. Those who associate partners with Allāh, will say,

*150. Say, ‘To Allāh belongs the conclusive argument.'
enforced His will, He could have surely guided you all.’

151. Say, ‘Bring forward your witnesses who testify that Allah has forbidden this.’ If they bear witness, bear thou not witness with them, nor follow thou the evil inclinations of those who treat Our Signs as lies and those who believe not in the Hereafter and who set up equals to their Lord.

R. 19.

*152. Say, ‘Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and that you do good to parents, and that you kill not your children for fear of poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

153. ‘And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if the concerned person be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember.’

154. And say, ‘This is My path leading straight. So follow it; and follow not other ways, lest they lead you away from His way. That is what He enjoins upon you, that you may become able to guard against evils.’

*152. Say, ‘Come, I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as a partner and that you must treat parents with exceeding kindness,

(See details of transliteration on page `m`).
155. Again, We gave Moses the Book—completing the favour upon him who did good, and an explanation of all necessary things, and a guidance and a mercy—that they might believe in the meeting with their Lord.

R. 20.

156. And this is a Book which We have sent down; it is full of blessings. So follow it, and guard against sin that you may be shown mercy;

157. Lest You should say, ‘The Book was sent down only to two peoples before us, and we were indeed unaware of their reading;’

158. Or lest you should say, ‘Had the Book been sent down to us, we should surely have been better guided than they.’ There has now come to you a clear evidence from your Lord, and a guidance and a mercy. Who, then, is more unjust than he who rejects the Signs of Allâh and turns away from them? We will requite those who turn away from Our Signs with an evil punishment because of their turning away.

159. Do they expect aught but that angels should come to them or that thy Lord should come or that some of the Signs of thy Lord should come? The day when some of the Signs of thy Lord shall come, to believe in them shall not profit a soul which believed not before, nor earned any good by its faith. Say, ‘Wait ye, we too are waiting.’

160. As for those who split up their religion and became divided into sects, thou hast no concern at all with them. Surely their case will come before Allâh, then will He

*155. Again, We gave Moses the Book which completely fulfils the requirements of one who is excellent in conduct and explains everything to the last detail and is a guidance and blessing so that they come to believe in the meeting with their Lord.
inform them of what they used to do.

161. Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged.

162. Say, ‘As for me, my Lord has guided me unto a straight path—a right religion, the religion of Abraham, the upright. And he was not of those who join gods with God.’

163. Say, ‘My Prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the worlds.

164. ‘He has no partner. And so am I commanded, and I am the first of those who submit.’

165. Say, ‘Shall I seek a lord other than Allāh, while He is the Lord of all things?’ And no soul acts but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and He will inform you of that wherein you used to differ.

166. And He it is Who has made you successors of others on the earth and has exalted some of you over the others in degrees of rank, that He may try you by that which He has given you. Surely, thy Lord is quick in punishment; and surely He is Most Forgiving, Merciful.

*162. a right religion, the religion of Abraham who was always inclined to the right path. And he was not of those who associate partners with God.
*165. And no soul earns aught of evil but carries its burden against itself. And no bearer shall carry the burden of another. Then to your Lord will be your return......
*166. Surely, your Lord is swift in punishment; and surely He is Most Forgiving, Merciful.
1. In the name of Allâh, the Gracious, the Merciful.
2. Alif Lâm Mîm Sâd.‡

3. This is a Book revealed unto thee—so let there be no straitness in thy bosom concerning it—that thou mayest warn thereby, and that it be an exhortation to the believers.

4. Follow that which has been sent down to you from your Lord, and follow no protectors other than Him. How little do you remember!

5. How many a town have We destroyed! And Our punishment came upon it by night or while they slept at noon.

6. So when Our punishment came upon them, their cry was nothing but that they said: ‘We were indeed wrongdoers!’

7. And We will certainly question those to whom the Messengers were sent, and We will certainly question the Messengers.

8. Then will We certainly relate to them their deeds with knowledge, for We were never absent.

9. And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

10. And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our Signs.

‡ I am Allâh, I know and I explain.

*5. or while they were resting at noon.
11. And We have established you in the earth and provided for you therein the means of subsistence. How little thanks you give!

R. 2.

12. And We did create you and then We gave you shape; then said We to the angels, ‘Submit to Adam;’ and they all submitted but Iblís did not; he would not be of those who submit.

13. God said, ‘What prevented thee from submitting when I commanded thee?’ He said, ‘I am better than he. Thou hast created me of fire while him hast Thou created of clay.’

14. God said, ‘Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.’

15. He said, ‘Grant me respite till the day when they will be raised up.’

16. God said, ‘Thou shalt be of those who are given respite.’

17. He said: ‘Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.

18. ‘Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful.’

19. God said: ‘Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all.’

20. ‘And O Adam, dwell thou and thy wife in the garden and eat therefrom wherever you will, but approach not this tree lest you be among the wrongdoers.’
21. But Satan whispered evil suggestions to them so that he might make known to them what was hidden from them of their shame, and said, ‘Your Lord has only forbidden you this tree, lest you should become angels or such beings as live for ever.’

22. And he swore to them, saying, ‘Surely, I am a sincere counsellor unto you.’

23. So he caused them to fall into disobedience by deceit. And when they tasted of the tree, their shame became manifest to them and they began to stick the leaves of the garden together over themselves. And their Lord called them, saying, ‘Did I not forbid you that tree and tell you: verily, Satan is to you an open foe?’

24. They said, ‘Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.’

25. He said, ‘Go forth, some of you being enemies of others. And for you there is an abode on the earth and a provision for a time.’

26. He said, ‘Therein shall you live, and therein shall you die, and therefrom shall you be brought forth.’

R. 3.

27. O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best. That is one of the Signs of Allāh, that they may remember.

*21. But Satan whispered suggestions to them so that he might reveal to them their shortcomings which had remained concealed in them of their shame, and said, ‘Your Lord has only forbidden you this tree, lest you should become angels or such beings as live for ever.’
28. O children of Adam! let not Satan seduce you, even as he turned your parents out of the garden, stripping them of their raiment that he might show them their shame. Truly he sees you, he and his tribe, from where you see them not. Surely, We have made satans friends for those who believe not.

29. And when they commit a foul deed, they say: ‘We found our fathers doing it, and Allâh has enjoined it upon us.’ Say, ‘Allâh never enjoins foul deeds. Do you say of Allâh what you know not?’

30. Say, ‘My Lord has enjoined justice. And fix your attention aright at every time and place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.’

31. Some has He guided, and as for others error has become their desert. They have taken evil ones for friends to the exclusion of Allâh, and they think that they are rightly guided.

32. O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

R. 4.

33. Say, ‘Who has forbidden the adornment of Allâh which He has produced for His servants, and the good things of His providing?’ Say, ‘They are for the believers in the present life and exclusively for them on the Day of Resurrection. Thus do We explain the Signs for a people who have knowledge.’

*32. O children of Adam! adorn yourself at every time and place of worship with garment of fear of Allâh, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

(See details of transliteration on page ‘m’).
34. Say, ‘My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have no knowledge.’

35. And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead of it.

36. O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.

37. But those who reject Our Signs and turn away from them with disdain, these shall be the inmates of the Fire; they shall abide therein.

38. Who is, then, more unjust than he who forges a lie against Allah or gives the lie to His Signs? It is these who shall have their lot as ordained till when Our messengers shall visit them to take away their souls, they shall say, ‘Where is that which you used to call upon beside Allah?’ *They will answer, ‘We cannot find them;’ and they will bear witness against themselves that they were disbelievers.

39. He will say, ‘Enter ye into the Fire among the nations of Jinn and men who passed away before you.’ Every time a people enters, it shall curse its sister (people) until, when they have all successively arrived therein, the last of them will say of the first of them: ‘Our Lord, these

*38. They will answer, ‘To us they are entirely lost.’

(See details of transliteration on page ‘m’).
led us astray, so give them a double punishment of the Fire.’ He will say, ‘For each preceding party there shall be double punishment, but you do not know.’

40. And the first of them will say to the last of them: ‘You have then no superiority over us; taste therefore the punishment for all that you did.’

R. 5.

41. Those who reject Our Signs and turn away from them with disdain, *the gates of the spiritual firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle.* And thus do We requite the offenders.

42. They shall have a bed of Hell, and over them coverings of the same. And thus do We requite the unjust.

43. But as to those who believe and do good works—*and We task not any soul beyond its capacity*—these are the inmates of Heaven; they shall abide therein.

44. And We shall remove whatever rancour may be in their hearts. Beneath them shall flow rivers. And they shall say, ‘All praise belongs to Allah Who has guided us to this. And we could not have found guidance, if Allah had not guided us. The Messengers of our Lord did indeed bring the truth.’ And it shall be proclaimed unto them: ‘This is the Heaven which you have been given for an inheritance as a reward for what you used to do.’

45. And the inmates of Heaven will call out to the inmates of Hell: ‘We have indeed found what our Lord promised us to be true. Have you too

---

*41. gates of heaven will not be opened for them,*

(See details of transliteration on page 'm').
found what your Lord promised you to be true?’ They shall say: ‘Yes’. Then a proclaimer shall proclaim between them saying, ‘The curse of Allah is on the wrongdoers—

46. ‘Who turn men away from the path of Allah and seek to make it crooked, and who are disbelievers in the Hereafter.’

47. And between the two there shall be a partition, and on the elevated places there shall be men who will know all by their marks. And they will call out to the people of Heaven: ‘Peace be on you.’ These will not have yet entered it although they will be hoping to do so.

48. And when their eyes are turned towards the people of the Fire, they will say, ‘Our Lord, put us not with the unjust people.’

R. 6.

49. And the occupants of the elevated places will call out to men whom they will know by their marks, and say, “Your multitude availed you not, nor your arrogance.

50. “Are these the men about whom you swore that Allah would not extend mercy to them? To them it has been said, ‘Enter Paradise; no fear shall come upon you, nor shall you grieve.’”

51. And the inmates of the Fire will call out to the inmates of Heaven, ‘Pour out on us some water or some of that which Allah has provided for you.’ They will say, ‘Verily, Allah has forbidden them both to disbelievers—

52. ‘Those who took their religion for a pastime and a sport, and whom the life of the world beguiled.’ This day, then, shall We forget them as

(See details of transliteration on page ‘m’).
they forgot the meeting of this day of theirs, and as they used to deny Our Signs.

53. And surely We have brought them a Book which We have expounded with knowledge, a guidance and a mercy for a people who believe.

54. Do they wait only for the fulfilment of warnings thereof? On the day when the fulfilment thereof shall come, those who had forgotten it before shall say, ‘The Messengers of our Lord did indeed bring the truth. Have we then any intercessors to intercede for us? Or could we be sent back so that we might do deeds other than that which we used to do?’ They have indeed ruined their souls and that which they used to fabricate has failed them.

55. Surely, your Lord is Allāh Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And He created the sun and the moon and the stars, all made subservient by His command. Verily, His is the creation and the command. Blessed is Allāh, the Lord of the worlds.

56. Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.

57. And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allāh is nigh unto those who do good.

58. And He it is Who sends the winds as glad tidings before His mercy, till, when they bear a heavy cloud, We drive it to a dead land,
then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the dead that you may remember.

59. And as for the good land, its vegetation comes forth plentifully by the command of its Lord; and that which is bad, its vegetation does not come forth but scantily. In like manner do We vary the Signs for a people who are grateful.

60. We sent Noah to his people and he said, ‘O my people, worship Allâh, you have no other God but Him. Indeed, I fear for you the punishment of the great day.’

61. The chiefs of his people said, ‘Surely, we see thee to be in manifest error.’

62. He said, ‘O my people, there is no error in me, but I am a Messenger from the Lord of the worlds.

63. ‘I deliver to you the messages of my Lord and give you sincere advice, and I know from Allâh what you do not know.

64. ‘Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you and that you may become righteous and that you may be shown mercy?’

65. But they accused him of falsehood, so We saved him and those with him in the Ark, and We drowned those who rejected Our Signs. They were indeed a blind people.

66. And unto ‘Ad We sent their brother Hûd. He said, ‘O my people, worship Allâh; you have no other deity but Him. Will you not then be God-fearing?’
67. The disbelieving chiefs of his people said, ‘We surely see thee lost in foolishness, and we surely think thee to be one of the liars.’

68. He replied, ‘O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds.

69. ‘I deliver to you the messages of my Lord and I am to you a sincere and faithful counsellor.

70. ‘Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves that he may warn you? And remember the time when He made you inheritors of His favours after the people of Noah, and increased you abundantly in constitution. Remember, then, the favours of Allāh, that you may prosper.’

71. They said, ‘Hast thou come to us that we may worship Allāh alone and forsake what our fathers used to worship? Bring us, then, that which thou threatenest us with, if thou art of the truthful.’

72. He replied, ‘Indeed there have already fallen on you punishment and wrath from your Lord. Do you dispute with me about names which you have named—you and your fathers—for which Allāh has sent down no authority? Wait then, I am with you among those who wait.’

73. And We saved him and those who were with him, by Our mercy, and We cut off the last remnant of those who rejected Our Signs. And they were not believers.

R. 10.

74. And to Thamūd We sent their brother Šāliḥ. He said, ‘O my people, worship Allāh; you have no other deity but Him. Verily there has
come to you a clear evidence from your Lord—this she-camel of Allāh, a Sign for you. So leave her that she may feed in Allāh’s earth, and do her no harm, lest a painful punishment seize you.

75. And remember the time when He made you inheritors of His favours after Ād, and assigned you an abode in the land; you build palaces in its plains, and you hew the mountains into houses. Remember, therefore, the favours of Allāh and commit not iniquity in the earth, causing disorder.

76. The chief men of his people who were arrogant said to those who were reckoned weak—those among them who believed—‘Do you know for certain that Šāliḥ is one sent by his Lord?’ They answered, ‘Surely, we believe in that with which he has been sent.’

77. Those who were arrogant said, ‘Verily, we do disbelieve in that in which you believe.’

78. Then they hamstrung the she-camel and rebelled against the command of their Lord, and said, ‘O Šāliḥ, bring us that which thou threatenest us with, if thou art indeed one of the Messengers.’

79. So the earthquake seized them and in their homes they lay prostrate upon the ground.

80. Then Šāliḥ turned away from them and said, ‘O my people, I did deliver the message of my Lord unto you and offered you sincere counsel, but you love not sincere counsellors.’

81. And We sent Lot—when he said to his people, ‘Do you commit an abomination such as no one in the world ever did before you?’

*79. Then the earthquake seized them so that they turned into corpses lying prone in their houses.
82. ‘You approach men with lust instead of women. Nay, you are a people who exceed all bounds.’
83. And the answer of his people was no other than that they said, ‘Turn them out of your town, for they are men who would keep pure.’

84. And We saved him and his family, except his wife: she was of those who stayed behind.
85. And We rained upon them a rain. Now see, what was the end of the sinners!

R. 11.
86. And to Midian We sent their brother Shu‘aib. He said, ‘O my people, worship Allah; you have no other deity but Him. A clear Sign has indeed come to you from your Lord. So give full measure and full weight, and diminish not unto people their things, and create not disorder in the earth after it has been set in order. This is better for you, if you are believers.

87. ‘And sit not on every path, threatening and turning away from the path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were few and He multiplied you. And behold, what was the end of those who created disorder!

88. ‘And if there is a party among you who believes in that with which I have been sent, and a party who does not believe, then have patience until Allah judges between us. And He is the Best of judges.’

*86. and do not give people less than what rightfully belongs to them,
89. The chief men of his people who were arrogant said, ‘Assuredly, we will drive thee out, O Shu‘aib, and the believers that are with thee, from our town, or you shall have to return to our religion.’ He said: ‘Even though we be unwilling?

90. ‘We have indeed been forging a lie against Allâh, if we now return to your religion after Allâh has saved us therefrom. And it behoves us not to return thereto except that Allâh, our Lord, should so will. Our Lord comprehends all things in His knowledge. In Allâh have we put our trust. So O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide.’

91. And the chief men of his people who disbelieved said, ‘If you follow Shu‘aib, you shall then certainly be the losers.’

92. So the earthquake seized them and in their homes they lay prostrate upon the ground.

93. Those who accused Shu‘aib of lying became as if they had never dwelt therein. Those who accused Shu‘aib of lying—it was they who were the losers.

94. Then he turned away from them and said, ‘O my people, indeed, I delivered to you the messages of my Lord and gave you sincere counsel. How then should I sorrow for a disbelieving people?’

R. 12.

95. And never did We send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble.

*90. In knowledge our Lord comprehends all things.
96. Then We changed their evil condition into good until they grew in affluence and number and said, ‘Suffering and happiness betided our fathers also.’ Then We seized them suddenly, while they perceived not.

97. And if the people of those towns had believed and been righteous, We would have surely opened for them blessings from heaven and earth; but they disbelieved, so We seized them because of that which they used to earn.

98. Are the people of these towns, then, secure from the coming of Our punishment upon them by night while they are asleep?

99. And are the people of these towns secure from the coming of Our punishment upon them in the early part of the forenoon while they are engaged in play?

100. Are they then secure from the design of Allāh? And none feels secure from the design of Allāh save the people that perish.

101. Does it not afford guidance to those who have inherited the earth in succession to its former inhabitants, that if We please, We can smite them for their sins and seal up their hearts, so that they should not hear?

102. Such were the towns some of whose news We have related to thee. And their Messengers did indeed come to them with clear Signs. But they would not believe what they had disbelieved before. In this manner does Allāh seal up the hearts of the disbelievers.

*103. And We found not in most of them any observance of covenant
and surely We found most of them to be evil-doers.

104. Then, after them, We sent Moses with Our Signs to Pharaoh and his chiefs, but they unjustly rejected them. Behold, then, what was the end of those who created disorder!

105. And Moses said, ‘O Pharaoh, truly, I am a Messenger from the Lord of the worlds.

106. ‘It is not meet that I should say anything of Allâh except the truth. I have come to you with a clear Sign from your Lord; therefore, let the children of Israel go with me.’

107. Pharaoh replied, ‘If thou hast indeed come with a Sign, then produce it, if thou art of the truthful.’

108. So he flung down his rod, and behold! it was a serpent plainly visible.

109. And he drew forth his hand, and lo! it was white for the beholders.

R. 14.

110. The chiefs of Pharaoh’s people said, ‘This is most surely a skilful magician.

111. ‘He desires to turn you out from your land. Now what do you advise?’

112. They said, ‘Put him off and his brother awhile, and send into the cities summoners,

113. ‘Who should bring to thee every skilful magician.’

114. And the magicians came to Pharaoh and said: ‘We shall, of course, have a reward, if we prevail.’

115. He said, ‘Yes, and you shall also be of those who are placed near me.’

(See details of transliteration on page ‘m’).
116. They said, ‘O Moses, either throw thou first, or we shall be the first throwers.’

117. He replied, ‘Throw ye.’ And when they threw, they enchanted the eyes of the people, and struck them with awe and brought forth a great magic.

118. And We inspired Moses, saying, ‘Throw thy rod,’ and lo! it swallowed up whatever they feigned.

119. So was the Truth established, and their works proved vain.

120. Thus were they vanquished there, and they returned humiliated.

121. And the magicians were impelled to fall down prostrate.

122. And they said, ‘We believe in the Lord of the worlds,

123. ‘The Lord of Moses and Aaron.’

124. Pharaoh said, ‘You have believed in him before I gave you leave. Surely, this is a plot that you have plotted in the city, that you may turn out therefrom its inhabitants, but you shall soon know the consequences.

125. ‘Most surely will I cut off your hands and your feet on alternate sides. Then will I surely crucify you all together.

126. They answered, ‘To our Lord then shall we return.

127. ‘And thou dost not wreak vengeance on us but because we have believed in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee.’

(See details of transliteration on page ‘m’).
128. And the chiefs of Pharaoh’s people said, ‘Wilt thou leave Moses and his people to create disorder in the land, and forsake thee and thy gods?’ He answered, ‘We will ruthlessly slay their sons and let their women live. And surely we are dominant over them.’

129. Moses said to his people, ‘Seek help from Allâh and be steadfast. Verily, the earth is Allâh’s; He gives it as a heritage to whomsoever He pleases of His servants, and the end is for the God-fearing.’

130. They replied, ‘We were persecuted before thou camest to us and even after thou camest to us.’ He said, ‘Your Lord is about to destroy your enemy and make you rulers in the land, that He may then see how you act.’

131. And We punished Pharaoh’s people with drought and scarcity of fruits, that they might be admonished.

132. But when there came to them good, they said, ‘This is for us.’ And if evil befell them, they ascribed the evil fortune to Moses and those with him. Now, surely, the cause of their evil fortune is with Allâh. But most of them do not know.

133. And they said, ‘Whatever Sign thou mayest bring us to bewitch us with, we will not believe in thee.’

134. Then We sent upon them the storm and the locusts, and the lice, and the frogs, and the blood—clear Signs; but they behaved proudly and were a sinful people.
135. And when there fell upon them the punishment, they said, ‘O Moses, pray for us to thy Lord according to that which He has promised to thee. If thou remove from us the punishment, we will surely believe in thee and we will surely send with thee the children of Israel.’

136. But when We removed from them the punishment for a term which they were to reach, lo! they broke their promise.

137. So We took vengeance upon them and drowned them in the sea, because they treated Our Signs as lies and were heedless of them.

138. And We caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which We blessed. And the gracious word of thy Lord was fulfilled for the children of Israel because they were steadfast; and We destroyed all that Pharaoh and his people had built and all that they had erected.

139. And We brought the children of Israel across the sea, and they came to a people who were devoted to their idols. They said, ‘O Moses, make for us a god just as they have gods.’ He said, ‘Surely, you are an ignorant people.

140. ‘As to these, surely destroyed shall be all that they are engaged in, and vain shall be all that they do.’

141. He said, ‘Shall I seek for you a god other than Allāh, while He has exalted you above all peoples?’

142. And remember the time when We delivered you from Pharaoh’s people who afflicted you with grievous torment, slaughtering your
sons and sparing your women. And therein was a great trial for you from your Lord.

R. 17.

143. And We made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed—forty nights. And Moses said to his brother, Aaron, 'Act for me among my people in my absence, and manage them well, and follow not the way of those who cause disorder.'

144. And when Moses came at Our appointed time and his Lord spoke to him, he said, 'My Lord, show Thyself to me that I may look at Thee.' He replied, 'Thou shalt not see Me, but look at the mountain; if it remains in its place, then shalt thou see Me.' And when his Lord manifested Himself on the mountain, He broke it into pieces and Moses fell down unconscious. And when he recovered, he said, 'Holy art Thou, I turn towards Thee, and I am the first to believe.'

145. God said, 'O Moses, I have chosen thee above the people of thy time by My messages and by My word. So take hold of that which I have given thee and be of the grateful.'

146. And We wrote for him upon the tablets about everything—an admonition and an explanation of all things. 'So hold them fast and bid thy people follow the best thereof. Soon shall I show you the abode of the transgressors.'

147. I shall soon turn away from My Signs those who behave proudly in the land in an unjust manner; and even if they see all the Signs, they will not believe therein; and if they see the way of righteousness, they
will not adopt it as their way; but if they see the way of error, they will adopt it as their way. That is because they treated Our Signs as lies and were heedless of them.

148. And those who disbelieve in Our Signs and the meeting of the Hereafter—their works are vain. Can they expect to be rewarded for anything except for what they do?

R. 18.

149. And the people of Moses made, in his absence, out of their ornaments a calf—a lifeless body producing a lowing sound. Did they not see that it spoke not to them, nor guided them to any way? They took it for worship and they were transgressors.

150. And when they were smitten with remorse and saw that they had indeed gone astray, they said, ‘If our Lord do not have mercy on us and forgive us, we shall surely be among the losers.’

151. And when Moses returned to his people, indignant and grieved, he said, ‘Evil is that which you did in my place in my absence. Did you hasten to devise a way for yourselves without waiting for the command of your Lord?’ And he put down the tablets, and caught hold of his brother’s head, dragging him towards himself. He (Aaron) said, ‘Son of my mother, the people indeed deemed me weak, and were about to kill me. Therefore make not the enemies rejoice over me, and place me not with the unjust people.’

152. He (Moses) said, ‘My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy.’
153. As to those who took the calf for worship, wrath from their Lord shall overtake them and abasement in the present life. And thus do We reward those who invent lies.

154. But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful.

155. And when the anger of Moses was appeased, he took the tablets, and in their writing there was guidance and mercy for those who fear their Lord.

156. And Moses chose of his people seventy men for Our appointment. But when the earthquake overtook them, he said, ‘My Lord, if Thou hadst pleased, Thou couldst have destroyed them before this, and me also. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive.

*157. ‘And ordain for us good in this world, as well as in the next; we have turned to Thee with repentance.’ God replied, ‘I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakât and those who believe in Our Signs—

*158. ‘Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids..."
them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him—these shall prosper.'

R. 20.

159. Say, 'O mankind! truly I am a Messenger to you all from Allāh to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So believe in Allāh and His Messenger, the Prophet, the Immaculate one, who believes in Allāh and His words; and follow him that you may be rightly guided.'

160. And of the people of Moses *there is a party that exhorts people to truth and does justice therewith.

161. And We divided them into twelve tribes, distinct peoples. And We revealed to Moses, when his people asked drink of him, saying, ‘Strike the rock with thy rod;' and from it there gushed forth twelve springs; every tribe knew their drinking place. And We caused the clouds to overshadow them, and We sent down for them Manna and Salwâ: ‘Eat of the good things We have provided for you.' And they wronged Us not, but it was themselves that they wronged.

162. And when it was said to them, “Dwell in this town and eat therefrom wherever you will, and say, 'God! lighten our burden,' and enter the gate in humility, We shall forgive you your sins, and surely We shall give increase to those who do good.”

---

*159. He gives life, and He causes death. So believe in Allāh and His Messenger, the Prophet, the unlettered one, who believes in Allāh and His words; and follow him that you may be rightly guided.'

*160. ... a party that guides with truth...
163. But the transgressors among them changed it for a word other than that which was said to them. So We sent upon them a punishment from heaven, because of their wrongdoing.

R. 21.

164. And ask them concerning the town which stood by the sea. When they profaned the Sabbath; when their fish came to them on their Sabbath day appearing on the surface of the water, but on the day when they did not keep the Sabbath, they came not to them. Thus did We try them because they were rebellious.

165. And when a party among them said, ‘Wherefore do you preach to a people whom Allâh is going to destroy or punish with a severe punishment?’ They said, ‘As an excuse before your Lord, and that they may become righteous.’

166. And when they forgot all that with which they had been admonished, We saved those who forbade evil, and We seized the transgressors with a severe punishment because they were rebellious.

167. And when they insolently rebelled against that which they had been forbidden, We said to them, ‘Be ye apes, despised!’

168. And remember the time when thy Lord proclaimed that He would truly raise against them, till the Day of Resurrection, those who would afflict them with grievous torment. Surely, thy Lord is quick in retribution, and surely He is also Most Forgiving, Merciful.

*165. They said, ‘In order to be absolved in the sight of your Lord and that perchance they fear Allâh.’

*166. because of the sins they used to commit.
169. And We broke them up into separate peoples in the earth. Among them are those that are righteous and among them are those that are otherwise. And We tried them with good things and bad things that they might return.

170. Then there has come an evil generation after them who inherited the Book. They take the paltry goods of this low world and say, ‘It will be forgiven us.’ But if there came to them similar goods again, they would take them. Was not the covenant of the Book taken from them, that they would not say of Allâh anything but the truth? And they have studied what is therein. And the abode of the Hereafter is better for those who are righteous. Will you not then understand?

171. And as to those who hold fast by the Book, and observe Prayer, surely We suffer not the reward of such righteous people to perish.

*172. And when We shook the mountain over them as though it were a covering, and they thought it was going to fall on them, We said, ‘Hold fast that which We have given you, and remember what is therein that you may be saved.’

R. 22.

173. And when thy Lord brings forth from Adam’s children—out of their loins—their offspring and makes them witnesses against their own selves by saying: ‘Am I not your Lord?’ They say, ‘Yea, we do bear witness.’ This He does lest you should say on the Day of Resurrection, ‘We were surely unaware of this.’
174. Or lest you should say, ‘It was only our fathers who attributed co-partners to God in the past and we were merely a generation after them. Wilt Thou then destroy us for what was done by those who lied?’

175. And thus do We make clear the Signs, that they may be admonished and that they may return to Us.

176. And relate to them the story of him to whom We gave Our Signs, but he stepped away from them; so Satan followed him up, and he became one of those who go astray.

*177. And if We had pleased, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. His case therefore is like the case of a thirsty dog; if thou drive him away, he hangs out his tongue; and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So give them the description that they may ponder.

178. Evil is the case of the people who treat Our Signs as lies. And it was their own selves that they wronged.

179. He whom Allâh guides is on the right path. And they whom He adjudges astray, these it is who shall be the losers.

180. Verily, We have created many of the Jinn and men whose end shall be Hell! They have hearts but they understand not therewith, and they have eyes but they see not therewith, and they have ears but they hear not therewith. They are like cattle; nay, they are even more astray. They are indeed quite heedless.

*177. And if We had so desired, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. His case is like that of a dog that hangs out his tongue in exhaustion while barking at you regardless of whether you make a motion of casting a stone at him or leave him alone, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So narrate episodes from history so that they may ponder to draw lessons from them.
181. And to Allah alone belong all perfect attributes. So call on Him by these. And leave alone those who deviate from the right way with respect to His attributes. They shall be repaid for what they do.

182. And of those We have created there are a people that guide men with truth and do justice therewith.

183. And those who reject Our Signs, We will draw them to destruction step by step in a manner which they do not know.

184. And I give them the rein; surely, My plan is mighty.

185. Have they not considered that there is no insanity about their companion? He is only a plain Warner.

186. And have they not looked into the kingdom of the heavens and the earth, and all things that Allah has created? And do they not see, that maybe their own term has already drawn nigh? Then in what thing will they believe thereafter?

187. Whomsoever Allah adjudges astray, there can be no guide for him. And He leaves such in their transgression, wandering in distraction.

188. They ask thee respecting the Hour: ‘When will it come to pass?’ Say, ‘The knowledge thereof is only with My Lord. None can manifest it at its time but He. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.’ They ask thee as if thou wert well acquainted therewith. Say, ‘The knowledge thereof is only with Allah; but most men do not know.’

189. Say, ‘I have no power to do good or harm to myself, save as Allah please. And if I had knowledge

(See details of transliteration on page 'm').
of the unseen. I should have secured abundance of good and evil would not have touched me. I am only a warner and a bearer of good tidings to a people who believe.’

R. 24.

*190. He it is Who has created you from a single soul, and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden, and goes about with it. And when she grows heavy, they both pray to Allâh, their Lord, saying: ‘If Thou give us a good child, we will surely be of the thankful.’

191. But when He gives them a good child, they attribute to Him partners in respect of that which He has given them. But exalted is Allâh above what they associate with Him.

192. Do they associate with Him as partners those who create nothing, and are themselves created?

193. And they can give them no help, nor can they help themselves.

194. And if you call them to guidance, they will not follow you. It is the same to you whether you call them or you remain silent.

195. Surely, those whom you call on beside Allâh are mere servants like you. Then call on them and let them answer you, if you are truthful.

196. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say, ‘Call upon the partners you associate with...’

*190. He it is Who has created you from a single being and made from that its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allâh: ‘If You give us a healthy righteous child we shall surely be of those who are grateful.’

(See details of transliteration on page 'm').
God, then contrive ye all against me, and give me no time.

197. ‘Truly, my protector is Allāh Who revealed the Book. And He protects the righteous.

198. ‘And they whom you call on beside Him have no power to help you, nor can they help themselves.’

199. And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not.

200. Take to forgiveness, and enjoin kindness, and turn away from the ignorant.

201. And if an evil suggestion from Satan incite thee, then seek refuge in Allāh; surely, He is All-Hearing, All-Knowing.

202. As to those who are righteous, when a suggestion from Satan assails them, they remember God: and behold! they begin to see things rightly.

203. And their brethren make them continue in error, and then they relax not.

204. And when thou bringest not to them a Sign, they say, ‘Wherefore dost thou not forge it?’ Say, ‘I follow only that which is revealed to me from my Lord. These are evidences from your Lord, and guidance and mercy for a people that believe.’

205. And when the Qur’ān is recited, give ear to it and keep silence, that you may be shown mercy.

*204. These are illuminating Signs from your Lord and a guidance and blessing for a people that believe.’
206. And remember thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful.

207. Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him.
1. In the name of Allâh, the Gracious, the Merciful.

2. They Ask thee concerning the spoils of war. Say, ‘The spoils belong to Allâh and the Messenger. So fear Allâh, and set things right among yourselves, and obey Allâh and His Messenger, if you are believers.’

3. True believers are only those whose hearts tremble when the name of Allâh is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord,

4. Who observe Prayer and spend out of that which We have provided for them.

5. These it is who are true believers. They have grades of rank with their Lord, as well as forgiveness and an honourable provision.

6. As it was thy Lord Who rightfully brought thee forth from thy house, while a party of the believers were averse, therefore He helped thee against thy enemy.

7. They dispute with thee concerning the truth after it has become manifest, as though they are being driven to death while they actually see it.

8. And remember the time when Allâh promised you one of the two parties that it should be yours, and you wished that the one without sting should be yours, but Allâh desired to establish the truth by His words and to cut off the root of the disbelievers,

‡ i.e. The well-equipped Meccan army and the caravan which, only lightly armed, was proceeding to Mecca from the north.
9. That He might establish the truth and bring to naught that which is false, although the guilty might dislike it.

10. When you implored the assistance of your Lord, and He answered you, saying, ‘I will assist you with a thousand of the angels, following one another.’

11. And Allâh made it only as glad tidings, and that your hearts might thereby be set at rest. But help comes from Allâh alone; surely, Allâh is Mighty, Wise.

R. 2.

12. When He caused sleep to come upon you as a sign of security from Him, and He sent down water upon you from the clouds, that thereby He might purify you, and remove from you the filth of Satan, and that He might strengthen your hearts and make your steps firm therewith.

13. When thy Lord revealed to the angels, saying, ‘I am with you; so give firmness to those who believe. I will cast terror into the hearts of those who disbelieve. Smite, then, the upper parts of their necks, and smite off all finger-tips.’

14. That is because they have opposed Allâh and His Messenger. And whoso opposes Allâh and His Messenger, then Allâh is surely severe in retribution.

15. That is your punishment, taste it then; and know that for disbelievers there is the punishment of the Fire.

16. O ye who believe! when you meet those who disbelieve, advancing in force, turn not your backs to them.
17. And whoso turns his back to them on such a day, unless manoeuvring for battle or turning to join another company, he indeed draws upon himself the wrath of Allâh, and Hell shall be his abode. And an evil resort it is.

18. So you killed them not, but it was Allâh Who killed them. And thou throwest not when thou didst throw, but it was Allâh Who threw, that He might overthrow the disbelievers and that He might confer on the believers a great favour from Himself. Surely, Allâh is All-Hearing, All-Knowing.

19. That is what happened; and know that Allâh is He Who weakens the design of the disbelievers.

20. If you sought a judgment, then judgment has indeed come to you. And if you desist, it will be better for you; but if you return to hostility, We too will return. And your party shall be of no avail at all to you, however numerous it be, and know that Allâh is with the believers.

21. O ye who believe! obey Allâh and His Messenger, and do not turn away from him while you hear him speak.

22. And be not like those who say, ‘We hear,’ but they hear not.

23. Surely, the worst of beasts in the sight of Allâh are the deaf and the dumb, who have no sense.

24. And if Allâh had known any good in them, He would certainly have made them hear. And if He now makes them hear, they will turn away, in aversion.

*18. and that He might confer on the believers a trial from Himself—a goodly trial—Surely Allâh is All-Hearing, All-Knowing.
25. O ye who believe! respond to Allah, and the Messenger when he calls you that he may give you life, and know that Allah comes in between a man and his heart, and that He it is unto Whom you shall be gathered.

26. And beware of an affliction which will not smite exclusively those among you who have done wrong. And know that Allah is severe in requiting.

27. And remember the time when you were few and deemed weak in the land, and were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful.

*28. O ye who believe! prove not false to Allah and the Messenger, nor prove false to your trusts knowingly.

29. And know that your possessions and your children are but a trial and that it is Allah with Whom is a great reward.

30. O ye who believe! if you fear Allah, He will grant you a distinction and will remove your evils from you and will forgive you; and Allah is Lord of great bounty.

31. And remember the time when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allah also planned, and Allah is the Best of planners.

*28. O ye who believe! Do not betray Allah and the Messenger while you so often betray your trusts and you know it.
32. And when Our verses are recited to them, they say, ‘We have heard. If we wished we could certainly utter the like of this. This is nothing but mere tales of the ancients.’

33. And remember the time when they said, ‘O Allah, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring down upon us a grievous punishment.’

34. But Allah would not punish them while thou wast among them, and Allah would not punish them while they sought forgiveness.

35. And what excuse have they now that Allah should not punish them, when they hinder men from the Sacred Mosque, and they are not its true guardians? Its true guardians are only those who are righteous, but most of them know not.

36. And their prayer at the House is nothing but whistling and clapping of hands. ‘Taste then the punishment because you disbelieved.’

*37. Surely, those who disbelieve spend their wealth to turn men away from the way of Allah. They will surely continue to spend it; but then shall it become a source of regret for them, and then shall they be overcome. And the disbelievers shall be gathered unto Hell;

38. That Allah may separate the bad from the good, and put the bad, one upon another, and heap them up all together, and then cast them into Hell. These indeed are the losers.

*37. Surely, those who disbelieve spend their wealth to turn people away from the way of Allah. They will surely continue to spend it, but then it will result for them in nothing but lament and mourning at their utter failure and then shall they be roundly defeated.

(See details of transliteration on page 'm').
39. Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily, the example of the former peoples has already gone before them.

40. And fight them until there is no persecution and religion is wholly for Allāh. But if they desist, then surely Allāh is Watchful of what they do.

41. And if they turn their backs, then know that Allāh is your Protector. What an excellent Protector and what an excellent Helper!

42. And know that whatever you take as spoils in war, a fifth thereof shall go to Allāh and to the Messenger and to the kindred and orphans and the needy and the wayfarer, if you believe in Allāh and in what We sent down to Our servant on the Day of Distinction—-the day when the two armies met—and Allāh has the power to do all things.

43. When you were on the nearer bank of the valley, and they were on the farther bank, and the caravan was below you. And if you had to make a mutual appointment, you would have certainly differed with regard to the appointment. But the encounter was brought about that Allāh might accomplish the thing that was decreed; so that he who had already perished through a clear Sign might perish, and he who had already come to life through a clear Sign might live. And certainly Allāh is All-Hearing, All-Knowing.

† The battle of Badr.
‡ 43. And if you, both the belligerent parties, were to decide the time of encounter, you would have differed regarding the time to suit your own interests. But it was destined that Allāh would decide the time to accomplish that which had already been decreed so that they may perish who are doomed to perish by manifest justification, and they may survive who deserve to survive on the strength of manifest justification.
44. When Allāh showed them to thee in thy dream as few; and if He had shown them to thee as many, you would have surely faltered and would have disagreed with one another about the matter; but Allāh saved you. Surely, He has full knowledge of what is in your breasts.

45. And when at the time of your encounter He made them appear to you as few in your eyes, and made you appear as few in their eyes, that Allāh might bring about the thing that was decreed. And to Allāh are all affairs referred for final decision.

46. O ye who believe! when you encounter an army, remain firm, and remember Allāh much that you may prosper.

47. And obey Allāh and His Messenger and dispute not with one another, lest you falter and your power depart from you. And be steadfast; surely, Allāh is with the steadfast.

48. And be not like those who came forth from their homes boastfully, and to be seen of men, and who turn men away from the path of Allāh, and Allāh encompasses all that they do.

49. And when Satan made their deeds seem fair to them and said, ‘None among men shall prevail against you this day, and I am your protector.’ But when the two armies came in sight of each other, he turned on his heels, and said, ‘Surely, I have nothing to do with you; surely, I see what you see not. Surely, I fear Allāh; and Allāh is severe in punishing.’

*48. And be not like those who came forth from their homes to boast of their deeds and to make a display to the people and they prevent people from reaching the path of Allāh, and Allāh encompasses all that they do.
50. When the hypocrites and those in whose hearts is a disease said, ‘Their religion has deluded these men.’ And whoso puts his trust in Allah, then surely, Allah is Mighty, Wise.

51. And if thou couldst see, when the angels take away the souls of those who disbelieve, smiting their faces and their backs, saying: ‘Taste ye the punishment of burning!

52. ‘That is because of that which your hands have sent on before yourselves, and know that Allah is not at all unjust to His servants.’

53. Their case is like the case of the people of Pharaoh and those before them: they disbelieved in the Signs of Allah; so Allah punished them for their sins. Surely, Allah is Powerful and severe in punishing.

54. This is because Allah would never change a favour that He has conferred upon a people until they change their own condition, and know that Allah is All-Hearing, All-Knowing.

55. Their case is like the case of the people of Pharaoh and those before them: they rejected the Signs of their Lord, so We destroyed them for their sins. And We drowned the people of Pharaoh, for they were all wrongdoers.

*56. Surely, the worst of beasts in the sight of Allah are those who are ungrateful. So they will not believe,

57. Those with whom thou didst make a covenant; then they break their covenant every time, and they do not fear God.
58. So, if thou catchest them in war, then by routing them strike fear in those that are behind them, that they may be admonished.

59. And if thou fearest treachery from a people, throw back to them their covenant with equity. Surely, Allâh loves not the treacherous.

R. 8.

60. And let not those who disbelieve think that they have outstripped Us. Surely, they cannot frustrate God's purpose.

61. And make ready for them whatever you can of armed force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allâh and your enemy and others besides them whom you know not, but Allâh knows them. And whatever you spend in the way of Allâh, it shall be repaid to you in full and you shall not be wronged.

62. And if they incline towards peace, incline thou also towards it, and put thy trust in Allâh. Surely, it is He Who is All-Hearing, All-Knowing.

63. And if they intend to deceive thee, then surely Allâh is sufficient for thee. He it is Who has strengthened thee with His help and with the believers;

64. And He has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but Allâh has put affection between them. Surely, He is Mighty, Wise.

65. O Prophet, Allâh is sufficient for thee and for those who follow thee of the believers.
66. O Prophet, urge the believers to fight. If there be of you twenty who are steadfast, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

67. For the present Allāh has lightened your burden, for He knows that there is weakness in you. So, if there be a hundred of you who are steadfast, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand by the command of Allāh. And Allāh is with those who are steadfast.

68. It does not behave a Prophet that he should have captives until he engages in regular fighting in the land. You desire the goods of the world, while Allāh desires for you the Hereafter. And Allāh is Mighty, Wise.

69. Had there not been a decree from Allāh which had gone before, great distress would have surely overtaken you in connection with that which you took.

70. So eat of that which you have won in war as lawful and good, and fear Allāh. Surely, Allāh is Most Forgiving, Merciful.

R. 10.

71. O Prophet, say to the captives who are in your hands, ‘If Allāh knows any good in your hearts, He will give you better than that which has been taken from you, and will forgive you. And Allāh is Most Forgive, Merciful.’
*72. And if they intend to deal treacherously with thee, they have already dealt treacherously with Allāh before, but He gave thee power over them. And Allāh is All-Knowing, Wise.

*73. Surely, those who have believed and fled from their homes and striven with their property and their persons for the cause of Allāh, and those who have given them shelter and help—these are friends one of another. But as for those who have believed but have not left their homes, you are not at all responsible for their protection until they leave their homes. But if they seek your help in the matter of religion, then it is your duty to help them, except against a people between whom and yourselves there is a treaty. And Allāh sees what you do.

74. And those who disbelieve—they are friends one of another. If you do it not, there will be mischief in the land and great disorder.

75. And those who have believed and left their homes and striven for the cause of Allāh, and those who have given them shelter and help—these indeed are true believers. For them is forgiveness and an honourable provision.

76. And those who have believed since then and left their homes and striven for the cause of Allāh along with you—these are of you; and as to blood relations, they are nearer one to another in the Book of Allāh. Surely, Allāh knows all things well.
AL-TAUBAH
(Revealed after Hijrah)

1. *This is* a declaration of complete absolution on the part of Allâh and His Messenger from all obligation to the idolaters with whom you had made promises.

2. So go about in the land for four months, and know that you cannot frustrate *the plan* of Allâh and that Allâh will humiliate the disbelievers.

3. And *this* is a proclamation from Allâh and His Messenger to the people on the day of the Greater Pilgrimage, that Allâh is clear of 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 frustrate *the plan* of Allâh. And give tidings of a painful punishment to those who disbelieve,

4. Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allâh loves those who are righteous.

5. And when the forbidden months have passed, kill the idolaters wherever you find them and take them prisoners, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay

*3. that Allâh is *absolved* of the idolaters, and so is His Messenger.

*4. and who have not *fallen short of fulfilling their obligations to you* nor aided anyone against you.

*5. And when the *consecrated* months have passed,
the Zakāt, then leave their way free. Surely, Allāh is Most Forgiving, Merciful.

6. And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allāh; then convey him to his place of security. That is because they are a people who have no knowledge.

R. 2.

7. How can there be a treaty of these idolaters with Allāh and His Messenger, except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they stand true to you, stand true to them. Surely, Allāh loves those who are righteous.

8. How can it be when, if they prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious.

9. They barter the Signs of Allāh for a paltry price and turn men away from His way. Evil indeed is that which they do.

10. They observe not any tie of relationship or covenant in respect of anyone who trusts them. And it is they who are transgressors.

11. But if they repent and observe Prayer and pay the Zakāt, then they are your brethren in faith. And We explain the Signs for a people who have knowledge.

12. And if they break their oaths *after their covenant, and attack your religion, then fight these leaders of disbelief—surely, they have no regard for their oaths—that they may desist.

*12. and revile your religion,
13. Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them? Nay, Allâh is most worthy that you should fear Him, if you are believers.

14. Fight them, that Allâh may punish them at your hands, and humiliate them, and help you to victory over them, and relieve the minds of a people who believe;

15. And that He may take away the wrath of their hearts. And Allâh turns with mercy to whomsoever He pleases. And Allâh is All-Knowing, Wise.

16. Do you think that you would be left alone, while Allâh has not yet known those of you who strive in the cause of Allâh and do not take anyone for an intimate friend beside Allâh and His Messenger and the believers? Allâh is well aware of what you do.

R. 3.

*17. The idolaters cannot keep the Mosques of Allâh in a good and flourishing condition while they bear witness against themselves to disbelief. It is they whose works shall be vain, and in the Fire shall they abide.

*18. He alone can keep the Mosques of Allâh in a good and flourishing condition who believes in Allâh, and the Last Day, and observes Prayer, and pays the Zakât, and fears none but Allâh; so these it is who

*17. It is not for the idolaters to do justice to the purposes for which the mosques are built for Allâh and to maintain them accordingly while they stand witness to their own disbelief.

*18. Verily, he alone is worthy of maintaining the Mosques of Allâh who believes in Allâh, and the Last Day, and observes Prayer, and pays Zakât, and fears none but Allâh; so these it is who are far more likely to be counted among the guided.

(See details of transliteration on page 'm').
may be among those who reach the
goal.

19. Do you hold the giving of drink to the pilgrims, and the maintenance of the Sacred Mosque as equal to the works of him who believes in Allāh and the Last Day and strives in the path of Allāh? They are not at all equal in the sight of Allāh. And Allāh guides not the unjust people.

20. Those who believe and emigrate from their homes for the sake of God and strive in the cause of Allāh with their property and their persons have the highest rank in the sight of Allāh. And it is they who shall triumph.

21. Their Lord gives them glad tidings of mercy from Him, and of His pleasure, and of Gardens wherein there shall be lasting bliss for them;

22. They will abide therein for ever. Verily, with Allāh there is a great reward.

23. O ye who believe! take not your fathers and your brothers for friends, if they prefer disbelief to faith. And whoso befriends them from among you, it is they that are wrongdoers.

24. Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allāh and His Messenger and striving in His cause, then wait until Allāh comes with His judgment; and Allāh guides not the disobedient people.
25. Surely, Allâh had helped you on many a battlefield, and on the Day of Hûnain, when your great numbers made you proud, but they availed you nought; and the earth, with all its vastness, became straitened for you, and then you turned your backs retreating.

*26. Then Allâh sent down His peace upon His Messenger and upon the believers, and He sent down hosts which you did not see, and He punished those who disbelieved. And this is the reward of the disbelievers.

27. Then will Allâh, after that, turn with compassion to whomsoever He pleases; and Allâh is Most Forgiving, Merciful.

28. O ye who believe! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allâh will enrich you out of His bounty, if He pleases. Surely, Allâh is All-Knowing, Wise.

29. Fight those from among the People of the Book who believe not in Allâh, nor in the Last Day, nor hold as unlawful what Allâh and His Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax with their own hand and acknowledge their subjection.

R. 5.

30. And the Jews say, Ezra is the son of Allâh, and the Christians say, the Messiah is the son of Allâh; that is what they say with their mouths. They imitate the saying of those who disbelieved before them. Allâh’s curse be on them! How are they turned away!

*26. Then Allâh caused tranquillity to descend upon His Messenger and upon the believers,

*29. until they pay the tax with their own hand submissively and acknowledge their subjection.

*30. they are but a word of their mouths.

(See details of transliteration on page 'm').
31. They have taken their learned men and their monks for lords beside Allah. And so have they taken the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate with Him!

32. They desire to extinguish the light of Allah with their mouths; but Allah will permit nothing except that He will perfect His light, though the disbelievers may dislike it.

33. He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion, even though the idolaters may dislike it.

34. O ye who believe! surely, many of the priests and monks devour the wealth of men by false means and turn men away from the way of Allah. And those who hoard up gold and silver and spend it not in the way of Allah—give to them the tidings of a painful punishment,

35. On the day when it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them: ‘This is what you treasured up for yourselves; so now taste what you used to treasure up.’

36. The reckoning of months with Allah has been twelve months by Allah’s ordinance since the day when He created the heavens and the earth. Of these, four are sacred.

*That is the right creed. So wrong not yourselves therein. And fight the idolaters all together as they fight
you all together; and know that Allâh is with the righteous.

37. Surely, the postponement of a Sacred Month is an addition to disbelief. Those who disbelieve are led astray thereby. They allow it one year and forbid it another year, that they may agree in the number of the months which Allâh has made sacred, and thus may make lawful what Allâh has forbidden. The evil of their deeds is made to seem fair to them. And Allâh guides not the disbelieving people.

R. 6.

38. O ye who believe! what is the matter with you that, when it is said to you, go forth in the way of Allâh, you sink heavily towards the earth? Would you be contented with the present life in preference to the Hereafter? But the enjoyment of the present life is but little, as compared with the Hereafter.

39. If you do not go forth to fight, He will punish you with a painful punishment, and will choose in your stead a people other than you, and you shall do Him no harm at all. And Allâh has full power over all things.

40. If you help him not, then know that Allâh helped him even when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, ‘Grieve not, for Allâh is with us.’ Then Allâh sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of Allâh alone which is supreme. And Allâh is Mighty, Wise.

*38. The gains of the present life will but seem small and insignificant in the Hereafter.
41. Go forth, light and heavy, and strive with your property and your persons in the cause of Allāh. That is better for you, if only you knew.

42. If it had been an immediate gain and a short journey, they would certainly have followed thee, but the hard journey seemed too long to them. Yet they will swear by Allāh, saying, ‘If we had been able, we would surely have gone forth with you.’ They ruin their souls; and Allāh knows that they are liars.

R. 7.

43. Allāh remove thy cares. Why didst thou permit them to stay behind until those who spoke the truth had become known to thee and until thou hadst known the liars?

44. Those who believe in Allāh and the Last Day will not ask leave of thee to be exempted from striving with their property and their persons. And Allāh well knows the righteous.

45. Only those will ask leave of thee to be exempted who do not believe in Allāh and the Last Day, and whose hearts are full of doubt, and in their doubt they waver.

46. And if they had intended to go forth they would certainly have made some preparation for it; but Allāh was averse to their marching forth. So He kept them back, and it was said: ‘Sit ye at home with those who sit.’

47. If they had gone forth with you, they would have added to you nothing but trouble, and would have hurried to and fro in your midst, seeking to create discord among you.
*you. And there are among you those who would listen to them. And Allâh well knows the wrongdoers.

48. They sought to create disorder even before this, and they devised plots against thee till the truth came and the purpose of Allâh prevailed, though they did not like it.

49. And among them is he who says, 'Permit me to stay behind and put me not to trial.' Surely, they have already fallen into trial. And surely, Hell shall encompass the disbelievers.

50. If good befall thee, it grieves them, but if a misfortune befall thee, they say, 'We had indeed taken our precaution beforehand.' And they turn away rejoicing.

51. Say, 'Nothing shall befall us save that which Allâh has ordained for us. He is our Protector. And in Allâh then should the believers put their trust.'

52. Say, 'You do not await for us anything except one of the two good things; while as regards you, we await that Allâh will afflict you with a punishment either from Himself or at our hands. Wait then; we also are waiting with you.'

53. Say, 'Spend willingly or unwillingly, it shall not be accepted from you. You are indeed a disobedient people.'

54. And nothing has deprived them of the acceptance of their contributions save that they disbelieve in Allâh and His Messenger. And they come not to Prayer except lazily and they make no contribution save reluctantly.

*47. And there are among you those who are wont to listen to them.
55. So let not their wealth nor their children excite thy wonder. Allâh only intends to punish them therewith in the present life and that their souls may depart while they are disbelievers.

56. And they swear by Allâh that they are indeed of you, while they are not of you, but they are a people who are timorous.

57. If they could find a place of refuge, or caves, or even a hole to enter, they would surely turn thereto, rushing uncontrollably.

58. And among them are those who find fault with thee in the matter of alms. If they are given thereof, they are content; but if they are not given thereof, behold! they are discontented.

59. Had they but been content with what Allâh and His Messenger had given them and said, ‘Sufficient for us is Allâh; Allâh will give us of His bounty, and so will His Messenger; to Allâh do we turn in supplication,’ it would have been better for them.

60. The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allâh, and for the wayfarer—an ordinance from Allâh. And Allâh is All-Knowing, Wise.

61. And among them are those who annoy the Prophet and say, ‘He gives ear to all.’ Say, ‘His giving ear to all is good for you; he believes in Allâh and has trust in the believers, and is a mercy for those of you who believe.’

---

*59. ‘Sufficient for us is Allâh—and His Messenger; Surely Allâh will bestow on us of His bounty;*

*61. And among them are those who hurt the Prophet and say, ‘He is all ears.’ Say, ‘His disposition to listen to all is good for you; he believes in Allâh and has trust in the believers, and is a mercy for those of you who believe.’*
Allāh and believes the Faithful, and is a mercy for those of you who believe.’ And those who annoy the Messenger of Allāh shall have a grievous punishment.

62. They swear by Allāh to you to please you; but Allāh and His Messenger are more worthy that they should please him and God, if they are believers.

63. Have they not known that whoso opposes Allāh and His Messenger, for him is the fire of Hell, wherein he shall abide? That is the great humiliation.

64. The hypocrites fear lest a Sūrah should be revealed against them, informing them of what is in their hearts. Say, ‘Mock ye! surely, Allāh will bring to light what you fear.’

65. And if thou question them, they will most surely say, ‘We were only talking idly and jesting.’ Say, ‘Was it Allāh and His Signs and His Messenger that you mocked at?’

66. ‘Offer no excuse. You have certainly disbelieved after your believing. If We forgive a party from among you, a party shall We punish, for they have been guilty.’

R. 9.

67. The hypocrites, men and women, are all connected one with another. They enjoin evil and forbid good, and keep their hands closed. They neglected Allāh, so He has neglected them. Surely, it is the hypocrites who are the disobedient.

68. Allāh promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them.
And Allāh has cursed them. And they shall have a lasting punishment,

69. Even as those before you. They were mightier than you in power and richer in possessions and children. They enjoyed their lot for a short time, so have you enjoyed your lot as those before you enjoyed their lot. And you indulged in idle talk as they indulged in idle talk. It is they whose works shall be of no avail in this world and the Hereafter. And it is they who are the losers.

70. Has not the story reached them of those before them—the people of Noah, ‘Ād, and Thamūd, and the people of Abraham, and the dwellers of Midian, and the cities which were overthrown? Their Messengers came to them with clear Signs. So Allāh would not wrong them, but they wronged themselves.

71. And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakāt and obey Allāh and His Messenger. It is these on whom Allāh will have mercy. Surely, Allāh is Mighty, Wise.

72. Allāh has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of Allāh is the greatest of all. That is the supreme triumph.

R. 10.

73. O Prophet, strive against the disbelievers and the hypocrites. And be severe to them. Their abode is Hell, and an evil destination it is.
74. They swear by Allâh that they said nothing, but they did certainly use blasphemous language, and disbelieved after they had embraced *Islâm. And they meditated that which they could not attain. And they cherished hatred only because Allâh and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them; but if they turn away, Allâh will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth.

75. And among them there are those who made a covenant with Allâh, saying, ‘If He give us of His bounty, we would most surely give alms and be of the virtuous.’

76. But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion.

77. So He requited them with hypocrisy which shall last in their hearts until the day when they shall meet Him, because they broke their promise to Allâh, and because they lied.

*78. Know they not that Allâh knows their secrets as well as their private counsels and that Allâh is the Best Knower of all unseen things?

79. Those who find fault with such of the believers as give alms of their own free will and with such as find nothing to give save the earnings of their toil. They thus deride them. Allâh shall requisite them for their derision, and for them is a grievous punishment.

*74. And they meditated upon that which they subsequently failed to attain. And they nourished hatred only because Allâh and His Messenger had enriched them out of His bounty. So if they repent, it would be better for them; but if they turn away, Allâh will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth.

*78. Know they not that Allâh knows their secrets and covert deliberations and that Allâh is the Best Knower of the unseen things?
80. Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, Allâh will never forgive them. That is because they disbelieved in Allâh and His Messenger. And Allâh guides not the perfidious people.

R. 11.

*81. Those who were left behind rejoiced in their sitting at home behind the back of the Messenger of Allâh, and were averse to striving with their property and their persons in the cause of Allâh. And they said, 'Go not forth in the heat.' Say, 'The fire of Hell is more intense in heat.' Could they but understand!

82. They must laugh little and weep much as a reward for that which they used to earn.

83. And if Allâh return thee to a party of them, and they ask of thee leave to go forth to fight, say then, 'You shall never go forth with me and shall never fight an enemy with me. You chose to sit at home the first time, so sit now with those who remain behind.'

*84. And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in Allâh and His Messenger and died while they were disobedient.

85. And their possessions and their children should not excite thy wonder; Allâh only intends to punish them therewith in this world and that their souls may depart while they are disbelievers.

*81. Those who contrived to be left behind rejoiced at their staying back in contradiction to the Messenger of Allâh, and were averse to striving with their property and their persons in the cause of Allâh.

*84. Never say prayer over any of them when he dies, nor stand by his grave to pray; for they disbelieved in Allâh and His Messenger and died while they were disobedient.
86. And when a Sūrah is revealed, enjoining, ‘Believe in Allāh and strive in the cause of Allāh in company with His Messenger,’ those of them who possess affluence ask leave of thee and say, ‘Leave us that we be with those who sit at home.’

87. They are content to be with the womenfolk, and their hearts are sealed so that they understand not.

88. But the Messenger and those who believe with him strive in the cause of Allāh with their property and their persons, and it is they who shall have good things, and it is they who shall prosper.

89. Allāh has prepared for them Gardens underneath which flow rivers; therein they shall abide. That is the supreme triumph.

R. 12.

90. And those who make excuses from among the desert Arabs, came that exemption might be granted them. And those who were false to Allāh and His Messenger stayed at home. A grievous punishment shall befall those of them who disbelieve.

91. No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to Allāh and His Messenger. There is no cause of reproach against those who do good deeds; and Allāh is Most Forgiving, Merciful.

92. Nor against those to whom, when they came to thee that thou shouldst mount them, thou didst say, ‘I cannot find whereon I can mount you;’ they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend.
93. The cause of reproach is only against those who ask leave of thee, while they are rich. They are content to be with the womenfolk. And Allah has set a seal upon their hearts so that they know not.

94. They will make excuses to you when you return to them. Say, ‘Make no excuses; we will not believe you. Allah has already informed us of the facts about you. And Allah will observe your conduct, and also His Messenger; then you will be brought back to Him Who knows the unseen and the seen, and He will tell you all that you used to do.’

95. They will swear to you by Allah, when you return to them, that you may leave them alone. So leave them alone. Surely, they are an abomination, and their abode is Hell—a fit recompense for that which they used to earn.

96. They will swear to you that you may be pleased with them. But even if you be pleased with them, Allah will not be pleased with the rebellious people.

97. The Arabs of the desert are the worst in disbelief and hypocrisy, and most apt not to know the ordinances of the Revelation which Allah has sent down to His Messenger. And Allah is All-Knowing, Wise.

*98. And among the Arabs of the desert are those who regard that which they spend for God as a fine and they wait for calamities to befall you. On themselves shall fall an evil calamity. And Allah is All-Hearing, All-Knowing.

*95. Surely, they are foul,

*98. And among the Bedouin there are those who consider what they spend in the cause of Allah a penalty and wishfully await calamities to befall you. Let evil befall them instead.

(See details of transliteration on page 'm').
99. And among the Arabs of the desert are those who believe in Allah and the Last Day and regard that which they spend as means of drawing near to Allah and of receiving the blessings of the Prophet. Aye! it is for them certainly a means of drawing near to God. Allah will soon admit them to His mercy. Surely, Allah is Most Forgiving, Merciful.

R. 13.

100. And as for the foremost among the believers, the first of the *Emigrants† and the Helpers‡, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph.

101. And of the desert Arabs around you some are hypocrites; and of the people of Medina also. They persist in hypocrisy. Thou knowest them not; We know them. We will punish them twice; then shall they be given over to a great punishment.

102. And there are others who have acknowledged their faults. They mixed a good work with another that was evil. It may be that Allah will turn to them with compassion. Surely, Allah is Most Forgiving, Merciful.

103. Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby. And pray for them; thy prayer is indeed a source of tranquillity for them. And Allah is All-Hearing, All-Knowing.

† from Mecca. ‡ in Medina.

* 100. and those who follow them excellently, Allah is well pleased with them and they are well pleased with Him;
104. Know they not that Allah is He Who accepts repentance from His servants and takes alms, and that Allah is He Who is Oft-Returning with compassion, and is Merciful?

105. And say, ‘Work, and Allah will surely see your work and also His Messenger and the believers. And you shall be brought back to Him Who knows the unseen and the seen; then He will tell you what you used to do.’

106. And there are others whose case has been postponed for the decree of Allah. He may punish them or He may turn to them with compassion. And Allah is All-Knowing, Wise.

107. And among the hypocrites are those who have built a mosque in order to injure Islam and help disbelief and cause a division among the believers, and prepare an ambush for him who warred against Allah and His Messenger before this. And they will surely swear: ‘We meant nothing but good;’ but Allah bears witness that they are certainly liars.

108. Never stand to pray therein. A mosque which was founded upon piety from the very first day is surely more worthy that thou shouldst stand to pray therein. In it are men who love to become purified, and Allah loves those who purify themselves.

104. and acknowledges alms, and that Allah is He Who is Oft-Returning with compassion, and is Merciful.

105. And say, ‘Do what you may, surely, Allah will watch your acts, so also will His Messenger and the believers. And you shall be made to return to the Knower of the unseen and the seen; then He will tell you what you used to do.’

106. And there are others who are kept awaiting the decree of Allah. He may decide to punish them or He may turn to them with compassion.

107. And among the hypocrites are those who have built a mosque in order to injure Islam and help disbelief and cause division among the believers, and to provide a place of hiding for those who have already waged war against Allah and His Messenger.

(See details of transliteration on page 'm').
*109. Is he, then, who founded his building on fear of Allāh and His pleasure better or he who founded his building on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And Allāh guides not the wrongdoing people.

*110. This building of theirs, which they have built, will ever continue to be a source of disquiet in their hearts, unless their hearts be torn to pieces. And Allāh is All-Knowing, Wise.

R. 14.

111. Surely, Allāh has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allāh, and they slay and are slain—a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Qur’ān. And who is more faithful to his promise than Allāh? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.

112. They are the ones who turn to God in repentance, who worship Him, who praise Him, who go about in the land serving Him, who bow down to God, who prostrate themselves in prayer, who enjoin good and forbid evil, and who watch the limits set by Allāh. And give glad tidings to those who believe.

113. It is not for the Prophet and those who believe that they should ask of God forgiveness for the idolaters, even though they may be kinsmen, after it has become plain to

*109. Is he, then, who laid his foundation on fear of Allāh and His pleasure better or he who laid his foundation on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And Allāh does not guide a people who transgress.

*110. This building of theirs, they have raised, will ever be a source of disquiet and uncertainty in their hearts, until their hearts split and are torn into pieces. And Allāh is All-Knowing, Wise.

*111.... in return for the Paradise they shall have;

(See details of transliteration on page 'm').
them that they are the people of Hell.

114. And Abraham’s asking forgiveness for 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 to Allâh, he dissociated himself from him. Surely, Abraham was most tender-hearted, forbearing.

115. And it is not for Allâh to cause a people to go astray after He has guided them until He makes clear to them that which they ought to guard against. Surely, Allâh knows all things full well.

116. Surely, it is Allâh to Whom belongs the kingdom of the heavens and the earth. He gives life and causes death. And you have no friend nor helper beside Allâh.

117. Allâh has certainly turned with mercy to the Prophet and to the Emigrants and the Helpers who followed him in the hour of distress after the hearts of a party of them had well-nigh swerved. He again turned to them with mercy. Surely, He is to them Compassionate, Merciful.

*118. And He has turned with mercy to the three whose case was deferred, until the earth became too strait for them with all its vastness, and their souls were also straitened for them, and they became convinced that there was no refuge from Allâh save unto Himself. Then He turned to them with mercy that they might turn to Him. Surely, it is Allâh Who is Oft-Returning with compassion and is Merciful.

*118. And the three who remained behind, until the earth seemed too narrow for them despite all its vastness,
119. O ye who believe! fear Allāh and be with the truthful.

120. It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of Allāh or that they should have preferred their own lives to his. That is because there distresses them neither thirst nor fatigue nor hunger in the way of Allāh, nor do they tread a track which enrages the disbelievers, nor do they cause an enemy any injury whatsoever, but there is written down for them a good work on account of it. Surely, Allāh suffers not the reward of those who do good to be lost.

121. And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, that Allāh may give them the best reward for what they did.

122. It is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may become well versed in religion, and that they may warn their people when they return to them, so that they may guard against evil?

123. O ye who believe! fight such of the disbelievers as are near to you and let them find hardness in you; and know that Allāh is with the righteous.

* 120. ... nor do they gain an advantage over the enemy.
* 122. ... that they may gain better understanding of religion.
* 123. ... let them find uncompromising firmness in you.
124. And whenever a Sūrah is sent
down, there are some of them who
say: ‘Which of you has this Sūrah
increased in faith?’ But, as to those
who believe, it increases their faith
and they rejoice.

125. But as for those in whose hearts
is a disease, it adds further filth to
their present filth, and they die
while they are disbelievers.

*126. Do they not see that they are
tried every year once or twice? Yet
they do not repent, nor would they
be admonished.

127. And whenever a Sūrah is sent
down, they look at one another,
saying, ‘Does any one see you?’
Then they turn away. Allāh has
turned away their hearts because
they are a people who would not
understand.

128. Surely, a Messenger has come
unto you from among yourselves;
grievous to him is that you should
fall into trouble; he is ardently
desirous of your welfare; and to the
believers he is compassionate,
merciful.

129. But if they turn away, say,
‘Allāh is sufficient for me. There is
no God but He. In Him do I put my
trust, and He is the Lord of the
mighty Throne.’

*126. Do they not see that they are put to trial every year, once or twice?
1. In the name of Allâh, the Gracious, the Merciful.

2. Alîf Lâm Râ.† These are the verses of the Book that is full of wisdom.

3. Is it a matter of wonder for men that We have inspired a man from among them, saying, ‘Warn mankind and give glad tidings to those who believe that they have a true rank of honour with their Lord.’ The disbelievers say, ‘Surely, this is a manifest enchanter.’

4. Verily, your Lord is Allâh Who created the heavens and the earth in six periods, then He settled Himself on the Throne; He governs everything. There is no intercessor with Him save after His permission. That is Allâh, your Lord, so worship Him. Will you not, then, be admonished?

5. To Him shall you all return. The promise of Allâh is true. Surely, He originates the creation; then He reproduces it, that He may reward those who believe and do good works, with equity; and as for those who disbelieve, they shall have a drink of boiling water, and a painful punishment, because they disbelieved.

6. He it is Who made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it stages, that you might know the number of

† I am Allâh Who is All-Seeing.

*3. Is it a matter of wonder for people that We have sent down revelation to a man from among them saying, ‘Warn mankind and give glad tidings to those who believe that for them there is a station of truth with their Lord.’

*4. He regulates everything.

*6. He it is Who made the sun radiant and the moon lambent,
years and the reckoning of time. Allah has not created this but in truth. He details the Signs for a people who have knowledge.

7. Verily, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are Signs for a God-fearing people.

8. Those who look not for the meeting with Us and are content with the life of this world and feel at rest therewith, and those who are heedless of Our Signs—

9. It is these whose abode in Fire, because of what they earned.

10. But as for those who believe, and do good works—their Lord will guide them because of their faith. Rivers shall flow beneath them in the Gardens of Bliss.

11. Their prayer therein shall be, 'Glory be to Thee, O Allah!' and their greeting therein shall be, 'Peace.' And the conclusion of their prayer shall be, 'All praise be to Allah, the Lord of the worlds.'

12. And if Allah were to hasten for men the ill they have earned as they would hasten on the acquisition of wealth, the end of their term of life would have been already brought upon them. But We leave those who look not for the meeting with Us to wander distractedly in their transgression.

* 13. And when trouble befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when We have removed his trouble from him,
he goes his way as though he had never called on Us for the removal of the trouble that befell him. Thus it is that the doings of the extravagant are given a fair appearance in their eyes.

*14. And We destroyed the generations before you when they did wrong; and there came to them their Messengers with clear Signs, but they would not believe. Thus do We requite the guilty people.

15. Then, We made you their successors in the earth after them, that We might see how you would act.

16. And when Our clear Signs are recited unto them, those who look not for the meeting with Us say, ‘Bring a Qur’ân other than this or change it.’ Say, ‘It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of an awful day.’

17. Say, ‘If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand?’

*18. Who is then more unjust than he who forges a lie against Allâh or he who treats His Signs as lies? Surely, the guilty shall never prosper.

19. And they worship, instead of Allâh, that which neither harms them nor profits them; and they say, ‘These are our intercessors with Allâh.’ Say, ‘Would you inform

*14. And we destroyed many a generation before you when they transgressed, while Messengers had come to them before that with manifest Signs, but they would not believe.

*16. ... the punishment of an Enormous Day.

*18. Who violates justice more blatantly than the one who forges a lie against Allâh or he who treats His Signs as lies?
Allāh of something He knows not in *the heavens or in the earth?’ Holy is He, and high exalted above all that which they associate with Him.

* 20. And mankind were but one community, then they differed among themselves; and had it not been for a word that had gone before from thy Lord, it would have already been judged between them concerning that in which they differed.

21. And they say, ‘Why has not a Sign been sent down to him from his *Lord?’ Say, ‘The unseen belongs only to Allāh. So wait; I am with you among those who wait.’

R. 3.

* 22. And when We make people taste of mercy after adversity has touched them, behold, they begin to plan against Our Signs. Say, ‘Allāh is swifter in planning.’ Surely, Our messengers write down all that you plan.

23. He it is Who enables you to journey through land and sea until when you are on board the ships and they sail with them with a fair *breeze and they rejoice in it, there overtakes them (the ships) a violent wind and the waves come on them from every side and they think they are encompassed, *then they call upon Allāh, purifying their religion for Him, saying, ‘If Thou deliver us from this, we will surely be of the thankful.’

* 19. Glorious is He, exalted far above that which they associate with Him.

* 20. And mankind were but one community, then they differed; and had it not been for a word gone before from your Lord, their fate would have been sealed in accordance with all they differed therein.

* 21. Say, ‘To Allāh belongs the unseen. Wait therefore; I am with you among those who wait.’

* 22. The moment We give a taste of mercy to a people stricken by calamity, they begin to plot against Our Signs forthwith. Say, ‘Swifter is Allāh in planning.’ Surely, Our messengers maintain a record of what you plan.

* 23. ... there overtakes them a ferocious wind and the waves come on them from every side and they think they are encompassed, *then they call upon Allāh, promising sincerity of faith for Him, saying; ‘If Thou deliver us from this, we will surely be of the thankful.’
24. But when He has delivered them, lo! they begin to commit excesses in the earth wrongfully. O ye men, your excesses are only against your own selves. *Have* the enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do.

*25. The likeness of the present life is only as water which We send down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till, when the earth receives its ornament and looks beautiful and its owners think that they have power over it, there comes to it Our command by night or by day and We render it a field that is mown down, as if nothing had existed there the day before. Thus do We expound the Signs for a people who reflect.

26. And Allāh calls to the abode of peace, and guides whom He pleases to the straight path.

27. For those who do good deeds, there shall be the best reward and *yet more* blessings. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.

28. And as for those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect them against Allāh. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are...
the inmates of the Fire; therein shall they abide.

29. And *remember* the day when We shall gather them all together, then shall We say to those who ascribed partners to God, “Stand back in your places, you and your ‘partners’.” Then We shall separate them widely, one from another, and their ‘partners’ will say: ‘It was not us that you worshipped.

30. ‘So Allāh is now sufficient as a Witness between us and you. We were certainly unaware of your worship.’

31. There shall every soul realize what it shall have sent on before. And they shall be brought back to Allāh, their true Master, and all that they used to forge shall be lost to them.

32. Say, ‘Who provides sustenance for you from the heaven and the earth? Or who is it that has power over the ears and the eyes? And who brings forth the living from the dead and brings the dead out of the living? And who governs all affairs?’ They will say, ‘Allāh.’

33. Then say, ‘Will you not then seek *His* protection?’

34. Thus is Allāh, your true Lord. So what *would you have after discarding* the truth except error? How then are you being turned away from the truth?

29. **Beware of** the day when We shall gather them all together, then shall We say to those who ascribed partners to God, ‘Stay put where you are—you and your associate gods.’ Then shall We separate them; and those whom they had considered partners will say, ‘It is not we whom you worshipped.’

30. **‘So Allāh is sufficient Witness between us and you. We were absolutely unaware of your devotion.’**

32. Then say, ‘**Will you not then desist from your wrong pursuits?**’

33. Such is Allāh, your true Lord. So what is *left after truth but manifest error?*
that they believe not.

*35. Say, ‘Is there any of your associate-gods who originates creation and then reproduces it?’ Say, ‘It is Allâh alone Who originates creation and then reproduces it. Whither then are you turned away?’

36. Say, ‘Is there any of your associate-gods who leads to the truth?’ Say, ‘It is Allâh Who leads to the truth. Is then He Who leads to the truth more worthy to be followed or he who finds not the way himself unless he be guided? What, then, is the matter with you? How judge ye?’

37. And most of them follow nothing but conjecture. Surely, conjecture avails nothing against truth. Verily, Allâh is well aware of what they do.

38. And this Qur’ân is not such as might be devised by any one except Allâh. On the contrary, it fulfils that which is before it and is an exposition of the Law of God. There is no doubt about it. It is from the Lord of the worlds.

39. Do they say, ‘He has forged it?’ Say, ‘Bring then a Sûrah like unto it, and call for help on all you can besides Allâh, if you are truthful.’

40. Nay, but they have rejected that the knowledge of which they did not encompass nor has the true significance thereof yet come to them. In like manner did those before them reject the truth. But see what was the end of those who did wrong!

41. And of them there are some who believe therein, and of them there are others who do not believe

*35. Say, ‘Is there one among your associates who originates creation then repeats it?’ Say, ‘It is Allâh alone Who initiates creation and then repeats it. How could you then be led astray?’

*37. Surely, conjecture cannot substitute truth in the least.
* therein, and thy Lord well knows those who act corruptly.

R. 5.

* 42. And if they accuse thee of lying, say, ‘For me is my work and for you is your work. You are not responsible for what I do and I am not responsible for what you do.’

43. And among them are some who give ear to thee. But canst thou make the deaf hear, even though they understand not?

44. And among them are some who look towards thee. But canst thou guide the blind, even though they see not?

45. Certainly, Allâh wrongs not men at all, but men wrong their own souls.

46. And on the day when He will gather them together, it will appear to them as though they had not tarried in the world save for an hour of a day. They will recognize one another. Losers indeed are those who deny the meeting with Allâh and would not follow guidance.

* 47. And if We show thee in thy lifetime the fulfilment of some of the things with which We have threatened them, thou wilt know it; or if We cause thee to die before that, then to Us is their return, and thou wilt see the fulfilment in the next world; and Allâh is Witness to all that they do.

48. And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged.

* 41. and your Lord knows best those who provoke disorder.

* 42. And if they accuse you of lying, say, ‘I am accountable for my actions and you for yours.

* 46. ... and would not be guided.

* 47. And if We make you witness a part of what We promised them or cause you to die before that, to Us shall be their return; then will Allâh stand witness against what they do.

(See details of transliteration on page 'm').
49. And they say, ‘When will this promise be fulfilled, if you are truthful?’

50. Say, ‘I have no power for myself over any harm or benefit, save that which Allâh wills. For every disbelieving people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead of it.’

51. Say, ‘Tell me, if His punishment comes upon you by night or by day, *how will the guilty run away from it?*

52. ‘Is it then when it has befallen you that you will believe in it? What! Now! And before this you used to demand its speedy coming?’

53. Then will it be said to those who did wrong, ‘Taste ye the abiding punishment. You are not requited save for that which you used to earn.’

54. And they enquire of thee, ‘Is it true?’ Say, ‘Yea, by my Lord! It is most surely true; and you cannot frustrate it.’

R. 6.

55. And if every soul that does wrong possessed all that is in the earth, it would surely offer to ransom itself therewith. And they will conceal *their* remorse when they see the punishment. And judgment shall be passed between them with equity, and they shall not be wronged.

*56. Know ye! to Allâh, surely, belongs whatever is in the heavens and the earth. Know ye, that Allâh’s promise is surely true! But most of them understand not.*

*51.... how could the guilty escape it however hastily?*

*56. Lo! To Allâh, surely, belongs whatever is in the heavens and the earth. Lo! Verily, the promise of Allâh is true. But most of them know not.*
57. He it is Who gives life and causes death, and to Him shall you be brought back.

58. O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever disease there is in the hearts, and a guidance and a mercy to the believers.

59. Say, ‘All this is through the grace of Allāh and through His mercy; therein, therefore, let them rejoice. That is better than what they hoarded.’

60. Say, ‘Have you considered that Allāh sent down provision to you, then you made some of it unlawful and some lawful?’ Say, ‘Has Allāh permitted you that or do you invent lies against Allāh?’

61. What think those who invent lies against Allāh of the Day of Resurrection? Surely, Allāh is gracious towards mankind, but most of them are not thankful.

R. 7.

62. And thou art not engaged in anything, and thou recitest not from Him any portion of the Qur’ān, and you do no work, but We are witnesses of you when you are engrossed therein. And there is not hidden from thy Lord even an atom’s weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book.

63. Behold! the friends of Allāh shall certainly have no fear, nor shall they grieve—

64. Those who believed and kept to righteousness—

*62. And you are not engaged in anything, and you recite not from Him any portion of the Qur’ān, and you do not do anything but We watch you when you are engrossed therein. And nothing is hidden from the view of your Lord—even that which weighs no more than a particle or less thereof, or greater than that in the earth or in the heavens—but it is recorded in a clear Book.

*64. Those who believed and acted ever righteously.

(See details of transliteration on page 'm').
65. For them are glad tidings in the present life and also in the Hereafter—there is no changing the words of Allâh; that indeed is the supreme triumph.

*66. And let not their words grieve thee. Surely, all power belongs to Allâh. He is the All-Hearing, the All-Knowing.

*67. Behold! whoever is in the heavens and whoever is in the earth is Allâh’s. Those who call on others than Allâh do not really follow these ‘partners’; they follow only a conjecture, and they do nothing but guess.

*68. He it is Who has made for you the night dark that you may rest therein, and the day full of light. Surely, therein are Signs for a people who listen.

69. They say, ‘Allâh has taken unto Himself a son.’ Holy is He! He is Self-Sufficient. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. You have no authority for this. Do you say against Allâh what you know not?

70. Say, ‘Those who invent a lie against Allâh shall not prosper.’

*71. They will have some enjoyment in this world. Then to Us is their return. Then shall We make them taste a severe punishment, because they used to disbelieve.

*66. And let not their words grieve you. Surely, all majesty belongs to Allâh.

*67. Lo! To Allâh belongs whatever is in the heavens and whatever is in the earth. Those who pray to partners beside Allâh do not really follow them. They follow nothing but fancy and indulge not but in conjectures.

*68. He it is Who has made for you the night that you may rest therein, and the day illuminating.

*71. They will have a small transient gain in this world. Then to Us is their return. Then shall We make them taste a severe punishment, because they would not believe.
72. And recite unto them the story of Noah, when he said to his people, ‘O my people, if my station with God and my reminding you of your duty through the Signs of Allâh offend you—and in Allâh do I put my trust—muster then all your designs, you and your ‘partners’; then let not your course of action be obscure to you; then carry out your designs against me and give me no respite.

73. ‘But if you turn back, remember, I have not asked of you any reward. * My reward is with Allâh alone, and I have been commanded to be of those who are resigned to Him.’

74. But they rejected him, so We saved him and those who were with him in the Ark. And We made them inheritors of Our favours, while We drowned those who rejected Our Signs. See then, how was the end of those who had been warned!

75. Then We sent, after him, other Messengers to their respective peoples, and they brought them clear proofs. But they would not believe in them, because they had rejected them before. Thus do We seal the hearts of transgressors.

76. Then did We send, after them, Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they behaved arrogantly. And they were a sinful people.

77. And when there came to them the truth from Us, they said, ‘This is surely a manifest enchantment.’

78. Moses said, ‘Do you say this of the truth when it has come to you? Is this enchantment? And the enchanters never prosper.’

*73. ... and I have been commanded to be of those who have submitted.’

*74. And We made them inheritors of the land, while We drowned those who rejected Our Signs.
79. They said, ‘Hast thou come to us that thou mayest turn us away from what we found our fathers following, and that ye two may have greatness in the land? But we will not believe in either of you.’

80. And Pharaoh said, ‘Bring to me every expert magician.’

81. And when the magicians came, Moses said to them, ‘Cast ye what you would cast.’

82. And when they had cast, Moses said, ‘What you have brought is mere sorcery. Surely, Allāh will make it vain. Verily, Allāh does not allow the work of mischief-makers to prosper.

83. ‘And Allāh establishes the truth by His words, even though the sinners be averse to it.’

R. 9.

*84. And none obeyed Moses save some youths from among his people, because of the fear of Pharaoh and their chiefs, lest he should persecute them. And of a truth, Pharaoh was a tyrant in the land and surely he was of the transgressors.

85. And Moses said, ‘O my people, if you have believed in Allāh, then in Him put your trust, if you indeed submit to His will.’

86. And they said, ‘In Allāh do we put our trust. Our Lord, make us not a trial for the wrongdoing people.

87. ‘And deliver us by Thy mercy from the disbelieving people.’

*84. And none obeyed Moses except a generation from among his people, because of the fear of Pharaoh and their chiefs, lest he should persecute them. And verily, Pharaoh was a tyrant in the land, and certainly he was of the transgressors.
88. And We spoke to Moses and his brother, saying, ‘Take, ye twain, some houses for your people in the town, and make your houses so as to face one another, and observe Prayer. And give glad tidings to the believers.’

89. And Moses said, ‘Our Lord, Thou hast bestowed upon Pharaoh and his chiefs embellishment and wealth in the present life, with the result, our Lord, that they are leading men astray from Thy path. Our Lord! destroy their riches and attack their hearts—and they are not going to believe until they see the grievous punishment.’

90. He said, ‘Your prayer is accepted. So be ye twain steadfast, and follow not the path of those who know not.’

91. And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till, when the calamity of drowning overtook him, he said, ‘I believe that there is no  

88. And We spoke to Moses and his brother, saying, ‘Build houses for your people in the city and make your houses facing in the same direction, and observe Prayer.'

Note: The Arabic words waj’alū buyyutakum qiblātan (وَاجْعَلُوْبّْعَيْتُكُمْ قَبْلَاتٍ) in this verse may mean: facing the Qiblah i.e., the point or place to which the worship is oriented or facing each other or facing in the same direction.

As for the first meaning it is difficult to adopt this because there was no definite Qiblah prescribed for the Children of Israel before the building of the Temple of Solomon.

If the second meaning is preferred then the scenario will be that of houses built facing each other for the purpose of security.

We prefer the third option, meaning: build your houses facing the same direction. This has the advantage of enabling all the dwellers of the houses to worship in the same direction which creates a sense of unity and discipline among them.

Immediately after this instruction the believers are admonished to observe prayer which further strengthens our view. Because the Arabic word aqīmu al-ṣalātā (آَقِيمُ الْصَّلَاةُ) does not merely enjoin performance of individual prayer but emphasises the performance of prayer in congregation.

89. And Moses said, ‘Our Lord, You have bestowed upon Pharaoh and his chiefs ornaments and wealth in this life. Our Lord, it results only in their leading people astray from Your path. Our Lord, oblige their riches and be severe on their hearts, because it seems they would not believe until they see a grievous punishment.’

91. And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them with evil intent and enmity.
God but He in Whom the children of Israel believe, and I am of those who submit to Him.

*92. What! Now! while thou wast disobedient before this and wast of those who create disorder.

93. So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee. And surely, many of mankind are heedless of Our Signs.

R. 10.

94. And We assigned to the children of Israel an excellent abode, and We provided them with good things, and they differed not until there came to them the knowledge. Surely, thy Lord will judge between them on the Day of Resurrection concerning that in which they differed.

95. And if thou art in doubt concerning that which We have sent down to thee, ask those who have been reading the Book before thee. Indeed the truth has come to thee from thy Lord; be not, therefore, of those who doubt.

96. And be not thou of those who reject the Signs of Allah, or thou shalt be of the losers.

97. Surely, those against whom the word of thy Lord has taken effect will not believe,

98. Even if there come to them every Sign, till they see the grievous punishment.

99. Why was there no other people, save the people of Jonah, who should have believed so that their belief would have profited them? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while.

*92. What! Now! while you have been disobedient before and were of those who do mischief.
100. And if thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

101. And no soul can believe except by the permission of Allâh. And He makes His wrath descend on those who will not use their reason.

102. Say, ‘Consider what is happening in the heavens and the earth.’ But Signs and Warners avail not a people who will not believe.

103. What then do they expect save the like of the days of punishment suffered by those who passed away before them? Say, ‘Wait then, and I am with you among those who wait.’

104. Then shall We save Our Messengers and those who believe. Thus does it always happen; it is incumbent on Us to save believers.

105. Say, “O ye men, if you are in doubt as to my religion, then know that I worship not those whom you worship beside Allâh, but I worship Allâh alone. Who causes you to die, and I have been commanded to be of the believers,

106. “And I have also been commanded to say: ‘Set thy face toward religion as one ever inclined to God, and be not thou of those who ascribe partners to Him.

107. ‘And call not, beside Allâh, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers.’”
108. And if Allâh touch thee with harm, there is none who can remove it but He: and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His servants He wills. And He is the Most Forgiving, Merciful.

109. Say, 'O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you.'

110. And follow that which is revealed to thee and be steadfast until Allâh give His judgment. And He is the Best of judges.
1. In the name of Allāh, the Gracious, the Merciful.

*2. Alif Lâm Rā.† This is a Book whose verses have been made unchangeable and then they have been expounded in detail. It is from One Wise, and All-Aware.

3. It teaches that you should worship none but Allāh. I am to you a Warner, and a bearer of glad tidings from Him;

4. And that you seek forgiveness of your Lord, and then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a dreadful day.

5. To Allāh is your return; and He has power over all things.

6. Now surely, they fold up their breasts that they may hide themselves from Him. Aye, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Surely, He is well aware of what is in their breasts.

7. And there is no creature that moves in the earth but it is for Allāh to provide it with sustenance. And He knows its lodging and its home. All this is recorded in a clear Book.

† I am Allāh Who is All-Seeing.

*2. Alif Lâm Rā. This is a book whose verses are fortified and made flawless and then they have been expounded in detail.

*4. And if you turn away, then surely, I fear for you the punishment of a colossal day.

*7. And He knows its place of temporary settlement and permanent abode.

(See details of transliteration on page 'm').
8. And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you to show which of you is best in conduct. And if thou say, ‘You shall surely be raised after death,’ those who disbelieve will certainly say, ‘This is nothing but clear deception.’

9. And if We put off their punishment until a reckoned time, they would certainly say, ‘What withholds it?’ Now surely, on the day that it shall come unto them, it shall not be averted from them, and that which they used to mock at shall encompass them.

R. 2.

10. And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

11. And if after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, ‘Gone are the ills from me.’ Lo! he is exultant, boastful;

12. Save those who are steadfast and do good works. It is they who will have forgiveness and a great reward.

13. They imagine that thou art now perhaps going to abandon part of that which has been revealed to thee; and thy bosom is becoming straitened thereby because they say, ‘Wherefore has not a treasure been sent down to him or an angel come with him?’ Verily, thou art only a Warner, and Allâh is Guardian over all things.

14. Do they say, ‘He has forged it?’ Say, ‘Then bring ten Chapters like it, forged, and call on whom you can beside Allâh, if you are truthful.’
15. And if they do not respond to you, then know that it has been revealed *replete* with Allâh’s knowledge and that there is no God but He. Will you then submit?

16. Whoso desires the present life and its embellishment, We will fully repay them for their works in this *life* and they shall not be wronged therein.

17. Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this *life* shall come to naught, and vain shall be that which they used to do.

*18. Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, *be an imposter*? Those who consider these matters believe therein, and whoever of the opposing parties disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

19. And who is more unjust than he who forges a lie against Allâh? Such shall be presented before their Lord,
and the witnesses will say, ‘These are they who lied against their Lord.’ Now surely, the curse of Allāh is on the unjust:

20. Who turn men away from the path of Allāh and seek to make it crooked. And these it is who disbelieve in the Hereafter.

21. Such can never frustrate God’s plans in the land, nor have they any friends beside Allāh. Punishment will be doubled for them. They can neither hear, nor can they see.

22. It is these who have ruined their souls, and that which they fabricated shall fail them.

23. Undoubtedly, it is they who shall be the greatest losers in the Hereafter.

24. Verily, those who believe and do good works, and humble themselves before their Lord—these are the inmates of Heaven; therein shall they abide.

25. The case of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Is the case of the two alike? Will you not then understand?

R. 3.

26. And We sent Noah to his people, and he said, ‘Truly, I am a plain Warner to you,

27. ‘That you worship none but Allāh. Indeed, I fear for you the punishment of a grievous day.’

28. The chiefs of his people, who disbelieved, replied, ‘We see in thee nothing but a man like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us;
nay, we believe you to be liars.’

29. He said, “O my people, tell me: if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are averse thereto?

30. “And O my people, I ask not of you any wealth in return for it. My reward is due from Allâh alone. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I consider you to be a people who act ignorantly.

31. “And O my people, who would help me against Allâh, if I were to drive them away? Will you not then consider?

32. “And I say not to you, ‘I possess the treasures of Allâh,’ nor do I know the unseen, nor say I, ‘I am an angel.’ Nor say I concerning those whom your eyes despise, ‘Allâh will not bestow any good upon them’—Allâh knows best whatever is in their minds—Surely, I should then be of the unjust.”

33. They said, ‘O Noah, thou hast indeed disputed with us long and hast disputed with us many a time; bring us now that with which thou threatenest us, if thou art of those who speak the truth.’

34. He said, ‘Allâh alone will bring it to you, if He please, and you cannot frustrate God’s purpose.

*35. ‘And my admonishment will profit you not, however much I desire to admonish you, if Allâh intends to destroy you. He is your Lord and to Him shall you be made to return.’

*35. ‘And my admonishment will profit you not, however much I desire to admonish you, if Allâh intends to destroy you. He is your Lord and to Him shall you be made to return.’

(See details of transliteration on page 'm').
36. Do they say, ‘He has forged it?’ Say, ‘If I have forged it, on me be my sin and I am clear of the sins you commit.’

R. 4.

37. And it was revealed to Noah, ‘None of thy people will believe except those who have already believed; grieve not therefore at what they have been doing.

38. ‘And build thou the Ark under Our eyes and as commanded by Our revelation. And address not Me concerning the wrongdoers. They are surely going to be drowned.’

39. And he was making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, ‘If now you mock at us, the time is coming when we shall mock at you even just as you mock now.

40. ‘Then you shall know who it is on whom will come a punishment that will dis grace him, and on whom will fall a lasting punishment.’

41. Till, when Our command came and the fountains of the earth gushed forth. We said, ‘Em bark therein two of every kind, male and female, and thy family, except those against whom the word has already gone forth, and those who believe.’ And there did not believe and live with him except a few.

42. And he said, ‘Em bark therein. In the name of Allah be its course and its mooring. My Lord is assured Most Forgiving, Merciful.’

43. And it moved along with them on waves like mountains. And Noah cried unto his son, while he was keeping apart, ‘O my son, embark with us and be not with the disbelievers.’
44. He replied, ‘I shall soon betake myself to a mountain which will shelter me from the water.’ He said, ‘There is no shelter for anyone this day, from the decree of Allah, excepting those to whom He shows mercy.’ And the wave came in between the two; so he was among the drowned.

45. And it was said, ‘O earth, swallow thy water, and O sky, cease raining.’ And the water was made to subside and the matter was ended. And the Ark came to rest on al-Jūdī. And it was said, ‘Cursed be the wrongdoing people.’

46. And Noah cried unto his Lord and said: ‘My Lord, verily, my son is of my family, and surely, Thy promise is true, and Thou art the Most Just of judges.’

47. He said: ‘O Noah, he is surely not of thy family; he is indeed a man of unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become one of the ignorant.’

48. He said: ‘My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.’

49. It was said, ‘O Noah, descend with peace from Us and blessings upon thee and upon peoples to be born of those with thee. And there will be other peoples whom We shall grant provision for a time, then shall a grievous punishment touch them from Us.’

50. This is of the tidings of the unseen which We reveal to thee. Thou didst not know them, neither thou nor thy people, before this. So be thou patient; for the end is for the God-fearing.
51. And to A’d We sent their brother Hûd. He said, ‘O my people, worship Allâh alone. You have no God beside Him. You are but forgers of lies.

52. ‘O my people, I do not ask of you any reward therefor. My reward is not due except from Him Who created me. Will you not then understand?

53. ‘And O my people, ask forgiveness of your Lord, then turn to Him, He will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away sinners.’

54. They said, ‘O Hûd, thou hast not brought us any clear proof, and we are not going to forsake our gods merely because of thy saying, nor are we going to believe in thee.

55. ‘We can only say that some of our gods have visited thee with evil.’ He replied, ‘Surely, I call Allâh to witness, and do ye also bear witness that I am clear of that which you associate as partners with God.

56. ‘Beside Him. So devise plans against me, all of you, and give me no respite.

57. ‘I have indeed put my trust in Allâh, my Lord and your Lord. There is no creature that moves on the earth but He holds it by the forelock. Surely, my Lord stands on the straight path.

58. ‘If then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people take your place. And you cannot harm Him at all. Surely, my Lord is Guardian over all things.’

(See details of transliteration on page ‘m’).
59. And when Our command came, We saved Hūd and those who believed with him, by Our special mercy. And We saved them from a severe torment.

60. And these were ‘Ād. They denied the Signs of their Lord and disobeyed His Messengers and followed the bidding of every haughty enemy of truth.

61. And a curse was made to follow them in this world, and on the Day of Resurrection. Behold! the tribe of ‘Ād behaved ungratefully to their Lord. Behold! cursed are ‘Ād, the people of Hūd!

R. 6.

62. And to the tribe of Thamūd We send their brother Ṣāliḥ. He said, ‘O my people worship Allāh; you have no God but Him. He raised you up from the earth, and settled you therein. So ask forgiveness of Him, then turn to Him whole-heartedly. Verily, my Lord is nigh, and answers prayers.’

63. They said, ‘O Ṣāliḥ, thou wast among us one in whom we placed our hopes. Dost thou forbid us to worship what our fathers worshipped? And we are surely in disquieting doubt concerning that to which thou callest us.’

64. He said, ‘O my people, tell me: if I stand on a clear proof from my Lord, and He has granted me mercy from Himself, who then will help me against Allāh, if I disobey Him? So you will not but add to my destruction.

65. ‘And O my people, this is the she-camel of Allāh as a Sign for you, so let her alone that she may feed in Allāh’s earth, and touch her not with harm lest a near punishment seize you.’
66. But they hamstrung her; then he said, ‘Enjoy yourselves in your houses for three days. This is a promise which is not a lie.’

67. So when Our command came, we saved Šālih and those who believed with him by Our special mercy, and We saved them from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.

*68. And punishment overtook those who had done wrong, and they lay prostrate in their houses,

69. As though they had never dwelt therein. Behold! Thamûd behaved ungratefully to their Lord; Behold! cursed are the tribe of Thamûd.

R. 7.

70. And surely, Our messengers came to Abraham with glad tidings. They said, ‘We bid you peace.’ He answered, ‘Peace be on you,’ and was not long in bringing a roasted calf.

71. But when he saw their hands not reaching thereto, he knew not what they were, and conceived a fear of them. They said, ‘Fear not, for we have been sent to the people of Lot.’

72. And his wife was standing by, and she too was frightened, whereupon We gave her glad tidings of the birth of Ísaac and, after Ísaac, of Jacob.

73. She said, ‘Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? This is indeed a strange thing!’

*68. And a thunderous blast overtook those who had done wrong, and as the morning broke they lay prostrate in their homes.

*71. But when he saw their hands not reaching thereto, he took them as unfriendly strangers, and conceived a fear of them.

*72. And his wife was standing by, she chuckled, whereupon We gave her glad tidings of the birth of Ísaac and, after Ísaac, of Jacob.

(See details of transliteration on page 'm').
74. They said, ‘Dost thou wonder at Allah’s decree? The mercy of Allah and His blessings are upon you, O people of the House. Surely, He is Praiseworthy, Glorious.’

75. And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

76. Indeed, Abraham was clement, tender-hearted, and oft-turning to God.

77. ‘O Abraham, turn away from this. Surely, the command of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted.’

78. And when Our messengers came to Lot, he was grieved on account of them and felt helpless on their behalf and said, ‘This is a distressful day.’

79. And his people came running towards him, trembling with rage; and before this too they used to do evil. He said, ‘O my people, these are my daughters; they are purer for you. So fear Allah and disgrace me not in the presence of my guests. Is there not among you any right-minded man?’

80. They answered, ‘Thou surely knowest that we have no claim on thy daughters, and thou surely knowest what we desire.’

81. He said, ‘Would that I had power to deal with you, or I should betake myself to a mighty support for shelter.’

*79. He said, ‘O my people, these are my daughters. They are most chaste for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you any right-minded man?’

Note: It was a most apt and disarming retort to a people who were not interested in the charms of the opposite sex. Virtually women were chaste for them. It is to this that the expression ‘most chaste’ refers. However the wicked gave this reply a perverted twist and posed as if Lot had offered them his own daughters so that the honour of his guests could be protected at their cost. As if he were inviting them to abuse their innocence. Evidently this reply was a reflection of their perverted nature.
*82. The messengers said, ‘O Lot, we are the messengers of thy Lord. They shall by no means reach thee. So depart with thy family in a part of the night, and let none of you look back, but thy wife. Surely, what is going to befall them shall also befall her. Verily, their appointed time is the morning. Is not the morning nigh?’

83. So when Our command came, We turned that town upside down and We rained upon it stones of clay, layer upon layer,

84. Marked for them in the decree of thy Lord. And such punishment is not far from the wrongdoers of the present age.

R. S.

85. And to Midian We sent their brother Shu‘aib. He said, ‘O my people, worship Allâh. You have no God other than Him. And give not short measure and short weight. I see you in a state of prosperity and I fear for you the punishment of a destructive day.

*86. ‘And O my people, give full measure and full weight with equity, and defraud not people of their things and commit not iniquity in the earth, causing disorder.

87. ‘That which is left with you by Allâh is better for you, if you are believers. And I am not a keeper over you.’

88. They replied, ‘O Shu‘aib, does thy Prayer bid thee that we should leave what our fathers worshipped,'
or that we cease to do with our property what we please? Thou art indeed very intelligent and right-minded."

89. He said, ‘O my people, tell me: if I stand on a clear evidence from my Lord, and He has provided me from Himself with a handsome provision, what answer will you give to Him? And I do not desire to do against you the very thing which I ask you not to do. I only desire reform as far as I can. There is no power in me save through Allâh. In Him do I trust and to Him do I return.

90. ‘And O my people, let not your hostility towards me lead you to this that there should befall you the like of that which befell the people of Noah or the people of Hûd or the people of Sâlih; and the people of Lot are not far from you.

91. ‘And seek forgiveness of your Lord; then turn to Him wholeheartedly. Verily, my Lord is Merciful, Most Loving.’

92. They replied, ‘O Shu‘aib, we do not understand much of that which thou sayest, and surely, we see that thou art weak among us. And were it not for thy tribe, we would surely stone thee. And thou holdest no strong position among us.’

93. He said, ‘O my people, is my tribe mightier with you than Allâh? And you have cast Him behind your backs as neglected. Surely, my Lord encompasses all that you do.

94. ‘And O my people, act as best you can, I too am acting. You will soon know on whom lights a punishment that will disgrace him, and who it is that is a liar. And wait; surely, I wait with you.’

*92. As for you, you hold no power over us.*
95. And when Our command came, We saved Shu‘aib and those who had believed with him by Our special mercy; and chastisement seized those who had done wrong, so that they lay prostrate in their houses.

96. As though they had never dwelt therein. Behold! how Midân was cut off, even as Thamûd had been cut off.

R. 9.

97. And, surely, We sent Moses with Our Signs and manifest authority

98. To Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not at all rightful.

*99. He will go before his people on the Day of Resurrection and will bring them down into the Fire, even as cattle are brought to a watering-place. And evil is the watering-place arrived at.

*100. And a curse was made to follow them in this life and on the Day of Resurrection. Evil is the gift which shall be given them.

101. That is of the tidings of the ruined cities, We relate it to thee. Of them some are standing and some have been mown down like the harvest.

102. And We did not wrong them, but they wronged themselves; and their gods on whom they called beside Allāh were of no avail to them at all when the command of thy Lord came; and they added to them naught but perdition.

*99. He will walk in front of his people on the Day of Resurrection and will lead them on to the pit of Fire even as cattle are brought to a watering-place. Evil is the watering-place and those who are led to it.

*100. They are chased by a curse in this life and on the Day of Resurrection. Evil is the gift and so are those given such a gift.
103. Such is the grasp of thy Lord when He seizes the cities while they are doing wrong. Surely, His grasp is grievous and severe.

104. In that surely is a Sign for him who fears the punishment of the Hereafter. That is a day for which all mankind shall be gathered together and that is a day the proceedings of which shall be witnessed by all.

105. And We delay it not save for a computed term.

106. The day it comes, no soul shall speak except by His permission; then some of them will prove unfortunate and others fortunate.

107. As for those who will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing.

108. Abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will. Surely, thy Lord does bring about what He pleases.

109. But as for those who will prove fortunate, they shall be in Heaven; abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will—a gift that shall not be cut off.

110. So be not in doubt concerning that which these people worship. They only worship as their fathers worshipped before, and We shall surely pay them in full their portion undiminished.

R. 10.

111. And We certainly gave Moses the Book, but differences were created therein; and had it not been for a word already gone forth from thy Lord, surely, the matter would have been decided between them long before; and now these people are in a disquieting doubt concerning it.

(See details of transliteration on page 'm').
112. And surely, the works of all these have not yet been required but thy Lord will certainly repay them in full, according to their works. He is surely well aware of all that they do.

113. So stand thou upright, as thou hast been commanded, and also those who have turned to God with thee; and exceed ye not the bounds, O believers; for surely, He sees what you do.

114. And incline not toward those who do wrong, lest the Fire touch you. And you shall have no friends beside Allah, nor shall you be helped.

*115. And observe Prayer at the two ends of the day, and in the hours of the night that are nearer the day. Surely, good works drive away evil works. This is a reminder for those who would remember.

116. And be thou steadfast; for surely, Allah suffers not the reward of the righteous to perish.

117. Why, then, were there not among the generations before you persons possessed of understanding who would have forbidden corruption in the earth—except a few of those whom We saved from among them? But the wrongdoers followed that by which they were afforded ease and comfort, and they became guilty.

118. And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

119. And if thy Lord had enforced His will, He would have surely made mankind one people; but they would not cease to differ.

*115. And observe Prayer at the two ends of the day, and parts of the night close to the day. Surely virtues drive away evils.
120. Save those on whom thy Lord has had mercy, and for this has He created them. But the word of thy Lord shall be fulfilled: ‘Verily, I will fill Hell with the disobedient Jinn and men all together.’

121. And all of the tidings of the Messengers, whereby We make thy heart firm, We relate unto thee. And herein has come to thee the truth and an exhortation and a reminder for believers.

122. And say to those who believe not: ‘Act as best you can, we too are acting.

123. ‘And wait ye, we too are waiting.’

124. And to Allāh belongs the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy trust in Him alone. And thy Lord is not unmindful of what you do.
YUSUF
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Alif Lâm Râ. † These are verses of the clear Book.
* 3. We have revealed it—the Qur’ân in Arabic—that you may understand.
* 4. We narrate unto thee the most beautiful narration by revealing to thee this Qur’ân, though thou wast, before this, of those not possessed of requisite knowledge.
5. Remember the time when Joseph said to his father, ‘O my father, I saw in a dream eleven stars and the sun and the moon, I saw them making obeisance to me.’
6. He said, ‘O my darling son, relate not thy dream to thy brothers, lest they contrive a plot against thee; for Satan is to man an open enemy.

* 7. ‘And thus shall it be as thou hast seen, thy Lord will choose thee and teach thee the interpretation of things and perfect His favour upon thee and upon the family of Jacob as He perfected it upon two of thy forefathers—Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.’

† I am Allâh Who is All-Seeing.
* 3. We have revealed it—the Qur’ân an oft recited Book—in Arabic a clear eloquent language—that you may understand.
* 4. We narrate unto you the most beautiful narration by revealing to you this Qur’ân, while before this, you were of those who were unaware.
* 7. ‘And thus shall it be as you have seen. your Lord will choose you and teach you the interpretation of narrated matters and perfect His favour upon you and upon the family of Jacob as He perfected it upon two of your forefathers—Abraham and Isaac. Verily, your Lord is All-Knowing, Wise.

(See details of transliteration on page ‘m’).
8. Surely, in Joseph and his brethren there are Signs for the inquirers.

9. When they said, ‘Verily, Joseph and his brother are dearer to our father than we are, although we are a strong party. Surely, our father is in manifest error.

10. ‘Kill Joseph or cast him out to some distant land, so that your father’s favour may become exclusively yours and you can thereafter become a righteous people.’

11. One of them said, ‘Kill not Joseph, but if you must do something, cast him into the bottom of a deep well; some of the travellers will pick him up.’

12. They said, ‘O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?

13. ‘Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.’

14. He said, ‘It grieves me that you should take him away, and I fear lest the wolf should devour him while you are heedless of him.’

15. They said, ‘Surely, if the wolf devour him while we are a strong party, then we shall indeed be great losers.’

16. So, when they took him away, and agreed to put him into the bottom of a deep well, they had their malicious design carried out; and We sent a revelation to him, saying, ‘Thou shalt surely one day tell them of this affair of theirs and they shall not know.’

*16. So, when they took him away, and agreed to put him into the bottom of a deep well, We sent a revelation to him, saying ‘You shall surely one day tell them of this affair of theirs while they will be unaware of your identity.’

(See details of transliteration on page 'm').
17. And they came to their father in the evening, weeping.

18. They said, ‘O our father, we sent forth racing with one another, and left Joseph with our things, and the wolf devoured him, but thou wilt not believe us even if we speak the truth.’

19. And they came with false blood on his shirt. He said, ‘Nay, but your souls have made a great thing appear light in your eyes. So now comely patience is good for me. And it is Allâh alone Whose help is to be sought against what you assert.’

20. And there came a caravan of travellers and they sent their water-drawer. And he let down his bucket into the well. ‘Oh, good news!’ said he, ‘Here is a youth!’ And they concealed him as a piece of merchandise, and Allâh knew full well what they did.

21. And they sold him for a paltry price, a few dirhems, and they were not desirous of it.

R. 3.

22. And the man from Egypt who bought him said to his wife, ‘Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son.’ And thus did We establish Joseph in the land, and We did so that We might also teach him the interpretation of things. And Allâh has full power over His decree, but most men know it not.

23. And when he attained his age of full strength, We granted him judgment and knowledge. And thus do We reward the doers of good.

*19. He said, ‘Nay, but your minds have made this sinful deed appear attractive to you. So now dignified patience is good for me.

*21. And they sold him for a paltry price, a few dirhems, and they were not keen to profit from him.

*22. ... We might also teach him the interpretation of narrated matters.

*23. And when he reached the age of maturity, We granted him judgement and knowledge.
24. And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, ‘Now come.’ He said, ‘I seek refuge with Allah. He is my Lord. He has made my stay with you honourable. Verily, the wrongdoers never prosper.’

* 25. And she made up her mind with regard to him, and he made up his mind with regard to her. If he had not seen a manifest Sign of his Lord, he could not have shown such determination. Thus was it, that We might turn away from him evil and indecency. Surely, he was one of Our chosen servants.

26. And they both raced to the door, and she tore his shirt from behind, and they found her lord at the door. She said, ‘What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?’

27. He said, ‘She it was who sought to seduce me against my will.’ And a witness of her household bore witness saying, ‘If his shirt is torn from the front, then she has spoken the truth and he is of the liars.

28. ‘But if his shirt is torn from behind, then she has lied and he is of the truthful.’

29. So when he saw his shirt torn from behind, he said, ‘Surely, this is a device of you women. Your device is indeed mighty.

30. ‘O Joseph, turn away from this and thou, O woman, ask forgiveness for thy sin. Certainly, thou art of the guilty.’

* 25. And she fell for him and he too would have fallen for her, had he not seen the sign of his Lord.
31. And women in the city said, ‘The wife of the ‘Azīz seeks to seduce her slave-boy against his will. He has infatuated her with love. Indeed, we see her in manifest error.’

32. And when she heard of their crafty design, she sent for them and prepared for them a repast, and gave every one of them a knife and then said to Joseph, ‘Come forth to them.’ And when they saw him they thought much of him and cut their hands, and said, ‘Allāh be glorified! This is not a human being; this is but a noble angel.’

33. She said, ‘And this is he about whom you blamed me. I did seek to seduce him against his will, but he preserved himself from sin. And now if he do not what I bid him, he shall certainly be imprisoned and become one of the humbled.’

34. He said, ‘O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant.’

35. So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

36. Then it occurred to them (the men) after they had seen the signs of his innocence that, to preserve their good name, they should imprison him for a time.

*32. Note: The words qat'ta'na aidiyahumma (قَطَّنَا الْأَيْدَىُّهُمْ) ‘cut their hands’ can be understood to apply literally or metaphorically as Ḥadrat Imām Rāghib has mentioned both usages with reference to the use of this word in the Holy Qurʿān.

Here the literal meaning of (قَطَّنَا الْأَيْدَىُّهُمْ) would be to sever one’s hand with some sharp instrument. This obviously is not meant by the Holy Qurʿān and is inconceivable in this context. As an alternative, some scholars have attempted to attribute a minimised action of cutting, indicating just a few minor cuts, but the Arabic usage does not approve of it because the force and the intensity of the root meaning in the measure of (قَطَّنَا) does not permit this mild connotation. The only choice therefore is between the literal and metaphorical meaning and we believe that this expression in the given context can only be rightly understood metaphorically, meaning that they accepted defeat by considering him inaccessible and beyond the reach of their hands.
37. And with him there entered the prison two young men. One of them said, ‘I saw myself in a dream pressing wine.’ And the other said, ‘I saw myself in a dream carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.’

38. He replied, ‘The food which you are given shall not come to you but I shall inform you of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me. I have renounced the religion of the people who do not believe in Allâh and who are disbelievers in the Hereafter.

39. ‘And I have followed the religion of my fathers, Abraham and Isaac and Jacob. We cannot indeed associate anything as partner with Allâh. This is of Allâh’s grace upon us and upon mankind, but most men are ungrateful.

40. ‘O my two companions of the prison, are diverse lords better or Allâh, the One, the Most Supreme?

41. ‘You worship nothing beside Allâh, but mere names that you have named, you and your fathers; Allâh has sent down no authority for that. The decision rests with Allâh alone. He has commanded that you shall not worship anything save Him. * That is the right religion, but most men know it not.

*41. Note: The word qayyim (قاني) according to the usage of the Holy Qur’an has a connotation of being strong, powerful, right and possessing a staying power. It also signifies the ability to straighten and correct. Hence the fundamental, unchangeable constituents of faith common to all religions are referred to in the Holy Qur’an as dinul-qayyimah ( الدين القائم).

See 98:6 (Al-Bayyinah)
from off his head. The matter about which you inquired has been decreed.'

43. And of the two, he said to him whom he thought to be the one who would escape: 'Mention me to thy lord.' But Satan caused him to forget mentioning it to his lord, so he remained in prison for some years.

R. 6.

*44. And the King said, 'I see in a dream seven fat kine which seven lean ones eat up, and seven green ears of corn and seven others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.'

45. They replied, 'They are confused dreams, and we do not know the interpretation of such confused dreams.'

46. And he of the two who had escaped, and who now remembered after a time, said, 'I will let you know its interpretation, therefore send ye me.'

47. 'Joseph! O thou man of truth, explain to us the meaning of seven fat kine which seven lean ones devour, and of seven green ears of corn and seven others withered; that I may return to the people so that they may know.'

48. He replied, 'You shall sow for seven years, working hard and continuously, and leave what you reap in its ear, except a little which you shall eat.

49. 'Then there shall come after that seven hard years which shall consume all that you shall have laid by in advance for them except a little which you may preserve.

*44. And the King said, 'I see in a dream seven fat cows whom seven lean cows are eating, and seven green ears of corn and seven others dried up.
50. ‘Then there shall come after that a year in which people shall be relieved and in which they shall give presents to each other.’

R. 7.

51. And the King said, ‘Bring him to me.’ But when the messenger came to him, he said, ‘Go back to thy lord and ask him how fare the women who cut their hands: for, my Lord well knows their crafty design.’

52. He (the King) said to the women, ‘What was the matter with you when you sought to seduce Joseph against his will?’ They said, ‘He kept away from sin for fear of Allah—we have known no evil against him.’ The wife of the ‘Azīz said, ‘Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful.’

53. Joseph said, ‘I asked for that enquiry to be made so that he (the ‘Azīz) might know that I was not unfaithful to him in his absence and that Allah suffers not the device of the unfaithful to succeed.

54. ‘And I do not hold my own self to be free from weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.’

55. And the King said, ‘Bring him to me that I may take him specially for myself.’ And when he had spoken to

*50. ‘Then a year will follow when people will be granted abundant rain and therein they will have plenty of fruits and oil seeds to press for juices and oils.’

*51. See Note verse 32.

*52. They said, ‘Allah be glorified for creating such a man—we have known no evil against him.’

*53. Joseph said, ‘I asked for that enquiry to be made so that he (the ‘Azīz) might learn that I did not betray his trust in his absence and also that it should become known that Allah does not permit the guile of dishonest people to succeed.

*54. ‘And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.’
him, he said, ‘Thou art this day a man of established position and trust with us.’

56. He said, ‘Appoint me over the treasures of the land, for I am a good keeper, and possessed of knowledge.’

57. And thus did We establish Joseph in the land. He dwelt therein wherever he pleased. We bestow Our mercy on whomsoever We please, and We suffer not the reward of the righteous to perish.

58. And surely, the reward of the Hereafter is better for those who believe and fear God.

R. 8.

*59. And Joseph’s brethren came and entered in unto him; and he knew them, but they knew him not.

*60. And when he had provided them with their provision, he said, ‘Bring me your brother on your father’s side. Do you not see that I give you full measure of corn and that I am the best of hosts?’

61. ‘But if you bring him not to me, then there shall be no measure of corn for you from me, nor shall you come near me.’

62. They replied, ‘We will try to induce his father to part with him and we will certainly do it.’

63. And he said to his servants, ‘Put their money also into their saddle-bags that they may recognize it when they return to their family; haply they may come back.’

64. And when they returned to their father, they said, ‘O our father, a

*59. And Joseph’s brethren came and appeared before him and he recognised them, but they took him as a stranger.

*60. And when he had provided them with their provision, he said, ‘Bring me your brother on your father’s side. Do you not see that I give you full measure and that I am the best of hosts?’

(See details of transliteration on page ‘m’).
further measure of corn has been denied us, so send with us our brother that we may obtain our measure, and we will surely take care of him.’

65. He said, ‘I cannot trust you with him, save as I trusted you with his brother before. But Allāh is the best Protector, and He is the Most Merciful of those who show mercy.’

66. And when they opened their goods, they found their money returned to them. They said, ‘O our father, what more can we desire? Here is our money returned to us. We shall bring provision for our family, and guard our brother and we shall have in addition the measure of a camel-load. That is a measure which is easy to obtain.’

67. He said, ‘I will not send him with you until you give me a solemn promise in the name of Allāh that you will surely bring him to me, unless you are encompassed.’ And when they gave him their solemn promise, he said, ‘Allāh watches over what we say.’

68. And he said, ‘O my sons, enter not by one gate, but enter by different gates; and I can avail you nothing against Allāh. The decision rests only with Allāh. In Him do I put my trust and in Him let all who would trust put their trust.’

* 69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that there was a desire in Jacob’s mind which he thus satisfied; and he was surely possessed of great knowledge because We had taught him, but most men know not.

---

* 69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that Jacob had an intuitive urge within him which he so fulfilled; and he was surely possessed of great knowledge because We had taught him, but most men know not.
70. And when they visited Joseph, he lodged his brother with himself. *And* he said, ‘I am thy brother; so *now* grieve not at what they have been doing.’

71. And when he had provided them with their provision, he put the drinking-cup in his brother’s saddlebag. Then a crier cried, ‘O ye *men of the caravan*, you have been guilty of theft.’

72. They said, turning towards them, ‘What is it that you miss?’

73. They replied, ‘We miss the King’s measuring-cup, and whoso brings it shall have a camel-load, and I am surety for it.’

74. They answered, ‘By Allâh, you know well that we came not to act corruptly in the land, and we are not thieves.’

75. They said, ‘What then shall be the punishment for it, if you are *found* to have told a lie?’

76. They replied, ‘The punishment for it—he in whose saddlebag it is found shall himself be the penalty for it. Thus do we punish the wrong-doers.’

77. Then he began the search with their sacks before the sack of his brother; then he took it out from his brother’s sack. Thus did We plan for Joseph. He could not have taken his brother under the King’s law unless Allâh had so willed. We raise in degrees of rank whomsoever We please; and over every possessor of knowledge is One, Most-Knowing.

78. They said, ‘If he has stolen, a brother of his had also committed theft before.’ But Joseph kept it secret in his heart and did not disclose it to them. He *simply* said, ‘You seem to be in the worst condition; and Allâh knows best what you allege.’

(See details of transliteration on page 'm'.)
79. They said, ‘O exalted one, he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good.’

80. He replied, ‘Allâh forbid that we should take any save him with whom we found our property; for then we should certainly be unjust.’

R. 10.

*81. And when they despaired of him, they retired, conferring together in private. Their leader said, ‘Know ye not that your father has taken from you a solemn promise in the name of Allâh and how, before this, you failed in your duty with respect to Joseph? I will, therefore, not leave the land until my father permits me or Allâh decides for me. And He is the Best of judges.

82. “Return ye to your father and say, ‘O our father, thy son has stolen and we have stated only what we know and we could not be guardians over the unseen.

83. ‘And inquire of the people of the city wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.’”

*84. He replied, ‘Nay, but your souls have embellished to you this thing. So now comely patience is good for me. May be Allâh will bring them all to me; for He is the All-Knowing, the Wise.’

*85. And he turned away from them and said, ‘O my grief for Joseph!’

*81. And when they despaired of him, they retired, conferring together in private. Their elder brother said, ‘Know you not that your father had taken from you a solemn promise in the name of Allâh and remember the injustice you did to Joseph. I will, therefore, not leave the land until my father permits me or Allâh decides for me. And He is the Best of judges.

*84. He replied, ‘Nay, but your minds have deceived you in presenting it to you as something good. So I turn to dignified patience.

*85. And he turned away from them and said, ‘O my grief for Joseph!’ And his eyes were filled with tears because of grief, and he was suppressing his sorrow.
And his eyes became white because of grief, and he was suppressing his sorrow.

*86. They said, ‘By Allâh, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.’

87. He replied, ‘I only complain of my sorrow and my grief to Allâh, and I know from Allâh that which you know not.

88. ‘O my sons, go ye and search for Joseph and his brother and despair not of the mercy of Allâh; for none despairs of Allâh’s mercy save the unbelieving people.’

89. And, when they came before him (Joseph), they said, ‘O exalted one, poverty has smitten us and our family, and we have brought a paltry sum of money, so give us the full measure, and be charitable to us. Surely, Allâh rewards the charitable.’

90. He said, ‘Do you know what you did to Joseph and his brother, when you were ignorant?’

*91. They replied, ‘Art thou Joseph?’ He said, ‘Yes, I am Joseph and this is my brother. Allâh has indeed been gracious to us. Verily, whoso is righteous and is steadfast—Allâh will never suffer the reward of the good to be lost.’

92. They replied, ‘By Allâh! Surely has Allâh preferred thee above us and we have indeed been sinners.’

93. He said, ‘No blame shall lie on you this day; may Allâh forgive you! And He is the Most Merciful of those who show mercy.

*86. They said, ‘By Allâh, you will not cease talking of Joseph until you fall ill or even die.’

*91. They replied, ‘Is it really you who is Joseph?’ He said, ‘Yes, I am Joseph and this is my brother. Allâh has indeed been gracious to us both. Verily whoever is righteous and is steadfast—Allâh does not permit the reward of those who do good deeds to be lost.

(See details of transliteration on page 'm').
94. ‘Go with this shirt of mine and lay it before my father: he will come to know. And bring to me the whole of your family.’

R. 11.

95. And when the caravan departed, their father said, ‘Surely, I feel the scent of Joseph, even though you take me to be a dotard.’

96. They replied, ‘By Allah, thou art assuredly in thy old error.’

97. And when the bearer of glad tidings came, he laid it before him and he became enlightened. Then he said, ‘Did I not say to you: I know from Allah what you know not?’

98. They said, ‘O our father, ask forgiveness of our sins for us; we have indeed been sinners.’

99. He said, ‘I will certainly ask forgiveness for you of my Lord. Surely, He is the Most Forgiving, the Merciful.’

100. And when they came to Joseph, he put up his parents with himself, and said, ‘Enter Egypt in peace, if it please Allah.’

101. And he raised his parents upon the throne, and they all fell down prostrate before God for him. And he said, ‘O my father, this is the fulfilment of my dream of old. My Lord has made it true. And He bestowed a favour upon me when He took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever He pleases; for He is the All-Knowing, the Wise.

*102. ‘O my Lord, Thou hast bestowed power upon me and taught me the interpretation of dreams. O Maker of the heavens and

*102. ‘O my Lord you have blessed me with a share of sovereignty and taught me the interpretation of things.
the earth. Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission to Thy will and join me to the righteous.'

103. That is of the tidings of the unseen, which We reveal to thee. And thou wast not with them when they agreed upon their plan while they were plotting.

104. And most men will not believe even though thou eagerly desire it.

*105. And thou dost not ask of them any reward for it. On the contrary, it is but a source of honour for all mankind.

R. 12.

106. And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it.

107. And most of them believe not in Allâh without also attributing partners to Him.

108. Do they, then, feel secure from the coming on of them of an overwhelming punishment from Allâh or the sudden coming of the Hour upon them while they are unaware?

*109. Say, 'This is my way: I call unto Allâh on sure knowledge, I and those who follow me. And Holy is Allâh; and I am not of those who associate gods with God.'

110. And We sent not before thee as Messengers any but men, whom We inspired, from among the people of the towns. Have they not then travelled in the earth and seen what was the end of those before them?

*105. And you do not ask of them any reward for it. It is only an admonishment for all mankind.

*109. Say, 'This is my way: I call unto Allâh. I occupy a position of manifest knowledge, so do also those who follow me.'
And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?

*111. Till, when the Messengers despaired of the disbelievers and they (the disbelievers) thought that they had been told a lie, Our help came to them, then was saved he whom We pleased. And Our chastisement cannot be averted from the sinful people.

112. Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfilment of that which is before it and a detailed exposition of all things, and a guidance and a mercy to a people who believe.

*111. Until the time, when the Messengers despaired and perceived themselves to have been taken as liars, suddenly there came Our help to them and then was saved he whom We pleased.
1. In the name of Allâh, the Gracious, the Merciful.

2. Alif Lâm Mîm Rā.† These are verses of the Book. And that which has been revealed to thee from thy Lord is the truth, but most men believe not.

3. Allâh is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.

4. And He it is Who spread out the earth and made therein mountains and rivers. And fruits of every kind He made therein in two sexes. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

5. And in the earth are diverse tracts, adjoining one another, and gardens of vines, and corn-fields, and date-palms, growing together from one root and others not so growing; they are watered with the same water, yet We make some of them excel others in fruit. Therein are Signs for a people who understand.

6. And if thou dost wonder, then wondrous indeed is their saying: ‘What! when we have become dust,'  

† I am Allâh, the All-Knowing, the All-Seeing.

*4. And He it is Who spread out the earth and made therein mountains and rivers. And of the fruits He has made them in pairs, male and female.

*5. And in the earth are diverse tracts, adjoining one another, and gardens of vines, and fields of grain, and date-palms, growing together from one root and others not so growing;
shall we then be in a state of new creation?’ These it is who disbelieve in their Lord; and these it is who shall have shackles round their necks, and they shall be the inmates of the Fire, wherein they shall abide.

* 7. And they want thee to hasten on the punishment in preference to good, whereas exemplary punishments have already occurred before them. And verily, thy Lord is full of forgiveness for mankind despite their wrongdoing, and verily, thy Lord is also strict incondign punishment.

8. And those who disbelieve say, ‘Wherefore has not a Sign been sent down to him from his Lord?’ Thou art, surely, a Warner. And there is a Guide for every people.

R. 2.

9. Allâh knows what every female bears, and what wombs diminish and what they cause to grow. And with Him everything has a proper measure.

10. He is the Knower of the unseen and the seen, the Incomparably Great, the Most High.

11. He among you who conceals his word, and he who utters it openly are equal in His sight; and also he who hides by night, and he who goes forth openly by day.

12. For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of Allâh. Surely, Allâh changes not the condition of a people until they change that which is in their hearts. And when Allâh wishes to punish a people, there is no repelling it, nor have they any helper beside Him.

* 7. And they are eager to demand from you that you may have evil brought upon them rather than good, whereas exemplary punishments have already occurred before them.
13. He it is Who shows you the lightning to inspire fear and hope, and He raises the heavy clouds.

14. And the thunder glorifies Him with His praise and likewise do the angels for awe of Him; and He sends the thunderbolts, and smites therewith whom He wills, yet they dispute concerning Allâh, while He is severe in punishing.

*15. Unto Him is the true prayer. And those on whom they call beside Him answer them not at all, except as he is answered who stretches forth his two hands toward water that it may reach his mouth, but it reaches it not. And the prayer of the disbelievers is but a thing wasted.

16. And to Allâh submits whosoever is in the heavens and the earth willingly or unwillingly and likewise do their shadows, in the mornings and the evenings.

17. Say, ‘Who is the Lord of the heavens and the earth?’ Say, ‘Allâh.’ Say, ‘Have you then taken besides Him helpers who have no power for good or harm even for themselves?’ Say, ‘Can the blind and the seeing be equal? Or, can darkness be equal to light? Or, do they assign to Allâh partners who have created the like of His creation so that the two creations appear similar to them?’ Say, ‘Allâh alone is the Creator of all things, and He is the One, the Most Supreme.’

18. He sends down water from the sky, so that valleys flow according to their measure, and the flood bears on its surface swelling foam. And from that which they heat in the fire, seeking to make ornaments or utensils, comes out a foam similar to it. Thus does Allâh illustrate truth and
falsehood. Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth. Thus does Allâh set forth parables.

19. For those who respond to their Lord is eternal good; and as for those who respond not to Him, if they had all that is in the earth and the like of it added thereto, they would readily ransom themselves therewith. It is these that shall have an evil reckoning, and their abode is Hell. What a wretched place of rest!

R. 3.

20. Is he, then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? But only those gifted with understanding will reflect:

21. Those who fulfil Allâh’s pact, and break not the covenant;

22. And those who join what Allâh has commanded to be joined, and fear their Lord, and dread the evil reckoning;

23. And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the best reward of the final Abode—

24. Gardens of Eternity. They shall enter them and also those who are righteous from among their fathers, and their wives and their children. And angels shall enter unto them from every gate, saying:

25. ‘Peace be unto you, because you were steadfast; behold how excellent is the reward of the final Abode!’

(See details of transliteration on page m").
26. And those who break the covenant of Allāh, after having established it and cut asunder what Allāh has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode.

27. Allāh enlarges His provision for whomsoever He pleases and straitens it for whomsoever He pleases. And they rejoice in the present life, while the present life is but a temporary enjoyment as compared with that which is to come.

R. 4.

28. And those who disbelieve say, ‘Why is not a Sign sent down to him from his Lord?’ Say, ‘Allāh lets go astray those whom He wills and guides to Himself those who turn to Him:

29. ‘Those who believe, and whose hearts find comfort in the remembrance of Allāh. Aye! it is in the remembrance of Allāh that hearts can find comfort;

30. ‘Those who believe and do good works—happiness shall be theirs, and an excellent place of return.’

31. Thus have We sent thee to a people, before whom other peoples have passed away, that thou mayest recite to them what We have revealed to thee, yet they disbelieve in the Gracious God. Say, ‘He is my Lord; there is no God but He. In Him do I put my trust and towards Him is my return.’

32. And if there were a Qur’ān by which mountains could be moved or by which the earth could be cut asunder or by which the dead could be spoken to, they would not believe in it. Nay, the matter rests entirely...
with Allāh. Have not the believers yet come to know that, if Allāh had enforced His will, He could have surely guided all mankind? And as for those who disbelieve, disaster shall not cease to befall them for what they have wrought or to alight near their home, until the promise of Allāh comes to pass. Surely, Allāh fails not in His promise.

R. 5.

33. And surely, Messengers have been mocked at before thee; but I granted respite to those who disbelieved. Then I seized them, and how was then My punishment!

34. Will then He, Who stands over every soul to note what it earns, let them go unpunished? Yet, they ascribe partners to Allāh. Say, ‘Name them.’ Would you inform Him of what He does not know in the earth? Or, is it a mere empty saying? Nay, but the design of the disbelievers has been made to appear beautiful in their eyes, and they have been kept back from the right way. And he whom Allāh lets go astray shall have no guide.

35. For them is a punishment in the present life; and, surely, the punishment of the Hereafter is harder, and they will have no defender against Allāh.

36. The similitude of the Heaven promised to the God-fearing is, that through it flow streams: its fruit is everlasting, and so is its shade. That is the reward of those who are righteous; and the reward of the disbelievers is Fire.

37. And those to whom We have given the Book rejoice in what has been revealed to thee. And of the different parties there are some who deny a part thereof: Say, ‘I am only commanded to worship Allāh and
not to set up equals to Him. Unto Him do I call, and unto Him is my return.  

38. And thus have We revealed it as a clear judgment. And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have no friend nor defender against Allah.

R. 6.

39. And, indeed, We sent Messengers before thee, and We gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of Allah. For every term there is a divine decree.

40. Allah effaces what He wills and established what He wills, and with Him is the source of all commandments.

41. And whether We make thee see the fulfilment of some of the things with which We threaten them or whether We make thee die, it makes little difference, for on thee lies only the delivery of the Message, and on Us the reckoning.

42. Do they not see that We are visiting the land, reducing it from its outlying borders? And Allah judges; there is none to reverse His judgment. And He is swift at reckoning.

43. And those who were before them did also devise plans, but all effective devising of plans belongs to Allah. He knows what every soul earns; and the disbelievers shall soon know whose will be the final reward of this abode.

44. And those who disbelieve say, ‘Thou art not a Messenger.’ Say, ‘Sufficient is Allah as a Witness between me and you, and so is He who possesses knowledge of the Book.’

*40. Allah effaces what He wills, and establishes what He wills, and with Him is the source of all decrees.

(See details of transliteration on page 'm').
1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Rā. † This is a Book which We have revealed to thee that thou mayest bring mankind out of every kind of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—

3. Allāh, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment:

4. Those who prefer the present life to the Hereafter, and hinder men from the way of Allāh and seek to make it crooked. It is these who have gone far off in error.

5. And We have not sent any Messenger except with the language of his people in order that he might make things clear to them. Then Allāh lets go astray whom He wills, and guides whom He wills. And He is the Mighty, the Wise.

6. And We did send Moses with Our Signs, saying, ‘Bring forth thy people from every kind of darkness into light, and remind them of the days of Allāh.’ Surely, therein are Signs for every patient and thankful person.

7. And call to mind when Moses said to his people, ‘Remember Allāh’s favour upon you when He delivered you from Pharaoh’s people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.’

† I am Allāh, the All-Seeing.
8. And remember also the time when your Lord declared, ‘If you are grateful, I will, surely, bestow more favours on you; but if you are ungrateful, then know that My punishment is severe indeed.’

9. And Moses said, ‘If you disbelieve, you and those who are in the earth all together, you can do no harm to God; verily, Allâh is Self-Sufficient, Praiseworthy.’

10. Have not the tidings come to you of those before you, the people of Noah, and the tribes of ‘Ad and Thamûd, and those after them? None knows them now save Allâh. Their Messengers came to them with clear Signs, but they turned their hands to their mouths, and said, ‘We disbelieve in that with which you have been sent and surely, we are in disquieting doubt concerning that to which you call us.’

11. Their Messengers said, ‘Are you in doubt concerning Allâh, Maker of the heavens and the earth? He calls you that He may forgive you your sins, and grant you respite till an appointed term.’ They said, ‘You are but men like ourselves; you desire to turn us away from that which our fathers used to worship. Bring us, then, a clear proof.’

10. Note: The Quranic expression faraddû aidiyahum fi awfâhihim (they turned their hands to their mouths) paints a picture of somebody putting his hand to his mouth indicating blockade. Before explaining this special expression one has also to determine as to who is referred to in this verse. Evidently this act is attributed to non-believers; so it has two possibilities of interpretation. It can be translated as: they, the non-believers, thrust their hands into their own mouths. This means that they refused to have any dialogue with the Messengers and their followers. This stage is reached when a person is ultimately nonplussed and is left with no arguments. So he acquires this posture of boycott, indicating that he has nothing more to say.

In the second reading the reference may be to the mouths of the Messengers. It also indicates the same break in dialogue but in a different way. Hence the message would be that the non-believers finally stop Messengers from further preaching telling them to shut their mouths. This alternative is further supported by the remaining part of the verse where the non-believers continue to develop the theme by saying further: ‘We have rejected the message with which you were sent and verily we are in manifold doubt regarding that to which you call us.’

(See details of transliteration on page 'm').
12. Their Messengers said to them, ‘We are indeed only men like yourselves, but Allāh bestows His favour on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allāh. And in Allāh alone should the believers put their trust.’

13. ‘And why should we not put our trust in Allāh when He has showed us our ways? And we will, surely, bear with patience all the harm you do us. So in Allāh let those who trust put their trust.’

R. 3.

14. And those who disbelieved said to their Messengers, ‘We will, surely, expel you from our land unless you return to our religion.’ Then their Lord sent unto them the revelation: ‘We will, surely, destroy the wrongdoers.

* 15. ‘And We will, surely, make you dwell in the land after them. This is for him who fears to stand before My Tribunal and fears My warning.’

16. And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught.

17. Before him is Hell; and he shall be made to drink boiling water.

* 18. He shall sip it and shall not be able to swallow it easily. And death shall come to him from every quarter, yet he shall not die. And besides that there shall be for him a severe chastisement.

* 15. ‘And We will, surely, make you dwell in the land after them. That is for him who stands in awe of My station and takes head of My warning.’

* 18. He will drink it sip by sip, reluctantly, being unable to quaff it.
19. The case of those who disbelieve in their Lord is that their works are like ashes on which the wind blows violently on a stormy day. They shall have no power over what they earned. That, indeed, is extreme ruin.

*20. Dost thou not see that Allāh created the heavens and the earth in accordance with the requirements of wisdom? If He please, He can do away with you, and bring a new creation.

21. And that is not at all hard for Allāh.

22. They shall all appear before Allāh; then shall the weak say to those who behaved proudly: ‘Surely, we were your followers; can you not then avail us aught against Allāh’s punishment?’ They will say, ‘If Allāh had guided us, we would, surely, have guided you. But it is now equal for us whether we show impatience or remain patient: there is no way of escape for us.’

R. 4.

23. And when the matter is decided, Satan will say, ‘Allāh promised you a promise of truth, but I promised you and failed you. And I had no power over you except that I called you and you obeyed me. So blame me not, but blame your own selves. I cannot succour you nor can you succour me. I have already disclaimed your associating me with God. For the wrongdoers there shall, surely, be a grievous punishment.’

*19. They shall have no power over what they earned. That, indeed, is utter destruction.

*20. Do you not see that Allāh created the heavens and the earth with Truth. If He so pleases, He can do away with you, and bring a new creation.
24. And those who believe and do good works will be admitted into Gardens through which rivers flow, wherein they will abide by the command of their Lord. Their greeting therein will be 'Peace'.

25. Dost thou not see how Allah sets forth the similitude of a good word? It is like a good tree, whose root is firm and whose branches reach into heaven.

26. It brings forth its fruit at all times by the command of its Lord. And Allah sets forth similitudes for men that they may reflect.

27. And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.

28. Allah strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter; and Allah lets the wrongdoers go astray. And Allah does what He wills.

29. Dost thou not see those who changed Allah's favour into ingratitude and landed their people into the abode of ruin—

30. Which is Hell? They shall burn therein; and an evil place of rest is that.

31. And they have set up rivals to Allah to mislead people from His way. Say, 'Enjoy yourselves a while, then, surely, your journey is toward the Fire.'

32. Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship.
33. Allāh is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers too has He subjected to you.

*34. And He has also subjected to you the sun and the moon, both performing their work constantly. And He has subjected to you the night as well as the day.

35. And He gave you all that you wanted of Him; and if you try to count the favours of Allāh, you will not be able to number them. Verily, man is very unjust, very ungrateful.

R. 6.

36. And remember when Abraham said, ‘My Lord, make this city a city of peace, and keep me and my children away from worshipping idols.

37. ‘My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful.

38. ‘Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men’s hearts incline towards them and provide them with fruits, that they may be thankful.

39. ‘Our Lord, certainly, Thou knowest what we conceal and what we make known. And nothing whatsoever is hidden from Allāh, whether in the earth or in the heaven.

*34. And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.
40. ‘All praise belongs to Allâh, Who has given me, despite my old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

41. ‘My Lord, make me observe Prayer, and my children too. Our Lord! bestow Thy grace on me and accept my prayer.

42. ‘Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.’

R. 7.

43. And think not that Allâh is unaware of what the wrongdoers do. He only gives them respite till the day on which the eyes will fixedly stare,

44. Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds utterly void.

45. And warn men of the day when the promised chastisement will come upon them, and the wrongdoers will say, ‘Our Lord, grant us respite for a short term. We will respond to Thy call and will follow the Messengers.’ ‘Did you not swear before this that you would have no fall?

46. ‘And you dwell in the dwellings of those who wronged themselves, and it has become plain to you how We dealt with them; and We have set forth clear parables for you.’

47. And they have already made their designs; but their designs are with Allâh. And even though their designs be such as to make the mountains move, they cannot succeed.
48. Think not then that Allah will fail to keep His promise to His Messengers. Surely, Allah is Mighty, Lord of retribution,

49. On the day when this earth will be changed into another earth, and the heavens too; and they will all appear before Allah, the One, the Most Supreme;

50. And thou shalt see the guilty on that day bound in chains.

51. Their garments shall be of pitch, and the fire shall envelop their faces.

52. It will be so that Allah may requite each soul for what it has wrought. Surely, Allah is swift at reckoning.

53. This is a sufficient admonition for mankind that they may benefit by it, and that they may be warned thereby, and that they may know that He is the only One God, and that those possessed of understanding may ponder.

*53. This is a message manifestly delivered for the benefit of mankind that they may be warned thereby, and they may know that He is the only One God, and that those possessed of understanding may ponder.
1. In the name of Allâh, the Gracious, the Merciful.

2. Alif Lâm Râ.† These are verses of the Book and of the illuminating Qur’ân.

3. Often will the disbelievers wish that they were Muslims.

4. Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them; but they will soon know.

5. And We have never destroyed any town but there was for it a known decree.

6. No people can outstrip their appointed time, nor can they remain behind.

7. And they said, ‘O thou to whom this Exhortation has been sent down, thou art surely a madman.

8. ‘Why dost thou not bring angels to us, if thou art of the truthful?’

9. We do not send down angels but by due right, and then they are granted no respite.

10. Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.

11. And We sent Messengers before thee among parties of ancient peoples.

12. And there never came to them any Messenger but they mocked at him.

† I am Allâh Who is All-Seeing.

* 11. And We sent Messengers before you among various denominations of earlier people.
13. Thus do We cause this habit of mocking to enter into the hearts of the sinful people;
14. They believe not therein, though the example of the former peoples has gone before them.
15. And even if We opened to them a door from heaven, and they began ascending through it,
16. They would surely say, ‘Only our eyes are dazed; rather we are a bewitched people.’

R. 2.

* 17. And We have, indeed, made mansions of stars in the heaven and have adorned it for beholders.
18. And We have protected it against every rejected satan.
19. But if any one hears stealthily, there pursues him a bright flame.

20. And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion.
21. And We have made for you therein means of livelihood, and also for all those for whom you do not provide.
22. And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure.
23. And We send impregnating winds, then We send down water from the clouds, then We give it to you to drink; and you are not the ones to store it up.
24. And verily, it is We Who give life, and We Who cause death; and it is We Who are the sole Inheritor.

* 17. Verily, in the heavens We have made constellations and adorned them for those who behold.
25. And We do know those who go ahead among you and We do know those who lag behind.

26. And surely, it is thy Lord Who will gather them together. Surely, He is Wise, All-Knowing.

27. And, surely, We created man from dry ringing clay, from black mud wrought into shape.

28. And the Jinn We had created before from the fire of hot wind.

29. And remember when thy Lord said to the angels, ‘I am about to create man from dry ringing clay, from black mud wrought into shape;

30. ‘So when I have fashioned him in perfection and have breathed into him of My Spirit, fall ye down in submission to him.’

31. So the angels submitted, all of them together,

32. Except Iblis; he refused to be among those who submit.

33. God said, ‘O Iblis, what is the matter with thee that thou wouldst not be among those who submit?’

34. He answered, ‘I am not going to submit to man whom Thou hast created from dry ringing clay, from black mud wrought into shape.’

35. God said, ‘Then get out hence, for, surely, thou art rejected.

36. ‘And, surely, on thee shall be My curse till the Day of Judgment.’

37. He said, ‘My Lord, then grant me respite till the day when they shall be raised.’

27. And, surely, We created man from dry ringing clay, fashioned out of stagnant mud.

28. And the Jinn We had created earlier from the fire of blazing winds.
38. God said, ‘Thou art of those that are granted respite,
39. ‘Till the day of the appointed time.’
40. He answered, ‘My Lord, since Thou hast adjudged me as lost, I will surely make evil appear beautiful to them on the earth, and I will surely lead them all astray,
41. ‘Except Thy chosen servants from among them.’
42. God said, ‘This is a path leading straight to Me.
43. ‘Surely, thou shalt have no power over My servants, except such of the erring ones as choose to follow thee.’
44. And, surely, Hell is the promised place for them all.
45. It has seven gates: and each gate has a portion of them allotted to it.
46. Verily, the righteous will be placed amid gardens and fountains.
47. ‘Enter therein with peace, in safety.’
48. And We shall remove whatever of rancour may be in their breasts so that they will become seated on thrones, facing one another.
49. Fatigue shall not touch them there, nor shall they ever be ejected therefrom.
50. Tell My servants that I am surely the One Most Forgiving, the Merciful;
51. And also that My punishment is the grievous punishment.
52. And tell them about Abraham’s guests.

*48. And We shall remove whatever of rancour may be in their breasts so that they will become as brothers reclining on couches, facing one another.

(See details of transliteration on page 'm').
53. When they entered in unto him and said, ‘Peace,’ he answered, ‘Verily, we feel afraid of you.’

54. They said, ‘Fear not, we give thee glad tidings of a son who shall be endowed with knowledge.’

55. He said, ‘Do you give me the glad tidings in spite of the fact that old age has overtaken me? Of what then do you give me the glad tidings?’

56. They said, ‘We have, indeed, given thee glad tidings in truth; be not therefore of those who despair.’

57. He said, ‘And who can despair of the mercy of his Lord save those who go astray?’

58. He said, ‘What now is your business, O ye messengers?’

59. They said, ‘We have been sent unto a guilty people.’

60. ‘Excepting the family of Lot. Them we shall save all,

61. ‘Except his wife. We surmise that she shall be of those who remain behind.’

R. S.

62. And when the messengers came unto the family of Lot,

63. He said, ‘Verily, you are a party of strangers.’

64. They said, ‘Nay, but we have come to thee with that about which they doubted.

65. ‘And we have come to thee with the truth, and surely we are truthful.

66. ‘So go forth with thy family in the latter part of the night, and follow thou in their rear. And let none of you look back, and now proceed to where you are commanded.’

*56. They said, ‘We have but given you glad tidings based on truth; be not therefore of those who despair.’
67. And We communicated to him this decree that the root of them was to be cut off by the morning.

68. And the people of the city came rejoicing.

69. He said, ‘These are my guests, so put me not to shame;

70. ‘And fear Allāh and disgrace me not.’

71. They said, ‘Did we not forbid thee to entertain all sorts of people?’

72. He said, ‘These are my daughters if you must do something.’

73. By thy life, these too in their mad intoxication are wandering in distraction—

74. Then the punishment seized them at sunrise.

75. We turned it upside down, and We rained upon them stones of clay.

76. Surely, in this are Signs for those who can read signs.

77. And it lies on a road that still exists.

78. Surely, in this is a Sign for believers.

79. And the People of the Wood too were surely wrongdoers.

80. So We chastised them also. And they both lie on a manifest way.

R. 6.

81. And the People of the Hijr also did treat the Messengers as liars.

82. And We gave them Our Signs, but they turned away from them.

---

*72. He said, ‘My daughters are also standing here. Be mindful of this if you are bent upon doing anything.’

*80. So We chastised them. And they both lie buried by a prominent highway.
83. And they used to hew out houses in the mountains, in security.

84. But the punishment seized them in the morning.

85. And all that they had earned availed them not.

*86. And We have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom; and the Hour is sure to come. So turn away from them in a comely manner.

87. Verily, it is thy Lord Who is the Great Creator, the All-Knowing.

88. And We have, indeed, given thee the seven oft-repeated verses, and the Great Qur’ân.

*89. Stretch not thy eyes towards what We have bestowed on some classes of them to enjoy for a short time, and grieve not over them; and lower thy wing of mercy for the believers.

*90. And say, ‘I am, indeed, a plain Warner.’

*91. Because We have decided to send down punishment on those who have formed themselves into groups against thee;

*92. Who have pronounced the Qur’ân to be so many lies;

*86. And We have not created the heavens and the earth and that which lies between the two but with truth; and the Hour is sure to come. So turn away from them, a turning away with grace.

*89. Stretch not your eyes with greed towards the transient pleasure We have bestowed upon some sections from among them, and grieve not over them; and lower your wing of mercy for the believers.

*90. And say, ‘I am a plain Warner indeed.’

*91. Like always We shall send down punishment upon those who become split into sects,

*92. And who would split the Qur’ân into segments.

Note: We prefer to translate the verses (88-92) in the future tense rather than the past because we consider them to possess a grave warning to Muslims. There is no wonder why the past tense is used to indicate future, because most of such prophecies as are inevitably bound to be
93. So by thy Lord, We will, surely, question them all
94. Concerning that which they used to do.
95. So declare openly that with which thou art commanded and turn aside from those who ascribe partners to God.
96. We will, surely, suffice thee against those who mock:
97. Who set up another God with Allah, but soon shall they come to know.
98. And, indeed, We know that thy bosom becomes straitened because of what they say.
99. But glorify thy Lord praising Him, and be of those who prostrate themselves before Him.
100. And continue worshipping thy Lord, till death comes to thee.

fulfilled are expressed in the past tense in the Holy Qur’an. The past is unchangeable. Prophecies in the past tense emphasise certainty. Thus the translation should run as follows:

“And We have, indeed given thee the seven oft repeated verses and the great Qur’an. Do not stretch your eyes with greed towards the transient pleasure. We have bestowed upon various groups among them, and grieve not over them; and lower your wing of mercy for the believers. And say, I am a plain Warner indeed. Like always, We shall send down punishment upon those who become split into sects, and who would split the Qur’an into segments.”

This translation becomes evidently more appropriate when we bring into view the context of these verses and discover that the preceding verses begin with a dramatic introduction of the Holy Qur’an as a great Book. So all those who, despite claiming subservience to the Qur’an, disregard its most central message of unity, and get split into sects and to prove their own interpretation to be right end up by practically splitting the Qur’an into segments: each group sticking to some verses interpreting them to their own advantage as against others who stick to some other verses interpreting them to their own advantage. This split is described to be so sharp and final that there is left no possibility of compromise between different warring factions. This causes people of the same ummah to split into sects and in the same process to divide the Qur’an into segments.
AL-NAHL
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. The decree of Allâh is coming, so seek ye not to hasten it. Holy is He, and exalted above all that which they associate with Him.

3. He sends down the angels with revelation by His command on whomsoever of His servants He pleases saying, ‘Warn people that there is no God but I, so take Me alone for your Protector.’

4. He has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate with Him.

5. He has created man from a drop of fluid, but lo! he is an open disputer.

6. And the cattle too He has created; you find in them warmth and other uses; and some of them you eat.

7. And in them there is beauty for you when you bring them home in the evening, and when you drive them forth to pasture in the morning.

8. And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful.

9. And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know.

---

*3. He sends down the angels with revelation by His command on whomsoever of His servants He pleases saying, ‘Warn people that there is no God but I, so fear Me alone.’

*6. And the cattle too He has created; you find in them warmth and many other benefits; and some of them you eat.
10. And upon Allāh rests the showing of the right way, and there are ways which deviate from the right course. And if He had enforced His will, He would have guided you all.

R. 2.

11. He it is Who sends down water for you from the clouds; out of it you have your drink, and there grow from it trees on which you pasture your cattle.

* 12. Therewith He grows corn for you, and the olive and the date-palm, and the grapes, and all kinds of fruits. Surely, in that is a Sign for a people who reflect.

13. And He has pressed into service for you the night and the day, and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason.

14. And He has pressed into service the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

15. And He it is Who has subjected to you the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou seest the ships ploughing through it, that you may thereby journey and that you may seek of His bounty and that you may be grateful.

* 16. And He has placed in the earth firm mountains lest it quake with you, and rivers and routes that you may take the right way.

* 12. Therewith He grows crops of all kinds for you, and the olive and the date-palm, and the grapes, and all sorts of fruits. Surely, in that is a Sign for a people who reflect.

* 16. And He has placed in the earth firm mountains to sustain you, and rivers and paths so that you keep to the right path.

Note: Many scholars have translated the phrase an tamida bikum (أنتِماديبكُم) as 'quake' which if accepted would mean that God is counting His bounties upon mankind by reminding them

(See details of transliteration on page 'm').
17. And, other marks too; by them and by the stars they follow the right direction.

18. Is He, then, Who creates like one who creates not? Will you not then take heed?

19. And if you try to count the favours of Allâh, you will not be able to number them. Surely, Allâh is Most Forgiving, Merciful.

20. And Allâh knows what you conceal and what you disclose.

21. And those on whom they call beside Allâh create not anything, but they are themselves created.

22. They are dead, not living; and they know not when they will be raised.

23. Your God is One God. And as to those who believe not in the Hereafter, their hearts are strangers to truth, and they are full of pride.


25. And when it is said to them, ‘What think ye of that which your Lord has sent down?’ they say, ‘Stories of the ancients.’

26. That they may bear their burdens in full on the Day of Resurrection, and also a portion of the burdens of that He has created mountains to cause great earthquakes spelling destructions far and wide. Unfortunately, it has been ignored that the word *tamîdât* (*تَمِيَّزَتْ*) is derived from *mâda* (*مَدَاء*), which means to provide food. The word *mâ’idah* (*مَائِدَة*) used in the Holy Qur'ân is from the same infinitive. With this meaning in view the entire understanding of this verse will be transformed. It will remind mankind that God has created mountains which are essential for providing food to all living beings. The water is constantly lifted from lakes, seas and oceans by evaporation carried by higher altitude to get condensed into thicker particles. The existence of mountains is essential for turning the vapour into water again, thus producing widespread rains which are channelled back to earth to create immense food chains. This translation is the only one which fits into the context and is in perfect agreement with the remaining part of the verse. The correct meaning, therefore, would be: ‘He has entrenched mountains over the earth so that they may provide you with food, and rivers and tracks so that you may be guided.’

The relation of water and food is obvious. In the history of civilisation it was rivers which played the most important role in making the mountainous terrains possible and paths were carved along the courses of rivers.
those whom they lead astray without knowledge. Behold! evil is that which they bear.

R. 4.

27. Those who were before them did also plan, but Allāh came upon their structure at the very foundations, so that the roof fell down upon them from above them; and the punishment came upon them from where they knew not.

28. Then on the Day of Resurrection He will disgrace them and will say, “Where are My ‘partners’ for whose sake you used to oppose the Prophets?” Those endowed with knowledge will say, ‘This day disgrace and affliction will surely fall on the disbelievers,’

29. Those whom the angels cause to die while they are wronging their souls. Then will they offer submission, saying, ‘We used not to do any evil.’ Nay, surely, Allāh knows well what you used to do.

30. So enter the gates of Hell, to abide therein. Evil indeed is the abode of the proud.

31. And when it is said to the righteous, ‘What think ye of that which your Lord has revealed?’ they say, ‘The best.’ For those who do good there is good in this world. And the home of the Hereafter is even better. Excellent indeed is the abode of the righteous—

32. Gardens of Eternity, which they will enter; through them flow streams. They will have therein what they wish for. Thus does Allāh reward the righteous,

33. Those whom the angels cause to die while they are pure. They say: ‘Peace be unto you! Enter Heaven because of what you used to do.’

(See details of transliteration on page 'n').
34. What do they wait for except that the angels should come upon them or that the decree of thy Lord should come to pass? So did those who were before them. Allāh did not wrong them, but they used to wrong themselves.

35. So the evil result of what they did befell them, and that which they used to mock at encompassed them.

R. S.

36. Those who set up equals to God say: ‘If Allāh had so willed, we should not have worshipped anything beside Him, neither we nor our fathers, nor should we have forbidden anything without command from Him.’ So did those who were before them. But are the Messengers responsible for anything except the plain delivery of the Message?

37. And We did raise among every people a Messenger, preaching: ‘Worship Allāh and shun the Evil One.’ Then among them were some whom Allāh guided and among them were some who became deserving of ruin. So travel through the earth, and see what was the end of those who treated the Prophets as liars!

38. If thou art solicitous of their guidance, then know that Allāh surely guides not those who lead others astray. And for such there are no helpers.

39. And they swear by Allāh their strongest oaths, that Allāh will not raise up those who die. Nay, He will certainly raise them up—a promise He has made binding on Himself, but most people know not.

40. He will raise them up that He may make clear to them that wherein they differed, and that those
who disbelieved may know that they were liars.

* 41. Our word to a thing, when We will it, is only that We say to it, ‘Be!’ and it is.

R. 6.

42. And as to those who have left their homes for the sake of Allâh after they had been wronged, We will surely give them a goodly abode in this world: and truly the reward of the Hereafter is greater, if they but knew—

43. Those who are steadfast and put their trust in their Lord.

* 44. And We sent not as Messengers before thee but men to whom We sent revelation, so ask those who possess the Reminder, if you know not.

* 45. We sent Our Messengers with clear Signs and Scriptures. And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect.

46. Do, then, those who devise evil plans feel secure that Allâh will not make them sink into the land, or that the punishment will not come upon them from whence they do not know?

47. Or that He will not seize them in their going to and fro so that they shall not be able to frustrate God’s plans?

48. Or that He will not seize them by a process of gradual destruction? Your Lord is indeed Compassionate, Merciful.

* 41. See the explanation of (Be! And it is) at page 59 under 3:48. (Publisher)

* 44. And We sent not as Messengers before thee but men to whom We sent revelation so ask those who are the custodians of divine scriptures, if you know not.

* 45. We sent them with clear Signs and Scriptures. And We have sent down to you the reminder that you may explain to mankind that which has been sent down to them, and that they may reflect.

(See details of transliteration on page 'm').
49. Have they not seen that the shadows of everything which Allah has created shift from the right and from the left, prostrating themselves to Allah, while they are being humbled?

50. And whatever is in the heavens and whatever creature is in the earth submits humbly to Allah, and the angels too, and they do not behave proudly.

51. They fear their Lord above them, and do what they are commanded.

52. Allah has said, ‘Take not for worship two gods. There is only One God. So fear Me alone.’

53. And to Him belongs whatsoever is in the heavens and the earth and to Him is due obedience for ever. Will you then fear any other than Allah?

54. And whatever blessing you have, it is from Allah. And when affliction befalls you, it is unto Him that you cry for help.

55. Then, when He removes the affliction from you, behold! a party among you begins to attribute equals to their Lord,

56. So that they deny that which We have bestowed upon them. Well, enjoy yourselves a little; but soon will you know.

57. And they set apart for the false deities of which they know nothing a portion of that which We have bestowed on them. By Allah, you shall certainly be called to account for all that you have forged.

58. And they ascribe daughters to Allah—Holy is He!—while they themselves have what they desire.

*53. And to Him belongs whatsoever is in the heavens and the earth and to Him eternally belongs the right to determine the path.
59. And when to one of them is conveyed the tidings of the birth of a female, his face darkens, while he suppresses his inward grief.

60. He hides himself from the people because of the bad news he has had: ‘Shall he keep it in spite of disgrace or bury it in the dust?’ Verily, evil is that which they judge.

*61. The state of those who do not believe in the Hereafter is evil, while Allâh’s attribute is sublime and He is the Mighty, the Wise.

R. S.

62. And if Allâh were to punish men for their wrongdoing, He would not leave thereon a living creature, but He gives them respite till an appointed term; and when their term is come, they cannot remain behind a single hour, nor can they go ahead of it.

63. And they attribute to Allâh what they dislike for themselves and their tongues utter the lie that they will have the best of everything. Undoubtedly, theirs shall be the Fire, and therein shall they be abandoned.

64. By Allâh, We did send Messengers to the peoples before thee; but Satan made their works appear beautiful to them. So he is their patron this day, and they shall have a grievous punishment.

65. And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance, and a mercy for a people who believe.

66. And Allâh has sent down water from the sky, and has quickened therewith the earth after its death.

*61. Those who do not believe in the Hereafter to them applies the worst similitude; while to Allâh belongs that which is the loftiest and He is the Mighty, the Wise.
Surely, in that is a Sign for a people who would hear.

**R. 9.**

67. And surely in the cattle too there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure and pleasant for those who drink it.

68. And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily, in that is a Sign for a people who make use of their reason.

69. And thy Lord has inspired the bee, saying, ‘Make thou houses in the hills and in the trees and in the trellises which they build.

*70. ‘Then eat of every kind of fruit, and follow the ways of thy Lord that have been made easy for thee.’ There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.

71. And Allâh creates you, then He causes you to die; and there are some among you who are driven to the worst part of life, with the result that they know nothing after having had knowledge. Surely, Allâh is All-Knowing, Powerful.

**R. 10.**

72. And Allâh has favoured some of you above others in worldly gifts. But those more favoured will not restore any part of their worldly gifts to those whom their right hands possess, so that they may be equal sharers in them. Will they then deny the favour of Allâh?

*70. ‘Then eat of every kind of fruit, and then pursue submissively the paths prescribed by your Lord.’

*71. And Allâh creates you, then He causes you to die; and there are some among you who reach the age of senility with the result that they lose all knowledge after having gained it.

(See details of transliteration on page 'm').
73. And Allāh has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in vain things and deny the favour of Allāh?

74. And they worship beside Allāh such as have no power to bestow on them any gift from the heavens or the earth, nor can they ever have such power.

75. So coin not similitudes for Allāh. Surely, Allāh knows and you know not.

76. Allāh sets forth the parable of a slave who is owned, having no power over anything; and a free man whom We have provided with a fair provision from Ourself, and he spends thereof secretly and openly. Are they equal? Praise be to Allāh! But most of them know not.

77. And Allāh sets forth another parable of two men: one of them is dumb, having no power over anything, and he is a burden to his master; whithersoever he sends him, he brings no good. Can he be equal to him who enjoins justice and who is himself on the straight path?

R. 11.

78. And to Allāh belongs the unseen of the heavens and the earth; and the matter of the Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allāh has power over all things.

79. And Allāh brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you might be grateful.

(See details of transliteration on page 'm').
80. Do they not see the birds held under subjection in the vault of heaven? None keeps them back save Allāh. Verily, in that are Signs for a people who believe.

81. And Allāh has made your homes, a place of rest for you and has made for you, of the skins of cattle, abodes which you find light at the time when you travel and at the time when you halt; and of their wool, and their furs, and their hair, He has supplied you with household goods and articles of use for a time.

82. And Allāh has made for you, of that which He has created, things affording shade; and He has made for you, in the mountains, places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favour on you, that you may submit to Him.

83. But if they turn away, then thou art responsible only for the plain delivery of the Message.

84. They recognize the favour of Allāh, yet they deny it; and most of them are confirmed disbelievers.

85. And remember the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted to make amends, nor shall they be allowed to solicit God’s favour.

86. And when those who did wrong actually see the punishment, it will not be made light for them, nor will they be granted respite.

* 80. Do they not observe the birds held aloft in midheaven? None keeps them held aloft but Allāh.

* 84. They know full well Allāh’s grace as they see it yet they deny it; and most of them are ingrate.

* 85. And remember the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted to plead nor shall their plea be accepted.
87. And when those who associate partners with God will see their associate-gods, they will say, ‘Our Lord, these are our associate-gods whom we used to call upon instead of Thee.’ Thereupon, they will retort on them with the words, ‘Surely, you are liars.’

88. And they will offer submission to Allah on that day, and all that they used to forge shall fail them.

89. As for those who disbelieve and turn men away from the way of Allah, We will add punishment to their punishment because they acted corruptly.

90. And remember the day when We will raise up in every people a witness against them from amongst themselves, and We will bring thee as a witness against these. And We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings to those who submit to God.

R. 13.

*91. Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

92. And fulfil the covenant of Allah when you have made; and break not the oaths after making them firm, while you have made Allah your surety. Certainly, Allah knows what you do.

93. And be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your oaths a means of deceit between

*91. Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin; and forbids indecency, and manifest evil, and transgression.
you, for fear lest one people become more powerful than another. Surely, Allah tries you therewith, and on the Day of Resurrection He will make clear to you that wherein you differed.

94. And if Allah had enforced His will, He would surely have made you all one people; but He lets go astray him who wishes it, and guides him who wishes it; and you shall surely be questioned concerning that which you have been doing.

95. And make not your oaths a means of deceit between you; or your foot will slip after it has been firmly established, and you will taste evil because you turned people away from the path of Allah, and you will have a severe punishment.

96. And barter not the covenant of Allah for a paltry price. Surely, that which is with Allah is better for you if you only knew.

*97. That which you have shall pass away, but that which is with Allah is lasting. And We will certainly give those who are steadfast their reward according to the best of their works.

98. Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.

99. And when thou recitest the Qur’an, seek refuge with Allah from Satan the rejected.

100. Surely, he has no power over those who believe and who put their trust in their Lord.

*97. That which you have shall come to naught and whatever is with Allah will last forever.
101. His power is only over those who make friends with him and who set up equals to Him.

R. 14.

102. And when We bring one Sign in place of another—and Allah knows best what He reveals—they say, ‘Thou art but a fabricator.’ Nay, but most of them know not.

103. Say, ‘The Spirit of holiness has brought it down from thy Lord with truth, that He may strengthen those who believe, and as a guidance and glad tidings for Muslims.’

104. And indeed We know that they say that it is only a man who teaches him. But the tongue of him to whom they unjustly incline in making this insinuation is foreign, while this is Arabic tongue, plain and clear.

105. As for those who do not believe in the Signs of Allah, surely, Allah will not guide them, and they shall have a grievous punishment.

106. It is only those who believe not in the Signs of Allah, that forge falsehood, and they it is who are the liars.

*107. Whoso disbelieves in Allah after he has believed—save him who is forced thereto while his heart finds peace in the faith—but such as open their breasts to disbelief, on them is Allah’s wrath; and they shall have a severe punishment.

108. That is because they have preferred the present life to the Hereafter, and because Allah guides not the disbelieving people.

*107. Whoever disbelieves in Allah after having believed except the one who is coerced beyond the limit of his tolerance while his heart remains firm in faith. But those whose hearts are content with rejection, upon them will fall the wrath of Allah and for them shall be a great chastisement.
109. It is they on whose hearts and ears and eyes Allah has set a seal. And it is they who are the heedless.

110. Undoubtedly, it is they who will be the losers in the Hereafter.

111. Then, surely, thy Lord—to those who fled their homes after they had been persecuted and then struggled hard in the cause of Allah and remained steadfast—aye, surely, after that thy Lord is Most Forgiving, Merciful.

R. 15.

112. On the day when every soul will come pleading for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

* 113. And Allah sets forth for you the parable of a city which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allah, so Allah made it taste hunger and fear which clothed it like a garment because of what they used to do.

114. And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.

115. So eat of the lawful and good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship.

* 113. And Allah sets forth the parable of a township which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allah, so Allah made its dwellers taste a life wrapped in hunger and fear as a consequence of what they used to do.
116. He has made unlawful for you only that which dies of itself and blood and the flesh of swine and that on which the name of any other than Allah has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, then surely, Allah is Most Forgiving, Merciful.

117. And say not—because of the falsehood which your tongues utter—‘This is lawful, and this is unlawful,’ so as to forge a lie against Allah. Surely, those who forge a lie against Allah do not prosper.

118. It is a brief enjoyment, and then they shall have a grievous punishment.

119. And to those also who are Jews, We forbade before this all that We have related to thee. And We wronged them not, but they used to wrong themselves.

120. Then surely, thy Lord—to those who do evil in ignorance and repent thereafter and make amends—aye, surely, after that thy Lord is Most Forgiving, Merciful.

121. Abraham was indeed a paragon of virtue, obedient to Allah, ever inclined to Him, and he was not of those who set up equals to God;

---

* 116. He has only made unlawful for you to partake of the flesh of such animals as have died a natural death and of blood and the flesh of swine and that on which the name of any other than Allah has been invoked. But who is driven by extreme compulsion without relish or intent to transgress, then surely, Allah is Most Forgiving, Merciful.

* 118. After a small gain, for them there is a grievous punishment.

* 121. Abraham was a nation unto himself, always obedient to Allah, to Him ever inclined; certainly not belonging to the idolaters.’

Note: Abraham was a nation unto himself means that he had the seed and the potential of a great nation promised unto him.
122. Grateful for His favours; He chose him and guided him to a straight path.

123. And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

124. And now We have revealed to thee, saying, 'Follow the way of Abraham who was ever inclined to God and was not of those who set up equals to Him.'

125. The punishment for profaning the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the day of Resurrection about that in which they differed.

126. Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.

127. And if you desire to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient.

128. And endure thou with patience; and verily, thy patience is possible only with the help of Allāh. And grieve not for them, nor feel distressed because of their plots.

129. Verily, Allāh is with those who are righteous and those who do good.

*122. Ever grateful for His favours; He chose him and guided him to a straight path.
*125. The punishment for profaning the Sabbath was imposed upon those who differed regarding him. Abraham and his religion, and your Lord will surely judge between them on the Day of Resurrection about that in which they differed.

Note: The context is clear. Nothing but Abraham and his unshakable devotion and dedication to the Oneness of God is being discussed. Hence the reference has to be to Abraham and the differences the Israelites had among themselves regarding his true faith and conduct. Many among them had fallen prey to different forms of idolatry and it is quite likely that to justify their practices they might have attributed them also to Abraham. The Sabbath in this context appears to be not only a day of rest but also a day of purification and penance.
1. In the name of Allâh, the Gracious, the Merciful.

2. Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him some of Our Signs. Surely, He alone is the Hearing, the Seeing.

3. And We gave Moses the Book, and We made it a guidance for the children of Israel, saying, ‘Take no guardian beside Me,

4. ‘O ye the progeny of those whom We carried in the Ark with Noah.’ He was indeed a grateful servant.

5. And We revealed to the children of Israel in the Book, saying, ‘You will surely do mischief in the land twice, and you will surely become excessively overbearing.’

6. So when the time for the first of the two warnings came, We sent against you some servants of Ours possessed of great might in war, and they penetrated the innermost parts of your houses, and it was a warning that was bound to be carried out.

7. Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers.

8. Now, if you do well, you will do well for your own souls; and if you do evil, it will only go against them.
So when the time for the latter warning came, We raised a people against you to cover your faces with grief, and to enter the Mosque as they entered it the first time, and to destroy all that they conquered with utter destruction.

9. It may be that your Lord will now have mercy on you; but if you return to your previous state, We too will return, and We have made Hell a prison for the disbelievers.

10. Surely, this Qur’ān guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward.

11. And that for those who do not believe in what is to come later We have prepared a grievous punishment.

*12. And man asks for evil as he should ask for good; and man is hasty.

*13. And We have made the night and the day two Signs, and the Sign of night We have made dark, and the Sign of day We have made sight-giving, that you may seek bounty from your Lord, and that you may know the computation of years and the science of reckoning. And everything We have explained with a detailed explanation.

*14. And every man’s works have We fastened to his neck, and on the Day of Resurrection We shall bring out misconduct, you will do it to your disadvantage. So when the promised hour of the latter days comes they should bring you to disgrace, and enter the Mosque the way they entered therein the first time and destroy utterly everything they conquered.

*12. And man begs for evil as though he were begging for good; and man is hasty.

*13. And We have made the night and the day two Signs, and We erased the Sign of night replacing it with day and the Sign of day We have made alight, that you may seek bounty from your Lord, and that you may know the computation of years and the science of reckoning.

*14. And every man’s record of deeds have we fastened to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open.
for him a book which he will find wide open.

15. ‘Read thy book. Sufficient is thy own soul this day as reckoner against thee.’

16. He who follows the right way follows it only for the good of his own soul: and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. We never punish until We have sent a Messenger.

* 17. And when We intend to destroy a township, We address Our commandment to its rebellious people, but they transgress therein; so the sentence of punishment becomes due against it, and We destroy it with utter destruction.

18. How many generations have We destroyed after Noah! And thy Lord suffices as the Knower and Seer of the sins of His servants.

19. Whoso desires the present life, We hasten for him therein what We will—for such of them as We please; then have We appointed Hell for him; he shall burn therein, condemned and rejected.

20. And whoso desires the Hereafter and strives for it as it should be striven for, and he is a believer—these are the ones whose striving shall find favour with God.

21. To all We render aid—both to these and those—a gift from thy Lord. And the gift of thy Lord is not restricted.

22. Behold, how We have exalted some of them over others in the present life; and surely, the Hereafter shall be greater in degrees of rank and greater in excellence.

* 17. And when We intend to destroy a township, We permit the affluent among them to do as they please. So they indulge in all manners of sin therein, till the decree is justified to befall it. Then We destroy it utterly.

(See details of transliteration on page 'm').
23. Set not up with Allāh another God lest thou sit down disgraced and forsaken.

R. 3.

24. Thy Lord has commanded, "Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.

25. "And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in my childhood.'"

26. Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn to Him again and again.

27. And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly.

28. Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

29. And if thou hast to turn away from them while seeking thy Lord's mercy for which thou hopest, even then speak to them a gentle word.

*30. And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted.

31. Surely, thy Lord enlarges His provision for whom He pleases, and straitens it for whom He pleases. Verily, He knows and sees His servants full well.

*24. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with kind words.

*30. And keep not your hand chained to your neck in utter stinginess nor extend it in extravagance to the full; or you will end up roundly condemned and rendered ineffectual.

(See details of transliteration on page 'm').
32. Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

33. And come not near unto adultery; surely, it is a foul thing and an evil way.

34. And kill not the soul which Allâh has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority to demand retaliation, but let him not exceed the prescribed bounds in slaying; for therein he is helped by law.

35. And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.

36. And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

38. And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

39. The evil of all these is hateful in the sight of thy Lord.

40. This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allâh any other God, lest thou be cast into Hell, condemned and rejected.

41. Has, then, your Lord honoured you with sons, and taken for Himself females from among the angles? Surely, you say a grievous saying.
42. We have explained the truth in this Qur‘ân in the various ways that they may be admonished, but it only increases them in aversion.

43. Say, had there been other gods with Him, as they say, then they (idolaters) would have surely sought out a way to the Owner of the Throne.

44. Holy is He, and exalted far above that which they say.

45. The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving.

46. And when thou recitest the Qur‘ân, We put between thee and those who believe not in the Hereafter a hidden veil;

47. And We put coverings over their hearts lest they should understand it, and in their ears a deafness. And when thou makest mention in the Qur‘ân of thy Lord alone, they turn their backs in aversion.

48. We know best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, ‘You follow none but a man who is a victim of deception.’

49. See, how they coin similitudes for thee, and have thus gone astray so that they cannot find a way.

50. And they say, ‘When we shall have become bones and broken particles, shall we be really raised up as a new creation?’

*47. And upon their hearts We have drawn covers so that they do not understand it and inflicted their ears with deafness.
51. Say, ‘Be ye stones or iron,

52. ‘Or created matter of any kind which appears hardest in your minds, even then shall you be raised up.’ Then will they ask, ‘Who shall restore us to life?’ Say, ‘He Who created you the first time.’ They will then shake their heads at thee and say, ‘When will it be?’ Say, ‘Maybe it is nigh,

53. ‘It will be on the day when He will call you; then will you respond praising Him and you will think that you have tarried but a little while.’

R. 6.

54. And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man. 
55. Your Lord knows you best. If He please, He will have mercy on you; or if He please, He will punish you. And We have not sent thee to be a keeper over them.

* 56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others, and to David We gave a Book. 
57. Say, ‘Call on those whom you think to be gods beside Him; then you will know that they have no power to remove affliction from you or to avert it.

58. Those whom they call on themselves seek nearness to their Lord—even those of them who are nearest—and hope for His mercy, and fear His punishment. Surely, the punishment of thy Lord is a thing to be feared.

* 56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others and to David We gave the Zabûr.

Note: ‘Zabûr’ means the Psalms.
59. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book.

60. And nothing could hinder Us from sending Signs, except that the former people rejected them, but this is no hindrance. And We gave Thamûd the she-camel as a clear Sign, but they unjustly rejected it. And We send not Signs but to warn.

61. And remember the time when We said to thee: ‘Surely, thy Lord has encompassed the people.’ And We made not the vision which We showed thee but as a trial for men, as also the tree cursed in the Qur’ân. And We warn them, but it only increases them in great transgression.

62. And remember the time when We said to the angels, ‘Submit to Adam,’ and they all submitted, except Iblîs. He said, ‘Shall I submit to one whom Thou hast created of clay?’

63. And he said, ‘What thinkest Thou? Can this whom Thou hast honoured above me be my superior? If Thou wilt grant me respite till the Day of Resurrection, I will most surely bring his descendants under my sway except a few.’

64. He said, ‘Begone! and whoso shall follow thee from among them, Hell shall surely be the recompense of you all—an ample recompense.

65. ‘And entice whomsoever of them thou canst, with thy voice, and urge against them thy horsemen and thy footmen and be their partner in wealth, and children, and make promises to them.’ And Satan promises them naught but deceit.
66. As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.

67. Your Lord is He Who drives for you the ships in the sea, that you may seek of His bounty. Surely, He is merciful toward you.

68. And when harm touches you on the sea, all those whom you call upon, except Him, become lost to you. But when He brings you safe to land, you turn aside; and man is very ungrateful.

69. Do you then feel secure that He will not cause you to sink in the side of the land or send against you a violent sandstorm and then you will find no guardian for yourselves?

70. Or, do you feel secure that He will not send you back therein a second time, and then send against you as a storm-blast, and drown you because of your disbelief? You will then find therein no helper for yourselves against Us.

71. Indeed, We have honoured the children of Adam, and carried them by land and sea, and given them of good things and exalted them far above many of those whom We have created.

R. S.

72. Remember the day when We shall summon every people with their Leader. Then whoso shall be given his book in his right hand—such will read their book, and they will not be wronged a whit.

73. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way.

74. And they had well-nigh caused thee severest affliction on account of what We have revealed to thee,
that thou mightest invent against Us something other than that; and then they would have certainly taken thee for a special friend.

75. And if We had not strengthened thee with the Qurʾān, thou mightest have inclined to them a little.

76. In that case We would have made thee taste similar afflictions of life and similar afflictions of death, and then thou wouldst not have found for thyself any helper against Us.

77. And indeed they are near to unsettling thee from the land that they might expel thee therefrom; but in that case they themselves would not have stayed after thee save a little.

78. This has been Our way with Our Messengers whom We sent before thee; and thou wilt not find any change in Our way.

R. 9.

79. Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of the Qurʾān in Prayer at dawn. Verily, the recitation of the Qurʾān at dawn is specially acceptable to God.

80. And wake up for it (the Qurʾān) in the latter part of the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

81. And say, ‘O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power.’

82. And say, ‘Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast.’
83. And We are gradually revealing of the Qur’ān that which is a healing and a mercy to the believers; but it only adds to the loss of the wrong-doers.

84. And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives himself up to despair.

85. Say, ‘Everyone acts according to his own way, and your Lord knows full well who is best guided.’

R. 10.

86. And they ask thee concerning the soul. Say, ‘The soul is by the command of my Lord; and of the knowledge thereof you have been given but a little.’

87. And if We pleased, We could certainly take away that which We have revealed to thee and then thou wouldst find in the matter no guardian for thee against Us.

88. Except mercy from thy Lord. Surely, His grace towards thee is great.

89. Say, ‘If mankind and the Jinn gathered together to produce the like of this Qur’ān, they could not produce the like thereof, even though they should help one another.’

90. And surely, We have set forth for mankind in various ways all kinds of similitudes in this Qur’ān, but most men would reject everything but disbelief.

91. And they say, ‘We will never believe thee until thou cause a spring to gush forth for us from the earth;

92. ‘Or thou have a garden of date-palms and vines, and cause streams to gush forth in the midst thereof in abundance;"
93. ‘Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allâh and the angels before us face to face;

94. ‘Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.’ Say, ‘Holy is my Lord! I am not but a man sent as a Messenger.’

R. 11.

95. And nothing has prevented men from believing when the guidance came to them save that they said, ‘Has Allâh sent a man as a Messenger?’

96. Say, ‘Had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel as a Messenger.’

97. Say, ‘Sufficient is Allâh for a Witness between me and you; surely, He knows and sees His servants full well.’

98. And he whom Allâh guides, is the only one rightly guided; but as for those whom He allows to perish, thou wilt find for them no helpers beside Him. And on the Day of Resurrection We shall gather them together on their faces, blind, dumb and deaf. Their abode will be Hell; every time it abates, We shall increase for them the flame.

99. That is their recompense, because they rejected Our Signs and said, ‘What! when we are reduced to bones and broken particles, shall we really be raised up as a new creation?’

100. Have they not seen that Allâh Who created the heavens and the earth has the power to create the like

(See details of transliteration on page 'm').
of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

101. Say, ‘Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly.’

R. 12.

102. And of a truth We gave Moses nine manifest Signs. So ask then the children of Israel. When he came to them, Pharaoh said to him, ‘I do think thee, O Moses, to be a victim of deception.’

103. He said, ‘Thou knowest well that none has sent down these Signs but the Lord of the heavens and the earth as so many evidences; and I certainly think thee, O Pharaoh, to be a ruined man.’

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

* 105. And after him We said to the children of Israel, ‘Dwell ye in the land; and when the time of the promise of the latter days comes, We shall bring you together out of various peoples.’

106. And in truth have We sent it down and with truth has it descended. And We have sent thee only as a bearer of good tidings and a Warner.

* 107. And the Qur’an We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

* 105. And after him We said to the children of Israel, ‘Dwell you in the land; and when the time of the promise of the latter days comes, We shall bring you together once again.

* 107. And We divided the Qur’an into parts that you may read it to mankind at intervals, and We have sent it down gradually.
108. Say, “Whether you believe therein or believe not, those to whom knowledge has been given before it, do fall down prostrate on their faces when it is recited to them, 109. “And say, ‘Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.’”

110. They fall down on their faces weeping, and it increases humility in them.

*111. Say, ‘Call upon Allâh or call upon Rahmân; by whichever name you call Him, His are the most beautiful names.’ And utter not thy prayer aloud, nor utter it too low, but seek a way between.

112. And say, ‘All praise belongs to Allâh Who has taken unto Himself no son, and Who has no partner in His Kingdom, nor has He anyone to help Him on account of weakness.’ And extol His glory with all glorification.

*111. Say, ‘Call Allâh or call Rahmân; by whichever name you pray to Him, His are the most beautiful names,’ and utter not thy prayer aloud, nor utter it too low, but seek a way between.
1. In the name of Allâh, the Gracious, the Merciful.

*2. All praise belongs to Allâh Who has sent down the Book to His servant and has not put therein any crookedness.

3. He has made it a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward,

4. Wherein they shall abide for ever;

5. And that it may warn those who say, ‘Allâh has taken unto Himself a son.’

6. No knowledge have they thereof, nor had their fathers. Grievous is the word that comes from their mouths. They speak naught but a lie.

7. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.

8. Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.

9. And We shall make all that is thereon a barren soil.

10. Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?

*2. All praise belongs to Allâh Who has sent down the Book to His servant and He employed no crookedness in his or in its making.

Note: The pronoun hu (س) in lahu (لا) equally applies to the servant of Allâh—the recipient of the Book—and the Book itself. Hence it cannot be translated into English using a pronoun simultaneously applicable to both. If one translates this as ‘God has not placed any crookedness in it,’ it will exclude the Holy Prophet (may peace and blessings of Allâh be upon him) from this promise of purity. If one translates it as, ‘He has not placed any crookedness in him,’ then the Book is left out of this sanctity. To resolve this problem we have translated the verse in a different style keeping absolutely loyal to the spirit rather than overemphasising the letter.
11. When the young men betook themselves for refuge to the Cave and said, ‘Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair.’

*12. So We sealed up their ears in the Cave for a number of years.

13. Then We raised them up that We might know which of the two parties would better reckon the time that they had tarried.

14. We will relate to thee their story with truth: They were young men who believed in their Lord, and We increased them in guidance.

15. And We strengthened their hearts, when they stood up and said, ‘Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god beside Him; if we did, we should indeed have uttered an enormity.

16. ‘These, our people, have taken for worship other gods beside Him. Wherefore do they not bring a clear authority for them? And who is more unjust than he who invents a lie concerning Allah?’

17. ‘And now when you have withdrawn from them and from that which they worship beside Allah, then seek refuge in the Cave; your Lord will unfold for you His mercy and will provide for you comfort in this affair of yours.’

18. And thou couldst see the sun, as it rose, move away from their Cave on the right, and when it set, turn away from them on the left; and they were in the spacious hollow thereof.

*12. So We prevented them from hearing in the Cave the news of the outside world for a few years.

*18. And you could see the sun, as it rose, move away from their Cave on the right, and when it set, move across them to the left, and they were in the specious hollow thereof. This is among the Signs of Allah. He whom Allah guides is rightly guided; but he whom He adjures astray, for him you will find no helper or guide.

(See details of transliteration on page 'm'.)
This is among the Signs of Allâh. He whom Allâh guides is rightly
guided; but he whom He adjudges
astray, for him thou wilt find no
helper or guide.

R. 3.

19. Thouittest deem them awake, whilst they are asleep; and
We shall cause them to turn over to
the right and to the left, their dog
stretching out his forelegs on the
threshold. If thou hadst had a look at
them, thou wouldst surely have
turned away from them in fright,
and wouldst surely have been filled
with awe of them.

20. And so We raised them up that
they might question one another.
One ofthem said, ‘How long have
you tarried?’ They said, ‘We have
tarried a day or part of a day.’ Others
said, ‘Your Lord knows best the
time you have tarried. Now send one
of you with these silver coins of
yours to the city; and let him see
which of its inhabitants has the
purest food, and let him bring you
provisions thereof. And let him be
courteous and let him not inform
anyone about you.’

*21. ‘For, if they should come to
know of you, they would stone you
or make you return to their religion
and then will you never prosper.’

22. And thus did We disclose them
to the people that they might know
that the promise of Allâh was true,
and that, as to the Hour, there was no
*doubt about it. And remember the
time when people disputed among

*21. ‘For, if they overcome you, they would stone you or make you return to their religion and
then will you never prosper.’

*22. And remember the time when people disputed among themselves concerning them, and
some said, ‘Erect a building over them.’

Note: ‘Erect a building over them’ means to build a memorial at the site of their caves.
themselves concerning them, and said, ‘Build over them a building.’ Their Lord knew them best. Those who won their point said, ‘We will, surely, build a place of worship over them.’

23. *Some* say, ‘They were three, the fourth was their dog,’ and *others* say, ‘They were five, the sixth was their dog,’ guessing at random. And *yet others* say, ‘They were seven, *the eighth was their dog.*’ Say, ‘My Lord knows best their number. None knows them except a few.’ So argue not concerning them except with arguing that is overpowering, nor seek information about them from any one of them.

R. 4.

24. And say not of anything, ‘I am going to do it tomorrow,’

25. Unless Allāh should will. And remember thy Lord when thou forgettest, and say, ‘I hope my Lord will guide me to what is even nearer than this to the right path.’

26. And they stayed in their Cave three hundred years, and added nine more.

*27. Say, ‘Allāh knows best how long they tarried.’ To Him belong the secrets of the heavens and the earth. How Seeing is He! and how Hearing! They have no helper beside Him, and He does not let anyone share in His government.

28. And recite what has been revealed to thee of the Book of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

*23. Say, ‘My Lord knows best what their real number was. Very few are those who know regarding them. So do not argue concerning them except for a casual discussion, nor seek information about them from any one of them.’

*27. Say, ‘Allāh knows best how long they tarried therein.’ To Him belongs the unseen of the heavens and the earth. What a sight He has and what a hearing! There is no friend for them other than He and He does not permit anyone to have a share in His authority.

(See details of transliteration on page 'm'.)
29. And keep thoufelf attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds.

30. And say, 'It is the truth from your Lord; wherever let him who will, believe, and let him who will, disbelieve.' Verily, We have prepared for the wrongdoers a fire whose flaming canopy shall enclose them. And if they cry for help, they will be helped with water like molten lead which will burn the faces. How dreadful the drink, and how evil is the Fire as a resting place!

31. Verily, those who believe and do good works—surely, We suffer not the reward of those who do good works to be lost.

32. It is these who will have Gardens of Eternity beneath which streams shall flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How good the reward and how excellent the place of rest!

R. S.

33. And set forth to them the parable of two men: one of them We provided with two gardens of grapes, and surrounded them with date-palms, and between the two We placed corn-fields.

34. Each of the gardens yielded its fruit in abundance, and failed not the least therein. And in between the two We caused a stream to flow.
35. And he had fruit in abundance. And he said to his companion, arguing boastfully with him, ‘I am richer than thou in wealth and stronger in respect of men.’

36. And he entered his garden while he was wrongdoing his soul. He said, ‘I do not think this will ever perish;

37. ‘And I do not think the Hour will ever come. And even if I am ever brought back to my Lord, I shall, surely, find a better resort than this.’

*38. His companion said to him, while he was arguing with him, “Dost thou disbelieve in Him Who created thee from dust, then from a sperm-drop, then fashioned thee into a perfect man?

39. “But as for me, I believe that Allâh alone is my Lord, and I will not associate anyone with my Lord.

40. “And why didst thou not say when thou didst enter thy garden: ‘Only that which Allâh wills comes to pass. There is no power save in Allâh?’ if thou seest me as less than thee in riches and offspring.

41. “Perhaps my Lord will give me something better than thy garden, and will send on it (thy garden) a thunderbolt from heaven so that it will become a bare slippery ground.

42. “Or its water will become sunk in the earth so that thou wilt not be able to find it.”

43. And his fruit was actually destroyed, and he began to wring his hands for what he had spent on it, and it had all fallen down on its trellises. And he said, ‘Would that I had not associated anyone with my Lord!’

*38. His companion said to him, while he was conversing with him, ‘Do you disbelieve in Him Who created you from dust,
44. And he had no party to help him against Allâh, nor was he able to defend himself.

45. In such a case protection comes only from Allâh, the True. He is the Best in respect of reward, and the Best in respect of consequence.

46. And set forth to them the similitude of the life of this world: it is like the water which We send down from the sky, and the vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter. And Allâh has power over everything.

47. Wealth and children are an ornament of the life of this world. But enduring good works are better in the sight of thy Lord in respect of immediate reward, and better in respect of future hope.

48. And bethink of the day when We shall remove the mountains, and thou wilt see the nations of the earth march forth against one another and We shall gather them together and shall not leave any one of them behind.

49. And they will be presented to thy Lord, standing in rows: ‘Now have you come to Us as We created you at first. But you thought that We would fix no time for the fulfilment of Our promise to you.’

50. And the Book will be placed before them, and thou wilt see the guilty fearful of that which is therein; and they will say, ‘O woe to us! What kind of a Book is this! It leaves out nothing small or great but has recorded it.’ And they will find all that they did confronting them, and thy Lord does not wrong anyone.

*45. At such times the support comes only from Allâh, the True.
*47. Wealth and children are an adornment of the life of this world.
51. And remember the time when We said to the angels, ‘Submit to Adam,’” and they all submitted, except Iblis. He was one of the Jinn; and he disobeyed the command of *his Lord. Will you then take him and his offspring for friends instead of Me while they are your enemies? Evil is the exchange for the wrong-doers.

52. I did not make them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead people astray.

53. And remember the day when He will say, ‘Call those whom you deemed to be My partners.’ Then they will call on them, but they will not answer them; and We shall place a barrier between them.

54. And the guilty shall see the Fire and realize that they are going to fall therein; and they shall find no way of escape therefrom.

55. And, surely, We have explained in various ways in this Qur’ān, for the good of mankind, all kinds of similitudes, but of all things man is most contentious.

*56. And nothing hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that they wait that there should happen to them the precedent of the ancients or that punishment should come upon them face to face.

*51. Will you then take him and his progeny for friends instead of Me while they are your enemies?

*56. And nothing prevented people from believing and seeking forgiveness of their Lord, when guidance came to them, except that they chose to follow the course of the earlier people with the same consequences or awaited the punishment of Allāh to take them head on.
57. And We send not the Messengers but as bearers of glad tidings and as Warners. And those who disbelieve contend by means of falsehood so that they may rebut the truth thereby. And they take My Signs and what they are warned of only as a jest.

58. And who is more unjust than he who is reminded of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward? Verily, We have placed veils over their hearts that they understand it not, and in their ears a deafness. And if thou call them to guidance, they will never accept it.

59. And thy Lord is Most Forgiving, full of mercy. If He were to seize them for what they have earned, then surely He would have hastened the punishment for them. But they have an appointed time from which they will find no refuge.

60. And these towns—We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction.

R. 9.

61. And remember the time when Moses said to his young companion, ‘I will not stop until I reach the junction of the two seas, or I will journey on for ages.’

*62. But when they reached the place where the two seas met, they forgot their fish, and it made its way into the sea going away swiftly.

63. And when they had gone further, he said to his young companion: ‘Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.’

*62. But when they reached the junction of the two seas, they forgot their fish, and it made its way into the sea going away swiftly.
64. He replied, ‘Didst thou see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it to thee—it took its way into the sea in a marvellous manner?’

65. He said, ‘That is what we have been seeking.’ So they both returned, retracing their footsteps.

66. Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourselves.

67. Moses said to him, ‘May I follow thee on condition that thou teach me of the guidance which thou hast been taught?’

68. He replied, ‘Thou canst not keep company with me in patience.

69. ‘And how canst thou be patient about things the knowledge of which thou comprehendest not?’

70. He said, ‘Thou wilt find me, if Allâh please, patient and I shall not disobey any command of thine.’

71. He said, ‘Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee concerning it.’

R. 10.

72. So they both set out till, when they embarked in a boat, he staved it in. Moses said, ‘Hast thou staved it in to drown those who are in it? Surely, thou hast done an evil thing.’

73. He replied, ‘Did I not tell thee that thou wouldst not be able to keep company with me in patience?’

*64. He replied, ‘Did you see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it to you—it took its way to the sea in a strange manner.

*70. He said, ‘You will find me, if Allâh please, patient and I shall not disobey you in anything.’
74. Moses said, 'Take me not to task at my forgetting and be not hard on me for this lapse of mine.'

75. So they journeyed on till, when they met a young boy, he slew him. Moses said, 'Hast thou slain an innocent person without his having slain any one? Surely, thou hast done a hideous thing!'

76. He replied, 'Did I not tell thee that thou wouldest not be able to keep company with me in patience?'

77. Moses said, 'If I ask thee concerning anything after this, keep me not in thy company, for then thou shalt have got sufficient excuse from me.'

78. So they went on till, when they came to the people of a town, they asked its people for food, but they refused to make them their guests. And they found therein a wall which was about to fall, and he repaired it. Moses said, 'If thou hadst desired, thou couldst have taken payment for it.'

79. He said, 'This is the parting of ways between me and thee. I will now tell thee the meaning of that which thou wast not able to bear with patience:

80. 'As for the boat, it belonged to certain poor people who worked on the sea; and I desired to damage it, for there was behind them a king, who seized every boat by force.

81. 'And as for the youth, his parents were believers, and we feared lest he should cause them trouble through rebellion and disbelief.

82. 'So we desired that their Lord should give them in exchange a child better than him in purity and closer in filial affectation.'
83. ‘And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been a righteous man, so thy Lord desired that they should reach their age of full strength and take out their treasure, as a mercy from thy Lord; and I did it not of my own accord. This is the explanation of that which thou wast not able to bear with patience.’

R. 11.

84. And they ask thee about Dhu’l Qarnain. Say, ‘I will certainly recite to you something of his story.’

85. We established him in the earth and gave him the means to accomplish everything.

86. Then he followed a certain way

87. Until, when he reached the setting of the sun, he found it setting in a pool of murky water, and near it he found a people. We said, ‘O Dhu’l Qarnain, either punish them, or treat them with kindness.’

88. He said, ‘As for him who does wrong, we shall certainly punish him; then shall he be brought back to his Lord, Who will punish him with a dreadful punishment.’

89. But as for him who believes and acts righteously, he will have a good reward, and We shall speak to him easy words of Our command.

90. Then indeed he followed another way

91. Until, when he reached the rising of the sun, he found it rising on a people for whom We had made no shelter against it.

92. Thus indeed it was. Verily, We encompassed with Our knowledge all that was with him.
93. Then he followed another way

94. Until, when he reached the place between the two mountains, he found beneath them a people who would scarcely understand a word.

95. They said, ‘O Dhu’l Qarnain, verily, Gog and Magog are creating disorder in the earth; shall we then pay thee tribute on condition that thou set up a barrier between us and them?’

96. He replied, ‘The power with which my Lord has endowed me about this is better, but you may help me with physical strength; I will set up between you and them a rampart.

97. ‘Bring me blocks of iron.’ They did so till, when he had levelled up the space between the two mountain sides, he said, ‘Now blow with your bellows.’ They blew till, when he had made it red as fire, he said, ‘Bring me molten copper that I may pour it thereon.’

98. So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

99. Thereupon he said, ‘This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces. And the promise of my Lord is certainly true.’

100. And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together.

101. And on that day We shall present Hell, face to face, to the disbelievers—

102. Whose eyes were under a veil so as not to heed My warning, and they could not even hear.
103. Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the disbelievers.

*104. Say, ‘Shall We tell you of those who are the greatest losers in respect of their works?’—

105. ‘Those whose labour is all lost in search after things pertaining to the life of this world, and they think that they are doing good works.’

106. Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight.

107. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

108. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,

109. Wherein they will abide; they will not desire any change therefrom.

110. Say, ‘If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.’

111. Say, ‘I am only a man like yourselves; but I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.’

*104. Say, ‘Shall We tell you of those who are the worst losers with regard to their deeds?’
MARYAM
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Kâf Hâ Yâ ‘Ain Sâd.†
3. This is an account of the mercy of thy Lord shown to His servant, Zachariah.
4. When he called upon his Lord, a secret calling,
5. He said, ‘My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee.
6. ‘And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Thyself,
7. ‘That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to Thee.’
8. ‘O Zachariah, We give thee glad tidings of a son whose name shall be Yahyâ‡. We have not made any one before him of that name.’
9. He said, ‘My Lord, how shall I have a son when my wife is barren and I have reached the extreme limit of old age?’
10. He said, ‘So it is.’ But thy Lord says, ‘It is easy for Me, and indeed I created thee before, when thou wast nothing.’
11. He said, ‘My Lord, appoint for me a token.’ God said, ‘Thy token is that thou shalt not speak to anyone for three full days and nights.’

† Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!
‡ John.

(See details of transliteration on page ‘m’).
12. Then he came forth unto his people from the chamber and asked them by signs to glorify God in the morning and in the evening.

13. ‘O Yahyā, hold fast the Book.’ And We gave him wisdom while yet a child,

14. And tenderness of heart from Ourself, and purity. And he was pious

15. And dutiful toward his parents. And he was not haughty and rebellious.

16. And peace was on him the day he was born, and the day he died, and peace there will be on him the day he will be raised up to life again.

17. And relate the story of Mary as mentioned in the Book. When she withdrew from her people to a place to the east,

18. And screened herself off from them, then We sent Our angel to her, and he appeared to her in the form of a perfect man.

19. She said, ‘I seek refuge with the Gracious God from thee if indeed thou dost fear Him.’

20. He replied, ‘I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.’

21. She said, ‘How can I have a son when no man has touched me, neither have I been unchaste?’

22. He replied, ‘Thus it is.’ But says thy Lord, ‘It is easy for Me; and We shall do so that We may make him a Sign unto men, and a mercy from Us, and it is a thing decreed.’

23. So she conceived him, and withdrew with him to a remote place.
24. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, ‘O! would that I had died before this and had become a thing quite forgotten!’

25. Then he called her from beneath her, saying, ‘Grieve not. Thy Lord has placed a rivulet below thee;

26. “And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

27. “So eat and drink, and cool thy eye. And if thou seest any man, say, ‘I have vowed a fast to the Gracious God; I will therefore not speak this day to any human being.’”

28. Then she brought him to her people, carrying him. They said, ‘O Mary, thou hast brought forth a strange thing.

29. ‘O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!’

30. Then she pointed to him. They said, ‘How can we talk to one who is a child in the cradle?’

31. He said, ‘I am a servant of Allāh. He has given me the Book, and made me a Prophet;

32. ‘And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;

33. ‘And He has made me dutiful toward my mother, and He has not made me haughty and unblessed.

34. ‘And peace was on me the day I was born, and peace there will be on me the day I shall die, and the day I shall be raised up to life again.’

*24. And the pains of childbirth drove her to the trunk of a date-palm.
35. Such was Jesus, son of Mary. This is a statement of the truth about which they doubt.

*36. It does not befit the Majesty of Allah to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, ‘Be!’ and it is.

37. Said Jesus: ‘Surely, Allah is my Lord, and your Lord. So worship Him alone; this is the right path.’

38. But the parties differed among themselves; so woe to those who disbelieve because of the meeting of the great day.

39. How wonderful will their hearing and seeing be on the day when they will come to Us! But today the wrongdoers are in manifest error.

40. And warn them of the day of grief when the matter will be decided. But now they are in a state of carelessness, so they do not believe.

41. It is We Who will inherit the earth and all who are thereon; and to Us will they all be returned.

R. 3.

42. And relate the story of Abraham as mentioned in the Book. He was a truthful man and a Prophet.

43. When he said to his father, ‘O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught?

44. ‘O my father, there has indeed come to me knowledge such as has not come to thee; so follow me, I will guide thee to an even path.

45. ‘O my father, serve not Satan; surely, Satan is a rebel against the Gracious God.

*36. See the explanation of (Be! And it is) at page 59 under 3:48. (Publisher)
46. 'O my father, indeed, I fear lest a punishment from the Gracious God seize thee, and thou become a comrade of Satan.'

47. He replied, 'Dost thou turn away from my gods, O Abraham? If thou cease not, I shall surely cut off all relations with thee. Now leave me alone for a long while.'

48. Abraham said, 'Peace be on thee.' I will ask forgiveness of my Lord for thee. He is indeed gracious to me.

49. 'And I shall keep away from you and from that which you call upon beside Allâh; and I will pray unto my Lord; it may be that, in praying to my Lord, I shall not be disappointed.'

50. So when he had separated himself from them and from that which they worshipped beside Allâh, We bestowed on him Isaac and Jacob, and each of them We made a Prophet.

51. And We granted them of Our mercy; and We bestowed on them a true renown.

52. And relate the story of Moses as mentioned in the Book. He was indeed a chosen one; and he was a Messenger, a Prophet.

53. And We called him from the right side of the Mount, and made him draw near to Us for special communion.

54. And We bestowed upon him, out of Our mercy, his brother Aaron as a Prophet.

55. And relate the story of Ishmael as mentioned in the Book. He was indeed strict in keeping his promise. And he was a Messenger, a Prophet.
56. He used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.

57. And relate the story of Idrīs as mentioned in the Book. He was a truthful man and a Prophet.

58. And We exalted him to a lofty station.

59. These are the people on whom Allāh bestowed His blessings from among the Prophets, of the posterity of Adam, and of the posterity of those whom We carried in the Ark with Noah, and of the posterity of Abraham and Israel; and they are of those whom We guided and chose. When the Signs of the Gracious God were recited unto them, they fell down, prostrating themselves before God and weeping.

60. Then there came after them descendants who neglected Prayer, and followed evil desires. So they will meet with destruction,

61. Except those who repent and believe and do good deeds. These will enter Heaven, and they will not be wronged in the least—

62. Gardens of Eternity, which the Gracious God has promised to His servants in the unseen. Surely, His promise must come to pass.

63. They will not hear therein anything vain, but only greetings of Peace: and they will have their sustenance therein, morning and evening.

64. Such is the Heaven which We give for an inheritance to those of Our servants who are righteous.

65. ‘And we (angels) do not come down save by the command of thy Lord. To Him belongs all that is
before us and all that is behind us and all that is between; and thy Lord is not forgetful.’

66. *He is* the Lord of the heavens and the earth and of all that is between the two. Serve Him, therefore, and be steadfast in His service. Dost thou know any equal of His?

67. And says man, ‘What! when I am dead, shall I be brought forth alive?’

68. Does not man remember that We created him before, when he was naught?

69. And, by thy Lord, We shall assuredly gather them together, and the satans too; then shall We bring them on their knees around Hell.

70. Then shall We certainly pick out, from every group, those of them who were most stubborn in rebellion against the Gracious God.

71. And surely, We know best those most deserving to be burned therein.

72. And there is not one of you but will come to it. This is a fixed decree with thy Lord.

73. Then We shall save the righteous and We shall leave the wrongdoers therein, on their knees.

74. And when Our manifest Signs are recited unto them, the disbelievers say to the believers, ‘Which of the two parties is better in respect of position and makes a more impressive assembly?’

75. And how many generations have We destroyed before them, who were better off in wealth and better in outward show!

* 70. Then shall We certainly **drag out**, from every group, those of them who were most stubborn in rebellion against the Gracious God.
76. Say, ‘The Gracious God does give those who are in error long respite until, when they will see that with which they are threatened—whether it be punishment or the Hour—they will realize who is worse in respect of position and who is weaker in forces.

77. ‘And Allâh increases in guidance those who follow guidance. And the good works that endure are best in sight of thy Lord as reward, and best as resort.’

78. Hast thou then seen him who disbelieves in Our Signs, and says, ‘I shall certainly be given wealth and children?’

79. Has he become acquainted with the unseen or has he taken a promise from the Gracious God?

80. Nay! We shall note down what he says and We shall greatly prolong for him the punishment.

81. And We shall inherit of him all that of which he talks, and he shall come to Us all alone.

82. And they have taken other gods beside Allâh, that they may be a source of power for them.

83. Not at all! They will reject their worship, and become their opponents.

R. 6.

84. Seest thou not that We have sent satans against the disbelievers goading them on to acts of disobedience?

85. So be not thou in haste with regard to them; We are keeping full account of their doings.

86. Remember the day when We shall gather the righteous before the Gracious God as honoured guests.
87. And We shall drive the guilty to Hell like a herd of thirsty camels.

88. None will have the power of intercession save he who has received a promise from the Gracious God.

89. And they say, ‘The Gracious God has taken unto Himself a son.’

90. Assuredly, you have done a most monstrous thing!

91. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

92. Because they ascribe a son to the Gracious God.

93. Whereas it becomes not the Gracious God to take unto Himself a son.

94. There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

95. Verily, He comprehends them by His knowledge and has numbered them all fully.

96. And each of them shall come to Him singly on the Day of Resurrection.

97. Those who believe and do good deeds—the Gracious God will create love in their hearts.

98. So We have made it (the Qur’an) easy in thy tongue that thou mayest give thereby good tidings to the righteous, and warn thereby a people given to contention.

99. And how many a generation have We destroyed before them! Canst thou see a single one of them, or hear even a whisper of them?

*87. And We shall drive the guilty to Hell like a herd to a watering place.
1. In the name of Allâh, the Gracious, the Merciful.

2. Tâ Hâ.

3. We have not sent down the Qur’ân to thee that thou shouldst be distressed,
4. But as an exhortation for him who fears God,
5. And a revelation from Him Who created the earth and the high heavens.
6. He is the Gracious God Who has settled Himself on the Throne.
7. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil.
8. And if thou speakest aloud, it makes no difference, for He knows the secret thought and what is yet more hidden.
9. Allâh—there is no God but He. His are the most beautiful names.

10. And has the story of Moses come to thee?

11. When he saw a fire, he said to his family, ‘Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire.’

12. And when he came to it, he was called by a voice, ‘O Moses,

13. ‘Verily, I am thy Lord. So take off thy shoes; for thou art in the sacred Valley of Tuwâ.

‡ O Perfect Man!

* 12. And when he came to it, it was announced, ‘O, Moses,
14. 'And I have chosen thee; so hearken to what is revealed.

15. 'Verily, I am Allâh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.

16. 'Surely, the Hour is coming; I am going to manifest it, that every soul may be recompensed for its endeavour.

17. 'So let not him who believes not therein and follows his own evil inclinations, turn thee away therefore, lest thou perish.

18. 'And what is that in thy right hand, O Moses?'

19. He replied, 'This is my rod, I lean on it, and beat down therewith leaves for my sheep, and I have also other uses for it.'

20. He said, 'Cast it down, O Moses.'

21. So he cast it down, and behold! it was a serpent running.

22. 'God said, 'Catch hold of it, and fear not. We shall restore it to its former condition.

23. 'And draw thy hand close under thy armpit. It shall come forth white, without any disease—another Sign,

24. 'That We may show thee some of Our greater Signs.

25. 'Go thou to Pharaoh; he has indeed exceeded all bounds.'

26. Moses said, 'My Lord, open out for me my breast,

27. 'And ease for me my task,'
28. ‘And loose the knot of my tongue,
29. ‘That they may understand my speech,
30. ‘And grant me a helper from my family—
31. ‘Aaron, my brother;
32. ‘Increase my strength with him,
33. ‘And make him share my task,
34. ‘That we may glorify Thee much,
35. ‘And remember Thee much.
36. ‘Thou possessest full knowledge of us.’
37. God said, “Granted is thy prayer, O Moses!
38. “And We did indeed confer a favour upon thee at another time also,
39. “When We revealed to thy mother what was an important revelation, saying,
40. “‘Put him in the ark, and throw it into the river, then the river will cast it on to the bank, and one who is an enemy to Me and also an enemy to him will take him up.’ And I wrapped thee with love from Me; and this I did that thou mightest be reared before My eye.
41. “When thy sister walked along and said, ‘Shall I guide you to one who will take charge of him?’ So We restored thee to thy mother that her eye might be cooled and she might not grieve. And thou didst kill a man, but We delivered thee from sorrow. Then We proved thee in various ways. And thou didst tarry several years among the people of Midian. Then thou camest up to the standard, O Moses.

*28. ‘And untie the knot of my tongue.’

(See details of transliteration on page ‘m’).
42. “And I have chosen thee for Myself.
43. “Go, thou and thy brother, with My Signs, and slacken not in remembering Me.
44. “Go, both of you, to Pharaoh, for he has transgressed all bounds.

*45. “But speak to him a gentle speech that he might possibly heed or fear.”

46. They replied, ‘Our Lord, we fear lest he commit some excess against us, or exceed all bounds in transgression.’

47. God said, “Fear not; for I am with you both. I hear and I see.

48. “So go ye both to him and say, ‘We are the Messengers of thy Lord; so let the children of Israel go with us; and afflict them not. We have indeed brought thee a Sign from thy Lord; and peace shall be on him who follows the guidance;

49. ‘It has indeed been revealed to us that punishment shall come on him who rejects and turns away.’ ”

50. Pharaoh said, ‘Who then is the Lord of you two, O Moses?’

51. He said, ‘Our Lord is He Who gave unto everything its proper form and then guided it to its proper function.’

52. Pharaoh said, ‘What then will be the fate of the former generations?’

53. He said, ‘The knowledge thereof is with my Lord recorded in a Book. My Lord neither errs nor forgets.’

54. It is He Who has made the earth for you a cradle, and has caused pathways for you to run through it; and Who sends down rain from the sky, and thereby We bring forth various kinds of vegetation.

*45. ‘And address him both of you, with gentle words that he might possibly heed or fear.’

(See details of transliteration on page m’.)
55. Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason.

R. 3.

56. From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more.

57. And We did show him (Pharaoh) Our Signs, all of them; but he rejected them and refused to believe.

58. He said, ‘Hast thou come to us, O Moses, to drive us out of our land by thy magic?

59. ‘But we shall assuredly bring thee magic the like thereof; so make an appointment between us and thyself which we shall not fail to keep—neither we nor thou—at a place alike for us both.’

60. Moses said, ‘Your appointment shall be for the day of the Festival, and let the people be assembled when the sun is risen high.’

*61. Then Pharaoh withdrew and concerted his plan and then came to the place of appointment.

62. Moses said to them, ‘Woe to you; forge not a lie against Allah, lest He destroy you by some punishment; and surely, he who forges a lie shall perish.’

63. Then they argued their affair among themselves and conferred in secret.

64. They said, ‘Certainly these two are magicians, who desire to drive you out from your land by their magic and to destroy your best traditions.

65. ‘Concert, therefore, your plan and then come forward arrayed. And, surely, he who gains ascendency this day shall prosper.’

*61. Then Pharaoh turned away and mustered all his tricks, then he came in keeping with the appointment.
66. They said, ‘O Moses, either do thou throw first, or we shall be the first to throw.’

67. He said, ‘Nay, throw ye.’ Then lo! their cords and their staves appeared to him, by their magic, as though they ran about.

68. And Moses conceived a fear in his mind.

69. We said, ‘Fear not, for thou wilt have the upper hand.

70. ‘And throw that which is in thy right hand; it will swallow that which they have wrought, for that which they have wrought is only a magician’s trick. And a magician shall not thrive, come where he may.’

71. Then the magicians were made to fall down prostrate. They said, ‘We believe in the Lord of Aaron and Moses.’

72. Pharaoh said, ‘Do you believe in him before I give you leave? He must be your chief who has taught you magic. I will therefore surely cut off your hands and your feet alternately, and I will surely crucify you on the trunks of palm-trees; and you shall know which of us is severer and more abiding in punishment.’

73. They said, ‘We shall not prefer thee to the manifest Signs that have come to us, nor shall we prefer thee to Him Who has created us. So decree what thou wilt decree; thou canst only decree concerning this present life.

74. ‘Surely we have believed in our Lord that He may forgive us our sins and forgive us the magic which thou didst force us to use. And Allâh is the Best and the Most Abiding.’
75. Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live.

76. But he who comes to Him as a believer having done good deeds, for such are the highest ranks—

77. Gardens of Eternity, beneath which rivers flow; they will abide therein for ever. And that is the recompense of those who keep themselves pure.

R. 4.

78. And We sent a revelation to Moses, saying, ‘Take away My servants by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have any other fear.’

79. Then Pharaoh pursued them with his hosts, and there overwhelmed them of the waters of the sea that which overwhelmed them.

80. And Pharaoh led his people astray and did not guide them aright.

81. ‘O children of Israel, We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down on you Manna and Salwâ.

82. ‘Eat of the good things that We have provided for you, and transgress not therein, lest My wrath descend upon you; and he on whom My wrath descends shall perish;

83. ‘But surely I am forgiving to those who repent and believe and do good deeds, and then stick to guidance.

84. ‘And what has hastened thee away from thy people, O Moses?’

*85. He said, ‘They are closely
following in my footsteps and I have hastened to Thee, my Lord, that Thou mightest be pleased.’

86. God said, ‘We have tried thy people in thy absence, and the Sāmīrī has led them astray.’

87. So Moses returned to his people indignant and sad. He said, ‘O my people, did not your Lord promise you a gracious promise? Did, then, the appointed time appear too long to you, or did you desire that wrath should descend upon you from your Lord, that you broke your promise to me?’

88. They said, ‘We have not broken our promise to thee of our own accord; but we were laden with loads of people’s ornaments and we threw them away, and likewise did the Sāmīrī cast.’

* 89. Then he produced for them a calf—an image producing a lowing sound. And they said, ‘This is your God, and the God of Moses.’ So he gave up the religion of Moses.

90. Could they not see that it returned to them no answer, and had no power to do them either harm or good?

R. S.

91. And Aaron had said to them before this, ‘O my people, you have only been tried by means of it (the calf). And surely, the Gracious God is your Lord; so follow me and obey my command.’

92. They replied, ‘We shall not cease to worship it until Moses return to us.’

93. Moses said, “O Aaron, what hindered thee, when thou didst see them gone astray,

*89. Then he produced for them a calf—a mere body which emitted a lowing sound. Then he and his companions said, ‘This is your god, and the god of Moses but he forgot to mention it to you.’
94. ‘From following me? Hast thou then disobeyed my command?’
95. He answered, “O son of my mother seize me not by my beard, nor by the hair of my head. I feared lest thou shouldst say, ‘Thou hast caused a division among the children of Israel, and didst not wait for my word.’”

96. Moses said, ‘And what hast thou to say, O Sāmīrī?’
97. He said, ‘I perceived what they perceived not. I only partly received the impress of the Messenger, but that too I cast away. Thus it is that my mind commended to me.’

98. Moses said, “Go away. It shall be thine to say throughout thy life, ‘Touch me not;’ and there is a promise of punishment for thee which shall not fail to be fulfilled about thee. Now look at thy god of which thou hast become a devoted worshipper. We will certainly burn it and then scatter it away into the sea.”

99. Your God is only Allāh, beside Whom there is no God. He embraces all things in his knowledge.

100. Thus do We relate to thee the tidings of what has happened before. And We have given thee from Us a Reminder.

101. Whoso turns away from it will surely bear a heavy burden on the Day of Resurrection,

102. Abiding thereunder; and evil will the burden be to them on the Day of Resurrection,

103. The day when the trumpet will be blown. And on that day We shall gather the sinful together, blue-eyed.

*95. Note: The expression ‘seize me not by my beard, nor by (the hair of) my head’ should not be taken literally. It may simply mean: do not humiliate me.
104. They will talk to one another in a low tone saying: ‘You tarried only ten days’—

105. We know best what they will say—when the one possessing the best way of life among them will say, ‘You have tarried only a day.’

R. 6.

106. And they ask thee concerning the mountains. Say, ‘My lord will break them into pieces and scatter them as dust.

107. ‘And He will leave them as a barren, level plain,

108. ‘Wherein thou wilt see no depression, or elevation.’

* 109. On that day they will follow the Caller straight, there being no deviation therefrom; and all voices shall be hushed before the Gracious God and thou shalt not hear but a subdued sound of footsteps.

110. On that day intercession shall not avail any person save him in whose case the Gracious God grants permission and with whose word of faith He is pleased.

111. He knows all that is before them and all that is behind them, but they cannot compass it with their knowledge.

112. And all faces shall humble themselves before the Living, the Self-Subsisting and All-Sustaining God. And he shall indeed perish who bears the burden of iniquity.

113. But he who does good works, being a believer, will have no fear of injustice or loss.

* 114. And thus have We sent it down—the Qur’ân in Arabic—and

* 109. On that day shall they follow the summoner who is upright with no crookedness in him; and all voices shall be hushed before the Gracious God and you will not hear but a subdued sound of footsteps.

* 114. And thus have We sent it down—the Qur’ân in Arabic—and We have explained therein certain warnings, that they may fear God or that it may generate in them divine remembrance.

(See details of transliteration on page 'm').
We have explained therein certain warnings, that they may fear God or that it may give birth to divine remembrance in them.

115. Exalted then is Allāh, the True King! And be not impatient for the Qur‘ān ere its revelation is completed unto thee, but only say, ‘O my Lord, increase me in knowledge.’

116. And verily, We had made a covenant with Adam beforehand, but he forgot, and We found in him no determination to disobey.

R. 7.

117. And when We said to the angels, ‘Submit to Adam,’ and they all submitted. But Iblīs did not. He refused.

118. Then We said, ‘O Adam, this is an enemy to thee, and to thy wife; so let him not drive you both out of the garden, lest thou come to grief.

119. ‘It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked.

120. ‘And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.’

121. But Satan whispered evil suggestions to him; he said, ‘O Adam, shall I lead thee to the tree of eternity and to a kingdom that never decays?’

*122. Then they both ate thereof, so that their shame became manifest to

*122. They both ate thereof, so their inherent weakness became exposed to them. So they started covering themselves with the leaves from the garden. And Adam disobeyed his Lord and deviated from the path.

Note: Most translators have taken the scenario too literally while there is enough evidence within the text to rule out a literal application. The sin referred to is obviously related to an internal faltering as indicated by the part of the verse which declares that სათუთუმა (their weakness) became known to them. If it was a bodily nakedness how could they have remained unaware of their nakedness from the time of their birth to the time of the said incident?

It is evident, therefore, that a literal meaning is wrongfully attributed to the Holy Qur‘ān. The word სათუთუმა (is) primarily applies to acts of shame and evil propensities. At the time of faltering the falterer discovers to his horror his own hidden weaknesses. This weak-

(See details of transliteration on page 'm').
them, and they began to stick the leaves of the garden together over themselves. And Adam observed not the commandment of his Lord, so his life became miserable.

123. Then his Lord chose him for His grace, and turned to him with mercy and guided him.

124. He said, ‘Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief.

125. ‘But whosoever will turn away from My Reminder, his will be a strait life, and on the Day of Resurrection We shall raise him up blind.’

126. He will say, ‘My Lord, why hast Thou raised me up blind, while I possessed sight before?’

127. God will say, ‘Thus it was to be; Our Signs came to thee and thou didst disregard them; and in like manner wilt thou be disregarded this day.’

128. And thus do We recompense him who is extravagant and believes not in the Signs of his Lord; and the punishment of the Hereafter is surely severer and more lasting.

129. Does it not afford guidance to them how many generations We destroyed before them, in whose dwellings they now walk? Therein verily are Signs for those who are endued with reason.

ness is psychological and internal, related to mind and heart, and cannot be covered and concealed by sticking leaves over one’s body. So in the context of this error, whatever it was, which Adam and Eve committed, coverage can only mean seeking forgiveness from Allāh and (seeking protection from Allāh). As such leaves of ‘jannah’ (garden) must be understood metaphorically to mean seeking shelter under Allāh’s forgiveness and that is exactly what Adam did according to the Qur’ān where it is clearly mentioned that God Himself taught him those words which would rid him of the effects of his error and in response to those words God turned to him with mercy and forgiveness.

(See details of transliteration on page ‘m’).
130. And had it not been for a word already gone forth from thy Lord, and a term already fixed, immediate punishment would have been inevitable.

131. Bear patiently then what they say, and glorify thy Lord with His praise before the rising of the sun and before its setting; and glorify Him in the hours of the night and at the sides of the day, that thou mayest find true happiness.

132. And strain not thy eyes after what We have bestowed on some classes of them to enjoy for a short time—the splendour of the present world—that We may try them thereby. And the provision of thy Lord is better and more lasting.

133. And enjoin Prayer on thy people, and be constant therein. We ask thee not for provision; it is We that provide for thee. And the end is for righteousness.

134. And they say, ‘Why does he not bring us a Sign from his Lord?’ Has there not come to them the clear evidence in what is contained in the former Books?

135. And if We had destroyed them with a punishment before it they would have surely said, ‘Our Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced?’

136. Say, ‘Each one is waiting; wait ye, therefore, and you will know who are the people of the right path and who follow true guidance.’

*130. And had it not been for a word already gone forth from your Lord, and a term already fixed, their punishment would have been abiding.

*134. And they say, ‘Why does he not bring us a Sign from his Lord?’ Has there not come to them the clear evidence in what is contained in the former Scriptures?*
1. In the name of Allāh, the Gracious, the Merciful.

2. Nigh has drawn for men their reckoning, yet they turn away in heedlessness.

3. There comes not to them any new admonition from their Lord, but they listen to it while they make sport of it.

4. And their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, then say, ‘Is this man aught but a human being like ourselves? Will you then accede to magic while you see it?’

5. God said to the Prophet, “Say, ‘My Lord knows what is spoken in the heaven and the earth. And He is the All-Hearing, the All-Knowing.’”

6. Nay, they say, ‘These are but confused dreams; nay, he has forged it; nay, he is but a poet. Let him then bring us a Sign just as the former Prophets were sent with Sign.’

7. No township, before them, which We destroyed, ever believed. Would they then believe?

8. And We sent none as Messengers before thee but men to whom We sent revelations. So ask the people of the Reminder, if you know not.

9. And We did not give them bodies that ate no food, nor were they to live forever.

*4. And their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, then say, ‘Is this man anything but a human being like yourselves? Will you then accede to magic while you see it?’

*8. And We sent none as Messengers before you but men to whom We sent revelations. So ask those who are well versed in scriptures, if you know not.

(See details of transliteration on page 'm').
10. Then We fulfilled to them Our promise; and We saved them and those whom We pleased; and We destroyed the transgressors.

*11. We have now sent down to you a Book wherein lies your glory and eminence; will you not then understand?

R. 2.

12. And how many a township that acted wrongfully have We utterly destroyed, and raised up after it another people!

13. And when they felt Our punishment, lo, they began to flee from it.

*14. ‘Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be approached and consulted as before.’

15. They said, ‘Alas for us, we were indeed wrongdoers!’

16. And this ceased not to be their cry till We mowed them down, reduced to ashes.

17. And We created not the heaven and the earth and all that is between the two in play.

18. If We had wished to find a pastime, We would surely have found it in what is with Us if at all We were to do such a thing.

19. Nay, We hurl the truth at falsehood, and it breaks its head, and lo, it perishes. And woe be to you for that which you ascribe to God.

20. To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary;

*11. We have now sent down to you a Book wherein lies all that you may need for your admonition; will you not then understand?

*14. ‘Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be brought to account.
21. They glorify Him night and day; and they flag not.

22. Have they taken gods from the earth who raise the dead?

*23. If there had been in them (the heavens and the earth) other gods beside Allâh, then surely both would have gone to ruin. Glorified then be Allâh, the Lord of the Throne, above what they attribute.

24. He cannot be questioned as to what He does, but they will be questioned.

25. Have they taken gods beside Him? Say, ‘Bring forth your proof. Here is the Book of those with me, and the Book of those before me.’ Nay, most of them know not the truth, and so they turn away.

26. And We sent no Messenger before thee but We revealed to him, saying, ‘There is no God but I; so worship Me alone.’

27. And they say, ‘The Gracious God has taken to Himself a son.’ Holy is He. Nay, they are only honoured servants.

28. They speak not before He speaks, and they act only by His command.

29. He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and they act cautiously for fear of Him.

30. And whosoever of them should say, ‘I am a God beside Him,’ him shall We requite with Hell. Thus do We requite the wrongdoers.

*23. If there had been in both the heaven and the earth gods other than Allâh, then both the heaven and the earth would have ended up in chaos.
31. Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe?

* 32. And We have made in the earth firm mountains lest it should quake with them; and We have made therein wide pathways, that they may be rightly guided.

33. And We have made the heaven a roof, well protected; yet they turn away from its Signs.

34. And He it is Who created the night and the day, and the sun and the moon, each gliding along in its orbit.

35. We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live here for ever?

36. Every soul shall taste of death; and We prove you with evil and good by way of trial. And to Us shall you be returned.

37. And when the disbelievers see thee, they only make a jest of thee. They say: ‘Is this the one who makes an evil mention of your gods?’ While it is they themselves who reject with disdain the mention of the Gracious God.

38. Man is made of haste. I will certainly show you My Signs but ask Me not to hasten.

39. And they say, ‘When will this promise be fulfilled, if you are truthful?’

40. If only the disbelievers knew the time when they will not be able to keep off the fire from their faces nor from their backs, and they will not be helped!

*32. See alternative translation of under 16:16 and the note to it, p 300. (publisher)
41. Nay, it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be given respite.

42. And Messengers have indeed been mocked at before thee, but that whereat they mocked encompassed those of them who scoffed.

R. 4.

43. Say, ‘Who can protect you by night and by day from the Gracious God?’ Yet they turn away from the remembrance of their Lord.

44. Have they any gods that can protect them beside Us? They cannot help themselves, nor can they be befriended by any one against Us.

45. Nay, We provided those and their fathers with the good things of this world till life grew long for them. Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors?

46. Say, ‘I warn you not but according to divine revelation.’ But the deaf cannot hear the call when they are warned.

47. And if even a breath of thy Lord’s punishment touch them, they will surely cry out, ‘Woe to us! we were indeed wrongdoers.’

48. And We shall set up accurate scales of justice for the Day of Resurrection so that no soul will be wronged in aught. And even if it were the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners.

49. And We gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous,
50. Those who fear their Lord in secret, and who dread the Hour of Judgment.

51. And this is a blessed Reminder that We have sent down; will you then reject it?

52. And before this We gave Abraham his guidance and We knew him well.

53. When he said to his father and his people, ‘What are these images to which you are so devoted?’

54. They replied, ‘We found our fathers worshipping them.’

55. He said, ‘Indeed, you yourselves as well as your fathers have been in manifest error.’

56. They said, ‘Is it really the truth that thou hast brought us, or art thou one of those who jest?’

57. He replied, ‘Nay, your Lord is the Lord of the heavens and the earth, He Who made them; and I am one of those who bear witness to that.

58. ‘And, by Allâh, I will certainly plan against your idols after you have gone away and turned your backs.’

59. So he broke them to pieces, all except the chief of them, that they might return to it for enquiry.

60. They said, ‘Who has done this to our gods? Surely, he must be a wrongdoer.’

61. They said, ‘We heard a young man speak ill of them; he is called Abraham.’

62. They said, ‘Then bring him before the eyes of the people, that they may bear witness.’
63. Then they said to Abraham, ‘Is it thou who hast done this to our gods, O Abraham?’

* 64. He replied, ‘Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.’

65. Then they turned towards one another and said, ‘You yourselves are surely in the wrong.’

66. And their heads were made to hang low for shame and they said, ‘Certainly thou knowest well that these do not speak.’

67. He said, ‘Do you then worship instead of Allâh that which cannot profit you at all, nor harm you?

68. ‘Fie on you and on that which you worship instead of Allâh! Will you not then understand?’

69. They said, ‘Burn him and help your gods, if at all you mean to do anything.’

* 70. We said, ‘O fire, be thou cold and a means of safety for Abraham!’

71. And they had sought to do evil to him, but We made them the worst losers.

72. And We saved him and Lot and brought them to the land which We blessed for the peoples.

* 64. He replied, ‘Aye, somebody has surely done this. Here is the chief suspect. Ask them if they are capable of speaking.’

Note: Some translators avoid literal translation of this verse fearing that this would present Abraham as a liar. Obviously it was not the big idols who had smashed the smaller ones but it was Abraham himself who had done it. Therefore attributing the statement to Abraham that ‘here is their chief,’ would be tantamount to attributing an obvious lie to Abraham. It should be noted, however, that it was not a misstatement but a powerful style of argument. Sometimes a thing is too obvious for anybody to believe and a statement to that effect is never understood as a wilful attempt to mislead others but considered an exposition of the inherent absurdity of a situation. We believe that Abraham did make that statement without the slightest intention of misleading them but only by way of a powerful argument against the falsity of their belief. This is exactly how they took it. Having heard Abraham, none of them retorted by calling him a liar. But according to the Holy Qur’ân they were introspectively forced to realise the folly of their belief. This is made clear in the following verses (see verses 65 to 68). Again, it should be remembered that before this incident Abraham himself had mentioned in public his resolve to smash their idols (see verse 58).

* 70. We said, ‘Turn cold, O Fire, and be a source of peace for Abraham.’

(See details of transliteration on page ‘m’).
73. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all of them righteous.

74. And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us alone.

75. And to Lot We gave wisdom and knowledge. And We saved him from the city which practised abominations. They were indeed a wicked and rebellious people.

76. And We admitted him to Our mercy; surely he was one of the righteous.

R. 6.

77. And remember Noah when he cried to Us aforetime, and We heard his prayer and delivered him and his family from the great distress.

78. And We helped him against the people who rejected Our Signs. They were surely a wicked people; so We drowned them all.

79. And remember David and Solomon when they exercised their respective judgements concerning the crop when the sheep of certain people strayed therein by night; and We were witness to their judgment.

80. We gave Solomon the right understanding of the matter and to each of them gave We wisdom and knowledge. And We subjected the mountains and the birds to celebrate God’s praises with David. And it is We Who do all such things.

81. And We taught him the making of coats of mail for you, that they might protect you form each other’s violence. Will you then be thankful?
82. And We subjected to Solomon the violent wind. It blew, at his bidding, toward the land which We had blessed. And We have knowledge of all things.

83. And We subjected to him deep divers who dived for him, and did other work beside that; and it was We Who guarded them.

84. And remember Job when he cried to his Lord, saying, ‘Affliction has touched me, and Thou art the Most Merciful of all who show mercy.’

85. So We heard his prayer and removed the distress from which he suffered, and We gave him his family and the like thereof with them, as a mercy from Us, and as a reminder for the worshippers.

86. And remember Ishmael, and Idris, and Dha’l-Kifl. All were of the steadfast.

87. And We admitted them to Our mercy. Surely, they were of the righteous.

88. And remember Dha’l-Nun, when he went away in anger, and he thought that We would never cause him distress and he cried out in depths of darkness, saying, ‘There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers.’

89. So We heard his prayer and delivered him from the distress. And thus do We deliver the believers.

90. And remember Zachariah when he cried to his Lord, saying, ‘My Lord, leave me not childless, and Thou art the Best of inheritors.’

*88. And remember Dha’l-Nun, when he went away in anger. And thought that We would not bear heavily on him. Then from the depths of darkness he cried out: ‘There is no God but You, Holy are You. I have indeed been of the wrongdoers.’
91. So We heard his prayer and bestowed upon him John and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and in fear, and they humbled themselves before Us.

*92. And remember her who preserved her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

93. Verily, this is your people—one people; and I am your Lord, so worship Me.

94. But they have become divided among themselves in their affair; and all will return to Us.

R. 7.

*95. So whoever does good works and is a believer, his effort will not be disregarded and We shall surely record it.

96. And it is an inviolable law for a township which We have destroyed that they shall not return.

97. It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height.

98. And the true promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare and they will say, ‘Alas for us! we were indeed heedless of this; nay, we were wrongdoers!’

99. ‘Surely, you and that which you worship beside Allâh are the fuel of Hell. To it shall you all come.’

100. If these had been gods, they would not have come to it; and all will abide therein.

*92. And remember her who guarded her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

*95. So whoever does good works and is a believer, his effort will not go unappreciated and We shall surely record it.
101. Therein, groaning will be their lot and they will not hear therein anything else.

102. But as for those for whom the promise of a good reward has already gone forth from Us, these will be removed far from it.

103. They will not hear the slightest sound thereof; and they shall abide in that which their souls desire.

104. The Great Terror will not grieve them, and the angels will meet them, saying, ‘This is your day which you were promised.’

105. Remember the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it—a promise binding upon Us; We shall certainly perform it.

* 106. And already have We written in the Book of David, after the exhortation, that My righteous servants shall inherit the land.

* 107. Herein, surely, is a message for people who worship God.

108. And We have sent thee not but as a mercy for all peoples.

109. Say, ‘Surely it has been revealed to me that your God is but One God. Will you then submit?’

110. But if they turn back, say, ‘I have warned you all alike and I know not whether that which you are promised is near or distant.

111. ‘Verily, He knows what is open in speech, and He knows that which you conceal.

* 106. And already have We written in the Psalms of David, after the exhortation, that My righteous servants shall inherit the land.

* 107. Herein, surely, is an important message for people who worship God.
112. ‘And I know not but that it may be a trial for you, and only an enjoyment for a while.’

113. He also said, ‘My Lord, judge Thou with truth. Our Lord is the Gracious God Whose help is to be sought against that which you assert.’

(See details of transliteration on page 'm').
1. In the name of Allāh, the Gracious, the Merciful.

* 2. O people, fear your Lord; verily the earthquake of the Hour is a tremendous thing—

* 3. The day when you see it, every woman giving suck shall forget her suckling and every pregnant woman shall cast her burden; and thou shalt see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allāh.

4. And among men there are some who dispute concerning Allāh without knowledge, and follow every rebellious satan,

5. For whom it is decreed that whosoever makes friends with him, him he will lead astray and will guide him to the punishment of the Fire.

6. O people, if you are in doubt concerning the Resurrection, then consider that We have indeed created you from dust, then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make Our power manifest to you. And We cause what We will to remain in the wombs for an * appointed term; then We bring you forth as babes; then We rear you that

* 2. O people, fear your Lord; surely the quaking at the appointed Hour is a tremendous thing.

* 3. The day when you see it, every nursing mother will forget her suckling and every pregnant female will abort her burden; and you will see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allāh.

* 6. We have delivered you as a child so that afterwards you may reach your age of full maturity. And there are those among you who die and there are others among you who are

(See details of transliteration on page ‘m’).
you may attain to your age of full strength. And there are some of you who are caused to die prematurely, and there are others among you who are driven to the worst part of life with the result that they know nothing after having had knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beauteous vegetation.

7. That is because Allâh is the Truth, and that it is He Who brings the dead to life, and that He has power over all things;

8. And because the Hour will certainly come, there is no doubt about it, and because Allâh will raise up those who are in the graves.

9. And among men there is he who disputes concerning Allâh without knowledge and without guidance and without an enlightening Book,

10. Turning his side disdainfully, that he may lead men astray from the way of Allâh. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste the punishment of burning.

11. This is because of what thy hands have sent on before, and Allâh is not unjust to His servants.

* 12. And among men there is he who serves Allâh, standing as it were on the verge. Then if good befall him, made to recede to the age of senility with the result that they know nothing after having had knowledge.

* Note: The word ‘recede’ is used to indicate that as in the beginning the child is helpless and incapable of taking care of himself so also a man at an overly advanced age returns to a similar state. This connotation is supported by the verse ‘wa man mu ammirhu munakkishu fil khalq’ (36:69).

* 12. And among men there is he who worships Allâh on the borderline of belief, then if good attends him, he is content therewith; and if there befall him a trial, he turns away from Allâh.
he is content therewith; and if there befall him a trial, he returns to his former way. He loses in this world as well as in the Hereafter. That is an evident loss.

13. He calls beside Allâh on that which can neither harm him, nor benefit him. That is indeed straying far away.

14. He calls on him whose harm is nearer than his benefit. Evil indeed is the patron, and evil indeed the associate.

15. Verily, Allâh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow; surely Allâh does what He will.

16. Whoso thinks that Allâh will not help him (the Prophet) in this world and the Hereafter, let him, if he can, find a way to heaven, and let him cut off the divine help. Then let him see if his device can remove that which enrages him.

17. And thus have We sent it (the Qur’ân) down as manifest Signs, and surely Allâh guides whom He will.

18. As to those who believe, and the Jews, and the Sabians, and the Christians, and the Magians and the idolaters, verily, Allâh will judge between them on the Day of Resurrection; surely Allâh is Witness over all things.

19. Hast thou not seen that to Allâh submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind?
But there are many who become deserving of punishment. And whomsoever Allâh disgraces, none can raise him to honour. Verily, Allâh does what He pleases.

20. These two are two disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them; and boiling water will be poured down on their heads,

21. Whereby that which is in their bellies, and their skins too, will be melted;

22. And for them there will be maces of iron with which to punish them.

23. Whenever they will seek to get out of it from anguish, they will be turned back into it; and it will be said to them, ‘Taste ye the punishment of burning!’

R. 3.

24. But Allâh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow. They will be adorned therein with bracelets of gold, and with pearls; and their raiment therein will be of silk.

*25. And they will be guided to pure speech, and they will be guided to the path of the Praiseworthy God.

26. As to those who disbelieve, and hinder men from the way of Allâh and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path—We shall cause them to taste of a grievous punishment.

*25. And they will be guided only to virtuous speech, and they will be guided to the path of the Praiseworthy God.
27. And remember the time when We assigned to Abraham the site of the House and said, ‘Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayers;

28. ‘And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

29. ‘That they may witness its benefits for them and may mention the name of Allâh, during the appointed days, over the quadrupeds of the class of cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy.

* 30. ‘Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.’

31. That is God’s commandment. And whoso honours the sacred things of Allâh, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you.

* Shun therefore the abomination of idols, and shun all words of untruth,

32. Remaining ever inclined to Allâh, not associating anything with Him. And whoso associates anything with Allâh, falls, as it were, from a height, and the birds snatch him up, or the wind blows him away to a distant place.

33. That is so. And whoso respects the sacred Signs of Allâh—that indeed proceeds from the righteousness of hearts.

* 30. ‘Then let them accomplish the task of cleansing themselves, and fulfil their vows, and go around the Ancient House.’

* 31. Shun therefore the abomination of idols, and shun false speech.
34. In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.

R. 5.

35. And to every people We appointed rites of sacrifice, that they might mention the name of Allāh over the quadrupeds of the class of cattle that He has provided for them. So your God is One God; therefore submit ye all to Him. And give thou glad tidings to the humble,

*36. Whose hearts are filled with fear when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.

37. And among the sacred Signs of Allāh We have appointed for you the sacrificial camels. In them there is much good for you. So mention the name of Allāh over them as they stand tied up in lines. And when they fall down dead on their sides, eat thereof and feed him who is needy but contented and him who supplicates. Thus have We subjected them to you, that you may be thankful.

38. Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allāh for His guiding you. And give glad tidings to those who do good.

39. Surely, Allāh defends those who believe. Surely, Allāh loves not any one who is perfidious or ungrateful.

R. 6.

40. Permission to fight is given to those against whom war is made, because they have been wronged—and Allāh indeed has power to help them—

*36. Whose hearts are filled with awe when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.
41. Those who have been driven out from their homes unjustly only because they said, ‘Our Lord is Allāh’—And if Allāh did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft commemorated. And Allāh will surely help one who helps Him. Allāh is indeed Powerful, Mighty—

42. Those who, if We establish them in the earth, will observe Prayer and pay the Zakāt and enjoin good and forbid evil. And with Allāh rests the final issue of all affairs.

43. And if they accuse thee of falsehood, even so, before them, the people of Noah and the tribes of ād and Thamūd also accused their Prophets of falsehood.

44. So did the people of Abraham and the people of Lot;

45. And the inhabitants of Midian. And Moses too was accused of falsehood. But I gave respite to the disbelievers; then I seized them, and how terrible was the change I effected in them!

46. And how many a city have We destroyed, while it was given to wrongdoing, so that it is fallen down on its roofs; and how many a deserted well and lofty castle!

47. Have they not travelled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? But the fact is that it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind.
48. And they ask thee to hasten on punishment, but Allâh will never break His promise. And verily, a day with thy Lord is as a thousand years of your reckoning.

49. And how many a city there is to which I gave respite, while it was given to wrongdoing. Then I seized it, and unto Me is the return.

R. 7.

50. Say, ‘O mankind, I am but a plain Warner to you.’

51. Those who believe and do good works, for them is forgiveness and an honourable provision.

52. But those who strive against Our Signs, seeking to frustrate Our purpose—these shall be the inmates of the Fire.

53. Never sent We a Messenger or a Prophet before thee, but when he sought to attain what he aimed at, Satan put obstacles in the way of what he sought after. But Allâh removes the obstacles that are placed by Satan. Then Allâh firmly establishes His Signs. And Allâh is All-Knowing, Wise.

54. He permits this that He may make the obstacles which Satan puts in the way of the Prophets a trial for those in whose hearts is a disease and those whose hearts are hardened—and surely the wrongdoers are gone far in error—

55. And that those to whom knowledge has been given may know that it is the truth from thy Lord, so that they may believe therein and their hearts may become lowly unto Him. And surely Allâh guides those who believe to the right path.
56. And those who disbelieve will not cease to be in doubt about it until the Hour comes suddenly upon them or there comes to them the punishment of a destructive day.

57. The kingdom on that day shall be Allâh’s. He will judge between them. So those who believe and do good deeds will be in Gardens of Delight.

58. But those who disbelieve and reject Our Signs, will have an humiliating punishment.

59. And those who leave their homes for the cause of Allâh, and are then slain or die, Allâh will surely provide for them a goodly provision. And surely Allâh is the Best of providers.

60. He will surely cause them to enter a place with which they will be well pleased. And Allâh is indeed All-Knowing, Forbearing.

61. That shall be so. And whoso retaliates with the like of that with which he has been afflicted and is then transgressed against, Allâh will surely help him. Allâh is indeed the Effacer of sins and is Forgiving.

62. That is because Allâh causes the night to enter into the day, and causes the day to enter into the night, and because Allâh is All-Hearing, All-Seeing.

63. That is because it is Allâh Who is the Truth, and that which they call on beside Him is falsehood, and because Allâh is the High, the Great.

64. Hast thou not seen that Allâh sends down water from the sky and the earth becomes green? Allâh is indeed the Knower of subtleties, the All-Aware.
65. To Him belongs all that is in the heavens and all that is in the earth. And surely Allāh is Self-Sufficient, Praiseworthy.

66. Hast thou not seen that Allāh has subjected to you whatever is in the earth, and the ships that sail through the sea by His command? And He withholds the rain from falling on the earth save by His leave. Surely, Allāh is Compassionate and Merciful to men.

67. And He it is Who gave you life, then He will cause you to die, then will He give you life again. Surely, man is most ungrateful.

68. To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter; and invite thou to thy Lord, for surely, thou followest the right guidance.

69. And if they contend with thee, say, ‘Allāh knows best what you do.

70. ‘Allāh will judge between you on the Day of Resurrection concerning that about which you used to differ.’

71. Dost thou not know that Allāh knows whatsoever is in the heavens and the earth? Surely, it is all preserved in a Book, and that is easy for Allāh.

72. And they worship beside Allāh that for which He has sent down no authority, and that of which they have no knowledge. And for those that do wrong there is no helper.

73. And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who

*66. And He prevents heavenly bodies from falling upon earth except by His leave. Surely, Allāh is Compassionate and Merciful to men.

Note: It is likely that the word ‘leave’ applies to falling of meteors, and other heavenly bodies which constantly bombard the earth.

(See details of transliteration on page 'm').
disbelieve. They would well-nigh attack those who recite Our Signs to them. Say, ‘Shall I tell you of something worse than that? It is the Fire! Allah has promised it to those who disbelieve. And a vile destination it is!’

R. 10.

74. O men, a similitude is set forth, so listen to it. Surely, those on whom you call instead of Allah cannot create even a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are both the seeker and the sought.

75. They esteem not Allah with the estimation which is His due. Surely, Allah is Powerful, Mighty.

* 76. Allah chooses His Messengers from among angels, and from among men. Surely, Allah is All-Hearing, All-Seeing.

* 77. He knows what is before them and what is behind them; and to Allah shall all affairs be returned for decision.

78. O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

79. And strive in the cause of Allah as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; so follow the faith of your father Abraham; He named you Muslims both before and in this Book, so that the Messenger may be a witness over you, and that you may be

* 76. Allah chooses Messengers from among angels, and from among men.

* 77. He knows what is before them and what is behind them; and to Allah shall all affairs be returned.
witnesses over mankind. Therefore observe Prayer and pay the Zakāt, and hold fast to Allāh. He is your Master. An excellent Master and an excellent Helper!
AL-MU’MINÜN
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Surely, success does come to the believers,

3. Who are humble in their Prayers,

4. And who shun all that which is vain,

5. And who are active in paying the Zakât,

6. And who guard their chastity—

7. Except from their wives or what their right hands possess, for then they are not to be blamed;

8. But those who seek anything beyond that are the transgressors—

9. And who are watchful of their trusts and their covenants,

* 10. And who are strict in the observance of their Prayers.

11. These are the heirs,

12. Who will inherit Paradise. They will abide therein.

13. Verily, We created man from an extract of clay;

14. Then We placed him as a drop of sperm in a safe depository;

15. Then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump;

* 10. And who diligently guard the observance of their prayers.
then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allah, the Best of creators.

16. Then after that you must surely die.

17. Then on the Day of Resurrection will you be raised up.

18. And We have created above you seven heavens lying one above the other, and We are never neglectful of the creation.

19. And We sent down water from the sky according to measure, and We caused it to stay in the earth—and surely it is We Who determine its taking away—

20. And We produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat.

* 21. And a tree which springs forth from Mount Sinai; it produces oil and a sauce for those who eat.

22. And in the cattle also there is a lesson for you. We give you to drink of that which is in their bellies and you have in them many benefits, and of them you also eat;

23. And on them and on ships you are borne.

24. And We did send Noah to his people, and he said, ‘O my people, serve Allah. You have no God other than Him. Will you not then be righteous?’

25. And the chiefs of his people, who disbelieved, said, ‘He is only a man like yourselves; he seeks to make himself superior to you. And if *

* 21. And a tree which springs forth from Mount Sinai; it produces oil and _many_ a condiment for those who eat.

* 25. And if Allah had so willed He could have surely sent down angels. We have never heard of such a_thing_ among our forefathers.
Allāh had so willed, He could have surely sent down angels with him. We have never heard of such a thing among our forefathers.

26. ‘He is only a man stricken with madness; wait, therefore, concerning him for a while.’

27. He said, ‘O my Lord, help me, for they have treated me as a liar.’

28. So We sent revelation to him, saying, “Make the Ark under Our eyes and according to Our revelation. And when Our command comes, and the fountains of the earth gush forth, take thou into it two of every kind, male and female, and thy family, except those of them against whom the word has already gone forth. And address Me not concerning those who have done wrong; they shall be drowned.

29. “And when thou hast settled on the Ark—thou and those that are with thee—say, ‘All praise belongs to Allāh Who has saved us from the unjust people!’

30. “And say, ‘My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring men to land.’”

*31. Verily, in this there are Signs. Surely, We did try the people of Noah.

32. Then We raised after them another generation.

33. And We sent among them a Messenger from among themselves who said, ‘Serve Allāh. You have no God other than Him. Will you not then fear God?’

34. And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter and whom

---

*31. Verily, in this there are Signs. And verily We have always been bringing people to trial.
We had afforded ease and comfort in this life, said, ‘This is but a man like yourselves. He eats of that of which you eat, and drinks of that of which you drink.

35. ‘And if you obey a man like yourselves, you will then be surely losers.

36. ‘Does he promise you that when you are dead and have become dust and bones, you will be brought forth again?

37. ‘Far, far from truth is that which you are promised.

38. ‘There is no life other than our present life; we were lifeless and now we live, but we shall not be raised up again.

39. ‘He is only a man who has forged a lie against Allâh; and we are not going to believe him.’

40. He said, ‘My Lord, help me, for they have treated me as a liar.’

41. God said, ‘In a little while they will surely become repentant.’

42. Then punishment overtook them rightfully, and We made them as rubbish. Cursed, then, be the people who do wrong!

43. Then We raised after them other generations.

44. No people can go ahead of their appointed time, nor can they remain behind it.

45. Then We sent Our Messengers one after another. Every time there came to a people their Messenger, they treated him as a liar. So We made them follow one another to destruction and We made them mere tales. Cursed, then, be the people who believe not!

*38. It is only here that we live our life. Here we die and here we live, and never shall we be raised again.

(See details of transliteration on page 'm').
46. Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,
47. To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.
48. And they said, ‘Shall we believe in two men like ourselves while their people are our servants?’
49. So they called them liars, and they were of those who were destroyed.
50. And We gave Moses the Book, that they might be guided.

*51. And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of green valleys and springs of running water.

R. 4.

52. O ye Messengers, eat of the things that are pure, and do good works. Verily, I am well aware of what you do.

*53. And know that this community of yours is one community, and I am your Lord. So take Me as your Protector.

*54. But they (the people) have cut up their affairs among themselves forming themselves into parties, each group rejoicing in what they have.

55. So leave them in their confusion for a time.

56. Do they think that by the wealth and children with which We help them,

*51. And We made the son of Mary and his mother a Sign, and We rescued them and helped them reach an elevated land, a restful place with springs of running water.

*53. And know that this community of yours is one community, and I am your Lord. So fear Me alone.

*54. They split their affairs fragment by fragment among themselves, each party exulting over what they have.

(See details of transliteration on page 144).
57. We hasten to do them good? Nay, but they understand not.

*58. Verily, those who fear their Lord, holding Him in reverence,

59. And those who believe in the Signs of their Lord,

60. And those who ascribe not partners to their Lord,

61. And those who give what they give while their hearts are full of fear because to their Lord they will return—

62. These it is who hasten to do good works, and these it is who are foremost in them.

63. And We burden not any soul beyond its capacity, and with Us is a Book that speaks the truth, and they will not be wronged.

64. Nay, their hearts are utterly heedless of this Book, and besides that they have deeds in which they are engaged;

65. Until, when We seize those of them who indulge in luxury with punishment, behold, they cry for help.

66. ‘Cry not for help this day, surely you shall not be helped by Us.

67. ‘Verily, My Signs were recited unto you, but you used to turn back on your heels,

68. ‘Big with pride, telling stories about it (the Qur‘ān) by night, talking nonsense.’

69. Have they not, then, pondered over the Divine Word, or has that come unto them which came not to their fathers of old?

*58. Verily, those who, out of fear of their Lord, always stand guard against sins.
70. Or do they not recognize their Messenger, that they thus deny him?

71. Or do they say, there is madness in him? Nay, he has brought them the truth, and most of them hate the truth.

72. And if the Truth had followed their desires, verily, the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they now turn aside.

73. Or dost thou ask of them any reward? But the reward of thy Lord is best; and He is the Best of providers.

74. And most surely thou invitest them to a right path.

75. And those who believe not in the Hereafter, are indeed deviating from that path.

76. And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly.

77. We did seize them with punishment, but they humbled not themselves to their Lord, nor would they supplicate in lowliness.

78. Until, when We open on them a gate of severe chastisement, behold, they are in despair thereat.

R. 5.

79. And He it is Who has created for you ears, and eyes, and hearts; but little thanks do you give.

80. And He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

*72. And if the truth were to follow their desires, the heavens and the earth and all that lies therein would have turned into chaos.
81. And He it is Who gives life and causes death, and in His hands is the alternation of night and day. Will you not then understand?

82. But they say like what the former people said.

83. They say, ‘What! when we are dead and have become mere dust and bones, shall we indeed be raised up again?’

84. ‘This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.’

85. Say, ‘To whom belongs the earth and whosoever is therein, if you know?’

86. ‘To Allāh’, they will say. Say, ‘Will you not then be admonished?’

87. Say, ‘Who is the Lord of the seven heavens, and the Lord of the Great Throne?’

*88. They will say, ‘They are Allāh’s.’ Say, ‘Will you not then take Him as your Protector?’

89. Say, ‘In Whose hand is the dominion over all things and Who protects, but against Whom there is not protection, if you know?’

90. They will say, ‘All this belongs to Allāh.’ Say, ‘How then are you deluded?’

91. Yea, We have brought them the truth, and they are certainly liars.

92. Allāh has not taken unto Himself any son, nor is there any other God along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be Allāh above all that which they attribute to Him!

*88. They will say, ‘To Allāh they belong.’ Say, ‘Will you not then live in fear?’
93. Knower of the unseen and of the seen! Exalted therefore is He above all that which they associate with Him!

R. 6.

94. Say, ‘My Lord, if Thou wilt show me that with which they are threatened.

95. ‘My Lord, then place me not with the wrongdoing people.’

96. And certainly We have the power to show thee that with which We threaten them.

97. Repel evil with that which is best. We are well acquainted with the things they allege.

*98. And say, ‘My Lord, I seek refuge in Thee from the incitements of the evil ones.

99. ‘And I seek refuge in Thee, my Lord, lest they come near me.’

100. Until, when death comes to one of them, he says entreated, ‘My Lord, send me back,

101. ‘That I may do righteous deeds in the life that I have left behind.’ Never, it is but a word that he utters. And behind them is a barrier until the day when they shall be raised again.

102. And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another.

*103. Then those whose good works are heavy—these will be prosperous;

104. But those whose good works are light—these are they who ruin their souls; in Hell will they abide.

*105. The Fire will burn their faces and they will grin with fear therein.

*98. And say, ‘My Lord, I seek refuge in You from the incitements of the satans.
*103. Then those whose scales are heavy in deeds, it is these who will be prosperous.
*105. The Fire will burn their faces and they will grin in agony.
106. ‘Were not My Signs recited unto you, and you treated them as lies?’

107. They will say, ‘Our Lord, our wickedness overcame us, and we were an erring people.

108. ‘Our Lord, take us out of this, then if we return to disobedience, we shall indeed be wrongdoers.

* 109. God will say, “Away with you, despised therein, and speak not unto Me.

110. “There was a party from among My servants who said, ‘Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for Thou art the Best of those who show mercy.’

111. “But you made them a laughingstock until they became the cause of your forgetting My remembrance while you continued laughing at them.

112. “I have rewarded them this day for their steadfastness so that they alone have triumphed.”

113. God will say, ‘What number of years did you tarry in the earth?’

114. They will say, ‘We tarried for a day or part of a day, but ask those who keep count.’

115. He will say, ‘You tarried but a little, if only you knew!

116. ‘Did you then think that We had created you without purpose, and that you would not be brought back to Us?’

* 117. Exalted then be Allāh, the True King. There is no God but He, the Lord of the Glorious Throne.

* 109. God will say, ‘Be lost therein and speak not to Me.’

* 117. Exalted then be Allāh, the Rightful Sovereign.
118. And he who calls on another God along with Allāh, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers will not prosper.

119. And say, 'My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'
1. In the name of Allāh, the Gracious, the Merciful.

2. This is a Sūrah which We have revealed and which We have made obligatory; and We have revealed therein clear Signs, that you may take heed.

3. The adulteress and the adulterer (or the fornicatress and the fornicator)—flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in executing the judgment of Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.

4. The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers.

5. And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence thereafter, and it is they that are the transgressors,

6. Except those who repent thereafter and make amends, for truly Allāh is Most Forgiving, Merciful.

7. And as for those who calumniate their wives, and have not witnesses except themselves—the evidence of any one of such people shall suffice if he bears witness four times in the name of Allāh saying that he is surely of those who speak the truth.

*3. And let not pity for the twain take hold of you regarding the execution of the divine law, if you believe in Allāh and the Last Day.

(See details of transliteration on page 'm').
8. And his fifth oath shall be to say that Allāh’s curse be upon him if he be of the liars.

9. But it shall avert the punishment from her if she bears witness four times in the name of Allāh saying that he is of the liars.

10. And her fifth oath shall be to say that the wrath of Allāh be upon her if he speaks the truth.

11. And were it not for Allāh’s grace and His mercy upon you, and the fact that Allāh is Compassionate and Wise, you would have come to grief.

R. 2.

12. Verily, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Every one of them shall have his share of what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment.

13. Why did not the believing men and believing women, when you heard of it, think well of their own people, and say, ‘This is a manifest lie?’

14. Why did they not bring four witnesses to prove it? Since they have not brought the required witnesses, they are indeed liars in the sight of Allāh!

15. Were it not for the grace of Allāh and His mercy upon you, in this world and the Hereafter, a great punishment would have befallen you for the slander into which you plunged.

*16. When you received it and then talked about it with your tongues, and you uttered with your mouths

*16. When you pick up the word spread by your tongues and start uttering with your mouths that of which you have no real knowledge and consider it to be of no significance, whereas in the sight of Allāh it is an enormity.
that of which you had no knowledge, and you thought it to be a light matter, while in the sight of Allāh it was a grievous thing.

17. And wherefore did you not say, when you heard of it, ‘It is not proper for us to talk about it. Holy art Thou, O God, this is a grievous calumny!’

18. Allāh admonishes you never to return to the like thereof, if you are believers.

19. And Allāh explains to you the commandments; and Allāh is All-Knowing, Wise.

20. Those who love that immorality should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allāh knows, and you know not.

21. And but for the grace of Allāh and His mercy upon you and the fact that Allāh is Compassionate and Merciful, you would have been ruined.

R. 3.

22. O ye who believe! follow not the footsteps of Satan, and whoso follows the footsteps of Satan should know that he surely enjoins immorality and manifest evil. And but for the grace of Allāh and His mercy upon you, not one of you would ever be pure, but Allāh purifies whom He pleases. And Allāh is All-Hearing, All-Knowing.

23. And let not those who possess wealth and plenty among you swear not to give aught to the kindred and to the needy and to those who have left their homes in the cause of *Allāh. Let them forgive and forbear.

*23. Let them forgive and forbear.
over the offence. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful.

24. Verily, those who accuse chaste, unvarying, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

25. On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

26. On that day will Allah pay them their just due, and they will know that Allah alone is the Manifest Truth.

27. Bad things are for bad men, and bad men are for bad things. And good things are for good men, and good men are for good things; these are innocent of all that they (calumniators) allege. For them is forgiveness and an honourable provision.

28. O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

29. And if you find no one therein, do not enter them until you are given permission. And if it be said to you, ‘Go back’ then go back; that is purer for you. And Allah knows well what you do.

30. It is no sin on your part to enter uninhabited houses wherein are your goods. And Allah knows what you reveal and what you conceal.

31. Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do.
32. And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their natural and artificial beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allâh all together, O believers, that you may succeed.

33. And marry widows from among you, and your male slaves and female slaves who are fit for marriage. If they be poor, Allâh will grant them means out of His bounty; and Allâh is Bountiful, All-knowing.

34. And those who find no means of marriage should keep themselves chaste, until Allâh grants them means out of His bounty. And such as desire a deed of manumission in writing

*32. And say to the believing women that they restrain their eyes and guard their private parts, and that they display not their beauty and embellishments except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they display not their beauty and embellishments thereof save to their husbands, or to their fathers, or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or their sisters, or their women, or what their right hands possess, or such of male attendants who have no wickedness in them, or young children who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed. And turn you to Allâh altogether, O believers, that you may succeed.

*34. And those of your slaves who desire a deed of liberation to be contracted, write it down for them if you see in them any good potential and give them out of that wealth which truly belongs to Allâh which He has bestowed upon you.
from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allāh which He has bestowed upon you. And force not your maids to unchaste life by keeping them unmarried if they desire to keep chaste, in order that you may seek the gain of the present life. But if any one forces them, then after their compulsion Allāh will be Forgiving and Merciful to them.

35. And We sent down to you manifest Signs, and the example of those who have passed away before you, and an exhortation to the Godfearing.

R. S.

36. Allāh is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allāh guides to His light whomsoever He will. And Allāh sets forth parables to men, and Allāh knows all things full well.

37. This light is now lit in houses with regard to which Allāh has ordained that they be exalted and that His name be remembered in * them. Therein is He glorified in the mornings and the evenings

*38. By men, whom neither merchandise nor traffic diverts from the remembrance of Allāh and the observance of Prayer, and the giving of the Zakāt. They fear a day in which hearts and eyes will be agitated,
39. So that Allâh may give them the best reward of their deeds, and give them increase out of His bounty. And Allâh does provide for whomsoever He pleases without measure.

*40. And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allâh near him, Who then fully pays him his account; and Allâh is swift at reckoning.

41. Or their deeds are like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allâh gives no light—for him there is no light at all.

R. 6.

42. Hast thou not seen that it is Allâh Whose praises all who are in the heavens and the earth celebrate, and so do the birds with their wings outspread? Each one knows his own mode of prayer and praise. And Allâh knows well what they do.

43. And to Allâh belongs the kingdom of the heavens and the earth, and to Allâh shall be the return.

44. Hast thou not seen that Allâh drives the clouds, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky clouds like mountains wherein is hail, and He smites therewith whom He pleases, and turns it away from whom He pleases. The flash of its lightning may well-nigh take away the sight.

*40. And as to those who disbelieve, their deeds are like a mirage in a desert. One who is thirsty considers it to be water until when he comes up to it, he finds it to be nothing. And he finds Allâh to be there Who pays him his account; and Allâh is swift at reckoning.
45. Allāh alternates the night and the day. Therein surely is a lesson for those who have eyes.

*46. And Allāh has created every animal from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four. Allāh creates what He pleases. Surely, Allāh has the power to do all that He pleases.

47. We have indeed sent down manifest Signs. And Allāh guides whom He pleases to the right path.

48. And they say, ‘We believe in Allāh and in the Messenger and we obey;’ then after that some of them turn away. But such are not believers.

49. And when they are called to Allāh and His Messenger that he may judge between them, lo! a party of them turn away.

50. And if they consider the right to be on their side, they come to him running in all submission.

51. Is it that there is a disease in their hearts? Or do they doubt, or do they fear that Allāh and His Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.

52. The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: ‘We hear and we obey.’ And it is they who will prosper.

53. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful.
54. And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; what is required is actual obedience in what is right. Surely, Allāh is well aware of what you do.’

55. Say, ‘Obey Allāh, and obey the Messenger.’ But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

56. Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

57. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.

58. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort.
Prayer, and when you take off your clothes at noon in summer, and after the night Prayer. These are three times of privacy for you. At times other than these there is no blame on you or on them, for they have to move about waiting upon you, some of you attending upon others. Thus does Allah make plain to you the Signs; for Allah is All-Knowing, Wise.

60. And when the children among you attain to puberty, they too should ask permission, even as those mentioned before them asked permission. Thus does Allah make plain to you His commandments; and Allah is All-Knowing, Wise.

*61. As to elderly women, who have no desire for marriage—there is no blame on them if they lay aside their outer clothing without displaying their beauty. But to abstain from that even is better for them. And Allah is All-Hearing, All-Knowing.

62. There is no harm for the blind and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers or the houses of your brothers, or the houses of your sisters, or the houses of your fathers’ brothers or the houses of your fathers’ sisters, or the houses of your mothers’ brothers, or the houses of your mothers’ sisters, or from that of which the keys are in your possession, or from the house of a friend of yours. There is no harm for you whether you eat together or separately.

*61. As to elderly women, who are past marriagable age, there is no blame on them if they lay aside their outer garments but do not deliberately display their charms. And if they prefer to exercise more caution to guard their purity it is even better for them.
But when you enter houses, salute your people—a greeting from your Lord, full of blessing and purity. Thus does Allāh make plain to you the commandments, that you may understand.

63. Those only are true believers who believe in Allāh and His Messenger, and who, when they are with him on some matter of common importance which has brought them together, go not away until they have asked leave of him. Surely those who ask leave of thee, it is they who really believe in Allāh and His Messenger. So, when they ask thy leave for some affair of theirs, give leave to those of them whom thou pleasest, and ask forgiveness for them of Allāh. Surely, Allāh is Most Forgiving, Merciful.

64. Treat not the calling of the Messenger among you like the calling of one of you to another. Allāh does know those of you who steal away covertly. So let those who go against His command beware lest a trial afflict them or a grievous punishment overtake them.

65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. He does know in what condition you are. And on the day when they will be returned unto Him, He will inform them of what they did. And Allāh knows everything full well.

63. Verily, the true believers are only those who believe in Allāh and His Messenger and do not leave without seeking permission from him when they are with him on some matter of collective importance. Surely, those who ask leave of you, it is they who really believe in Allāh and His Messenger. So, when they ask your leave for some affair of theirs, give leave to those of them whom you please, and ask forgiveness of Allāh for them.

65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. Verily, He knows what you are. And on the day when they will be returned to Him, He will inform them of what they did.
1. In the name of Allāh, the Gracious, the Merciful.

2. Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to all the worlds—

3. He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it its proper measure.

4. Yet they have taken beside Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection.

5. And those who disbelieve say, 'It is naught but a lie which he has forged, and other people have helped him with it.' Indeed, they have brought forth an injustice and an untruth.

6. And they say, 'These are fables of the ancients; and he has got them written down, and they are dictated to him morning and evening.'

7. Say, 'He Who knows every secret that is in the heavens and the earth has revealed it. Verily, He is Most Forgiving, Merciful.'

8. And they say, 'What is the matter with this Messenger that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him?'

(See details of transliteration on page 'm').
9. ‘Or a treasure should have been thrown down to him, or he should have had a garden to eat therefrom.’ And the wrongdoers say, ‘You follow none but a man bewitched.’

10. See how they coin similitudes for thee! Thus they have gone astray and cannot find a way.

**R. 2.**

11. Blessed is He Who, if He please, will assign thee better than all that— Gardens through which rivers flow—and will also assign thee palaces.

12. Nay, they deny the Hour, and for those who deny the Hour We have prepared a blazing fire.

13. When it sees them from a place far off, they will hear its raging and roaring.

14. And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.

15. ‘Pray not today for one destruction, but pray for many destructions.’

16. Say, ‘Is that better or the Garden of Eternity, which is promised to the righteous? It will be their reward and resort.’

17. They will have therein whatsoever they desire, abiding therein for ever. It is a promise from thy Lord, to be always prayed for.

18. And the day when He will assemble them and those whom they worship beside Allâh, He will ask, ‘Was it you who led astray these My servants, or did they themselves stray away from the path?’

19. They will say, ‘Holy art Thou! It was not proper for us to take protectors other than Thee; but Thou didst
bestow on them and their fathers the good things of this life until they forgot the admonition and became a ruined people.' 

20. Then We shall say to the idolaters: 'Now have they given you the lie regarding what you said, so you cannot avert the punishment or get help.' And whosoever among you does wrong, We shall make him taste a grievous punishment.

21. And We never sent any Messengers before thee but surely they ate food and walked in the streets. And We make some of you a trial for others. Will you then be steadfast? And thy Lord is All-Seeing.

22. And those who look not for a meeting with Us say: 'Why are angels not sent down to us? Or why do we not see our Lord?' Surely they are too proud of themselves and have greatly exceeded the bounds.

23. On the day when they see the angels—there will be no good tidings on that day for the guilty; and they will say: 'Would that there were a great barrier!' 

* 24. And We shall turn to the works they did and We shall scatter it into particles of dust.

25. The inmates of Heaven on that day will be better off as regards their abode, and better off in respect of their place of repose.

26. And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—
27. The true kingdom shall that day belong to the Gracious God; and it shall be a hard day for the disbelievers.

28. *Remember* the day when the wrongdoer will bite his hands; he will say, ‘O, would that I had taken the same way with the Messenger!

29. ‘Ah, woe is me! Would that I had never taken such a one for a friend!

30. ‘He led me astray from the Reminder after it had come to me.’ And Satan is man’s great deserter.

31. And the Messenger will say, ‘O my Lord, my people indeed treated this Qur’ân as a discarded thing.’

32. Thus did We make for every Prophet an enemy from among the sinners; and sufficient is thy Lord as a Guide and a Helper.

33. And those who disbelieve say, ‘Why was not the Qur’ân revealed to him all at once?’ *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form.

34. And they bring thee no similitude but We provide thee with the truth and an excellent explanation.

35. Those who will be gathered on their faces unto Hell—they will be the worst in plight and most astray from the right path.

R. 4.

36. We gave Moses the Book, and appointed with him his brother Aaron as his assistant.

37. And We said, ‘Go both of you to the people who have rejected Our Signs;’ then We destroyed them, an utter destruction.

*28. Beware of* the day when the wrongdoer will gnaw at his hands in utter helplessness; he will say, ‘Would, that I had trodden the same path along with the Messenger.’

---

(See details of transliteration on page 'm').
38. And as to the people of Noah when they rejected the Messengers, We drowned them, and We made them a Sign for mankind. And We have prepared a painful punishment for the wrongdoers.

39. And We destroyed ‘Ād and Thamūd, and the People of the Well, and many a generation between them.

*40. And to each one We set forth clear similitudes; and each one We completely destroyed.

*41. And these (Meccans) must have visited the town whereon was rained an evil rain. Have they not then seen it? Nay, they hope not to be raised after death.

42. And when they see thee, they only make a jest of thee: ‘Is this he whom Allâh has sent as a Messenger?’

43. ‘He indeed had well-nigh led us astray from our gods, had we not steadily adhered to them.’ And they shall know, when they see the punishment, who is most astray from the right path.

44. Hast thou seen him who takes his own evil desire for his god? Couldst thou then be a guardian over him?

45. Dost thou think that most of them hear or understand? They are only like cattle—nay, they are worst astray from the path.

R. S.

46. Hast thou not seen how thy Lord lengthens the shade? And if He had pleased, He could have made it stationary. Then We make the sun a guide thereof.

*40. And to each of them We related the examples of earlier people; and one and all We utterly destroyed.

*41. And these must have visited the town on which was rained an evil rain.

(See details of transliteration on page ‘m’).
47. Then We draw it in towards Ourself, an easy drawing in.
48. And He it is Who has made the night a covering for you, and Who has made sleep for rest, and has made the day for rising up.
49. And He it is Who sends the winds as glad tidings before His mercy, and We send down pure water from the sky,
50. That We may thereby give life to a dead land, and give it for drink to Our creation—cattle and men in great numbers.
51. And We have explained it to them in diverse ways that they may take heed, but most men would reject everything but disbelief.
52. If We had pleased, We could have surely raised a Warner in every city.

*53. So obey not the disbelievers and strive against them by means of it (the Qur’ân) a great fight.
54. And He it is Who has caused the two seas to flow, this palatable and sweet, and that saltish and bitter; and between them He has placed a barrier and a great partition.
55. And He it is Who has created man from water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful.

*56. And they worship beside Allâh that which can do them no good nor harm them. And the disbeliever is a helper of Satan against his Lord.
57. And We have not sent thee but as a bearer of glad tidings and a Warner.

*53. So obey not the disbelievers and strive against them with it (the Qur’ân) a great striving.
*56. And they worship beside Allâh that which can do them no good nor harm them. And the disbeliever always works in support of those who strive against his Lord.
58. Say, ‘I ask of you no recompense for it, save that whoso chooses may take a way unto his Lord.’

59. And trust thou in the Living One, Who dies not, and glorify Him with His praise. And sufficient is He as the Knower of the sins of His servants.

60. He Who created the heavens and the earth and all that is between them in six periods, then He settled Himself on the Throne. The Gracious God! Ask thou then concerning Him one who knows.

61. And when it is said to them, ‘Submit to the Gracious God,’ they say, ‘And who is the Gracious God? Shall we submit to whatever thou biddest us?’ And it increases their aversion.

62. Blessed is He Who has made mansions in the heaven and has placed therein a Lamp and a Moon giving light.

63. And He it is Who has made the night and the day, each following the other, for him who desires to remember, or desires to be grateful.

64. And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, ‘Peace!’

65. And who spend the night before their Lord, prostrate and standing,

66. And who say, ‘Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

67. ‘It is indeed evil as a place of rest and as an abode;’

* 60. The Most Gracious, enquire from Him as the One well informed.
* 62. Blessed is He Who made constellations in the heavens and has placed therein the sun and moon both luminous.
68. And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

69. And those who call not on any other God along with Allâh, nor kill a person that Allâh has forbidden except for just cause, nor commit adultery (or fornication), and he who does that shall meet with the punishment of sin.

70. Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

71. Except those who repent, and believe and do good deeds; for as to these, Allâh will change their evil deeds into good deeds; and Allâh is Most Forgiving, Merciful;

72. And those who repent and do good deeds, indeed turn to Allâh with true repentance;

73. And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

74. And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

* 75. And those who say, ‘Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

* 76. It is such as will be rewarded a high place in Paradise because they were steadfast, and they will be received therein with greeting and peace,

* 69. nor commit fornication and he who does that shall meet with the punishment of sin.

* 75. And those who say, ‘Our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader of the righteous.’

* 76. It is such as will be rewarded a lofty station in Paradise because they were steadfast, and they will be received therein with greeting and peace.
77. Abiding therein. Excellent it is as a place of rest and as an abode.

78. Say to the disbelievers: ‘But for your prayer to Him my Lord would not care for you. You have indeed rejected the truth, and the punishment of your rejection will now cleave to you.’
AL-SHU‘ARĀ’
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Ṭā Sin Mīm.

3. These are verses of the clear Book.
4. Haply thou wilt grieve thyself to death because they believe not.
5. If We please, We can send down to them a Sign from the heaven, so that their necks will bow down before it.
6. And there comes not to them a new Reminder from the Gracious God, but they turn away from it.
7. They have, indeed, treated it as a lie, but soon there will come to them the tidings of that at which they mocked.
8. Have they not looked at the earth, how many of every noble species have We caused to grow therein?
9. In that there is a Sign indeed; but most of these would not believe.
10. And verily, thy Lord—He is the Mighty, the Merciful.

R. 2.

11. And remember when thy Lord called Moses, saying, ‘Go to the wrongdoing people—
12. ‘The people of Pharaoh. Will they not fear God?’
13. He said, ‘My Lord, I fear that they will treat me as a liar;
14. ‘And my breast is straitened and my tongue is not fluent; therefore, send word to Aaron.

† Benignant, All-Hearing, all-Knowing God!
15. ‘And they have a charge against me, so I fear that they may kill me.’

16. God said, “Not so, go then, both of you, with Our Signs; We are with you and We hear.

17. “So go to Pharaoh, and say, ‘We are the Messengers of the Lord of the worlds.

18. ‘To tell thee to send the children of Israel with us.’”

19. Pharaoh said, ‘Did we not bring thee up among us as a child? And thou didst stay among us many years of thy life.

20. ‘And thou didst do thy deed which thou didst, and thou art of the ungrateful.’

21. Moses said, ‘I did do it then, and I was one of the erring.

22. ‘So I fled from you when I feared you; then my Lord granted me right judgment and made me one of the Messengers.

23. ‘And this is the favour for which thou taunttest me; that thou hast enslaved the children of Israel.’

24. Pharaoh said, ‘And what is the Lord of the worlds?’

25. Moses said, ‘The Lord of the heavens and the earth and of all that is between the two, if you would be convinced.’

26. Pharaoh said to those around him, ‘Do you not hear?’

27. Moses said, ‘Your Lord, and the Lord of your fathers of yore.’

28. Pharaoh said, ‘Most surely this Messenger of yours who has been sent to you is a madman.’

*15. ‘And I am wanted by them for some alleged offence, so I fear that they may kill me.’

*22. ‘So I fled from you when I feared you; then my Lord granted me authority and wisdom and made me (one) of the Messengers.’
29. Moses said, 'The Lord of the East and of the West, and of all that
is between the two, if you did but
understand.'

30. Pharaoh said, 'If thou takest a
God other than me, I will certainly
put thee into prison.'

31. Moses said, 'What, even though
I bring thee something that is
manifest!'

32. Pharaoh said, 'Bring it then, if
thou speakest the truth.'

33. So he threw down his rod, and
behold! it was a serpent plainly
visible.

34. And he drew forth his hand, and
lo! it was white for the beholders.

R. 3.

35. Pharaoh said to the chiefs
around him, 'This is surely a skilful
magician.

36. 'He seeks to turn you out of your
land by his magic. Now what do you
advise?'

37. They said, 'Put him off and his
brother awhile and send into the
cities summoners,

38. 'Who should bring thee every
skilful sorcerer.'

39. So the magicians were assem-
bled together at the appointed time
on a fixed day.

40. And it was said to the people,
'Will you also gather together,

41. 'So that we may follow the
magicians if they are the winners?'

42. And, when the magicians came,
they said to Pharaoh, 'Shall we have
a reward if we are the winners?'
*43. He said, ‘Yes, and surely then you will be among those who are near my person.’

44. Moses said to them, ‘Now throw ye what you have to throw.’

45. So they threw down their ropes and their rods, and said, ‘By Pharaoh’s honour, it is we who will surely win.’

46. Then Moses threw down his rod, and lo! it swallowed up that which they had fabricated.

47. Thereupon the magicians were impelled to fall down prostrate.

48. They said, ‘We believe in the Lord of the worlds,

49. ‘The Lord of Moses, and of Aaron.’

50. Pharaoh said, ‘You have believed in him before I gave you leave? He is surely your chief who has taught you magic. But you shall know the consequences thereof. I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you all.’

51. They said, ‘There is no harm; to our lord shall we return.

52. ‘We do hope that our Lord will forgive us our sins, since we are the first among the believers.’

R. 4.

53. And We revealed to Moses, saying, ‘Take away My servants by night, you will surely be pursued.’

54. And Pharaoh sent summoners into the cities, saying,

55. ‘These are a small party,

56. ‘And they have offended us;

* 43. He said, ‘Yes, and surely then you will be among the favoured ones.’
57. ‘And we are a multitude fully prepared and vigilant.’

58. So We turned them out of gardens, and springs,

59. And treasures, and an abode of honour.

60. Thus indeed it was; and We gave them as heritage to the children of Israel—

61. And they pursued and overtook them at sunrise.

62. And when the two hosts came in sight of each other the companions of Moses said, ‘We are surely overtaken.’

63. ‘Nay, speak not thus!’ said he, ‘My Lord is with me. He will direct me aright.’

64. Then We revealed to Moses, saying, ‘Strike the sea with thy rod.’ Thereupon it parted, and every part looked like a huge mountain.

*65. And We made others approach that place.

66. And We saved Moses and those who were with him.

67. Then We drowned the others.

68. In this, verily, there is a Sign; but most of these would not believe.

69. And surely thy Lord—He is the Mighty, the Merciful.

R. 5.

70. And recite unto them the story of Abraham.

71. When he said to his father and his people, ‘What do you worship?’

72. They said, ‘We worship idols, and we continue to be devoted to them.’

*65. And We let others approach that place.
73. He said, ‘Can they listen to you when you call on them?’
74. ‘Or do you good or harm you?’
75. They said, ‘Nay, but we found our fathers doing likewise.’
76. He said, ‘What think ye of that which you have been worshipping—
77. ‘You and your fathers before you.
78. ‘They are all enemies to me, except the Lord of the worlds;
79. ‘Who has created me, and it is He Who guides me;
80. ‘And Who gives me food and gives me drink;
81. ‘And when I am ill, it is He Who restores me to health;
82. ‘And Who will cause me to die, and then bring me to life again;
83. ‘And Who, I hope, will forgive me my faults on the Day of Judgment.
84. ‘My Lord, bestow wisdom on me and join me with the righteous;
85. ‘And give me a true reputation among posterity;
86. ‘And make me one of the inheritors of the Garden of Bliss;
87. ‘And forgive my father; for he is one of the erring;
88. ‘And disgrace me not on the day when they will be raised up,
89. ‘The day when wealth and sons shall not avail;
90. ‘But he alone will be saved who brings to Allāh a sound heart.’

*73. He said, ‘Can they listen to you when you call them?’
*80. ‘And Who feeds me and provides me with drink;
*90. ‘But he alone will be saved who comes to Allāh with a submissive heart.’

(See details of transliteration on page 'm').
91. And Heaven shall be brought near to the righteous.

*92. And Hell shall be opened to those who have gone astray.

93. And it will be said to them, ‘Where is that which you worshipped

94. ‘Beside Allah? Can they help you or get help for themselves?’

95. Then will they be thrown headlong therein, they and those who have gone astray,

96. And the hosts of Iblis, all together.

97. They will say, whilst they dispute between themselves therein:

98. ‘By Allah, we were in manifest error,

99. ‘When we held you as equal with the Lord of the worlds;

100. ‘And none led us astray but the guilty ones.

101. ‘And now we have no intercessors,

102. ‘Nor any loving friend.

103. ‘Would that there were for us a return to the world, that we might be among the believers!’

104. In this, verily, there is a Sign, but most of these would not believe.

105. And verily thy Lord—He is the Mighty, the Merciful.

R. 6.

106. The people of Noah treated the Messengers as liars,

107. When their brother Noah said to them, ‘Will you not be righteous?

108. ‘Surely, I am unto you a Messenger, faithful to my trust.

*92. And Hell shall be brought into full view of those gone astray.
109. 'So fear Allāh, and obey me.

110. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

111. 'So fear Allāh, and obey me.'

112. They said, 'Shall we believe thee, when it is the meanest that follow thee?'

113. He said, 'And what knowledge have I as to what they have been doing?

114. 'Their account is only with my Lord, if you only knew!

115. 'And I am not going to drive away the believers.

116. 'I am only a plain Warner.'

117. They said, 'If thou desist not, O Noah, thou shalt surely be one of those who are stoned.'

118. He said, 'My Lord, my people have treated me as a liar.

119. 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

120. So We saved him, and those who were with him in the fully laden Ark.

121. Then We drowned thereafter those who remained behind.

122. In this, verily, there is a Sign, but most of them would not believe.

123. And verily thy Lord—He is the Mighty, the Merciful.

R. 7.

124. The tribe of 'Ād rejected the Messengers,

125. When their brother Hūd said to them, 'Will you not be righteous?
126. ‘Surely, I am unto you a Messenger, faithful to my trust.

127. ‘So fear Allāh, and obey me.

128. ‘And I ask of you no reward for it. My reward is only with the Lord of the worlds.

129. ‘Do you build monuments on every high place seeking vain glory,

130. ‘And do you erect palaces as though you will live forever?

131. ‘And when you lay hands upon anyone, you lay hands as tyrants.

132. ‘So fear Allāh, and obey me.

133. ‘And fear Him Who has helped you with all that you know.

134. ‘He has helped you with cattle, and sons,

135. ‘And gardens, and springs.

136. ‘Indeed, I fear for you the punishment of an awful day.’

137. They said, ‘It is the same to us whether thou admonish us or whether thou be not of those who admonish.’

138. ‘This is nothing but a habit of the ancients,

139. ‘And we shall not be punished.’

140. So they rejected him, and We destroyed them. In that indeed there is a Sign, but most of these would not believe.

141. And verily thy Lord—He is the Mighty, the Merciful.

R. S.

142. The tribe of Thamūd rejected the Messengers,

143. When their brother Šāliḥ said to them, ‘Will you not be righteous?

* 126. ‘Surely, I am to you a Messenger, entirely trustworthy.

* 130. ‘And you build fortresses and develop industry so that you may last forever.’

* 136. ‘Indeed, I fear for you the punishment of an enormous day.’
144. ‘Surely, I am unto you a Messenger, faithful to my trust.
145. ‘So fear Allâh, and obey me.
146. ‘And I ask of you no reward for it. My reward is only with the Lord of the worlds.
147. ‘Will you be left secure amid the things that you have here,
148. ‘Amid gardens and springs,
149. ‘And cornfields, and date-palms with heavy spathes near breaking?
150. ‘And you hew out houses in the mountains with great skill.
151. ‘So fear Allâh, and obey me.
152. ‘And obey not the bidding of those who exceed the bounds,
153. ‘Who create disorder in the earth, and reform it not.’
154. They said, ‘Thou art but one of the bewitched;
155. ‘Thou art only a man like ourselves. So bring a Sign, if thou art one of the truthful.’
156. He said, ‘Here is a she-camel: she has her turn of drinking, and you have your turn of drinking on an appointed day.
157. ‘And touch her not with evil lest there overtake you the punishment of an awful day.’
158. But they hamstrung her; and then they became regretful.
159. So the punishment overtook them. In that verily there is a Sign, but most of these would not believe.
160. And surely thy Lord—He is the Mighty, the Merciful.

* 144. ‘Surely, I am to you a Messenger, entirely trustworthy.
* 149. ‘And fields of grain and date-palms their spathes heavy to the point of breaking?
* 157. ‘And touch her not with evil lest there overtake you the punishment of an enormous day.’

(See details of transliteration on page ‘m’.)
161. The people of Lot rejected the Messengers,
162. When their brother Lot said to them, ‘Will you not become righteous?

* 163. ‘Surely, I am unto you a Messenger, faithful to my trust.
164. ‘So fear Allâh, and obey me.
165. ‘And I ask of you no reward for it. My reward is only with the Lord of the worlds.
166. ‘Do you, of all peoples, approach males,
167. ‘And leave your wives whom your Lord has created for you? Nay, you are a people who transgress.’
168. They said, ‘If thou desist not, O Lot, thou wilt surely be one of the banished ones.’

* 169. He said, ‘Certainly I hate your practice.
170. ‘My Lord, save me and my family from what they do.’
171. So We saved him and his family, all of them,
172. Save an old woman among those who stayed behind.
173. Then We destroyed the others.

* 174. And We rained upon them a rain; and evil was the rain for those who were warned.
175. In that verily there is a Sign, but most of these would not believe.
176. And surely thy Lord—He is the Mighty, the Merciful.

* 163. ‘Surely, I am to you a Messenger, entirely trustworthy.
* 169. He said, ‘I abhor your evil practice.’
* 174. And We rained upon them a rain; and evil is the rain which descends on those who are warned.
177. The People of the Wood rejected the Messengers,

178. When Shu‘aib said to them, ‘Will you not be righteous?

* 179. ‘Surely, I am unto you a Messenger, faithful to my trust.

180. ‘So fear Allāh, and obey me,

181. ‘And I ask of you no reward for it. My reward is only with the Lord of the worlds.

182. ‘Give full measure, and be not of those who give less,

* 183. ‘And weigh with a true balance,

* 184. ‘And diminish not unto people their things, nor act corruptly in the earth, making mischief.

* 185. ‘And fear Him Who created you and the earlier peoples.’

186. They said, ‘Thou art but one of the bewitched.

187. ‘And thou art only a man like ourselves, and we believe thee to be one of the liars.

188. ‘So cause fragments of the sky to fall on us, if thou art one of the truthful.’

189. He said, ‘My Lord knows best what you do.’

190. So they declared him to be a liar. Then the punishment of the day of overshadowing gloom overtook them. That was indeed the punishment of a dreadful day.

191. In that verily there is a Sign, but most of these would not believe.
192. And surely thy Lord—He is the Mighty, the Merciful.

R. 11.

193. And verily this is a revelation from the Lord of the worlds.

194. The Spirit, Faithful to the Trust, has descended with it.

195. On thy heart, that thou mayest be of the Warners,

196. In plain and clear Arabic tongue.

197. And it is surely mentioned in the Scriptures of the former peoples.

198. And is it not a Sign to them that the learned among the children of Israel know it?

* 199. And if We had sent it down to one of the non-Arabs,

* 200. And he had read it to them, even then they would never have believed in it.

201. Thus have We caused it (disbelief) to enter into the hearts of the sinful.

202. They will not believe in it until they see the grievous punishment.

203. But it will come upon them suddenly, while they know not,

204. And they will say, ‘Shall we be given any respite?’

205. What! do they seek to hasten Our punishment?

206. What thinkest thou? If We let them enjoy the good things of this world for years;

207. Then there comes to them that with which they are threatened.

208. Of no avail shall be to them that which they were allowed to enjoy.

209. And never did We destroy any township but it had Warners.

* 199. And had We revealed it to a non-Arab.

* 200. And had he read it out to them, they would never have believed in it.
210. *This is* an admonition; and We are not unjust.

211. And the evil ones have not brought it down.

*212. They are not fit for it, nor have they the power to do so.*

213. Surely they are debarred from hearing.

214. Call not, therefore, on any other God beside Allāh, lest thou become one of those who are punished.

215. And warn thy nearest kinsmen,

216. And lower thy wing of mercy to the believers who follow thee.

217. Then if they disobey thee, say, ‘I repudiate all connection with what you do.’

218. And put thy trust in the Mighty, the Merciful,

219. Who sees thee when thou standest up in Prayer.

220. And *Who sees* thy movements among those who prostrate themselves before God.

221. He is indeed the All-Hearing, the All-Knowing.

222. Shall I inform you on whom the evil ones descend?

223. They descend on every great liar and sinner,

224. Repeating what they hear, and most of them are liars.

225. And *as for* the poets—it is the erring ones who follow them.

226. Dost thou not see how they wander distracted in every valley,

227. And that they say what they practise not?—

*212. They are neither worthy of it, nor capable of doing so.*
228. Save those who believe and do good works, and remember Allāh much, and retaliate only after they are wronged. And the wrongdoers will soon know to what place of return they shall return.
AL-NAML
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Țâ Sîn.† These are verses of the Qur’ân, and of an illuminating Book,
3. A guidance and good tidings to those who would believe,
4. Who observe Prayer and pay the Zakât, and have firm faith in the Hereafter.

5. As to those who believe not in the Hereafter, We have made their deeds appear beautiful to them, so they are wandering blindly.

6. It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the Hereafter.

7. Verily, thou hast been given the Qur’ân from the presence of One Wise, All-Knowing.

8. Remember when Moses said to his family, ‘I perceive a fire. I will bring you from there some information, or I will bring you a flame, a burning brand, that you may warm yourselves.’

9. So when he came to it, he was called by a voice: ‘Blessed is he who is in the fire and also those around it; and glorified be Allâh, the Lord of the worlds.

10. ‘O Moses verily I am Allâh, the Mighty, the Wise.

11. ‘And throw down thy rod.’ And when he saw it move as though it were a serpent, he turned back retreating and did not look back. ‘O Moses, fear not. Verily I am with

† Benignant, All-Hearing God!

(See details of transliteration on page ‘m’).
thee; the Messengers need have no fear in My presence.

12. ‘As to those who do wrong and then substitute good for evil; to them, I am indeed Most Forgiving, Merciful.

* 13. ‘And put thy hand into thy bosom; it will come forth white without any disease. This is among the nine Signs unto Pharaoh and his people; for they are a rebellious people.’

14. But when Our sight giving Signs came to them, they said, ‘This is plain magic.’

15. And they rejected them wrongfully and arrogantly, while their souls were convinced of them. See then, how evil was the end of those who acted corruptly!

16. And We gave knowledge to David and Solomon, and they said, ‘All praise belongs to Allâh, Who has exalted us above many of His believing servants.’

17. And Solomon was heir to David. And he said, ‘O ye people, we have been taught the language of birds; and we have had everything bestowed upon us. This indeed is God’s manifest grace.’

18. And there were gathered together unto Solomon his hosts of Jinn and men and birds, and they were formed into separate divisions,

* 19. Until when they came to the Valley of Al-Naml, one woman of the tribe of the Naml said, ‘O ye Naml, enter your habitations, lest Solomon and his hosts crush you,

* 13. ‘And insert your hand into your bosom under your garment, it will come forth white, without blemish.

* 19. Until when they came to the Valley of Al-Naml, a Namlite woman said, ‘O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.’
while they know not.’

*20. Thereupon he smiled, laughing at her words, and said, ‘My Lord, grant me the will and power to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do such good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.’

*21. And he reviewed the birds, and said, ‘How is it that I do not see Hudhud? Is he among the absentees?

*22. ‘I will surely punish him with a severe punishment or I will slay him, unless he bring me a clear reason for his absence.’

23. And he did not tarry long before Hudhud came and said, ‘I have encompassed that which thou hast not encompassed; and I have come to thee from Saba’ with sure tidings.

24. ‘I found a woman ruling over them, and she has been given everything, and she has a mighty throne.

25. ‘I found her and her people worshipping the sun instead of Allâh; and Satan has made their works look beautiful to them, and has thus hindered them from the right way, so that they follow not guidance;

26. ‘And Satan has bidden them not to worship Allâh, Who brings to light that which is hidden in the heavens and the earth, and Who knows what you conceal and what you make known.

*20. Thereupon he smiled, laughing at her words, and said, ‘My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents, and to do such good works as would please You, and admit me, by Your mercy, among Your righteous servants.’

*21. And he examined the birds, and said, ‘How is it that I do not see Hudhud?

*22. ‘I will subject him to severe punishment or I will slay him, unless he brings me a clear reason for his absence.’
27. ‘Allāh! there is no God but He, the Lord of the Mighty Throne.’

28. Solomon said, ‘We shall see whether thou hast spoken the truth or whether thou art one of those who lie.

29. ‘Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what answer they return.’

30. The Queen said, “Ye chiefs, there has been delivered to me a noble letter.

31. “It is from Solomon, and it is: ‘In the name of Allāh, the Gracious, the Merciful;

32. ‘Behave not proudly towards me, but come to me in submission.’”

33. She said, ‘Ye chiefs, advise me in the matter that is before me. I never decide any matter until you are present with me and give me your advice.’

*R. S.*

34. They replied, ‘We possess power and we possess great prowess in war, but it is for thee to command; therefore consider thou what thou wilt command.’

35. She said, ‘Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do.

36. ‘But I am going to send them a present and wait to see what answer the envoys bring back.’

37. So when the Queen’s ambassador came to Solomon, he said, ‘Do you mean to help me with your wealth? But that which Allāh has given me is better than that which He has given you. Nay, but you rejoice in your gift.

*34. They replied, ‘We possess power and we are fierce fighters, but it is for you to command; therefore consider you what you will command.’*
38. ‘Go back to them, for we shall surely come to them with hosts against which they will have no power, and we shall drive them out from there disgraced, and they will be humbled.’

* 39. He said, ‘O nobles, which of you will bring me a throne for her before they come to me, submitting?’

40. Said a stalwart from among the Jinn: ‘I will bring it to thee before thou rise from thy camp; and indeed I possess power therefore and I am trustworthy.’

* 41. Said one who had knowledge of the Book, ‘I will bring it to thee before thy noble messengers return to thee.’ And when he saw it set before him, he said, ‘This is by the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his own soul; but whosoever is ungrateful, truly my Lord is Self-Sufficient, Generous.’

* 39. He said, ‘O nobles, which of you will bring me her throne before they come to me offering submission?’

**Note:** From the following verses, it becomes clear that Solomon does not refer to her throne itself. He either means a throne very similar to hers should be manufactured or that a very faithful replica of her throne should be brought to him. Before her intended visit to the court of Solomon, she is given the surprise of finding a throne very similar to her own but in the possession of Solomon. From the verses which follow, the scenario that emerges clearly indicates that each of the nobles of his court wanted the task to be assigned to him, each boasting to perform the task quicker and better than his rivals. Ultimately, when the replica was first presented to him, he praised God for it and issued instructions to modify it further so that it might resemble the Queen of Saba’s throne ever more closely and so defate her pride in possessing a unique throne. The expression *nakkirū lahā ‘arshahā* (ُنَكَيْرُوا لَهَا عَرْشَهَا) clearly supports this meaning and implies that if she saw a throne very similar to her own, she would naturally infer that her own throne was not as unique and special as she thought it was. So the meaning of *nakkirū* (نَكَيْرُوا) in this context would make her throne seem common-looking. When she actually saw the throne built by Solomons’s craftsmen, her response was not that of a Queen who only recently had her own throne stolen, nor that of a Queen who could not recognise her own throne because the craftsmen had worked on it to render it recognisable. Her response is simply that of a person who finds an article similar to her own. This clearly proves that the scenario we have visualised is more realistic.

* 41. Said one who had knowledge of the Book, ‘I will bring it to you quicker than the blinking of your eye.'
42. He said, ‘Make her throne unrecognizable to her, and let us see whether she follows the right way or whether she is one of those who follow not the right way.’

43. And when she came, it was said, ‘Is thy throne like this?’ She replied, ‘It is as though it were the same. And we had been given knowledge before this, and we have already submitted.’

44. And that which she used to worship beside Allah had stopped her from believing; for she came of a disbelieving people.

45. It was said to her, ‘Enter the palace.’ And when she saw it, she thought it to be a great expanse of water, and she uncovered her shanks. Solomon said, ‘It is a palace paved smooth with slabs of glass.’ She said, ‘My Lord, I indeed wronged my soul; and I submit myself with Solomon to Allah, the Lord of the worlds.’

46. And We sent to Thamud their brother Seth, who said, ‘Worship Allah.’ But behold, they became two parties contending with each other.

47. He said, ‘O my people, why do you wish to hasten on the evil rather than the good? Wherefore do you not ask forgiveness of Allah that you may be shown mercy?’

48. They said, ‘We augur evil from thee and from those that are with thee.’ He said, ‘The cause of your evil fortune is with Allah. Nay, but you are a people who are on trial.’

*42. Make her Throne appear commonplace to her.
*45. Note: Clear, high-quality glass, deftly laid, can create the impression of water and that is what actually happened. The message delivered to the Queen, who was exceptionally intelligent, was that sometimes things are very different from the impressions they create, and the qualities they reflect, do not belong to them. Similarly, the impression of glory and power created by the sun, does not belong to it but belongs only to the Creator.
*48. They said, ‘We augur ill of you and of those that are with you.’
49. And there were in the city a party of nine persons who made mischief in the land, and would not reform.

50. They said, "Swear to each other by Allah that we will surely attack him and his family by night, and then we will say to his heir, 'We witnessed not the destruction of his family, and most surely we are truthful.'"

*51. And they planned a plan, and We planned a plan, but they perceived it not.

52. Then see how evil was the end of their plan! Verily, We utterly destroyed them and their people all together.

*53. And yonder are their houses empty, because of their wrongdoing. In that, verily, is a Sign for a people who possess knowledge.

54. And We saved those who believed and feared God.

55. And remember Lot, when he said to his people, 'Do you commit abomination while you see the evil thereof?'

*56. What! do you approach men lustfully rather than women? Nay, you are indeed an ignorant people.'

*57. But the answer of his people was naught save that they said, 'Drive out Lot's family from your city. They are a people who would keep clean.'

*51. And they wove a plot and We wove a counter plot but they were unaware of it.

53. And yonder lie their houses empty, because of their wrongdoing.

56. 'What! do you approach men lustfully rather than women? Nay, you are indeed a people unmindful of consequences.'

57. But the response of his people was nothing except that they incited the people and said, 'Drive out the followers of Lot from your township. They are indeed a people who pretend to be pure.'
58. So We saved him and his family, except his wife; her We decreed to be of those who stayed behind.

59. And We rained upon them a rain; and evil was the rain for those who were warned.

R. S.

*60. Say, ‘All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better or what they associate with Him?’

61. Or, Who created the heavens and the earth, and Who sent down water for you from the sky wherewith We cause to grow beautiful orchards? You could not cause their trees to grow. Is there a God besides Allāh? Nay, they are a people who deviate from the right path.

62. Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a God besides Allāh? Nay, most of them know not.

63. Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allāh? Little is it that you reflect.

64. Or, Who guides you in every kind of darkness of the land and of the sea, and Who sends the winds as glad tidings before His mercy? Is there a God besides Allāh? Exalted is Allāh above what they associate with Him.

65. Or, Who originates creation, and then repeats it and Who provides for you from the heaven and the earth? Is there a God besides Allāh? Say, ‘Bring forward your proof if you are truthful.’

*60. Say, ‘All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better or that which they associate with Him?’

(See details of transliteration on page ‘m’).
66. Say, ‘None in the heavens and the earth knows the unseen save Allah; and they do not know when they will be raised up.’

67. Nay, their knowledge has reached its end respecting the Hereafter; nay, they are indeed in doubt about it; nay, they are blind to it.

68. And those who disbelieve say, ‘What! when we and our fathers have become dust, shall we indeed be brought forth again?’

69. ‘We were surely promised this before—we and our fathers; this is nothing but tales of the ancients.’

70. Say, ‘Travel in the earth and see how evil was the end of the sinful!’

71. And grieve thou not for them, nor be thou in distress at what they plot.

72. And they say, ‘When will this promise be fulfilled, if you are truthful?’

* 73. Say, ‘It may be that a part of that which you would hasten on may be close behind you.’

74. And, truly, thy Lord is gracious to mankind, but most of them are not grateful.

75. And, surely, thy Lord knows what their bosoms conceal and what they reveal.

76. And there is nothing hidden in the heaven and the earth, but it is recorded in a clear Book.

77. Verily, this Qur’an explains to the children of Israel most of that concerning which they differ.

* 73. Say, ‘It may be some of that promised punishment, which you arrogantly demand to befall you forthwith, is already at your heels.’
78. And verily, it is a guidance and a mercy to the believers.

79. Verily, thy Lord will decide between them by His judgment, and He is the Mighty, the All-knowing.

80. So put thy trust in Allah; surely, thou standest on manifest truth.

81. Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating.

*82. And thou canst not guide the blind out of their error. Thou canst make only those to hear who believe in Our Signs, for they submit.

*83. And when the sentence is passed against them, We shall bring forth for them a germ out of the earth, which shall wound them because people did not believe in Our Signs.

R. 7.

84. And remind them of the day when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be placed in separate bands.

85. Till, when they come, He will say, ‘Did you reject My Signs, while you did not embrace them in your knowledge? Or what was it that you were doing?’

*86. And the sentence shall fall upon them because they did wrong, and they will be speechless.

*82. And you cannot guide the blind out of their error. You can only make those listen to you who believe in Our Signs, so they become obedient.

*83. And when the sentence is passed against them, We shall bring forth for them a creature out of the earth which shall injure them because people did not believe in Our Signs.

*85. ‘Did you reject My Signs hastily while you had not yet gained full knowledge about them? If not this what else was it, that you were doing?’

*86. And the sentence shall fall upon them because they did wrong, and they will not be able to speak.
87. Have they not seen that We have made the night that they may rest therein, and the day sight-giving? In that verily are Signs for a people who believe.

88. And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom Allâh pleases. And all shall come unto Him, humbled.

*89. And thou seest the mountains which thou thinkest to be firmly fixed, but they shall pass away like the passing of the clouds—the work of Allâh Who has made everything perfect. Verily, He knows full well what you do.

90. Whoever does a good deed, shall have a better reward than that, and such will be secure from terror that day.

91. And those who do evil, shall be thrown down on their faces into the Fire: ‘Are you not rewarded for what you have been doing?’

92. Say, ‘I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit to God;’

93. ‘And to recite the Qur‘ân.’ So whoever follows guidance, follows it only for the good of his own soul; and as to him who goes astray, say, ‘I am only a Warner.’

94. And say, ‘All praise belongs to Allâh; He will soon show you His Signs, and you will know them.’ And thy Lord is not unaware of what you do.

*89. And you see the mountains imagining them to be stationary, while they are floating like the floating of the clouds. Such is the work of Allâh, Who made everything firm and strong.
1. In the name of Allāh, the Gracious, the Merciful.

2. Ṭā Sin Mīm.‡

3. These are verses of the clear Book.

*4. We rehearse unto thee a portion of the story of Moses and Pharaoh with truth, for the benefit of a people who would believe.

5. Verily, Pharaoh behaved arrogantly in the earth, and divided the people thereof into parties: he sought to weaken a party of them, slaying their sons, and sparing their women. Certainly, he was of the mischief-makers.

6. And We desired to show favour unto those who had been considered weak in the earth, and to make them leaders and to make them inheritors of Our favours.

7. And to establish them in the earth, and to show Pharaoh and Hāmān and their hosts that which they feared from them.

8. And We revealed to the mother of Moses saying, ‘Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him one of the Messengers.’

*9. And the family of Pharaoh picked him up that he might become for them an enemy and a source of sorrow. Verily, Pharaoh and Hāmān and their hosts were wrongdoing.

‡Benignant, All-Hearing, All-Knowing God!

*4. We rehearse for you a portion of the story of Moses and Pharaoh with truth, for the benefit of a people who believe.

*9. And the family of Pharaoh picked him up little knowing that he would become an enemy and a source of distress for them.
10. And Pharaoh’s wife said, ‘He will be a joy of the eye, for me and for thee. Kill him not. Haply he will be useful to us, or we may adopt him as a son.’ And they perceived not the consequences thereof.

*11. And the heart of the mother of Moses became free from anxiety. She had almost disclosed his identity, were it not that We had strengthened her heart so that she might be of the firm believers.

*12. And she said to his sister, ‘Follow him up.’ So she observed him from afar; and they knew not of her relationship.

*13. And We had already ordained that he shall refuse the wet nurses; so she said, ‘Shall I tell you of a household who will bring him up for you and will be his sincere well-wishers?’

*14. Thus did We restore him to his mother that her eye might be gladdened and that she might not grieve, and that she might know that the promise of Allâh is true. But most of them know not.

R. 2.

15. And when he reached his age of full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good.

*16. And he entered the city at a time when its inhabitants were in a state of heedlessness; and he found

---

(See details of transliteration on page 'm').
therein two men fighting—one of his own party, and the other of his enemies. And he who was of his party sought his help against him who was of his enemies. So Moses smote him with his fist; and thereby caused his death. He said, 'This is of Satan's doing; he is indeed an enemy, a manifest misleader.'

17. He said, 'My Lord, I have wronged my soul, therefore forgive me.' So He forgave him; He is Most Forgiving, Merciful.

18. He said, 'My Lord, because Thou hast bestowed favour upon me, I will never be a helper of the guilty.'

19. And morning found him in the city, apprehensive, watchful; and lo! he who had sought his help the day before cried out to him again for help. Moses said to him: 'Verily, thou art manifestly a misguided fellow.'

20. And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, 'O Moses, dost thou intend to kill me as thou didst kill a man yesterday? Thou only intend est to become a tyrant in the land, and thou intendest not to be a peacemaker.'

21. And there came a man from the far side of the city, running. He said, 'O Moses, of a truth, the chiefs are taking counsel together against thee to kill thee. Therefore get thee away; surely I am of thy well-wishers.'

22. So he went forth therefrom, fearing, watchful. He said, 'My Lord, deliver me from the unjust people.'

*19. And he began his day in the town walking apprehensively, watchfully; and lo! he who had sought his help the day before cried out to him again for help. Moses said to him, 'Indeed, you are an evident transgressor.'
23. And when he turned his face towards Midian, he said, ‘I hope my Lord will guide me to the right way.’

24. And when he arrived at the water of Midian, he found there a party of men, watering their flocks. And he found beside them two women keeping back their flocks. He said, ‘What is the matter with you?’ They replied, ‘We cannot water our flocks until the shepherds take away their flocks, and our father is a very old man.’

25. So he watered their flocks for them. Then he turned aside into the shade, and said, ‘My Lord, I am in need of whatever good Thou mayest send down to me.’

26. And one of the two women came to him, walking bashfully. She said, ‘My father calls thee that he may reward thee for thy having watered our flocks for us.’ So when he came to him and told him the story, he said, ‘Fear not; thou hast escaped from the unjust people.’

27. One of the two women said, ‘O my father, hire him; for the best man that thou canst hire is the one who is strong and trustworthy.’

28. He said, ‘I intend to marry one of these two daughters of mine to thee on condition that thou serve me on hire for eight years. But if thou complete ten years, it will be of thine own accord. And I would not lay any hardship upon thee; thou wilt find me, if Allâh wills, of the righteous.’

29. He said, ‘That is settled between me and thee. Whichever of the two terms I fulfil, there shall be no injustice to me; and Allâh watches over what we say.’

*25. So he watered their flocks for them. Then he turned aside into the shade, and said, ‘O my Lord, a beggar I am of whatever good You bestow on me.’

*29. Allâh is a Witness over what we say.’
30. And when Moses had fulfilled the term, and journeyed with his family, he perceived a fire in the direction of the Mount. He said to his family, ‘Wait, I perceive a fire; haply I may bring you some useful information therefrom, or a burning brand from the fire that you may warm yourselves.’

31. And when he came to it, he was called by a voice from the right side of the Valley, in the blessed spot, out of the tree: ‘O Moses, verily I am, I am Allâh, the Lord of the worlds.’

32. And it also said: ‘Throw down thy rod.’ And when he saw it move as though it were a serpent, he turned back retreating and did not wait. ‘O Moses, come forward and fear not; surely thou art of those who are safe.

33. ‘Insert thy hand into thy bosom; it will come forth white without evil effect, and draw back thy arm toward thyself to be free from fear. So these shall be two proofs from thy Lord to Pharaoh and his chiefs. Surely they are a rebellious people.’

34. He said, ‘My Lord, I killed a person from among them, and I fear that they will kill me.

35. ‘And my brother Aaron—he is more eloquent in speech than I; send him therefore with me as a helper that he may bear witness to my truth. I fear that they will accuse me of falsehood.’

36. God said, ‘We will strengthen thy arm with thy brother and We will give power to you both so that they shall not be able to reach you. Go with Our Signs. You two and those...’

* 31. ‘O Moses, surely I, none but I, am Allâh, the Lord of the worlds.’
who follow you will be the winners.’

37. And when Moses came to them with Our clear Signs, they said, ‘This is nothing but sorcery devised, and we never heard the like of this among our forefathers.’

38. Moses said, ‘My Lord knows best who it is that has brought guidance from Him, and whose will be the reward of the final abode. Verily, the wrongdoers never prosper.’

39. And Pharaoh said, ‘O chiefs, I know of no God for you other than myself; so burn me bricks of clay, O Hāmān, and build me a tower, that I may have a look at the God of Moses, though I believe him to be one of the liars.’

40. And he and his hosts behaved arrogantly in the land without any justification. And they thought that they would never be brought back to Us.

41. So We seized him and his hosts, and cast them into the sea. See, then, how evil was the end of the wrongdoers!

42. And We made them leaders inviting people unto the Fire; and on the Day of Resurrection they will receive no help.

43. And We caused them to be followed by a curse in this world; and on the Day of Resurrection they will be among those deprived of all good.

R. S.

44. And We gave the Book to Moses, after We had destroyed the earlier generations, as a source of
enlightenment for men, and a
guidance and a mercy, that they
might reflect.

45. And thou wast not on the west-
ern side of the Mount when We
revealed the command to Moses,
nor wast thou among the witnes-
ses.

46. But We brought forth genera-
tions after Moses, and life became
prolonged for them. And thou wast
not a dweller among the people of
Midian, rehearsing Our Signs unto
them; but it is We Who sent
Messengers.

47. And thou wast not at the side
of the Mount when We called. But We
have sent thee as a mercy from thy
Lord, that thou mayest warn a
people to whom no Warner had
come before thee, that they may
reflect.

*48. And had it not been for the fact
that, if an affliction should befall
them because of what their hands
have sent before them, they would
say, ‘Our Lord, wherefore didst Thou
not send a Messenger to us that we
might have followed Thy Signs, and
been of the believers?’ We should not
have sent thee as a Messenger.

*49. But when the truth came to them
from Us, they said, ‘Why has he not

*48. And why do they not, when an affliction befalls them as a result of their own doings,
say, ‘Our Lord, why did you not send your Messenger to us so that we could follow Your
Signs, and be of those who believed?’

Note: The answer to this question is implied and the reason why they cannot blame Allāh, is
because God always sends warners to people before punishing them for their misdeeds. See
chapter 6 verse 132.

*49. But when the truth came to them from Us, they said, ‘Why has he not been given the like of
what was given to Moses?’ Had they not rejected what was given to Moses before they said,
Merely two magicians helping each other.’ And they said, ‘We reject them one and all.’

Note: Of the three main opponents of Islām—the Jews, Christians and the idolaters—the
Jews are being addressed in this verse. This statement could only have been made by the Jews.
When the Holy Qur’ān says that they had rejected what was given to Moses before, it could
not have meant that the people of the time of the Holy Prophet (may peace and blessings of
Allāh be upon him) of Islām had rejected Moses.

The part of the verse comprising ‘īmā bikullin kāfirūn’ (بِكُلِّ أَمِيْلِ الكَفِّرِينَ) (We reject them
one and all) also means that ‘we reject all those who come in the name of God with the so-called
Signs.’ This pinpoints the malady shared by all those who reject the Prophet of their
time.

(See details of transliteration on page 'm').
been given the like of what was given to Moses?’ Did they not reject that which was given to Moses before? They say, ‘Two works of sorcery—the Torah and the Qur’an—that back up each other.’ And they say, ‘We disbelieve in all.’

*50. Say, ‘Then bring a Book from Allah which is a better guide than these two, that I may follow it, if you are truthful.’

51. But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily Allah guides not the unjust people.

R. 6.

52. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished.

53. Those to whom We gave the Book before it—they believe in it;

54. And when it is recited unto them, they say, ‘We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we had submitted ourselves to God.’

55. These will be given their reward twice, for they have been steadfast and they repel evil with good, and spend out of what We have given them.

56. And when they hear vain talk, they turn away from it and say, ‘Unto us our works and unto you your works. Peace be to you. We seek not the ignorant.’

*50. Say, ‘Then bring a Book from Allah which is a better guide than these two—the Torah and the Qur’an—that I may follow it, if you are truthful.’
57. Surely thou wilt not be able to guide all whom thou lovest; but Allah guides whomsoever He pleases; and He knows best those who would accept guidance.

58. And they say, ‘If we were to follow the guidance with thee, we should be snatched away from our land.’ Have We not established for them a safe sanctuary, to which are brought the fruits of all things, as a provision from Us? But most of them know not.

59. And how many a habitation have We destroyed which exulted in its manner of life! And these are their dwellings which have not been inhabited after them except a little. And it is We Who became the Inheritors.

60. And thy Lord would never destroy the towns until He has raised in the mother town thereof a Messenger, reciting unto them Our Signs; nor would We destroy the towns unless the people thereof are wrongdoers.

61. And whatever of the things of this world you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allah is better and more lasting. Will you not then understand?

R. 7.

62. Is he, then to whom We have promised a gladly promise the fulfilment of which he will meet, like the one whom We have provided with the good things of this life, and then on the Day of Resurrection he will be of those who will be brought arraigned before God?

63. And on that day He will call to them, and say, ‘Where are My ‘partners’ that you so imagined?’
64. Those against whom the sentence will become due, will say, ‘Our Lord, these are those whom we led astray. We led them astray, even as we had gone astray ourselves. We now dissociate ourselves from them and turn to Thee. It was not us that they worshipped.’

65. And it will be said, ‘Call upon your partners.’ And they will call upon them, but they will not answer them. And they will see the punishment. Would that they had followed the guidance!

66. And on that day He will call to them and say, ‘What answer did you give to the Messengers?’

67. Then all excuses will become obscure to them on that day, and they shall not even ask each other.

68. But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous.

69. And thy Lord creates whatever He pleases and chooses whomsoever He pleases. It is not for them to choose. Glorified be Allâh, and far is He above all that they associate with Him.

70. And thy Lord knows what their breasts conceal, and what they reveal.

71. And He is Allâh; there is no God but He. To Him belongs all praise in the beginning and the Hereafter. His is the judgment and to Him shall you be brought back.

72. Say, ‘Tell me, if Allâh make the night continue over you till the Day of Resurrection, what God is there besides Allâh who could bring you light? Will you not then hearken?’

*67. Then all matters will become obscure to them on that day, and they will not even ask each other.

*72. Say, ‘Tell me, if Allâh make the night continue over you till the Day of Resurrection, what god is there besides Allâh who could bring you light? Will you not then hearken?’
besides Allāh who could bring you light? Will you not then hearken?"

* 73. Say, ‘Tell me, if Allāh make the day continue over you till the Day of Resurrection, what God is there besides Allāh who could bring you a night wherein you could rest? Will you not then see?’

74. And of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may be grateful.

75. And on that day He will call to them and say, “Where are My ‘partners,’ whom you so imagined?”

76. And We shall draw from every people a witness and We shall say, ‘Bring your proof.’ Then they will know that the truth belongs to Allāh. And that which they used to forge will be lost unto them.

R. 8.

* 77. Verily, Korah was of the people of Moses, but he behaved arrogantly towards them. And We had given him of treasures so much that his hoardings would have weighed down a party of strong men. When his people said to him, ‘Exult not, surely Allāh loves not those who exult.

78. ‘And seek, in that which Allāh has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as

* 73. Say, ‘Tell me, if Allāh make the day continue over you till the Day of Resurrection, what god is there besides Allāh who could bring you a night wherein you could rest? Will you not then see?’

* 77. Verily, Korah was of the people of Moses, but he behaved like a tyrant towards them. And We had given him of treasures so much so that the keys thereof would have weighed down a party of strong men.
Allah has done good to thee; and seek not to make mischief in the earth, verily Allah loves not those who make mischief.

79. He said, ‘This has been given to me because of the knowledge I possess.’ Did he not know that Allah had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked to offer an explanation of their sins.

80. So he went forth before his people in his pomp. Those who were desirous of the life of this world said, ‘O would that we had the like of what Korah has been given! Truly, he is the master of great fortune.

81. But those who had been given knowledge said, ‘Woe to you, Allah’s reward is best for those who believe and do good works; and it shall be granted to none except those who are steadfast.’

*82. Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allah, nor was he of those who can defend themselves.

83. And those who had coveted his position the day before began to say, ‘Ah! it is indeed Allah Who enlarges the provision for such of His servants as He pleases and straitens it for whom He pleases. Had not Allah been gracious to us, He would have caused it to swallow us up also. Ah! the ungrateful never prosper.

R. 9.

84. This is the Home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is
for the righteous.

85. He who does a good deed shall have better reward than that; and as for him who does an evil deed—those who do evil deeds shall not be rewarded but according to what they did.

86. Most surely He Who had made the teaching of Qur’ân binding on thee will bring these back to thy place of return. Say, ‘My Lord knows best who brings the guidance, and who is in manifest error.’

87. And thou didst never expect that the Book would be revealed to thee; but it is a mercy from thy Lord; so never be a helper of those who disbelieve.

88. And let them not turn thee away from the Signs of Allâh, after they have been sent down to thee; and call mankind to thy Lord, and be not of those who attribute partners to Him.

89. And call not on any other God beside Allâh. There is no God but He. Everything will perish except Himself. His is the judgement, and to Him will you be brought back.
AL-‘ANKABŪT
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm.‡

*3. Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be tested?

4. And We did test those who were before them. So Allāh will surely distinguish those who are truthful and He will surely distinguish the liars from the truthful.

5. Or do those who commit evil deeds think that they will escape Us? Evil is what they judge.

6. Whoso hopes to meet Allāh, let him be prepared for it, for Allāh’s appointed time is certainly coming. And He is the All-Hearing, the All-Knowing.

7. And whoso strives, strives only *for his own soul; verily Allāh is Independent of all creatures.

8. And as to those who believe and do good works, We shall surely remove from them their evils, and We shall surely give them the best reward of their works.

*9. And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did.

‡I am Allāh, the All-Knowing.
*3. Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be put to trial?
*7. verily Allāh is Independent of the entire universe.
*9. And We have enjoined on man kindness to his parents; but if they contend with you so that you too may associate partners with Me; of which you have no knowledge whatsoever, then obey them not.

(See details of transliteration on page *m*).
10. And those who believe and do good works—them We shall surely admit into the company of the righteous.

11. And of men there are some who say, ‘We believe in Allâh,’ but when they are made to suffer in the cause of Allâh, they regard the persecution of men to be like the punishment of Allâh. And if help comes from Thy Lord, they are sure to say, ‘Certainly, we were with you.’ Is not Allâh best aware of what is in the bosom of His creatures?

12. And Allâh will surely distinguish those who believe and He will surely distinguish the hypocrites from the believers.

13. And those who disbelieve say to those who believe, ‘Follow our way, and we will surely bear your sins.’ And they cannot bear aught of their sins. They are surely liars.

14. But they shall surely bear their own burdens, and other burdens along with their own burdens. And they will surely be questioned on the Day of Resurrection concerning that which they fabricated.

15. And We certainly sent Noah to his people, and he dwelt among them a thousand years save fifty years. Then the deluge overtook them, while they were wrongdoers.

16. But We saved him and those who were with him in the Ark; and We made it a Sign for all peoples.

17. And remember Abraham when he said to his people, ‘Worship Allâh and fear Him. That is better

* 11. Is not Allâh best aware of what is in the hearts of all the people?
* 14. But they shall surely bear their own burdens as well as burdens other than their own.
* 15. ... and he dwelt among them a thousand years less fifty.
* 17. ‘Worship Allâh and fear Him. That would be better for you if only you knew.

(See details of transliteration on page 'm').
18. ‘You only worship idols beside Allâh, and you forge a lie. Those whom you worship beside Allâh have no power to provide sustenance for you. Then seek sustenance from Allâh, and worship Him, and be grateful to Him. Unto Him will you be brought back.

19. ‘And if you reject, then generations before you also rejected. And the Messenger is only responsible for the clear conveying of the Message.

20. See they not how Allâh originates creation, then repeats it? That surely is easy for Allâh.

21. Say, ‘Travel in the earth, and see how He originated the creation. Then will Allâh provide the latter creation.’ Surely, Allâh has power over all things.

22. He punishes whom He pleases and shows mercy unto whom He pleases; and to Him will you be turned back.

23. And you cannot frustrate the designs of Allâh in the earth nor in the heaven; nor have you any friend or helper beside Allâh.

R. 3.

24. Those who disbelieve in the Signs of Allâh and the meeting with Him—it is they who have despaired of My mercy. And they will have a grievous punishment.

*21. Say, ‘Travel in the earth, and see how He originated the creation then Allâh will raise another creation later.'

Note: The same scenario has been presented in another similar verse 53:48 (Al-Najm) with a slight change in the choice of a word. Instead of ākhirah (أخر) there the word ukhrah (آخر) is used. Akhirah (آخر) can be simply translated as ‘later’ ukhrah (آخر) means ‘another.’ It is obvious therefore the words ukhrah (آخر) and akhirah (آخر) when combined would mean: another type of creation in a later age.

(See details of transliteration on page ‘m’).
25. And the only answer of his people was that they said, ‘Slay him or burn him.’ But Allah saved him from the fire. In that surely are Signs for a people who would believe.

26. And he said, ‘Verily you have taken for yourselves idols beside Allah, out of love for each other in the present life. Then on the Day of Resurrection you will deny each other, and curse each other. And your abode will be the Fire; and you will have no helpers.’

27. And Lot believed him; and Abraham said, ‘I take refuge with my Lord; surely He is the Mighty, the WISE.’

28. And We bestowed on him Isaac and Jacob, and We placed the gift of prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous.

29. And We sent Lot; he said to his people, ‘You commit an abomination which none among mankind has ever committed before you.

30. ‘Do you indeed come lustfully to men and cut off the highway for travellers? And you commit abomination in your meetings!’ But the only answer of his people was that they said, ‘Bring upon us the punishment of Allah if thou speakest the truth.’

31. He said, ‘Help me, my Lord, against the wicked people.’

*30. And you indulge in your meetings in all that is loathsome.
32. And when Our messengers brought Abraham the glad tidings, they said, ‘We are going to destroy the people of this town; surely its people are wrongdoers.’

33. He said, ‘But Lot is there.’ They said, ‘We know full well who is there. We will surely save him and his family, except his wife, who is of those who remain behind.’

34. And when Our messengers came to Lot, he was distressed on account of them and felt powerless with regard to them. And they said, ‘Fear not, nor grieve; we will surely save thee and thy family except thy wife, who is of those who remain behind.

35. ‘We are surely going to bring down on the people of this town a punishment from heaven, for they have been rebellious.’

36. And We have left thereof a clear Sign for a people who would understand.

37. And to Midian We sent their brother Shu‘aib who said, ‘O my people, serve Allâh, and fear the Last Day and commit not iniquity in the earth, creating disorder.’

38. But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground.

39. And We destroyed ‘Ad and Thamûd; and it is evident to you from their dwelling-places. And Satan made their deeds appear good to them, and thus turned them away from the path, sagacious though they were.

*39. And Satan made their deeds appear good to them, and thus turned them away from the path despite their being capable of discerning the truth.
40. And *We destroyed* Korah and Pharaoh and Hāmān. And Moses did come to them with manifest Signs, but they behaved proudly in the earth, yet they could not outstrip Us.

41. So each one of them We seized in his sin; of them were those against whom We sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom We caused the earth to swallow up, and of them were those whom We drowned. And Allāh would not wrong them, but they used to wrong their own souls.

42. The case of those who take helpers beside Allāh is like unto the case of the spider, who makes for herself a house; and surely the frailest of all houses is the house of the spider, if they but knew!

43. Verily, Allāh knows whatever they call upon beside Him; and He is the Mighty, the Wise.

44. And these are similitudes which We set forth for mankind, but only those understand them who have knowledge.

*45. Allāh created the heavens and the earth in accordance with the requirements of wisdom. In that surely is a Sign for the believers.*

**R. S.**

46. Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allāh indeed is the greatest virtue. And Allāh knows what you do.

*45. Allāh created the heavens and the earth with truth.*
47. And argue not with the People of the Book except with what is best; but argue not at all with such of them as are unjust. And say, ‘We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit.’

48. And in like manner have We sent down the Book to thee, so those to whom We have given true knowledge of the Book believe in it (the Qur’ân); and of these Meccans also there are some who believe in it. And none but the ungrateful deny Our Signs.

49. And thou didst not recite any Book before it, nor didst thou write one with thy right hand; in that case the liars would have doubted.

50. Nay, it is a collection of clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs.

51. And they say, ‘Why are not Signs sent down to him from his Lord?’ Say, ‘The Signs are with Allah, and certainly I am a clear Warner.’

52. Is it not enough for them that We have sent down to thee the Book which is recited to them? Verily, there is mercy in it and a reminder for a people who believe.

R. 6.

53. Say, ‘Allah is sufficient as a Witness between me and you. He knows what is in the heavens and the earth. And as for those who believe in falsehood and disbelieve in Allah, they it is who are the losers.’
54. They ask thee to hasten on the punishment; and had they not been an appointed term, the punishment would have come upon them. And it shall surely overtake them unexpectedly, while they perceive not.

55. They ask thee to hasten on the punishment; but verily, Hell is already encompassing the disbelievers.

56. Remember the day when the punishment will overwhelm them from above them and from underneath their feet, and He will say, ‘Taste ye the fruit of your actions.’

57. O My servants who believe! verily, vast is My earth, so worship Me alone.

58. Every soul shall taste of death; then to Us shall you be brought back.

59. And those who believe and do good works—them shall We surely house in lofty mansions of Paradise, beneath which rivers flow. They will abide therein. Excellent is the reward of those who work good,

60. Those who are steadfast, and put their trust in their Lord.

61. And how many an animal there is that carries not its own sustenance! Allâh provides for it and for you. And He is the All-Hearing, the All-knowing.

62. And if thou ask them, ‘Who has created the heavens and the earth and pressed into service the sun and the moon?’ they will surely say, *‘Allâh.’ How then are they being turned away from the truth?*

63. Allâh enlarges the means of sustenance for such of His servants as He pleases, and straitens them for whom He pleases. Surely Allâh has full knowledge of all things.

*62. How then are they led astray?
64. And if thou ask them, ‘Who sends down water from the sky and therewith gives life to the earth after its death?’ they will surely say, ‘Allāh.’ Say, ‘All praise belongs to Allāh.’ But most of them understand not.

R. 7.

65. And this life of the world is nothing but a pastime and a sport, and the Home of the Hereafter—that indeed is Life, if they but knew!

66. And when they go on board a ship, they call on Allāh, with sincere and exclusive faith in Him. But when He brings them safe to land, behold, they associate partners with Him;

67. That they may deny that which We have bestowed on them, and that they may enjoy themselves for a time. But they will soon come to know.

68. Have they not seen that We have made the sanctuary secure for them, while people are snatched away from all around them? Would they then believe in falsehood and deny the favour of Allāh?

69. And who is more unjust than he who invents a lie concerning Allāh, or rejects the truth when it comes to him? Is there not an abode in Hell for those who disbelieve?

70. And as for those who strive in Our path—We will surely guide them in Our ways. And verily Allāh is with those who do good.
AL-RŪM
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm.†

3. The Romans have been defeated,
4. In the land nearby, and they, after their defeat, will be victorious.

5. In a few years—Allāh’s is the command before and after that—and on that day the believers will rejoice,

6. With the help of Allāh. He helps whom He pleases; and He is the Mighty, the Merciful.

7. Allāh has made this promise. Allāh breaks not His promise, but most men know not.

8. They know only the outer aspect of the life of this world, and of the Hereafter they are utterly unmindful.

9. Do they not reflect in their own minds? Allāh has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term. But many among men believe not in the meeting of their Lord.

10. Have they not travelled in the earth so that they might see how evil was the end of those who were before them? They were stronger than these in power, and they tilled the soil and populated it more and better than these have populated it. And their Messengers came to them

† I am Allāh, the All-Knowing.

(See details of transliteration on page 'm').
with manifest Signs. And Allâh would not wrong them, but they wronged their own souls.

11. Then evil was the end of those who did evil, because they rejected the Signs of Allâh, and mocked at them.

R. 2.

12. Allâh originates creation; then He repeats it; then to Him shall you be brought back.

13. And on the day when the Hour will arrive the guilty shall be in despair.

14. And they shall have no intercessors from among them whom they associate with God; and they will deny those whom they associate with Him.

15. And on the day when the Hour will arrive—on that day will they become separated from one another.

16. Then those who believed and did good works will be honoured and made happy in a garden.

17. But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these will be brought forth in punishment.

18. So glorify Allâh when you enter the evening and when you enter the morning—

19. And to Him belongs all praise in the heavens and the earth—and glorify Him in the afternoon and when you enter upon the time of the decline of the sun.

20. He brings forth the living from the dead, and He brings forth the dead from the living; and He gives life to the earth after its death. And in like manner shall you be brought forth.
21. And one of His Signs is this, that He created you from dust; then, behold, you are men who move about on the face of the earth.

22. And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.

23. And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.

24. And among His Signs is your sleep by night and day, and your seeking of His bounty. In that surely are Signs for a people who hear.

25. And one of His Signs is this, that He shows you the lightning as a source of fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are Signs for a people who understand.

26. And among His Signs is this, that the heaven and the earth stand firm by His command. Then when He calls you by a call coming from the earth, behold, you will come forth.

27. And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

28. And He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.
29. He sets forth for you a parable concerning yourselves. Have you, among those whom your right hands possess, partners in what We have provided for you so that you become equal sharers therein and fear them as you fear each other? Thus do We explain the Signs to a people who understand.

30. Nay, but those who are unjust follow their own low desires without any knowledge. Then who can guide him whom Allāh has adjudged as lost? There will be no helpers for them.

31. So set thy face to the service of religion as one devoted to God. And follow the nature made by Allāh—the nature in which He has created mankind. There is no altering the creation of Allāh. That is the right religion. But most men know not.

32. Set your face to God, turning to Him in repentance, and fear Him, and observe Prayer, and be not of those who associate partners with God—

33. Of those who split up their religion and have become divided into sects; every party rejoicing in what they have.

34. And when an affliction befalls men, they cry unto their Lord, turning to Him in repentance; then, when He has made them taste of mercy from Him, lo! a section of them associate partners with their Lord.

*31. So set your face towards religion ever inclined to truth—and follow the nature of Allāh after which He fashioned all mankind. There is no altering the creation of Allāh. That indeed is the religion which is firmly upright and supports others to be upright.

Note: Here the nature of Allāh refers to His attributes. In this context it means that man has been made capable of imitating the attributes of Allāh. That is the only way by which man can spiritually evolve. Evidently other animals cannot share this unique distinction of man. In other words, nearness to Allāh can only be achieved if His excellent attributes are acquired. However it should be remembered that Allāh is infinite while man is finite. As such man can only imitate Him within the scope of his human limitations.
35. So as to be ungrateful for what We have given them. So enjoy yourselves awhile, but soon you will come to know.

36. Have We sent down to them any authority which speaks in favour of what they associate with Him?

37. And when We make mankind taste of mercy, they rejoice therein; but if an evil befall them because of that which their own hands have sent on, behold! they are in despair.

38. Have they not seen that Allâh enlarges the provision to whomsoever He pleases, and straitens it to whomsoever He pleases? In that truly are Signs for a people who believe.

39. So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favour of Allâh, and it is they who will prosper.

40. Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allâh; but whatever you give in Zakât seeking the favour of Allâh—it is these who will increase their wealth manifold.

41. It is Allâh Who has created you, and then He has provided for you; then He will cause you to die, and then He will bring you to life. Is there any of your ‘partners’ who can do any of these things? Glorified be He and exalted above that which they associate with Him.

42. Corruption has appeared on land and sea because of what men’s hands have wrought, that He may make them taste the fruit of some of their doings, so that they may turn back from evil.

*37. And when We favour mankind with a taste of mercy they rejoice therein; but if an evil befalls them because of what their hands have earned themselves behold! they begin to despair.*
43. Say, ‘Travel in the earth and see how evil was the end of those before you! Most of them were idolaters.’

* 44. So set thy face to the service of the right religion before there comes the day from Allâh for which there will be no averting. On that day mankind will split up into parts.

45. Those who disbelieve will bear the consequences of their disbelief; and those who do righteous deeds prepare good for themselves,

46. That He, out of His bounty, may reward those who believe and do righteous deeds. Surely, He loves not the disbelievers.

47. And among His Signs is this, that He sends the winds as bearers of glad tidings and that He may make you taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, and that you may be grateful.

48. And surely We sent Messengers before thee to their own people, and they brought them clear Signs. Then We punished those who were guilty. And it was certainly due from Us to help the believers.

49. It is Allâh Who sends the winds so that they raise a cloud, Then He spreads it in the sky as He pleases and places it layer upon layer and thou seest the rain issuing forth from its midst. And when He causes it to fall on whom He pleases of His servants, behold! they rejoice;

50. Though before that—before it was sent down upon them—they were in despair.

*44. So set your face towards the Religion which is upright and helps others to be upright before there comes the day from Allâh for which there will be no averting. On that day they will fall into groups distinct from each other.
51. Look, therefore, at the marks of Allâh’s mercy: how He quickens the earth after its death. Verily, the same God will quicken the dead; for He has power over all things.

52. And if We sent a wind and they saw it (their harvest) turn yellow, they would certainly, thereafter, begin to deny Our favours.

53. And thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn away showing their backs.

54. Nor canst thou guide the blind out of their error. Thou canst make only those to hear who would believe in Our Signs and they submit.

R. 6.

55. It is Allâh Who created you in a state of weakness, and after weakness gave strength; then, after strength, caused weakness and old age. He creates what He pleases. He is the All-Jewelling, the All-Powerful.

56. And on the day when the Hour shall arrive the guilty will swear that they tarried not save an hour—thus were they turned away from the right path.

57. But those who are given knowledge and faith will say, ‘You have indeed tarried according to the Book of Allâh, till the Day of Resurrection. And this is the Day of Resurrection, but you did not care to know.’

58. So on that day their excuses will not avail the wrongdoers; nor will they be allowed to make amends.

59. And truly, We have set forth for men in this Qur’ân every kind of parable; and indeed, if thou bring

* 58. nor will they be allowed access to His threshold.
them a Sign, those who disbelieve will surely say, ‘You are but liars.’

60. Thus does Allah seal the hearts of those who have no knowledge.

61. So be thou patient. Surely the promise of Allah is true; and let not those who have no certainty of faith make light of thee.

(See details of transliteration on page 'm').
LUQMĀN
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Mīm.†
3. These are verses of the Book of Wisdom,
4. A guidance and a mercy for those who do good,
5. Those who observe Prayer and pay the Zakāt and who have firm faith in the Hereafter.
6. It is they who follow guidance from their Lord, and it is they who shall prosper.
7. And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of Allāh, without knowledge, and to make fun of it. For such there will be humiliating punishment.
8. And when Our Signs are recited to him, he turns proudly away, as though he heard them not, as if there were a heaviness in both his ears. So announce to him a painful punishment.
9. Surely those who believe and do good works—they will have Gardens of Delight,
10. Wherein they will abide. Allāh has made a true promise; and He is the Mighty, the Wise.

† I am Allāh, the All-Knowing.

* 11. See alternative translation of '11. See alternative translation of under 16:16 and the note to it, p 300. (publisher)
12. This is the creation of Allâh. Now show me what others beside Him have created. Nay, but the wrongdoers are in manifest error.

R. 2.

13. And We bestowed wisdom on Luqâmah, saying, ‘Be grateful to Allâh,’ and whoso is grateful, is grateful only for the good of his own soul. And whoso is ungrateful, then surely Allâh is Self-Sufficient, Praiseworthy.

14. And remember when Luqâmah said to his son while exhorting him, ‘O my dear son! associate not partners with Allâh. Surely, associating partners with God is a grievous wrong.’

15. And We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—‘Give thanks to Me and to thy parents. Unto Me is the final return.

16. ‘And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in all worldly affairs; and in spiritual matters follow the way of him who turns to Me. Then unto Me will be your return and I shall inform you of what you used to do.’

17. ‘O my dear son! even though it be the weight of a grain of mustard seed, and even though it be in a rock, or in the heavens, or in the earth, Allâh will surely bring it out; verily Allâh is the Knower of all subtleties, All-Aware.

18. ‘O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters which require firm resolve.
19. ‘And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allaah loves not any arrogant boaster.

20. ‘And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass.’

21. Have you not seen that Allaah has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favours on you, both externally and internally? And among men there are some who dispute concerning Allaah, without knowledge or guidance or an illuminating Book.

22. And when it is said to them, ‘Follow that which Allaah has revealed,’ they say, ‘Nay, we shall follow that which we found our fathers following.’ What! even though Satan was inviting them to the punishment of the burning fire?

23. And he who submits himself completely to Allaah, and is a doer of good, he has surely grasped a strong handle. And with Allaah rests the end of all affairs.

24. And as for him who disbelieves, let not his disbelief grieve thee. Unto Us is their return and We shall tell them what they did; surely Allaah knows full well what is in the breasts.

25. We shall let them enjoy themselves a little; then We shall drive them to a severe torment.

26. And if thou ask them, ‘Who created the heavens and the earth?’ they will surely answer, ‘Allaah.’ Say, ‘All praise belongs to Allaah.’ But most of them know not.
27. To Allāh belongs whatever is in the heavens and the earth. Verily, Allāh is Self-Sufficient, Praiseworthy.

28. And if all the trees that are in the earth were pens, and the ocean were ink, with seven oceans swelling it thereafter, the words of Allāh would not be exhausted. Surely, Allāh is Mighty, Wise.

*29. Your creation and your resurrection are only like the creation and resurrection of a single soul. Verily Allāh is All-Hearing, All-Seeing.

30. Hast thou not seen that Allāh makes the night pass into the day, and makes the day pass into the night, and He has pressed the sun and the moon into service; each pursuing its course till an appointed term, and that Allāh is well aware of what you do?

31. That is because it is Allāh alone Who is the True God, and whatever they call upon beside Him is falsehood, and because it is Allāh alone Who is the Most High, the Incomparably Great.

R. 4.

32. Dost thou not see that the ships sail on the sea by the favour of Allāh, that He may show you of His Signs? Therein surely are Signs for everyone who is patient and grateful.

33. And when waves engulf them like so many coverings, they call upon Allāh, being sincere to Him in faith; but when He brings them safe to land, then some of them take the right course. And none denies Our Signs save every perfidious and ungrateful person.

*29. Your creation and your resurrection are only like the creation and resurrection of a single being.
34. O men, seek protection with your Lord and fear the day when the father will not be of any avail to his son, nor will the son at all be of any avail to his father. Allâh’s promise is surely true. So let not worldly life beguile you, nor let the Deceiver deceive you concerning Allâh.

35. Verily, with Allâh alone is the 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. Surely, Allâh is All-Knowing, All-Aware.
1. In the name of Allâh, the Gracious, the Merciful.
2. Alif Lām Mīm.‡
3. The revelation of the Book—there is no doubt about it—is from the Lord of the worlds.
4. Do they say, ‘He has forged it?’ Nay, it is the truth from thy Lord, that thou mayest warn a people to whom no Warner has come before thee, that haply they may follow guidance.
5. Allâh it is Who created the heavens and the earth, and that which is between them, in six periods; then He settled on the Throne. You have no helper or intercessor beside Him. Will you not then reflect?
6. He will plan the Divine Ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.
7. Such is the Knower of the unseen and the seen, the Mighty, the Merciful,
8. Who has made perfect everything He has created. And He began the creation of man from clay.
9. Then He made his progeny from an extract of an insignificant fluid.

* 10. Then He fashioned him and breathed into him of His spirit. And He has given you ears, and eyes, and

‡ I am Allâh, the All-Knowing.
* 10. Then He balanced him and breathed into him of His spirit. And He has given you hearing and eyes and hearts. But little thanks do you give!

Note: The word fu‘âd (فُؤاد) as used in the Holy Qur’ân does not only mean heart, but indicates the ultimate seat of understanding. See 28:11 (Al-Qaṣâṣ), 53:12 (Al-Najm), 46:27 (Al-Ahqâf) and 14:38 (Ibrâhîm).
hearts. But little thanks do you give!

11. And they say, 'What! when we are lost in the earth, shall we then become a new creation?' Nay, but they are disbelievers in the meeting of their Lord.

12. Say, 'The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back.'

R. 2.

13. If only thou couldst see when the guilty will hang down their heads before their Lord, and say, 'Our Lord, we have seen and we have heard, so send us back that we may do good works; for now we are convinced.'

14. And if We had enforced Our will, We could have given every soul its guidance, but the word from Me has come true: 'I will fill Hell with Jinn and men all together.'

15. So taste ye the punishment of your deeds for you forgot the meeting of this day of yours. We too have forgotten you. And taste ye the lasting punishment because of that which you used to do.

16. Only they believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and they are not proud.

17. Their sides keep away from their beds; and they call on their Lord in fear and hope, and spend out of what We have bestowed on them.

18. And no soul knows what joy of the eyes is kept hidden for them, as a reward for their good works.
19. Is he, then, who is a believer like one who is disobedient? They are not equal.

20. As for those who believe and do good works, they will have Gardens of Eternal Abode, as an entertainment, for what they used to do.

21. And as for those who are disobedient, their abode will be the Fire. Every time they desire to come forth therefrom, they will be turned back into it, and it will be said to them, ‘Taste the punishment of the Fire which you used to deny.’

*22. And most surely We will make them taste of the nearer punishment before the greater punishment, so that they may return to Us with repentance.

23. And who does greater wrong than he who is reminded of the Signs of his Lord and then turns away from them? We will surely punish the guilty.

R. 3.

24. And We did give Moses the Book—be not therefore in doubt as to the meeting with Him—and We made it a guidance for the children of Israel.

25. And We made from among them leaders, who guided the people by Our command, whilst they themselves were steadfast and had firm faith in Our Signs.

26. Verily, thy Lord—He will judge between them on the Day of Resurrection concerning that in which they disagree.

27. Does it not guide them how many a generation We have destroyed before them, amid whose

*22. And most surely We will make them taste of the lesser punishment before the greater punishment, so that they may return to Us with repentance.
dwellings they now walk about? In that surely are Signs. Will they not then hearken?

28. Have they not seen that We drive the water to the dry land and produce thereby crops of which their cattle eat, and they themselves? Will they not then see?

29. And they say, ‘When will this victory come, if you are truthful?’

30. Say, ‘On the day of victory the believing of the disbelievers will not avail them, nor will they be granted respite.’

31. So turn away from them, and wait. They are also waiting.
1. In the name of Allāh, the Gracious, the Merciful.

2. O thou Prophet, seek protection in Allāh, and follow not the wishes of the disbelievers and the hypocrites. Verily, Allāh is All-Knowing, Wise.

3. And follow that which is revealed to thee from thy Lord. Verily Allāh is well aware of what you do.

4. And put thy trust in Allāh, and Allāh is sufficient as a Guardian.

*5. Allāh has not made for any man two hearts in his breast; nor has He made those of your wives, from whom you keep away by calling them mothers, your real mothers, nor has He made your adopted sons your real sons. That is merely a word of your mouths; but Allāh speaks the truth, and He guides to the right path.

6. Call them by the names of their fathers. That is more equitable in the sight of Allāh. But if you know not their fathers, then they are your brothers in faith and your friends.

* And there is no blame on you in any mistake you may unintentionally make in this matter, but what matters is that which your hearts intend. And Allāh is Most Forgiving, Merciful.

*5. Allāh has not made for any man two hearts in his breast; nor does He turn your wives into your mothers merely because you address them as your mothers and thereby abstain from maintaining conjugal relations, nor does He turn those whom you adopt into your real sons.

*6. And there is no blame on you for any unintentional mistake which you committed saving that which your hearts wilfully pursued.
7. The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them. And blood relations are nearer to one another, according to the Book of Allāh, than the rest of the believers from among the Helpers as well as the Emigrants, except that you show kindness to your friends. That also is written down in the Book.

8. And remember when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We indeed took from them a solemn covenant;

9. That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.

10. O ye who believe! remember the favour of Allāh on you when there came down upon you hosts, and We sent against them a wind and hosts that you saw not. And Allāh sees what you do.

11. When they came upon you from above you, and from below you, and when your eyes became distracted, and your hearts reached to the throats, and you thought diverse thoughts about Allāh.

12. There and then were the believers sorely tried, and they were shaken with a violent shaking.

13. And when the hypocrites and those in whose hearts was a disease said, ‘Allāh and His Messenger promised us nothing but a delusion.’

*7. The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them. And some of the blood relations are nearer to each other than others from among the believers and the Emigrants according to the Book of Allāh, except for the voluntary favours you may bestow upon your special friends in a goodly manner. This is what is ingrained in the Book of Nature.

*11. and your hearts leapt to your throats and you entertained wayward thoughts about Allāh.
14. And when a party of them said, ‘O people of Yathrib, you have possibly no stand against the enemy, therefore turn back.’ And a section of them even asked leave of the Prophet, saying, ‘Our houses are exposed and defenceless.’ And they were in truth not exposed. They only sought to flee away.

15. And if entry were effected against them into the town from its environs, and then they were asked to join in the disturbances, they would have at once done so, and would not have tarried in their houses save a little.

*16. And truly they had already covenanted with Allah that they would not turn their backs. And a covenant with Allah will have to be answered for.

17. Say, ‘Flight shall not avail you if you flee from death or slaughter; and even then you will enjoy but a little.’

18. Say, ‘Who is it that can save you against Allah if it be His wish to do you harm or if it be His wish to show you mercy?’ And they will not find for themselves any friend or helper other than Allah.

19. Verily Allah knows those among you who hinder men and those who say to their brethren, ‘Come to us,’ and they come not to the fight but a little,

20. Being niggardly with regard to you. But when danger comes, thou seest them looking towards thee, their eyes rolling like one who is fainting on account of death. But when the fear has passed away, they assail you with sharp tongues being

† Madina was known by this name before Hijrah.

*16. And truly they had already made a covenant with Allah that they would not turn their backs. And a covenant with Allah is certainly accountable for.
greedy for wealth. These have never believed; so Allāh has rendered their works null and void. And that is an easy thing for Allāh.

*21. They think that the confederates have not gone away; and if the confederates should come again, they would wish to be among the nomad Arabs in the desert, asking for news about you. And if they were among you they would not fight save a little.

R. 3.

22. Verily you have in the Prophet of Allāh an excellent model, for him who fears Allāh and the Last Day and who remembers Allāh much.

23. And when the believers saw the confederates, they said, ‘This is what Allāh and His Messenger promised us; and Allāh and His Messenger spoke the truth.’ And it only added to their faith and submission.

24. Among the believers are men who have been true to the covenant they made with Allāh. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least;

25. That Allāh may reward the truthful for their truth, and punish the hypocrites if He so please, or turn to them in mercy. Verily Allāh is Most Forgiving, Merciful.

26. And Allāh turned back the disbelievers in their rage; they gained no good. And Allāh sufficed the believers in their fight. And Allāh is Powerful, Mighty.

*21. They think that the invading tribes have not gone away; and in case the tribes invade again, they would rather wish to be among the nomad Arabs in the desert, asking for news about you.
27. And He brought those of the People of the Book who aided them down from their fortresses and cast terror into their hearts. Some you slew, and some you took captive.

28. And He made you inherit their land and their houses and their wealth, and a land on which you had never set foot. And Allah has power over all things.

R. 4.

29. O Prophet! say to thy wives, ‘If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner.

30. ‘But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward.’

31. O wives of the Prophet! if any of you be guilty of manifestly dishonourable conduct, the punishment will be doubled for her. And that is easy for Allah.

32. But whoever of you is obedient to Allah and His Messenger and does good works, We shall give her her reward twice over; and We have prepared for her an honourable provision.

33. O wives of the Prophet! You are not like any other women if you are righteous. So be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech.
*34. And stay in your houses with dignity, and do not show off yourselves like the showing off of the former days of ignorance, and observe Prayer, and pay the Zakāt, and obey Allāh and His Messenger. Surely Allāh desires to remove from you all uncleanness, O Members of the Household, and purify you completely.

35. And remember what is rehearsed in your houses of the Signs of Allāh and of wisdom. Verily Allāh is the Knower of subtleties, All-Aware.

R. 5.

36. Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allāh much and women who remember Him—Allāh has prepared for all of them forgiveness and a great reward.

37. And it behoves not a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allāh and His Messenger, surely strays away in manifest error.

38. And remember when thou didst say to him on whom Allāh had bestowed favours and on whom thou also hadst bestowed favours: ‘Keep thy wife to thyself, and fear Allāh.’
And thou didst conceal in thy heart what Allah was going to bring to light, and thou wast afraid of the people, whereas Allah has better right that thou shouldst fear Him. Then, when Zaid had accomplished his want of her so as to have no further need of her, We joined her in marriage to thee, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allah's decree must be fulfilled.

39. There can be no hindrance for the Prophet with regard to that which Allah has made incumbent upon him. Such indeed was the way of Allah with those who have passed away before—and the command of Allah is a decree ordained—

40. Those who delivered the Messages of Allah and feared Him, and feared none but Allah. And sufficient is Allah as a Reckoner.

41. Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.

R. 6.

42. O ye who believe! remember Allah with much remembrance;

43. And glorify Him morning and evening.

44. He it is Who sends blessings on you, as do His angels, that He may bring you forth from all kinds of darkness into light. And He is Merciful to the believers.

45. Their greeting on the day when they meet Him will be, 'Peace.' And He has prepared for them an honourable reward.
46. O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner,

*47. And as a Summoner unto Allah by His command, and as a Lamp that gives bright light.

48. And announce to the believers the glad tidings that they will have great bounty from Allah.

*49. And follow not the disbelievers and the hypocrites, and leave alone their annoyance, and put thy trust in Allah; for Allah is sufficient as a Guardian.

50. O ye who believe! when you marry believing women and then divorce them before you have touched them, then you have no right against them with regard to the period of waiting that you reckon. So make some provision for them and send them away in a handsome manner.

51. O Prophet, We have made lawful to thee thy wives whom thou hast paid their doweries, and those whom thy right hand possesses from among those whom Allah has given thee as gains of war, and the daughters of thy paternal uncle, and the daughters of thy paternal aunts, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee, and any other believing woman if she offers herself for marriage to the Prophet provided the Prophet desires to marry her; this is only for thee, as against other believers—We have already made known what We have enjoined

*47. And as a Summoner to Allah by His command, and as a radiant Lamp.

*49. And follow not the disbelievers and the hypocrites, and ignore their nuisances, and put your trust in Allah; for Allah is sufficient as a Guardian.

*50. then you have no right against them with regard to the prescribed period of waiting that you reckon.
on them concerning their wives and those whom their right hands possess—in order that there may be no difficulty for thee in the discharge of thy work. And Allah is Most Forgiving, Merciful.

*52. Thou mayest defer the marriage of any of them that thou pleasest, and receive unto thyself whom thou pleasest; and if thou desierest to take back any of those whom thou hast put aside, there is no blame on thee. That is more likely that their eyes may be cooled, and that they may not grieve, and that they may all be pleased with that which thou hast given them. And Allah knows what is in your hearts; and Allah is All-Knowing, Forbearing.

53. It is not allowed to thee to marry women after that, not to change them for other wives even though their goodness please thee, except any that thy right hand possesses. And Allah is Watchful over all things.

R. 7.

*54. O ye who believe! enter not the houses of the Prophet unless leave is granted to you for a meal without waiting for its appointed time. But enter when you are invited, and when you have finished eating, disperse, without seeking to engage in talk. That causes inconvenience to the Prophet, and he feels shy of asking you to leave. But Allah is not shy of saying what is true. And when you ask them (the wives of the Prophet) for anything, ask them from behind a curtain. That is purer for your hearts and their hearts. And it behoves you not to cause inconvenience.

*52. You may defer marrying anyone among them if you like and you may receive unto yourself whom you please. And if you desire to take back any of whom you have put aside, there is no blame on you. This is more likely to result in the cooling of their eyes, and that they may not grieve, and that they may all be pleased with that which you have given them.

*54. O ye who believe! Enter not the houses of the Prophet unless you have been invited to meal and even then not so early before the food has been cooked.
to the Messenger of Allah, nor that you should ever marry his wives after him. Indeed that would be an enormity in the sight of Allah.

55. Whether you reveal a thing or conceal it, Allah knows all things full well.

56. There is no blame on them in this respect with regard to their fathers or their sons or their brothers or the sons of their brothers or the sons of their sisters or their womenfolk or those whom their right hands possess. And fear Allah, O wives of the Prophet, verily, Allah is Witness over all things.

57. Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.

*58. Verily, those who malign Allah and His Messenger—Allah has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

59. And those who malign believing men and believing women for what they have not earned shall bear the guilt of a calumny and a manifest sin.

R. 8.

*60. O Prophet! Tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their loose outer coverings. That is nearer that they may thus be distinguished and not molested. And Allah is Most Forgiving, Merciful.

*58. Verily, those who annoy Allah and His Messenger—Allah has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

*60. O Prophet! Tell your wives and your daughters, and the women of the believers, that they should pull down upon them of their outer cloaks from their heads over their faces. That is more likely that they may thus be recognized and not molested.
*61. If the hypocrites, and those in whose heart is a disease, and those who cause agitation in the city, desist not, We shall surely give thee authority over them; then they will not dwell therein as thy neighbours, save for a little while.

62. Then they will be accursed. Wherever they are found, they will be seized, and cut into pieces.

63. Such has been the way of Allāh in the case of those who passed away before, and thou wilt never find a change in the way of Allāh.

64. Men ask thee concerning the Hour. Say, ‘The knowledge of it is with Allāh alone.’ And what will make thee know that the Hour may be nigh?

65. Allāh has surely cursed the disbelievers, and has prepared for them a burning fire,

66. Wherein they will abide for ever. They will find therein no friend nor helper.

67. On the day when their faces are turned over in the Fire, they will say, ‘Oh, would that we had obeyed Allāh and obeyed the Messenger!’

68. And they will say, ‘Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way.

69. ‘Our Lord, give them double punishment and curse them with a very great curse.’

R. 9.

*70. O ye who believe! be not like those who vexed and slandered Moses; but Allāh cleared him of

*61. If the hypocrites, and those in whose hearts there is disease, and those who spread baseless rumours in the city, do not desist. We shall surely make you stand up against them; then they will no longer tarry around you but a little.

*70. O ye who believe! Be not like those who vexed and slandered Moses; Allāh cleared him of what they spoke of him.
what they spoke of him. And he was honourable in the sight of Allāh.

71. O ye who believe! fear Allāh, and say the right word.

* 72. He will bless your works for you and forgive you your sins. And whoso obeys Allāh and His Messenger, shall surely attain a mighty success.

73. Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is capable of being unjust to, and neglectful of, himself.

74. The result is that Allāh will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and Allāh turns in mercy to believing men and believing women; and Allāh is Most Forgiving, Merciful.

* 72. He will reform your conduct for you and forgive you your sins.

* 73. But the man bore it. Indeed he was too cruel to himself, unmindful of the consequences.
1. In the name of Allâh, the Gracious, the Merciful.

2. All praise is due to Allâh, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware.

3. He knows whatever goes into the earth and whatever comes forth from it, and whatever descends from the heaven and whatever ascends into it; and He is Merciful, Most Forgiving.

4. And those who disbelieve say, ‘The Hour will never come upon us.’ Say, ‘Yea, by my Lord Who knows the unseen, it will surely come upon you! Not an atom’s weight in the heavens or in the earth or any thing less than that or greater escapes Him, but all is recorded in a perspicuous Book.

5. ‘That He may reward those who believe and do good works. It is these who will have forgiveness and an honourable provision.’

6. But as to those who strive against Our Signs, seeking to frustrate Our plans, it is they for whom there will be the suffering of a painful punishment.

7. And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and guides unto the path of the Mighty, the Praiseworthy.

8. And those who disbelieve say, ‘Shall we show you a man who will tell you that when you are broken up into pieces, you shall be raised as a new creation?’

(See details of transliteration on page ‘m’).
9. ‘Has he forged a lie against Allâh or is he afflicted with madness?’ Nay, but it is those who believe not in the Hereafter that are suffering from the punishment and are too far gone in error.

* 10. Do they not see what is before them and what is behind them of the heaven and the earth? If We please, We could cause the earth to sink with them, or cause pieces of the sky to fall upon them. In that verily is a Sign for every repentant servant.

R. 2.

* 11. And certainly, We bestowed grace upon David from Ourselves: ‘O ye mountains, repeat the praises of Allâh with him, and O birds, ye also.’ And We made the iron soft for him,

12. Saying, ‘Make thou full-length coats of mail, and make the rings of a proper measure. And do righteous deeds, surely I see all that you do.’

13. And to Solomon We subjected the wind; its morning course was a month’s journey, and its evening course was a month’s journey too. And We caused a fount of molten copper to flow for him. And of the Jinn were some who worked under him, by the command of his Lord. And We had told them that if any of them turned away from Our command, We would make him taste the punishment of burning fire.

14. They made for him what he desired; palaces and statues, and basins like reservoirs, and large cooking vessels fixed in their places: ‘Work ye, O House of David

* 10. Do they not see what is before them and what is behind them of the heaven and the earth? If We please, We could cause the earth to sink with them, or cause some pieces from the sky to fall upon them.

* 11. And certainly, We bestowed grace upon David from Ourselves: ‘O ye mountains, turn to God with full submission along with him.'
gratefully;’ but few of My servants are grateful.

*15. And when We decreed his (Solomon’s) death, nothing pointed out to them that he was dead save a worm of the earth that ate away his staff. So when he fell down, the Jinn plainly realized that if they had known the unseen, they would not have remained in a state of degrading torment.

16. There was indeed a Sign for Saba’ in their home-land: two gardens on the right hand and on the left: ‘Eat of the provision of your Lord and be grateful to Him. A good land and a Most Forgiving Lord!’

*17. But they turned away; so We sent against them a fierce flood. And We gave them, in lieu of their gardens, two gardens bearing bitter fruit and tamarisk and a few lote-trees.

18. That We awarded them because of their ingratitude; and none do We requite in this way but the ungrateful.

19. And We placed, between them and the towns which We had blessed, other towns that were prominently visible, and We fixed easy stages between them; ‘Travel in them for nights and days in security.’

20. But they said, ‘Our Lord, place longer distances between the stages of our journeys.’ And they wronged

*15. Note: The word dâbbah (دَابَّة) applies to all forms of animal life. So the translation “the worm of the earth” should be taken metaphorically and not literally. This reference is to the son of Solomon who did not inherit any of the spiritual qualities or the art of statecraft which distinguished his illustrious father Solomon. During his rule it became gradually apparent to those powerful chieftains (jinn) who had been subdued and subjugated by Solomon that Solomon was now virtually dead. They successfully rebelled against the state and caused fragmentation of the great empire.

*17. But they turned away; so We sent against them a fierce flood from a burst dam.
themselves; so We made them bywords and We broke them into pieces, a complete breaking up. In that verily are Signs for every steadfast and grateful person.

21. And Iblīs found that his judgment of them was true, so they followed him, all except a party of true believers.

22. And he had no power over them, but it was so that We might distinguish those who believed in the Hereafter from those who were in doubt about it. And Thy Lord is Watchful over all things.

R. 3.

23. Say, ‘Call upon those whom you assert to be gods beside Allāh. They control not even the weight of an atom in the heavens or in the earth, nor have they any share in either, nor has He any helper among them.’

24. No intercession avails with Him, except for him about whom He permits it, until when their hearts are relieved of fright they would say, ‘What is it that your Lord said?’ They (the Messengers) will answer, ‘The truth.’ And He is the High, the Great.

25. Say, ‘Who gives you sustenance from the heavens and the earth?’ Say, ‘Allāh. Either we or you are on right guidance or in manifest error.’

26. Say, ‘You will not be questioned as to our sins, nor shall we be questioned as to what you do.’

27. Say, ‘Our Lord will bring us all together; then He will judge between us with truth: and He is the Judge, the All-Knowing.’

28. Say, ‘Show me those whom you have joined with Him as partners. Nay! You cannot do so, for He is Allāh, the Mighty, the Wise.’
29. And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind, but most men know not.

30. And they say, 'When will this promise be fulfilled, if you are truthful?'

31. Say, 'For you is the promise of a day from which you cannot remain behind a single moment nor can you get ahead of it.'

R. 4.

32. And those who disbelieve say, 'We will never believe in this Qur’an, nor in what is before it;' and couldst thou see when the wrongdoers will be made to stand before their Lord, throwing back on one another the blame. Those who were considered weak will say to those who were proud, 'Had it not been for you, we should surely have been believers.'

33. Those who were proud will say to those who were considered weak, 'Was it we that kept you away from the guidance, after it had come to you? Nay, it was you yourselves who were guilty.'

34. And those who were considered weak will say to those who were proud, 'Nay, but it was your scheming night and day, when you bade us disbelieve in Allâh and set up equals unto Him.' And they will conceal their remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.

* 35. And We never sent a Warner to any city but the wealthy ones thereof said, 'Surely, we disbelieve

* 35. And We never sent a Warner to any township but the wealthy ones thereof said, 'Surely, we disbelieve in what you have been sent with.'

(See details of transliteration on page 'm').
in what you have been sent with.’

36. And they say, ‘We have more riches and children; and we are not going to be punished.’

37. Say, ‘Verily, my Lord enlarges the provision for whomsoever He pleases, and straitens it for whomsoever He pleases; but most men do not know.’

R. 5.

38. And it is not your riches nor your children that will bring you near Us in rank, but those who believe and do good works, will have a double reward for what they did. And in lofty mansions will they be secure.

39. And as to those who strive to frustrate the purpose of Our Signs, it is they who will be brought face to face with punishment.

40. Say, ‘Surely, my Lord enlarges the provision for such of His servants as He pleases and straitens it for such of them as He pleases. And whatever you spend, He will replace it; and He is the Best of providers.’

*41. And remember the day, when He will gather them all together; then He will say to the angels: ‘Was it you that they worshipped?’

42. They will say, ‘Holiest art Thou. Thou art our Protector against them. Nay, but they worshipped the Jinn; it was in them that most of them believed.’

43. ‘So, this day, you will have no power either to profit or harm one another.’ And We shall say to those

*41. And remember the day, when He will gather them all together; then He will say to the angels: Was it you in particular that they worshipped?

Note: The translation of the word iyákum (يَعْكُم) seems to have been omitted. The insertion of the word ‘in particular,’ therefore, seems to be appropriate.
who did wrong: ‘Taste ye the punishment of the Fire that you denied.’

44. And when Our manifest Signs are recited to them, they say, ‘This is but a man who seeks to turn you away from that which your fathers worshipped.’ And they say, ‘This is but a forged lie.’ And those who disbelieve say about the truth when it comes to them, ‘This is nothing but clear magic.’

45. And We gave them no books which they studied, nor did We send to them any Warner before thee.

46. And those who were before them also rejected the truth—and these have not attained even to a tenth of that which We gave them, but they treated My Messengers as liars. So how terrible was the change I brought about!

R. 6.

47. Say, ‘I only exhort you to do one thing: that you stand up before Allāh in twos and singly and then reflect. You will then know that there is no insanity in your companion; he is only a Warner to you of an impending severe punishment.’

48. Say, ‘Whatever reward I might have asked of you—let it be yours. My reward is only with Allāh; and He is Witness over all things.’

49. Say, ‘Truly, my Lord hurls the Truth at falsehood. He is the Great Knowler of the unseen.’

* 50. Say, ‘The Truth has come, and falsehood could neither originate any good nor reproduce it.’

* 50. Say, ‘The Truth has arrived, and falsehood could neither initiate nor repeat anything.’
51. Say, ‘If I err, I err only against myself; and if I am rightly guided, it is because of what my Lord has revealed to me. Verily, He is All-Hearing, Nigh.’

52. Couldst thou but see when they will be smitten with fear! Then there will be no escape, and they will be seized from a place nearby.

53. And they will say, ‘We now believe therein.’ But how can the attaining of faith be possible to them from a position so far-off,

*54. While they had disbelieved in it before? And they are uttering conjectures from a far-off place.

55. And a barrier will be placed between them and that which they long for, as was done with the likes of them before. They too were in disquieting doubt indeed.

*53. Note: It simply means that having distanced themselves earlier from it, they could not attain faith at the time of punishment.

*54. Verily, they had rejected it earlier, indulging in wild conjectures from a distant position.
1. In the name of Allâh, the Gracious, the Merciful.
2. All praise belongs to Allâh, the Maker of the heavens and the earth, Who employs the angels as messengers, having wings, two, three, and four. He adds to His creation whatever He pleases; for Allâh has power over all things.

3. Whatever of mercy Allâh grants to men—there is none to withhold it; and whatever He withholds, there is none who can release it after that; and He is the Mighty, the Wise.

4. O ye men, remember the favour of Allâh towards you. Is there any Creator other than Allâh Who provides for you from the heaven and earth? There is none worthy of worship but He. Whither then are you turned away?

5. And if they reject thee, verily, God’s Messengers have been rejected before thee; and unto Allâh all things are brought back for decision.

6. O ye men, assuredly the promise of Allâh is true, so let not the present life deceive you, nor let the Deceiver deceive you with respect to Allâh.

7. Surely Satan is an enemy to you; so take him as an enemy. He calls his followers only that they may become inmates of the burning Fire.

8. For those who disbelieve there is a severe punishment. And for those who believe and do good works there is forgiveness and a great reward.

(See details of transliteration on page ‘m’).
9. Is he, then, to whom the evil of his deed is made to appear pleasing, so that he looks upon it as good, like him who believes and does good deeds? Surely, Allâh adjudges astray whom He will and guides whom He will. So let not thy soul waste away in sighing for them. Surely Allâh knows what they do.

10. And Allâh is Who sends the winds which raise the clouds; then do We drive them to a lifeless tract of land, and quicken thereby the earth after its death. Likewise shall the Resurrection be.

11. Whoso desires honour, then let him know that all honour belongs to Allâh. Unto Him ascend good words, and righteous work does He exalt. And those who plot evils—for them is a severe punishment; and the plotting of such will perish.

12. And Allâh created you from dust, then from a sperm-drop, then He made you pairs. And no female conceives, nor does she bring forth a child without His knowledge. And no one whose life is prolonged has his life prolonged, nor is anything diminished of his life, but it is recorded in a Book. That surely is easy for Allâh.

13. And the two seas are not alike: this one palatable, sweet and pleasant to drink, and the other, salt and bitter. And from each you eat fresh meat, and take forth ornaments which you wear. And thou seest the ships therein ploughing the waves that you may seek of His bounty, and that you

*9. Is he, then, whose deeds are made to appear beautiful to him so he views them as good like one who believes and truly does good deeds?

*11. Whoever desires honour, then let him know that all honour belongs to Allâh. To Him ascend good words and righteous work helps them rise. And those who plot evils, for them is a severe punishment; and the plotting of such will perish.
may be grateful.
14. He merges the night into the day, and He merges the day into the night. And He has pressed into service the sun and the moon; each one runs its course to an appointed term. Such is Allâh, your Lord; His is the kingdom, and those whom you call upon beside Allâh own not even a whit.
15. If you call on them, they will not hear your call; and even if they heard it, they could not answer you. And on the Day of Resurrection they will deny your having associated them with God. And none can inform thee like the One Who is All-Aware.

R. 3.
* 16. O ye men, it is you that stand in need of Allâh, but Allâh is He Who is Self-Sufficient, the Praiseworthy.
17. If He please, He could destroy you, and bring a new creation instead.
18. And that is not difficult for Allâh.
19. And no burdened soul can bear the burden of another; and if a heavily laden soul call another to bear its load, naught of it shall be carried by the other, even though he be a kinsman. Thou canst warn only those who fear their Lord in secret and observe Prayer. And whoso purifies himself, purifies himself only to his own advantage; and to Allâh shall be the return.
20. And the blind and the seeing are not alike,
21. Nor the darkness and light,
22. Nor the shade and heat.

* 16. O ye men, you are mere beggars unto Allâh, while Allâh is He Who stands in need of none, Ever Praiseworthy.
23. Nor alike are the living and the dead. Surely, Allāh causes him to hear whom He pleases; and thou canst not make those to hear who are in the graves.

24. Thou art only a Warner.

25. Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent.

26. And if they treat thee as a liar, those who were before them also treated their Prophets as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

27. Then I seized those who disbelieved and how terrible was the change I brought about!

28. Dost thou not see that Allāh sends down water from the sky and We bring forth therewith fruits of different colours; and among the mountains are streaks white and red, of diverse hues and others raven black;

29. And of men and beasts and cattle, in like manner, there are various colours? Only those of His servants who possess knowledge fear Allāh. Verily, Allāh is Mighty, Most Forgiving.

30. Surely, only those who follow the Book of Allāh and observe Prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail;

31. In order that He may give them their full rewards, and even increase them out of His bounty. He is surely Most Forgiving, Most Appreciating.
32. And the Book which We have revealed to thee is the truth itself; fulfilling that which is before it. Surely, Allāh is All-Aware, All-Seeing with respect to His servants.

33. Then We gave the Book for an inheritance to those of Our servants whom We chose. And of them are some who are breaking down their own selves by suppressing their desires, and of them are some who keep to the right course, and of them are some who excel others in acts of goodness by Allāh’s leave. And that indeed is the great distinction.

34. Gardens of Eternity! They will enter them. They will be adorned therein with bracelets of gold, and pearls; and their garments therein will be of silk.

35. And they will say, ‘All praise belongs to Allāh Who has removed grief from us. Surely, our Lord is Most Forgiving, Most Appreciating.

36. ‘Who has, out of His bounty, settled us in the Adobe of Eternity, where no toil will touch us, nor any sense of weariness affect us therein.’

*37. But as for those who disbelieve, for them is the fire of Hell. Death will not be decreed for them so that they may die; nor will the punishment thereof be lightened for them. Thus do We requite every ungrateful person.

38. And they will cry for help therein, ‘O our Lord, take us out, we will do righteous works other than those we used to do.’ ‘Did We not give you a life long enough so that he who would reflect could reflect.*

*37. But as for those who disbelieve, for them is the fire of Hell. It will not be decreed for them that they may die; nor will the punishment thereof be lightened for them.
therein? And there came unto you a Warner too. So taste ye the punishment; for wrongdoers have no helper.’

R. S.

39. Verily, Allâh knows the secrets of the heavens and of the earth. Verily, He knows full well all that lies hidden in the breasts.

40. He it is Who made you vice-governors in the earth. So he who disbelieves, will himself suffer the consequences of his disbelief. And for the disbelievers their disbelief will only increase odium in the sight of their Lord, and their disbelief will increase for the disbelievers nothing but loss.

41. Say, ‘Have you seen your associate-gods whom you call on beside Allâh? Show me then what they have created of the earth. Or have they a share in the creation of the heavens? Or have We given them a Book so that they have an evidence therefrom?’ Nay, the wrongdoers promise one another nothing but deception.

42. Surely, Allâh holds the heavens and the earth lest they deviate from their places. And if they did deviate, none can hold them after Him. Verily, He is Forbearing, Most Forgiving.

43. And they swore by Allâh their strongest oaths, that if a Warner came to them, they would follow guidance better than any other people. But when a Warner did come to them, it only increased them in aversion.

44. Out of arrogance in the earth and evil plotting. But the evil plot encompasses none but the authors thereof. Do they then look for anything but God’s way of dealing with the peoples of old? But thou
wilt never find any change in the way of Allāh; nor wilt thou ever find any alteration in the way of Allāh.

45. Have they not travelled in the earth and seen how evil was the end of those who were before them? And they were stronger than they in power. And Allāh is not such that anything in the heavens or the earth should frustrate His plans; verily, He is All-Knowing, All-Powerful.

46. And if Allāh were to punish people for what they do, He would not leave a living creature on the surface of the earth; but He grants them respite until an appointed term; and when their appointed time comes, then they will know that Allāh has all His servants under His eyes.

*46. and when their appointed time comes, beware that Allāh is fully aware of His servants—the mankind.
1. In the name of Allâh, the Gracious, the Merciful.

2. Yâ Sin.†

3. By the Qur’ân, full of wisdom,

4. Thou art indeed one of the Messengers,

5. On a right path.

6. This is a revelation of the Mighty, the Merciful,

7. That thou mayest warn a people whose fathers were not warned, and so they are heedless.

8. Surely the word has proved true against most of them, for they believe not.

9. We have put round their necks, chains reaching unto the chins, so that their heads are forced up.

10. And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see.

11. And it is equal to them whether thou warn them or warn them not: they will not believe.

12. Thou canst warn only him who would follow the Reminder and fear the Gracious God in secret. So give him the glad tidings of forgiveness and a noble reward.

13. Surely, We alone give life to the dead, and We record that which they send forward and that which they leave behind; and all things have We recorded in a clear Book.

† O Perfect Leader!

*9. We have put round their necks, collars reaching to the chins, so that their heads are forced up.
14. And set forth to them the parable of a people of the town, when the Messengers came to it.

15. When We sent to them two Messengers, and they rejected them both; so We strengthened them by a third, and they said, ‘Verily we have been sent to you as Messengers.’

16. They replied, ‘You are but men like us and the Gracious God has not revealed anything. You only lie.’

17. They said, ‘Our Lord knows that we are indeed His Messengers to you;

18. ‘And on us lies only the plain delivery of the Message;’

19. They said, ‘Surely we augur evil fortune from you; if you desist not, we will certainly stone you, and a painful punishment will surely befall you at our hands.’

20. They replied, ‘Your evil fortune is with your own selves. Is it because you have been admonished? Nay, you are a people transgressing all bounds.’

21. And from the farthest part of the town there came a man running. He said, ‘O my people, follow the Messengers,

22. ‘Follow those who ask of you no reward, and who are rightly guided.

23. ‘And what reason have I that I should not worship Him Who has created me, and unto Whom you will be brought back?’

24. ‘Shall I take others beside Him as gods? If the Gracious God should intend any harm, their intercession will avail me naught, nor can they rescue me.

(See details of transliteration on page 'm').
25. ‘In that case I should indeed be in manifest error.
26. ‘I believe in your Lord; so listen to me.’
27. It was said to him, ‘Enter Paradise.’ He said, ‘O, would that my people knew,
28. ‘How graciously my Lord has granted me forgiveness and has made me of the honoured ones!’
29. And We sent not down against his people, after him, any host from heaven, nor did We need to send down any.
30. It was but a single blast and lo! they were extinct.

*31. Alas for My servants! there comes not a Messenger to them but they mock at him.

32. Have they not seen how many generations We have destroyed before them, and that they never return to them?
33. And all of them, gathered together, will certainly be brought before Us.

R. 3.

34. And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.
35. And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,
36. That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?
37. Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not.

*31. Alas for mankind! there comes not a Messenger to them but they mock at him.
38. And a Sign for them is the night from which We strip off the day, and lo! they are in darkness.

39. And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing God.

40. And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree.

41. It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit.

42. And a Sign for them is that We carry their offspring in the laden ship,

43. And We have created for them the like thereof whereon they ride.

44. And if We so willed, We could drown them; then they would have no one to succour them, nor would they be rescued,

45. Except through mercy from Us and as a provision for a time.

46. And when it is said to them, ‘Guard yourselves against that which is before you and that which is behind you, in order that you may receive mercy,’ they turn away.

47. And there comes not to them any Sign out of the Signs of their Lord, but they turn away from it.

48. And when it is said to them, ‘Spend out of that with which Allah has provided you,’ those who disbelieve say to those who believe, ‘Shall we feed him whom Allah would have fed, if He had so willed?

*38. And a Sign for them is the night from which We draw forth the day, and lo! they are in darkness.

*39. And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing God.

*43. And We will create for them the like thereof on which they will ride.
You are but in manifest error.

49. And they say, ‘When will this promise be fulfilled, if indeed you are truthful?’

50. They are waiting only for a single blast which will seize them while they are disputing.

51. And they will not be able to make a will, nor will they return to their families.

52. And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord.

53. They will say, ‘O! woe to us! who has raised us up from our place of sleep? This is what the Gracious God had promised, and the Messengers spoke the truth.’

54. It will be but one blast and lo! they will all be brought before Us.

55. And on that day, no soul will be wronged in aught; nor will you be rewarded but for what you used to do.

56. Verily the inmates of Heaven will, on that day, be happy in their occupation.

57. They and their wives will be in pleasant shades, reclining on raised couches.

58. They will have fruits therein, and they will have whatever they call for.

59. ‘Peace on you’—a word of greeting from the Merciful Lord.

60. And God will say, ‘Separate yourselves from the righteous this day, O ye guilty ones!

61. ‘Did I not enjoin on you, O ye sons of Adam, that you worship not

*56. Verily, the inhabitants of Heaven, on that day, will be happily employed in several occupations.

(See details of transliteration on page 'm').
62. ‘And that you worship Me? This is the right path.
63. ‘And he did lead astray a great multitude of you. Why did you not then understand?
64. ‘This is the Hell which you were promised.
65. ‘Enter it this day, because you disbelieved.’
66. This day We shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they had earned.
67. And if We had so willed, We could have put out their eyes, then they would have rushed to find the way. But how could they see?
68. And if We had so willed, We could have transformed them so as to transfix them in their places, then they would not be able to move forward or turn back.

R.S.

*69. And him whom We grant long life—We revert him to a weak condition of creation. Will they not then understand?

*70. And We have not taught him poetry, nor does that suit it (the Qur’an). It is but a Reminder and a Qur’an that makes things plain,

*71. So that it may warn all who live, and that the word of punishment be justified against the disbelievers.
72. Do they not see that, among the things which Our hands have fashioned, We have created for them cattle of which they are masters?

*69. And him whom We grant long life, We cause him to revert to a state of senility.
*70. And We have not taught him poetry, nor does it befit him.
*71. So that it may warn all who live, and that the decree against the disbelievers may come to pass.
73. And We have subjected the same to them, so that some of them use for riding and some others they eat.
74. And in them they have other benefits and also drinks. Will they not then be grateful?
75. And they have taken other gods beside Allāh, that they might be helped.

*76. They are not able to help them, but they will be brought before God as their allied host.
77. So let not their speech grieve thee. Verily We know what they conceal and what they proclaim.
78. Does not man see that We have created him from a mere sperm-drop? Yet lo! he is an open quarreller!
79. And he coins similitudes for Us and forgets his own creation. He says, ‘Who can quicken the bones when they are decayed?’
80. Say, ‘He, Who created them the first time, will quicken them; and He knows every kind of creation full well,
81. ‘He Who produces for you fire out of the green tree, and behold, you kindle from it.
82. ‘Has not He Who created the heavens and the earth the power to create the like of them?’ Yea, and He is indeed the Supreme Creator, the All-Knowing.

*83. Verily His command, when He intends a thing, is only that He says to it, ‘Be!’, and it is.
84. So Holy is He, in Whose hand is the kingdom of all things. And to Him will you all be brought back.

*76. They will not be able to help them; on the contrary, they themselves will be made to appear along with them as hosts.
*83. Verily His command, when He intends a thing, is only that He says to it, ‘Be!’, and it begins to be.

Note. See the explanation of (Be! And it is) at page 59 under 3:48. (Publisher)
1. In the name of Allah, the Gracious, the Merciful.
2. By those who range themselves in close ranks,
3. Then they drive away the enemy vigorously,
4. Then they recite the Qur'an as a Reminder,
5. Surely your God is One,
6. Lord of the heavens and the earth and all that is between them and the Lord of the sun's risings.
*7. We have adorned the lowest heaven with an adornment—the planets;
8. And have guarded it against all rebellious satans.
*9. They cannot hear anything from the exalted assembly of angels—and they are pelted from every side,
10. Repulsed, and for them is a perpetual punishment—
11. Except him who snatches away something by stealth, and then there pursues him a piercing flame of fire.
*12. So ask them whether it is they who are harder to create, or others whom We have created? Them We have created of cohesive clay.
13. Nay, thou dost wonder, and they ridicule.
14. And when they are admonished, they pay no heed.

---

1. یسوع來到耶和華的住處
2. 你们的主
3. 你的主
4. 你们的主
5. 你的主
6. 你们的主
7. 你们的主
8. 你们的主
9. 你们的主
10. 你们的主
11. 你们的主
12. 你们的主

---

a i u | th | h | kh | dh | s | z | c | gh | q | f | ' (See details of transliteration on page 'm').
15. And when they see a Sign, they seek to ridicule it.

16. And they say, ‘This is nothing but plain magic.

17. ‘What! when we are dead and have become dust and bones, shall we then be raised up again?’

18. ‘And our forefathers of yore also?’

19. Say, ‘Yea; and you will then be abased.’

*20. Then it will be but one shout of reproach, and behold, they will begin to see.

21. And they will say, ‘Alas for us! this is the Day of Requital.

22. ‘This is the Day of the final decision which you used to deny.’

23. And it will be said to the angels, ‘Assemble those who acted wrongfully, along with their companions, and what they used to worship

24. ‘Beside Allah; and lead them to the path of the Fire;

25. ‘And stop them; for they must be questioned.’

26. ‘What is the matter with you that you help not one another?’

27. Nay, on that day they will surrender themselves.

28. And some of them will address the others, questioning one another.

*29. They will say, ‘Verily, you used to come to us, swearing that you were truthful.’

30. They will answer, ‘Nay, you yourselves were not believers.

*20. Then it will be a single stern call, and behold, they will begin to see.

*29. They will say, ‘Verily, you used to come at us from the right.’
31. ‘And we had no power over you; but you yourselves were a transgressing people.

32. ‘Now the word of our Lord has been justified against us that we shall surely have to taste the punishment.

33. ‘And we caused you to go astray for we ourselves had gone astray.’

34. Truly, on that day they will all be sharers in the punishment.

35. Surely, thus do We deal with the guilty:

36. For when it was said to them, ‘There is no God but Allâh,’ they turned away with disdain,

37. And said, ‘Shall we give up our gods for a mad poet?’

38. Nay, he has brought the truth and has testified to the truth of all the Messengers.

39. You shall surely taste the painful punishment.

40. And you will be rewarded only for what you have wrought—

41. Save the chosen servants of Allâh;

42. These will have a known provision;

43. Fruits; and they shall be honoured,

44. In the Gardens of Bliss,

45. Seated on thrones, facing one another.

46. They will be served round with a cup from a flowing fountain,

47. Sparkling white, delicious to the drinkers,

48. Wherein there will be no intoxication, nor will they be exhausted thereby.
49. And with them will be chaste women, with restrained looks and large beautiful eyes,

*50. As though they were sheltered eggs.

51. Then some of them will address the others, questioning one another.

52. A speaker from among them will say, "I had a companion,

53. "Who used to say, 'Art thou indeed among those who believe it to be true?

54. 'When we are dead, and have become dust and bones, shall we indeed be requited?"

55. He will ask, 'Will you have a look at him?'

56. Then he will look and see him in the midst of the Fire.

57. He will say, 'By Allāh, thou didst almost cause me to perish.

58. 'And had it not been for the favour of my Lord, I should surely have been of those who are called up before Him.

59. 'Is it not so that we are not going to die again,

60. 'Save our previous death, and that we are not to be punished?

61. 'Surely this is the supreme triumph.

62. 'For the like of this, then, let the workers work.'

63. Is that better as an entertainment, or the tree of Zaqqūm?

64. Verily We have made it a trial for the wrongdoers.

*50. Note: Baidun (بَيْطَن) as baidatun (بَيْطَتُن) an egg of an ostrich or of any bird. When said in praise, huwa baidatul balad (هُوَ بَيْطَتُ الْبَلَد) means: He is like an ostrich egg in which is the young bird, because the male ostrich in that case protects it; or he is unequalled in nobility, like the egg that is left alone; or he is a lord, or chief; or he is the unequalled of the balad (بَلَد) (country or the like) to whom others resort, and whose words they accept or he is celebrated, or well-known, person. Thus baidun makhun (بَيْطَنُ مَكْحُن) would mean the pride of paradise well guarded and well protected.
65. It is a tree that springs forth in the bottom of Hell;
66. The fruit thereof is as though it were the heads of serpents.
67. And they shall eat of it and fill their bellies therewith.

68. Then will they have in addition to it a mixture of boiling water as a drink.
69. Then surely their return shall be to Hell.
70. They indeed found their fathers erring,
71. And they hurried on in their footsteps.
72. And most of the ancient peoples had erred before them,
73. And We had sent Warners among them.
74. Behold, then, how evil was the end of those who were warned,
75. Save the chosen servants of Allah.

R. 3.

76. And Noah indeed did cry unto Us, and what an excellent answer did We give to his prayer!
77. And We saved him and his family from the great distress;
78. And We made his offsprings the only survivors.
79. And We left for him a good name among the following generations—
80. ‘Peace be upon Noah among the peoples!’

81. Thus indeed do We reward those who do good.
82. He was surely one of Our believing servants.
83. Then We drowned the others.

*80. Peace be upon Noah among people of the worlds.
84. And verily of his party was Abraham;

*85. When he came to his Lord with a sound heart;
86. When he said to his father and to his people, ‘What is it that you worship?

*87. ‘Do you falsely seek gods beside Allah?
88. ‘So what is your idea about the Lord of the worlds?’
89. Then he cast a glance at the stars,

90. And said, ‘I am indeed feeling unwell.’
91. So they went away from him turning their backs.
92. Then he went secretly to their gods and said, ‘Will you not eat?
93. ‘What is the matter with you that you speak not?’
94. Then he began suddenly to strike them with the right hand.
95. Thereupon the people came towards him hastening.
96. He said, ‘Do you worship that which you have yourselves carved out,
97. ‘Whereas Allah has created you and your handiwork?’
98. They said, ‘Build for him a structure and cast him into the fire.’

99. Thus they intended an evil design against him, but We made them most humiliated.
100. And he said, ‘I am going to my Lord, Who will guide me.
101. ‘My Lord, grant me a righteous son:
102. So We gave him the glad tidings of a forbearing son.

*85. When he came to his Lord with a submissive heart.
*87. Do you seek lies as gods instead of Allah?
103. And when he was old enough to work with him, he said, ‘O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!’ He replied, ‘O my father, do as thou art commanded; thou wilt find me, if Allāh please, of those who are patient.’

*104. And when they both submitted to the Will of God, and he had thrown him down on his forehead,

105. We called to him: ‘O Abraham,

106. ‘Thou hast indeed fulfilled the dream.’ Thus indeed do We reward those who do good.

107. That surely was a manifest trial.

108. And We ransomed him with a great sacrifice.

109. And We left for him a good name among the following generations—

110. ‘Peace be upon Abraham!’

111. Thus do We reward those who do good.

112. Surely, he was one of Our believing servants.

113. And We gave him the glad tidings of Isaac, a Prophet, and one of the righteous.

*114. And We bestowed blessings on him and Isaac. And among their progeny are some who do good and others who clearly wrong themselves.

*104. And when they both submitted to the Will of God and he laid him on the ground face down.

*114. And We bestowed blessings on him and Isaac. And from among the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself.

Note: The word zālim (قَالِم) (cruel) or zulm (قَلِيم) (cruelty) is not always used as condemnation without exception in the Holy Qur’ān. When used in this sense it covers all categories of deviation from the right path. Yet, there are some exceptions where it is used to signify praiseworthiness.

In 35:33 (Al-Fāṭir), it is evident that God has included amongst His chosen servants, such people as are zālimun linafsihī (عَلَى الْقَلِيسِ) (cruel) who treat themselves cruelly as they strive in the
115. And, indeed, We bestowed favours on Moses and Aaron.

116. And We saved them both and their people from the great distress;

117. And We helped them, and it was they who were victorious.

*118. And We gave them the Book that made things clear;

119. And We guided them to the right path.

120. And We left for them a good name among the following generations—

121. ‘Peace be on Moses and Aaron!’

122. Thus indeed do We reward those who do good.

123. Surely they were both among Our believing servants.

124. And assuredly Elias also was one of the Messengers,

125. When he said to his people, ‘Will you not fear God?

126. ‘Do you call on Ba‘l, and forsake the Best of creators,

127. ‘Allāh, your Lord and the Lord of your forefathers of old?’

128. But they treated him as a liar, and they will surely be brought before God to render an account;

129. Except the chosen servants of Allāh.

130. And We left for him a good name among the following generations—

path of Allāh. In the same category those belonging to the comparatively higher order are mentioned as muqtaṣīd (مَّقْتَسِيَّ) and sābiq bilkha‘īrāt (سابِق بِالْخَيْرَات) (Fāṭir Ch.35 Verse 33).

Similarly, to bring oneself to do good deeds requires a measure of harshness and cruelty to oneself during early stages of spiritual struggle. Those who do it for the sake of God are evidently praiseworthy, yet they are spoken of as zālimun linafṣīhā (ظَلَّامُ يۡنَفۡسِهَا) (cruel to himself).

*118. And We gave them the manifestly clear Book.
131. ‘Peace be on Elias and his people!’

132. Thus indeed do We reward those who do good.

133. Surely he was one of Our believing servants.

134. And assuredly Lot too was one of the Messengers,

135. When We delivered him and all his family,

136. Except an old woman who was among those who stayed behind.

137. Then We utterly destroyed the others.

138. And surely you pass by them in the morning,

139. And by night. Then why do you not understand?

R. 5.

140. And surely Jonah also was one of the Messengers,

141. When he fled to the laden ship;

* 142. And he cast lots with the crew of the ship and was of the losers.

143. And the fish swallowed him while he was blaming himself.

144. And he had not been of those who glorify God,

145. He would have surely tarried in its belly till the Day of Resurrection.

146. Then We cast him on a bare tract of land, and he was sick;

147. And We caused a plant of gourd to grow over him.

148. And We sent him as a Messenger to a hundred thousand people or more,

149. And they believed; so We gave them provision for a while.

150. Now ask them whether thy Lord has daughters whereas they have sons.

* 142. And he drew lots at the bidding of his shipmates and was of the losers.
151. Did We create the angels females while they were witnesses?

*152. Now, surely it is one of their fabrications that they say,

153. ‘Allâh has begotten children;’ and they are certainly liars.

154. Has He chosen daughters in preference to sons?

155. What is the matter with you? How judge ye?

156. Will you not then reflect?

157. Or have you a clear authority?

158. Then produce your Book, if you are truthful.

*159. And they assert a blood relationship between Him and the Jinn while the Jinn themselves know that they will be brought before God for judgment.

160. Holy is Allâh and free from what they attribute to Him.

161. But the chosen servants of Allâh do not do so.

162. Verily, you and what you worship—

163. None of you can mislead anyone against Him,

164. Except him who shall burn in Hell.

165. And the angels say: ‘And there is not one of us but has an appointed station.

166. ‘And, verily, we are those who stand ranged in ranks.

167. ‘And we are verily those who glorify God.’

168. And surely they used to say,

*152. Beware, verily it is of their fabrication when they say,

*159. And they assert a blood relationship between Him and the Jinn, while the Jinn know full well that they too will be summoned to His presence.
169. ‘If we had with us a Book like that of the people of old,
170. ‘We would surely have been Allāh’s chosen servants.’
171. Yet when it is come to them they disbelieve therein, but they will soon come to know.
172. And surely Our word has gone forth respecting Our servants, the Messengers,
173. That it is certainly they who would be helped;
174. And that it is Our host that would certainly be victorious.
175. So turn thou away from them for a while.
176. And watch them, for they will soon see.
177. Is it then Our punishment that they seek to hasten on?
178. But when it descends into their courtyard, it shall be an evil morning to those who were warned.
179. So turn thou away from them for a while.
180. And watch, for they will soon see.
181. Holy is thy Lord, the Lord of Honour and Power, far above that which they assert.
182. And peace be upon the Messengers!
183. And all praise belongs to Allāh, the Lord of the worlds.
1. In the name of Allâh, the Gracious, the Merciful.

2. Şâd.‡ By the Qur’ân, full of exhortation, it is Our revealed word.

3. But those who disbelieve are steeped in false pride and enmity.

4. How many a generation before them have We destroyed! They cried out for help, but it was no longer the time for escape.

5. And they wonder that a Warner has come to them from among themselves; and the disbelievers say, ‘This is a magician, a great liar.

*6. ‘Does he make the gods to be one God? This is indeed a strange thing.’

*7. And the leaders among them spoke out, ‘Go and stick to your gods. This is a thing designed.

*8. ‘We have not heard of this even in the latest religion. This is nothing but a fabrication.

*9. ‘Has the exhortation been sent down to him in preference to all of us?’ Nay, they are in doubt concerning My exhortation. Nay, but they have not yet tasted My punishment.

10. Do they possess the treasures of the mercy of thy Lord, the Mighty, the Great Bestower?

‡ Truthful God!

*6. ‘Has he forged the gods into One God? This, verily, is the strangest thing we have heard’

*7. At that, their leaders disputed admonishing them, ‘Go hold fast to your gods. This is a thing much desired.

*8. ‘We never heard of such a thing in any other religion.

*9. ‘What, is he out of all of us the one to whom exhortation is sent down?’
11. Or is the kingdom of the heavens and the earth and all that is between them theirs? So let them ascend with the means at their disposal.

12. They are a host from among the confederates which will be routed here.

*13. Before them too the people of Noah, and the tribe of ʿĀd and Pharaoh, the lord of stakes, treated the Messengers as liars;

*14. And the tribe of Thamūd, and the people of Lot, and the dwellers of the Wood—these were the confederates.

*15. There was not one of them but treated their Messengers as liars, so My punishment rightly overtook them.

R. 2.

*16. And these only wait for a single blast, and there shall be no delaying it.

17. They say, ‘Our Lord, hasten to us our portion of the punishment before the Day of Reckoning.’

*18. Bear patiently what they say, and remember Our servant David, man of strong hands; surely he was always turning to God.

*19. We subjected to him the mountains. They celebrated God’s praises with him at nightfall and sunrise.

*20. And We subjected to him the birds gathered together: all turned to him.

*13. Much as before them the people of Noah and the tribe of ʿĀd and Pharaoh, the lord of encampments, had rejected.

*14. So the tribe of Thamūd, and the people of Lot, and the dwellers of the Wood—these were the hordes routed one and all.

*15. All without exception rejected the Messengers, thus My punishment became inevitable.

*16. They wait not but for a long drawn out scream from which there is no respite.

*18. Bear patiently with what they say, and remember our servant David, a man of many powers; surely he was always turning to God.

*19 Note: The word jibāl (جبال) (mountains) may apply to the powerful mountainous tribes which were subjugated by David or it may refer to the mineral wealth of mountains which was well exploited in his time.

*20 Note: The word ʿattār (عطار) (birds) means men of exceptional talents who soar high on the wings of their achievements.

(See details of transliteration on page 'm').
21. And We strengthened his kingdom, and gave him wisdom and decisive judgment.

22. And has the story of the disputants reached thee when they climbed over the wall of his chamber?—

23. When they entered in upon David, and he was afraid of them. They said, ‘Fear not. We are two disputants; one of us has transgressed against the other; so judge between us with justice, and deviate not from the right course and guide us to the right way.

24. ‘This is my brother; he has ninety-nine ewes, and I have one ewe. Yet he says, ‘Give it to me,’ and has been overbearing to me in his address.”

25. David said, ‘Surely, he has wronged thee in demanding thy ewe in addition to his own ewes. And certainly many partners transgress against one another, except those who believe in God and do good works; and these are but few.’ And David perceived that We had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and turned to Him.

26. So We forgave him that; and indeed, he had a position of nearness with Us and an excellent retreat.

27. ‘O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.’ Surely those who go astray from the way of Allah will have a severe punishment, because they forgot the Day of Reckoning.

*21. And We strengthened his kingdom, and gave him wisdom and talent for decisive speech.
28. And We have not created the heaven and the earth and all that is between them in vain. That is the view of those who disbelieve. Woe, then, to the disbelievers because of the Fire.

29. Shall We treat those who believe and do good works like those who act corruptly in the earth? Shall We treat the righteous like the wicked?

30. This is a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed.

31. And We bestowed on David, Solomon who was an excellent servant. He was always turning to Us.

32. When there were brought before him at eventide steeds of noblest breed and swift of foot,

*33. He said, ‘I love the love of horses because of the remembrance of my Lord.’ So great was his love of them that when they were hidden behind the veil, he said,

*34. ‘Bring them back to me.’ Then he began to pass his hand over their legs and their necks.

35. And We did try Solomon and We placed on his throne a mere body. Then he turned to God, seeking His mercy.

*36. He said, ‘O my Lord, grant me forgiveness and bestow on me a kingdom that will not suit anyone after me; surely Thou art the Great Bestower.’

*33. He said, ‘The love of horses is dear to me because they remind me of my Lord. So he sat until they disappeared behind the veil.

*34. He said, ‘Bring them back to me.’ Then he started stroking their legs and their necks.

*36. He said, ‘O my Lord, grant me forgiveness and bestow on me a kingdom which none unworthy of it may possess after me. Surely Thou art so Generous.’
37. So We subjected to him the wind, blowing gently by his command whithersoever he desired to go,
38. And the giants, all sorts of builders and divers,
39. And others bound in fetters.
40. ‘This is Our gift—so give freely or withhold—without reckoning.’
41. And certainly he had a position of nearness with Us and an excellent retreat.

R. 4.
42. And remember Our servant Job, when he cried unto his Lord, saying, ‘Satan has afflicted me with toil and torment.’

* 43. ‘Strike and urge thy riding beast with thy foot. Here is cool water to wash with and a drink.’

* 44. And We bestowed on him his family and as many more with them, by way of mercy from Us, and as a reminder to men of understanding.
45. And We said to him, ‘Take in thy hand a handful of dry twigs and strike therewith, and break not thy oath.’ Indeed, We found him steadfast. An excellent servant was he. Surely, he was always turning to God.

* 46. And remember Our servants Abraham, and Isaac, and Jacob, men of strong hands and powerful vision.
* 47. We chose them for a special purpose—reminding people of the abode of the Hereafter.
48. And truly, they are in Our sight among the elect and the best.

* 43. ‘Spur on your mount. Here is cool water to wash with and a drink.’
* 44. And We bestowed on him his family and many like them along with them, by way of mercy from Us, and as a reminder to men of understanding.
* 46. And remember Our servants Abraham, and Isaac, and Jacob, men of might and vision.
* 47. We choose them especially to remind people of the abode of the Hereafter.
49. And remember Ishmael and Elisha and Dhu’l-Kifl; and all were of the best.

50. This is a reminder. And the righteous will surely have excellent retreat:
51. Gardens of Eternity, with their gates thrown open to them,
52. Reclining therein on cushions; they will therein call at pleasure for plenteous fruit and drink.
53. And with them will be chaste women, restraining their looks, companions of equal age.

54. This is what you are promised for the Day of Reckoning.
55. Verily, this is Our provision which will never be exhausted.
56. This is for the believers. But for the rebellious there is an evil place of return—
57. Hell, wherein they will burn. What an evil resting-place!
58. This is what they will have. So let them taste it: a boiling fluid, and an intensely cold and stinking drink.
59. And various kinds of other torments of a similar nature.
60. ‘This is a host of yours rushing headlong with you, O leaders of mischief.’ No welcome for them. They must burn in the Fire.
61. They will say, ‘Nay, it is you. No welcome for you in truth. It is you who prepared this for us. So what an evil resting-place it is!’
62. They will also say, ‘Our Lord, whosoever prepared this for us—so add to him a double punishment in the Fire.’
63. And they will say, ‘What has happened to us that we see not the men whom we used to reckon among the wicked?’

† Ezekiel.
64. ‘Is it because we subjected them to ridicule unjustly, or have the eyes missed them?’

*65. Surely, this is a fact—the disputing together of the people of the Fire.

R. S.

66. Say, ‘I am only a Warner; and there is no God but Allāh, the One, the Most Supreme;

67. ‘The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great For-giver.’

68. Say, ‘It is a big news,

69. ‘From which you are turning away.

70. ‘I had no knowledge of the exalted Assembly when they discussed it among themselves,

71. ‘But this that it has been revealed to me, that I am a plain Warner.’

72. When thy Lord said to the angels, ‘I am about to create man from clay,

73. ‘And so when I have fashioned him in perfection, and have breathed into him of My Spirit, fall ye down in submission to him.’

74. So the angels submitted, all of them together.

75. But Iblīs did not. He behaved proudly, and was of those who disbelieved.

*76. God said, ‘O Iblīs, what hindered thee from submitting to what I had created with My two hands? Is it that thou art too proud or art thou really of the exalted ones?’

*65. Verily, it is true—the disputing together of the people of the Fire.

*76. God said, ‘O Iblīs, what hindered you from submitting to what I had created with My two hands? Have you acted out of pride or you really belong to the exalted ones?’

(See details of transliteration on page 'm').
77. He said, ‘I am better than he. Thou hast created me of fire and him hast Thou created of clay.’

78. God said, ‘Then get out hence, for, surely thou art rejected.

79. ‘And surely on thee shall be My curse till the Day of Judgment.’

80. He said, ‘My Lord, then grant me respite till the day when they shall be raised.’

81. God said, ‘Certainly thou art of those that are granted respite,

82. ‘Till the day of the appointed time.’

83. He said, ‘So by Thy might, I will surely lead them all astray,

84. ‘Except Thy chosen servants from among them.’

85. God said, ‘Then the truth is, and the truth I speak,

86. ‘That I will certainly fill Hell with thee and with those who follow thee, all together.’

87. Say, ‘I ask not of you any reward for it, nor am I of those who are given to affectation.

88. ‘It is nothing but a Reminder for all peoples.

* 89. ‘And you shall surely know the truth of it after a while.’

* 89. ‘And you will surely learn its implication after a while.’
AL-ZUMAR
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. The revelation of this Book is from Allâh, the Mighty, the Wise.

3. Surely it is We Who have revealed the Book to thee with truth; so worship Allâh, being sincere to Him in obedience.

4. Hearken, it is to Allâh alone that sincere obedience is due. And those who take for protectors others beside Him say, ‘We serve them only that they may bring us near to Allâh in station.’ Surely, Allâh will judge between them concerning that wherein they differ. Surely, Allâh guides not him who is an ungrateful liar.

5. If Allâh had desired to take to Himself a son, He could have chosen whom He pleased out of what He creates. Holy is He! He is Allâh, the One, the Most Supreme.

6. He created the heavens and the earth in accordance with the requirements of wisdom. He makes the night to cover the day, and He makes the day to cover the night; and He has pressed the sun and the moon into service; each pursues its course until an appointed time. Hearken, it is He alone Who is the Mighty, the Great Forgiver.

7. He created you from a single being; then from that He made its mate; and He has sent down for you eight head of cattle in pairs. He

*3. Surely it is We Who have revealed the Book to you with truth; so worship Allâh, dedicating your faith to Him in all sincerity.

*5. He is Allâh, the only One, the Dominant.

*7. He creates you in the wombs of your mothers, creation after creation, in three tiers of darkness.

(See details of transliteration on page 593).
creates you in the wombs of your mothers, creation after creation, in threefold darkness. This is Allāh, your Lord. His is the kingdom. There is no God but He. Whither then are you being turned away?

8. If you are ungrateful, surely Allāh is Self-Sufficient being independent of you. And He is not pleased with ingratitude in His servants. But if you show gratefulness, He likes it in you. And no bearer of burden shall bear the burden of another. Then to your Lord is your return; And He will inform you of what you have been doing. Surely, He knows full well all that is hidden in the breasts.

9. And when an affliction befalls a man, he calls upon his Lord, turning penitently to Him. Then, when He confers upon him a favour from Himself, he forgets what he used to pray for before, and begins to assign rivals to Allāh, that he may lead men astray from His way. Say, ‘Benefit thyself with thy disbelief a little while; thou art surely of the inmates of the Fire.’

10. Is he who prays devoutly to God in the hours of the night, prostrating himself and standing, and fears the Hereafter and hopes for the mercy of his Lord, like him who does not do so? Say, ‘Are those who know equal to those who know not?’ Verily, only those endowed with understanding will take heed.

R. 2.

11. Say, ‘O ye My servants who believe, fear your Lord. There is good for those who do good in this life. And Allāh’s earth is spacious. Verily the steadfast will have their reward without measure.’

*10. Say, ‘Can those who know and those who do not know be equal?’ Verily, only those endowed with understanding will take heed.
12. Say, ‘Verily I am commanded to worship Allāh, being sincere to Him in religion.

13. ‘And I am commanded to be the first of those who submit to Him.’

14. Say, ‘Indeed I fear, if I disobey my Lord, the punishment of the great day.’

15. Say, ‘It is Allāh I worship, being sincere to Him in my religion.

16. ‘So worship what you like beside Him.’ Say, ‘Surely the losers will be those who ruin their souls and ruin their families on the Day of Resurrection.’ Beware! that will surely be the manifest loss.

17. They will have over them coverings of fire, and beneath them similar coverings. It is this against which Allāh warns His servants. ‘O My servants, take Me, then, for your Protector.’

18. And those who shun false gods lest they worship them and turn to Allāh—for them is glad tidings. So give glad tidings to My servants,

19. Who listen to the Word and follow the best thereof. It is they whom Allāh has guided, and it is they who are men of understanding.

20. Is he, then, against whom the sentence of punishment has become due fit to be rescued? Canst thou rescue him who is in the Fire?

21. But for them who fear their Lord there are lofty mansions built over lofty mansions, beneath which rivers flow. Allāh has made that promise; and Allāh breaks not His promise.

*17. Hence ‘O My servants! Fear Me alone.’
22. Hast thou not seen that Allâh sends down water from the sky, and causes it to flow in the form of streamlets in the earth and then brings forth thereby herbage, varying in its colours? Then it dries up and thou seest it turn yellow; then He reduces it to broken straw. In that verily is a reminder for men of understanding.

R. 3.

23. Is he then whose bosom Allâh has opened for the acceptance of Islam, so that he possesses a light from his Lord, like him who is groping in the darkness of disbelief? Woe, then, to those whose hearts are hardened against the remembrance of Allâh! They are in manifest error.

24. Allâh has sent down the best Message in the form of a Book, whose verses are mutually supporting and repeated in diverse forms at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allâh. Such is the guidance of Allâh; He guides therewith whom He pleases. And he whom Allâh adjudges astray—he shall have no guide.

25. Is he, then, who has nothing but his own face to protect him with from the evil punishment on the Day of Resurrection like him who is secure? And it will be said to the wrongdoers, ‘Taste ye what you used to earn.’

26. Those who were before them rejected Our Messengers, so the punishment came upon them whence they knew not.

27. So Allâh made them taste humiliation in the present life and the punishment of the Hereafter will certainly be greater, if they but knew!
28. And, indeed, We have set forth to men all kinds of parables in this Qur’ān that they may take heed.

*29. We have revealed the Qur’ān in Arabic wherein there is no deviation from rectitude, that they may become righteous.

*30. Allāh sets forth a parable: a man belonging to several partners, disagreeing with one another, and a man belonging wholly to one man. Are they both equal in condition? All praise belongs to Allāh. But most of them know not.

31. Surely thou wilt die, and surely they too will die.

32. Then surely on the Day of Resurrection you will dispute with one another before your Lord.

R. 4.

33. Who, then, is more unjust than he who lies against Allāh or he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

34. But he who has brought the truth, and he who testifies to it as such—these it is who are the righteous.

35. They will have with their Lord whatever they desire; that is the reward of those who do good.

36. So that Allāh will remove from them the evil consequences of what they did, and will give them their reward according to the best of their actions.

37. Is not Allāh sufficient for His servant? And yet they would frighten thee with those beside Him.

*29. We have revealed the Qur’ān manifestly clear, with no crookedness about it, that they may become righteous.

*30. Allāh sets forth a parable; a man belonging to several partners, disagreeing with one another, and a man belonging exclusively to one man. Are they both equal in example?
And he whom Allāh adjudges astray—for him there is no guide.

38. And he whom Allāh guides—there is none to lead him astray. Is not Allāh the Mighty, the Lord of retribution?

39. And if thou ask them, ‘Who created the heavens and the earth?’, they will surely say, ‘Allāh.’ Say, ‘What think ye, if Allāh intends to do me an injury, will those whom you call upon beside Allāh be able to remove the injury inflicted by Him? Or if He wills to show me mercy, could they withhold His mercy?’ Say, ‘Allāh is sufficient for me. In Him trust those who would trust.’

40. Say, ‘O my people, act as best you can; I too am acting; soon shall you know,

41. ‘Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.’

42. Verily, We have revealed to thee the Book with truth for the good of mankind. So whoever follows guidance, follows it for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them.

R. 5.

*43. Allāh takes away the souls of human beings at the time of their death; and during their sleep of those also that are not yet dead. And then He retains those against which He has decreed death, and sends back the others till an appointed term. In that surely are Signs for a people who reflect.

*43. Allāh takes away the souls of the living at the time of their death;
44. Have they taken intercessors beside Allâh? Say, ‘Even if they have no power over anything and no intelligence?’

45. Say, ‘All intercession rests with Allâh. To Him belongs the kingdom of the heavens and the earth. And to Him then shall you be brought back.’

46. And when Allâh alone is mentioned the hearts of those who believe not in the Hereafter shrink with aversion; but when those beside Him are mentioned, behold, they begin to rejoice.

47. Say, ‘O Allâh! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou alone wilt judge between Thy servants concerning that in which they differed.’

48. And even if the wrongdoers possessed all that is in the earth, and the like thereof in addition to it, they would surely seek to ransom themselves with it from the evil punishment on the Day of Resurrection; but there shall appear unto them, from Allâh, that which they never thought of.

49. And the evil consequences of what they had earned will become apparent to them and that which they used to mock at will encompass them.

50. And when trouble touches man, he cries unto Us. But when We bestow on him a favour from Us, he says, ‘This has been given to me on account of my own knowledge.’ Nay, it is only a trial; but most of them know not.

*46. And when Allâh alone is mentioned the hearts of those who believe not in the Hereafter wince in aversion; but when those beside Him are mentioned, behold, they begin to rejoice.
51. Those who were before them said the same thing, yet all that they had earned availed them not;

52. So the evil consequences of what they had earned overtook them; and those who do wrong from among these disbelievers—the evil consequences of what they earned shall also overtake them. They cannot escape.

53. Know they not that Allah enlarges the provision for whomsoever He pleases, and straitens it for whomsoever He pleases? Verily, in that are Signs for a people who believe.

R. 6.

54. Say, “O My servants who have committed excesses against their own souls! desirous not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving, Merciful.

55. “And turn ye to your Lord, and submit yourselves to Him, before there comes unto you the punishment; for then you shall not be helped.

56. “And follow the best teaching that has been revealed to you from your Lord, before the punishment comes upon you unawares, while you perceive not;

57. “Lest a soul should say, ‘O my grief for my remissness in my duty in respect of Allah! and surely I was among those who scoffed;’

58. “Or lest it should say, ‘If Allah had guided me, I should certainly have been among the righteous;’

59. “Or lest it should say, when it sees the punishment, ‘Would that

*57. “Lest a soul should say, ‘O, my grief! I fell short in my conduct despite being in the presence of Allah and surely I was of those who scoffed.’
there were for me a return to the world, I would then be among those who do good!’”

60. God will answer, ‘Aye, there came to thee My Signs, but thou didst treat them as lies, and thou wast arrogant, and thou wast of the disbelievers.’

61. And on the Day of Resurrection, thou wilt see those who lied against Allah with their faces blackened. Is there not in Hell an abode for the proud?

*62. And Allah will deliver the righteous and lead them to a place of security and success; evil shall not touch them, nor shall they grieve.

63. Allah is the Creator of all things, and He is Guardian over all things.

64. To Him belong the keys of the heavens and the earth; and as for those who disbelieve in the Signs of Allah, these is who are the losers.

R. 7.

65. Say, ‘Is it other gods than Allah that you bid me worship, O ye ignorant ones?’

66. And verily it has been revealed to thee as unto those before thee: ‘If thou attribute partners to God, thy work shall surely go vain and thou shalt certainly be of the losers.’

67. Aye, worship Allah and be among the thankful.

*68. And they do not esteem Allah, with the esteem that is due to Him. And the whole earth will be but His handfull on the Day of Resurrection,

*62. Allah delivers those who fear Him to their rightful place of security and success;

*68. They did not pay proper respect to the Majesty of Allah as was due to it. And the earth will be entirely in His grasp on Doomsday; so will the heavens be rolled up by His right hand.
and the heavens will be rolled up in His right hand. Glory to Him and exalted is He above that which they associate with Him.

69. And the trumpet will be blown, and all who are in the heavens and all who are in the earth will fall down in a swoon, except those whom Allâh will please to exempt. Then will it be blown a second time, and lo! they will be standing, awaiting.

70. And the earth will shine with the light of her Lord, and the Book will be laid open before them, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

71. And every soul will be fully rewarded for what it did. And He knows full well what they do.

R. 8.

72. And those who disbelieve will be driven to Hell in troops until, when they reach it, its gates will be opened, and its Keepers will say to them: ‘Did not Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this Day of yours?’ They will say, ‘Yea, but the sentence of punishment has become justly due against the disbelievers.’

73. It will be said, ‘Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.’

74. And those who feared their Lord will be conducted to Heaven in groups until, when they reach it, and its gates are opened, and its Keepers say to them, ‘Peace be upon you! be ye happy, and enter it abiding therein;’
75. And they will say, ‘All praise belongs to Allāh Who has fulfilled His promise to us, and has given us the land for an inheritance, making our abode in the Garden wherever we please.’ How excellent then is the reward of the righteous workers!

76. And thou wilt see the angels going round the Throne, glorifying their Lord with His praise. And it will be judged between them with justice. And it will be said: ‘All praise belongs to Allāh, the Lord of the worlds.’
AL-MU’MIN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mim.‡
3. The revelation of the Book is from Allāh, the Mighty, the All-Knowing,
4. The Forgiver of sin and the Acceptor of repentance, Severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return.
5. None disputes about the Signs of Allāh except those who disbelieve. Let not, then, their going about in the land deceive thee.
6. The people of Noah and other groups after them denied Our Signs before these people, and every nation strove to seize their Messenger, and disputed by means of false arguments that they might rebuff the truth thereby. Then I seized them, and how terrible was My retribution!
7. Thus was the word of thy Lord proved true against the disbelievers: that they are the inmates of the Fire.
8. Those who bear the Throne, and those who are around it, glorify their Lord with His praise, and believe in Him, and ask forgiveness for those who believe, saying: ‘Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way; and protect them from the punishment of Hell.

‡ The Praiseworthy, the Lord of Honour.
9. ‘And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise.

10. ‘And protect them from evils; and he whom Thou dost protect from evils on that day—him hast Thou surely shown mercy. And that indeed is the supreme triumph.’

R. 2.

11. An announcement will be made to those who disbelieve in the words: ‘Greater was the abhorrence of Allâh when you were called to the faith and you disbelieved than your own abhorrence of yourselves today.’

12. They will say, ‘Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice, and now we confess our sins. Is then there a way out?’

13. It will be said to them, ‘This is because, when Allâh was proclaimed as One, you disbelieved, but when partners were associated with Him, you believed. The decision now belongs only to Allâh, the High, the Incomparably Great.’

14. He it is Who shows you His Signs, and sends down provision for you from heaven; but none pays heed save he who turns to God.

15. Call ye then on Allâh, being sincere to Him in religion, though the disbelievers may be averse.

* 11. Certainly to those who disbelieved a call will be made to them, ‘The destestation of Allâh is greater than your destestation of yourselves, when you were called to have faith and you rejected it.’

* 13. It will be said to them, ‘That is because when Allâh alone was proclaimed you rejected the call but when partners were associated with Him, you believed. But the last word belongs to Allâh, the Lofty, the Great.’

* 15. Call you then Allâh, being sincere to Him in faith, though the disbelievers may be averse.
16. *He is* of most exalted attributes, Lord of the Throne. He sends the Word by His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting.

17. The day when they will all come forth; nothing concerning them will be hidden from Allâh. ‘Whose is the kingdom this day?’ *It is Allâh’s*, the One, the Most Supreme.

18. ‘This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allâh is Swift at reckoning.’

19. And warn them of the Approaching Day, when the hearts will reach to the throats while they will be full of suppressed grief. The wrongdoers will have no loving friend, nor any intercessor whose intercession will be complied with.

20. He knows the treachery of the eyes and what the breasts conceal.

21. And Allâh judges with truth, but those on whom they call beside Him cannot judge at all. Surely, Allâh is the All-Hearing, the All-Seeing.

R. 3.

22. Have they not travelled in the earth and seen what was the end of those before them? They were mightier than these in power and in the marks they left in the earth. But Allâh seized them for their sins, and

---

[16] The Exalter of ranks, the Lord of the Throne. He causes the spirit to descend with His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting Him.

[17] The day when they will all come forth; nothing concerning them will be hidden from Allâh. ‘To whom belongs the kingdom this day?’ To Allâh, the One, the Most Supreme.

[21] And Allâh judges with truth while those on whom they call beside Him judge nothing. Surely, Allâh is the All-Hearing, the All-Seeing.

[22] Have they not travelled in the earth and seen what was the end of those before them? They were far more powerful than these and stronger in the marks they left in the earth.
they had no protector against Allah.

23. That was because their Messengers came to them with manifest Signs, but they disbelieved; so Allah seized them. Surely He is Powerful, Severe in punishment.

24. And We did send Moses, with Our Signs and manifest authority,

25. Unto Pharaoh and Haman and Korah; but they said, ‘He is a magician and an impostor.’

26. And when he came to them with truth from Us, they said: ‘Slay the sons of those who have believed with him, and let their women live.’

*But the design of the disbelievers is but a thing wasted.

27. And Pharaoh said: ‘Leave me alone that I may kill Moses; and let him call on his Lord. I fear lest he should change your religion or cause disorder to show itself in the land.’

28. And Moses said, ‘I take refuge with my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning.’

R. 4.

29. And a believing man from among the people of Pharaoh, who concealed his faith, said, “Will you slay a man because he says, ‘My Lord is Allah,’ while he has brought you clear proofs from your Lord? And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will surely befall you. Certainly Allah guides not one who is a transgressor, and a liar.

* 26. But the design of the disbelievers is nothing but wasteful.

* 27. I fear lest he should change your religion or inundate the land with disorder and corruption.

(See details of transliteration on page 'm').
30. “O my people, yours is the sovereignty this day, you being dominant in the land. But who will help us and protect us from the punishment of Allah if it comes upon us?” Pharaoh said: ‘I only point out to you that which I see myself, and I guide you only to the path of rectitude.

*31. And he who believed said: “O my people, I fear for you something like the day of the parties,

32. “Like the case of the people of Noah, and ‘Ad and Thamûd and those after them. And Allah intends no injustice to His servants.

*33. “And O my people, I fear for you the day of mutual calling and wailing,

34. “A day when you shall turn your backs fleeing. No defender shall you have against Allah. And for him whom Allah adjudges astray shall be no guide.

35. “And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said: ‘Allah will never raise up a Messenger after him.’ Thus does Allah adjudge as lost those who transgress, and are doubters,

36. “Those who dispute concerning the Signs of Allah without any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah seal up the heart of every arrogant, haughty person.”

*31. And he who believed said: ‘O my people, I fear for you like the fateful time of the confederates.

*33. ‘And O my people, I fear for you the day of calling each other for help.
*37. And Pharaoh said: ‘O Hāmān, build thou for me a lofty building that I may attain to the means of approach,

38. ‘The means of approach to the heavens, so that I may have a look at the God of Moses, and I surely think him to be a liar.’ And thus the evil of his doing was made to look fair in the eyes of Pharaoh, and he was turned away from the right path; and the design of Pharaoh ended in nothing but ruin.

R. 5.

39. And he who believed said: ‘O my people, follow me. I will guide you to the path of rectitude.

40. ‘O my people, this life of the world is but a temporary provision; and the Hereafter is certainly the home for permanent stay.

41. ‘Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure.

42. ‘And O my people, how strange it is that I call you to salvation, and you call me to the Fire.

43. ‘You invite me to disbelieve in Allah and to associate with Him that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver.

44. ‘Surely that to which you call me has no title to be called upon in this world or in the Hereafter; and that our return is certainly to Allah and that the transgressors will be the inmates of the Fire.

*37. And Pharaoh said; ‘O Hāmān, build for me a lofty mansion that I may gain access,
45. ‘So you will soon remember what I say to you. And I entrust my cause to Allâh. Verily, Allâh sees all His servants.’

46. The result was that Allâh preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh—

47. The Fire. They are exposed to it morning and evening. And on the day when the Hour will come, it will be said: ‘Cast Pharaoh’s people into the severest punishment.

48. And when they will dispute with one another in the Fire, the weak will say to those who were proud, ‘Verily, we were your followers; will you then relieve us of a portion of the Fire?’

49. Those, who were proud, will say: ‘We are all in it. Allâh has already judged between His servants.’

50. And those in the Fire will say to the Keepers of Hell, ‘Pray to your Lord that He may lighten for us the punishment for a single day.’

51. They will say: ‘Did not your Messengers come to you with manifest Signs?’ They will say: ‘Yea.’ The Keepers will say, ‘Then pray on.’ But the prayer of disbelievers is of no avail.

R. 6.

52. Most surely We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth,

53. The day when their excuses will not profit the wrongdoers, and theirs will be the curse and theirs the evil abode.
54. And indeed We gave Moses the guidance, and made the children of Israel the inheritors of the Book—

55. A guidance and a reminder for men of understanding.

56. So have patience. Surely the promise of Allâh is true. And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning.

57. Those who dispute concerning the Signs of Allâh without any authority having come to them—there is nothing in their breasts but a feeling of greatness which they will never attain. So seek refuge in Allâh. Surely He is the All-Hearing, the All-Seeing.

58. Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

59. And the blind and the seeing are not equal; neither are those who believe and do good deeds equal to those who do evil. Little do you reflect.

60. The Hour will surely come; there is no doubt about it; yet most men believe not.

61. And your Lord says: ‘Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will surely enter Hell, despised.’

R. 7.

62. It is Allâh Who has made the night for you that you may rest therein, and the day to enable you to see. Verily, Allâh is the Lord of bounty for mankind, yet most men are ungrateful.

*57. there is nothing in their breasts but a conceit of greatness which they will never achieve.
63. Such is Allāh, your Lord, the Creator of all things. There is no God but He. How then are you turned away?

64. Thus indeed are turned away those who deny the Signs of Allāh.

65. Allāh it is Who has made for you the earth a resting-place, and the heaven a canopy, and has given you shape and made your shapes perfect, and has provided you with good things. Such is Allāh, your Lord. So blessed is Allāh, the Lord of the worlds.

66. He is the Living God. There is no God but He. So pray unto Him, being sincere to Him in religion. All praise belongs to Allāh, the Lord of the worlds.

67. Say, ‘I have been forbidden to worship those whom you call upon beside Allāh since there have come unto me clear proofs from my Lord; and I have been commanded to submit myself to the Lord of the worlds.’

68. He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child; then He lets you grow that you may attain your full strength; then He lets you become old—though some among you are caused to die before—and He lets you live that you may reach a term appointed, and that you may learn wisdom.

69. He it is Who gives life and causes death. And when He decrees a thing, He says to it only, ‘Be!’, and it is.

* 65. Allāh it is Who has made for you the earth a resting-place, and the heaven a means of dependence and into figures He fashioned you and made your shapes excellent and provided you with wholesome provisions.

* 69. See the explanation of ٰٝٞٛ (Be! And it is) at page 59 under 3:48. (Publisher)
70. Hast thou not seen those who dispute concerning the Signs of Allâh? How they are being turned away from the truth!

71. Those who reject the Book and that with which We sent Our Messengers. But soon will they come to know,

72. When the iron-collars will be round their necks, and chains too. They will be dragged

73. Into boiling water; then in the Fire will they be burnt.

74. Then it will be said to them, ‘Where are those whom you associated with God

75. ‘Beside Allâh?’ They will say, ‘They have vanished away from us. Nay, we never prayed to anything before.’ Thus will Allâh confound the disbelievers.

76. ‘That is because you exulted in the earth without justification, and because you behaved insolently.

77. ‘Enter ye the gates of Hell, to abide therein. And evil is the abode of the proud.’

78. Then have patience. Surely, the promise of Allâh is true. And whether We show thee part of what We have promised them, or whether We cause thee to die before the fulfilment of Our promise, to Us in any case will they be brought back.

79. And We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them there are some whom We have not mentioned to thee; and it is not possible for any Messenger to bring a Sign except by the leave of Allâh. But when Allâh’s decree came, the matter was decided with truth, and then there perished those who uttered falsehoods.
80. It is Allāh Who has made cattle for you, that you may ride on some of them, and eat of some of them—
81. And you have other advantages in them—and that, by means of them, you may satisfy any desire that there may be in your breasts. And on them and on ships are you borne.
82. And He shows you His Signs; which then of the Signs of Allāh will you deny?
83. Have they not travelled in the earth that they might see what was the end of those who were before them? They were more numerous than these, and mightier in power and in the marks they left behind them in the earth. But all that which they earned was of no avail to them.
84. And when their Messengers came to them with manifest Signs, they exulted in the knowledge which they possessed. And that at which they mocked encompassed them.
85. And when they saw Our punishment, they said: ‘We believe in Allāh alone and we reject all that which we used to associate with Him.’
86. But their faith could not profit them at the time when they saw Our punishment. This is Allāh’s law that has ever been in operation in respect of His servants. And thus have perished those who disbelieved.
1. In the name of Allāh, the Gracious, the Merciful.
2. Ḥā Mim.‡
3. This is a revelation from the Gracious, the Merciful.
4. A Book, the verses of which have been expounded in detail—the Qur’ān in clear, eloquent language—for a people who have knowledge,
5. A bringer of glad tidings and a warner. But most of them turn away and they hear not.
6. And they say: ‘Our hearts are under covers and are protected against that to which thou callest us, and in our ears there is a deafness,* and between us and thee there is a screen. So carry on thy work; we too are working.’
7. Say, ‘I am only a man like you. It is revealed to me that your God is One God; so go ye straight to Him without deviating, and ask forgiveness of Him.’ And woe to the idolaters,
8. Who give not the Zakāt, and they it is who deny the Hereafter.
9. As to those who believe and do good works, they will surely have a reward that will never end.

‡ The Praiseworthy, the Lord of Honour.
* 4. A Book, the verses of which have been expounded in detail—oft recited, made manifestly clear—for a people who have knowledge.
* 6. and between us and you there is a veil. So carry on your work; we too are working.'
* 10. Say: ‘Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to

(See details of transliteration on page 'm').
11. He placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days—alike for all seekers.

12. Then He turned to the heaven while it was something like smoke, and said to it and to the earth: ‘Come ye both of you, willingly or unwillingly.’ They said, ‘We come willingly.’

13. So He completed them into seven heavens in two days, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps for light and for protection. That is the decree of the Mighty, the All-Knowing.

14. But if they turn away, then say: ‘I warn you of a destructive punishment like the punishment which overtook ‘Ad and Thamûd.’

15. When their Messengers came to them from before them and behind them, saying: ‘Worship none but Allah,’ they said: ‘If our Lord had so willed, He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.’

16. As for ‘Ad, they behaved arrogantly in the earth without any justification and said, ‘Who is mightier than we in power?’ Do they not see that Allâh, Who created them, is mightier than they in power? Still they continued to deny Our Signs.

17. So We sent upon them a furious wind for several ominous days, that We might make them taste the
punishment of humiliation in this life. And the punishment of the Hereafter will surely be more humiliating, and they will not be helped.

18. And as for Thamûd, We gave them guidance, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.

19. And We saved those who believed and acted righteously.

20. And on the day when the enemies of Allâh will be gathered together and driven to the Fire, they will be goaded on.

21. Till, when they reach it, their ears and their eyes and their skins will bear witness against them as to what they had been doing.

22. And they will say to their skins: ‘Why bear ye witness against us?’ They will say: ‘Allâh has made us to speak as He has made everything else to speak. And He it is Who created you the first time, and unto Him have you been brought back.

23. ‘And you did not fear while committing sins that your ears and your eyes and your skins would bear witness against you, nay, you thought that even Allâh did not know much of what you used to do.

24. ‘And that thought of yours, which you entertained concerning your Lord, has ruined you. So now you have become of those who are lost.’

25. Now if they can endure, the Fire is their abode; and if they ask for...
forgiveness, they are not of those whom forgiveness can be shown.

26. And We had assigned for them companions who made to appear attractive to them what was before them and what was behind them; and the sentence became due against them along with the communities of Jinn and mankind that had gone before them. Surely, they were the losers.

R. 4.

27. And those who disbelieve say: ‘Listen not to this Qur'an, but make noise during its recital that you may have the upper hand.’

28. And most certainly We will make those who disbelieve taste a severe punishment, and, most certainly, We will requite them for the worst of their deeds.

29. That is the reward of the enemies of Allah—the Fire. For them there will be an abiding home therein as a requital because they used to deny Our Signs.

30. And those who disbelieve will say, ‘Our Lord, show us those who led us astray from among both the Jinn and men, that we may put them under our feet so that both of them may become of the lowest.’

31. As for those who say, ‘Our Lord is Allah,’ and then remain steadfast, the angels descend on them, saying: ‘Fear ye not, nor grieve; and rejoice in the Garden that you were promised.

32. ‘We are your friends in this life and in the Hereafter. Therein you will have all that your souls will

*26. And We had assigned for them companions who made to appear attractive to them that which had gone before and that which lay ahead of them; and the judgement was passed against them as it was passed regarding the peoples before them belonging to the Jinn (great people) or common men. Surely, they were the losers.
desire, and therein you will have all that you will ask for—

33. ‘An entertainment from the Most Forgiving, the Merciful.’

R. 5.

34. And who is better in speech than he who invites men to Allâh and does good works and says, ‘I am surely of those who submit?’

35. And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself we enmity will become as though he were a warm friend.

36. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

37. And if an incitement from Satan incite thee, then seek refuge in Allâh. Surely He is the All-Hearing, the All-Knowing.

38. And among His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allâh, Who created them, if it is Him Whom you really worship.

39. But if they turn away with disdain they do it to their own detriment, while those who are with thy Lord glorify Him night and day, and they are never wearied.

40. And among His Signs is this: that thou seest the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely, He Who quickened it can quicken the dead. Verily He

*36. But none is granted that save those who are steadfast; and none is granted that except the one who possesses a large share of excellence.

*40. And among His Signs is this: that you see the earth dried up, but when We send down water on it, it stirs and swells with verdure.

(See details of transliteration on page 'm').
has power over all things.

*41. Surely, those who deviate from the right path with respect to Our Signs are not hidden from Us. Is he, then, who is cast into the Fire better or he who comes out safe on the Day of Resurrection? Do what you will. Surely He sees all that you do.

42. Those who disbelieve in the Reminder when it comes to them are the losers. And, truly, it is a mighty Book.

43. Falsehood cannot approach it either from before or from behind it. It is a revelation from the Wise, the Praiseworthy.

44. Nothing is said to thee but what was said to the Messengers before thee. Thy Lord is indeed the Master of forgiveness; and also the Master of painful chastisement.

45. And if We had made it a Qur’ān in a foreign tongue, they surely would have said, ‘Why have not its verses been made clear? What! a foreign tongue and an Arab?’ Say, ‘It is a guidance and a healing for those who believe.’ But as to those who believe not, there is a deafness in their ears, and it is blindness for them. They are, as it were, being called to from a far off place.

R. 6.

46. And We did give Moses the Book, but differences were created concerning it; and had it not been for a word that had gone before from thy Lord, the matter would have been decided between them; and certainly they are in a disquieting doubt about it.

*41. Surely, those who quarrel regarding Our Signs are not hidden from Us.
47. Whoso does right, it is for his own soul; and whoso does evil, it will only go against it. And thy Lord is not at all unjust to His servants.

48. To Him alone is referred the knowledge of the Hour. And no fruits come forth from their spathes, nor does any female bear a child, nor does she give birth to it, but with His knowledge. And on the day when He will call unto them, saying, “Where are My ‘Partners’?” they will say, ‘We declare unto Thee, not one of us is a witness thereeto.’

49. And all that they used to call upon before will be lost to them, and they will know for certain that they have no place of escape.

50. Man does not tire of praying for good; but if evil touch him, he despairs, and gives up all hope.

51. And if We make him taste of mercy from Ourself, after some affliction that has befallen him, he will surely say, ‘This is my due; and I do not think the Hour will ever come. But if I am returned to my Lord, I shall surely have with Him the very best.’ Then We will surely tell the disbelievers all that they did, and We will certainly make them taste hard punishment.

52. And when We bestow a favour on man, he goes away, turning aside; but when evil touches him, lo! he starts offering long prayers.

53. Say, ‘Tell me: if it is from Allâh but you disbelieve in it—who is more astray than one who has drifted away from Allâh?’

48. *And think of* the day when He will call them, *saying,* ‘Where are the partners attributed to Me?’ They will say, ‘We declare to You, there is none among us as a witness to that.’

49. *And all that they used to call upon before will be lost to them, then will they realise that there is no escape for them.*

52. *And when We bestow a favour on man, he ignores it and turns aside; but when evil touches him, lo! there he is a supplicant of long prayers.*

(See details of transliteration on page ‘m’).
* 54. Soon We will show them Our Signs in all parts \textit{of the earth}, and among their own people until it becomes manifest to them that it is the truth. Is it not enough that thy Lord is Witness over all things?

55. Aye, they are surely in doubt concerning the meeting with their Lord. Aye, He certainly encompasses all things.

* 54. Soon We will show them Our Signs \textit{appearing on the horizon and within themselves} until it becomes manifest to them that it is the truth.
AL-SHÛRÀ
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Hôtel Mim.†

3. ‘Ain Sin Qâf.‡

*4. Thus has Allâh, the Mighty, the Wise, been revealing to thee and to those that preceded thee.

5. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the High, the Great.

*6. The heavens may well-nigh rend asunder from above them; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth. Behold! it is surely Allâh Who is the Most Forgiving, the Merciful.

7. And as for those who take for themselves protectors beside Him, Allâh watches over them; and thou art not a guardian over them.

*8. Thus have We revealed to thee the Qur’ân in Arabic, that thou mayest warn the Mother of towns, and all around it; and that thou mayest warn them of the Day of Gathering whereof there is no doubt: A party will be in the Garden, and a party in the blazing Fire.

† The Praiseworthy, the Lord of Honour.
‡ The All-Knowing, the All-Hearing, the Possessor of Power.
*4. Thus Allâh, the Mighty, the Wise, reveals to you and has revealed to those that preceded you.
*6. The heavens may rend asunder in their celestial heights; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth.
*8. Thus have We revealed to you the Qur’ân in Arabic that you may warn the Mother of townships, and all around it; and that you may warn them of the Day of Gathering whereof there is no doubt: A section will abide in the gardens of paradise and a section will be in a blazing Fire.

Note: The first house ever built for the purpose of worship of Allâh was alka’bah (الْكعبة) situated in a township named Mecca. It is this township which is referred to as umm-ul-Qur’ân (أم القرآن) (the mother of all townships). This expression may signify its importance with

(See details of transliteration on page 'm').
9. And if Allāh had so pleased, He could have made them one people; but He admits into His mercy whomsoever He pleases. And as for the wrongdoers, they will have no protector and no helper.

10. Have they taken for themselves protectors other than Him? But it is Allāh Who is the real Protector. And He quickens the dead, and He has power over all things.

R. 2.

11. And in whatsoever you differ, the decision thereof rests with Allāh. Say: ‘Such is Allāh, my Lord; in Him I put my trust, and to Him I always turn.’

*12. He is the Maker of the heavens and the earth. He has made for you pairs of your own selves, and of the cattle also He has made pairs. He multiplies you therein. There is nothing whatever like unto Him; and He is the All-Hearing, the All-Seeing.

13. To Him belong the keys of the heavens and the earth. He enlarges the provision for whomsoever He pleases and straitens it for whomsoever He pleases. Surely, He knows all things full well.

14. He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, ‘Remain steadfast in obedience, and be not divided therein. Hard upon the idolaters is that to which thou callest them.

relating to all other cities or it may also literally mean to be the first township ever built. In that case it would imply that in the ancient times, in the same place where Mecca is situated, a township gradually grew around the house of God when it was initially built by some unknown people. Mankind learned to build townships in imitation of this. As such it can be referred to as the mother of all townships.

*12. He is the Prime Creator of the heavens and the earth. He made pairs from among you and also pairs from among the cattle for your benefit.
Allāh chooses for Himself whom He pleases, and guides to Himself him who turns to Him.

*15. And they did not become divided but after knowledge had come to them, through jealousy among themselves. And had it not been for a word that had already gone forth from thy Lord for an appointed term, the matter would surely have been decided between them. And surely those who were made to inherit the Book after them are in a disquieting doubt concerning it.

16. To this, then, do thou invite mankind. And be thou steadfast as thou art commanded, and follow not their evil inclinations, but say, `I believe in whatever Book Allāh has sent down, and I am commanded to judge justly between you. Allāh is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. Allāh will gather us together, and to Him is the return.’

17. And those who dispute concerning Allāh after He has been accepted—their dispute is futile in the sight of their Lord; and on them is God’s wrath and for them will be a severe punishment.

18. Allāh it is Who has sent down the Book with truth and also the Balance. And what will make thee know that the Hour may be near at hand?

19. Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Beware! those who dispute concerning the Hour are in error, far gone.

*15. They did not differ and split, but after knowledge had come to them, they did so out of envy against each other.

(See details of transliteration on page 'm').
20. Allâh is Benignant to His servants. He provides for whom He pleases. And He is the Powerful, the Mighty.

21. Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him thereof, but in the Hereafter he will have no share.

22. Have they such associates of Allâh as have made lawful for them in religion that which Allâh has not allowed? And but for Our word about the final judgment, the matter would have been decided by now between them. And surely the wrongdoers will have a grievous punishment.

23. Thou wilt see the wrongdoers in fear on account of that which they have earned, and it is sure to befall them. But those who believe and do good works will be in the meadows of the Gardens. They shall have with their Lord whatever they will desire. That is the great bounty of God.

24. This it is whereof Allâh gives the glad tidings to His servants who believe and do good works. Say: ‘I ask of you no reward for it, except that I am inviting you to God because of love of kinship.’ And whoso earns a good deed, We give him increase of good therein. Surely, Allâh is Most Forgiving, Most Appreciating.

25. Do they say, ‘He has forged a lie against Allâh?’ If Allâh had so willed, He could seal thy heart as He willed.

*20. Allâh is exquisitely kind to His servants.
*24. Say: ‘I ask of you no reward for it, except a love displayed among kith and kin. And whoever does an act of goodness, We further enhance for him the beauty of his goodness.
*25. Do they say, ‘He has forged a lie against Allâh?’ If Allâh so willed He could have sealed your heart. But Allâh blots out falsehood and establishes truth by His Commands.
has sealed the hearts of thy enemies. But Allâh is blotting out falsehood through thee and is establishing the truth by His words. Surely, He knows full well what is in the breasts.

26. And He it is Who accepts repentance from His servants, and forgives sins. And He knows what you do.

27. And He accepts the prayers of those who believe and do good works, and gives them more out of His grace; and as for the disbelievers, they will have a severe punishment.

28. And if Allâh should enlarge the provision for His servants, they would rebel in the earth; but He sends down according to a proper measure as He pleases. Indeed, He is All-Aware and All-Seeing with regard to His servants.

29. And He it is Who sends down rain after they have despaired, and spreads out His mercy. And He is the Protector, the Praiseworthy.

30. And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases.

R. 4.

31. And whatever misfortune befalls you, is due to what your own hands have wrought. And He forgives many of your sins.

32. And you cannot frustrate God’s plan in the earth; nor have you any friend or helper beside Allâh.

33. And of His Signs are the sailingships on the sea like mountain tops:
34. If He so will, He can cause the wind to become still so that they become motionless upon the surface thereof—in that, surely, are Signs for every person who is most patient and grateful—

35. Or He can destroy them because of that which they (the men) have earned—but He forgives many of their sins—

36. And He destroys them so that those who dispute about the Signs of Allah may know that they have no refuge.

37. And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord,

38. And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

39. And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them,

40. And those who, when a wrong is done to them, defend themselves.

41. And the recompense of an injury is an injury the like thereof; but who so forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.

42. But there is no blame on those who defend themselves after they have been wronged.

43. The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.
44. And he who is patient and forgives—that surely is a matter of strong determination.

R. S.

45. And he whom Allāh adjudges astray—there is no protector for him thereafter. And thou wilt find the wrongdoers, when they see the punishment, saying: ‘Is there any way of return?’

46. And thou wilt see them brought before it (the Fire), casting down their eyes on account of disgrace, looking thereat with a stealthy glance. And those who believe will say, ‘The losers indeed are those who ruin themselves and their families on the Day of Resurrection.’ Behold! the wrongdoers are to remain in a lasting punishment.

47. And they have no helpers to help them other than Allāh. And for him whom Allāh adjudges astray there is no way at all.

48. Hearken ye to your Lord before there comes a day for which there will be no averting in opposition to the decree of Allāh. There will be no refuge for you on that day, nor will there be for you any possibility of denial.

49. But if they turn away, We have not sent thee as a guardian over them. Thy duty is only to convey the Message. And truly when We cause man to taste of mercy from Us, he rejoices therein. But if an evil befalls them because of what their hands have sent forth, then lo! man is ungrateful.

50. To Allāh belongs the kingdom of the heavens and the earth. He creates what He pleases. He bestows daughters upon whom He pleases, and He bestows sons upon whom He pleases;
51. Or He mixes them, males and females; and He makes whom He pleases barren. Surely, He is All-Knowing, Powerful.

52. And it is not for a man that Allāh should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.

53. And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made it (the revelation) a light, whereby We guide such of Our servants as We please. And truly, thou guidest mankind to the right path.

54. The path of Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth. Behold! to Allāh do all things return.
1. In the name of Allāh, the Gracious, the Merciful.
2. Ḥā Mim.‡
3. By this perspicacious Book,
4. We have made it a Qur’ān in clear, eloquent language that you may understand.
5. And surely, it is safe with Us in the * Mother of the Book, exalted and full of wisdom.
6. Shall We then take away the Reminder from you, neglecting you because you are an extravagant people?
7. And how many a Prophet did We send among the earlier peoples!
8. But there never came to them a Prophet but they mocked at him.

* 9. And We destroyed those who were stronger in power than these, and the example of the earlier peoples has gone before.
10. And if thou ask them, ‘Who created the heavens and the earth?’, they will surely say, ‘The Mighty, the All-Knowing God created them.’
11. He, Who has made the earth for you a cradle, and has made pathways, for you therein, that you may follow the right way;

‡ The Praiseworthy, the Lord of Honour.
* 5. **Note:** The phrase *umm-ul-Kitāh* (اَمَّةُ الْكِتَابِ) (Mother of the Book) is commonly applied to the opening chapter of the Qur’ān *Al-Fātiha* (الْفَاتِحَةُ) which like a seed has all the basic teachings and characteristics of the Qur’ān. But here it seems to apply to the blueprint of the Divine Book which in some form is preserved with God, in dimensions not fully fathomable by man.

* 9. And We destroyed those who were stronger in grip than these, and the example of the earlier peoples has gone before.

(See details of transliteration on page ‘m’).
12. And Who sends down water from the sky in proper measure, and We thereby quicken a dead land;—even so will you be raised;—

13. And Who has created all the pairs, and has made for you ships and cattle whereon you ride,

14. That you may sit firmly upon their backs, and then, when you are firmly seated thereon, you may remember the favour of your Lord, and say, ‘Holy is He Who has subjected this to us, and we had not the strength to subdue it ourselves.

15. ‘And to our Lord surely shall we return.’

*16. And a portion of His servants they assert to be His children. Indeed man is clearly ungrateful.

R. 2.

17. Has He taken daughters from what He has created, and honoured you with sons?

18. Yet when tidings are given to one of them of that the like of which he ascribes to the Gracious God, his face becomes darkened and he is choked with grief.

19. Do you ascribe to God one who is reared among ornaments, and who is not clear in disputation?

20. And they describe the angels, who are the servants of the Gracious God, as females. Did they witness their creation? Then their testimony will be recorded, and they shall be questioned.

21. And they say, ‘If the Gracious God had so willed, we should not have worshipped them.’ They have no knowledge whatsoever of that. They do nothing but conjecture.

*14. ‘Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it.

*16. And they assert some of His servants to be a part of Him. Indeed man is manifestly ungrateful.
22. Have We given them a Scripture before this, so that they are holding fast to it?

23. Nay, they say, ‘We found our fathers following a certain course, and we are guided by their footsteps.’

24. And thus has it always been that We never sent any Warner before thee to any township but the evil leaders thereof said: ‘We found our fathers following a certain course, and we are following in their footsteps.’

25. Their Warner said: ‘What! even though I bring you a better guidance than that which you found your fathers following?’ They said: ‘Certainly we disbelieve in that which you are sent with.’

26. So We punished them. Behold then what was the end of those who rejected the Prophets!

R. 3.

27. And remember when Abraham said to his father and his people: ‘I positively disown what you worship,

28. ‘Except Him Who created me, and He will surely guide me.’

29. And He made it a byword to last among his posterity, that they might turn to God.

30. Nay, but I allowed them and their fathers temporary enjoyment until there came to them the truth and a Messenger who makes his Message clear.

31. But when the truth came to them they said, ‘This is magic, and we do reject it.’

*24. And thus has it always been that We never sent any Warner before you to any township but the prosperous thereof said: ‘We found our ancestors set on a certain course; and we are following in their footsteps.’

*26. So We exacted retribution from them.
32. And they say, ‘Why has not this Qur’ān been sent to some great man of the two towns?’

33. Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees of rank, so that some of them may make others subservient to themselves. And the mercy of thy Lord is better than that which they amass.

34. And were it not that mankind would have all become one type of people, We would have given to those who disbelieve in the Gracious God, roofs of silver for their houses, and silver stairways by which they could go up;

35. And doors of silver to their houses, and couches of silver, on which they could recline,

36. And other articles of embellishment. But all that is nothing but a temporary provision of the present life. And the Hereafter with thy Lord is for the righteous.

R. 4.

37. And he who turns away from the remembrance of the Gracious God, We appoint for him a satan, who becomes his companion.

38. And surely they hinder them from the way of God, but they think that they are rightly guided;

39. Till, when such a one comes to Us, he says to his companion, ‘Would that between me and thee were the distance of the East and the West!’ What an evil companion is he!

*33. ... and We exalt some of them above others in degrees of rank, but alas merely to result in the subjugation of some by others. And the mercy of your Lord is better than that which they amass.
*40. ‘And the fact that you are partners in punishment will not profit you this day for you have acted wrongfully.’

41. Canst thou, then, make the deaf hear, or guide the blind and him who is in manifest error?

42. And if We take thee away, We shall surely exact retribution from them,

43. Or We shall show thee that which We have promised them; for surely We have complete power over them.

44. So hold thou fast to that which has been revealed to thee; for thou art on the right path.

*45. And, truly, it is a source of eminence for thee and for thy people; and you will be inquired about.

46. And ask those of Our Messengers whom We sent before thee, ‘Did We appoint any deities beside the Gracious God, to be worshipped?’

R. 5.

47. And We did send Moses with Our Signs to Pharaoh and his chiefs, and he said, ‘I am truly a Messenger of the Lord of the worlds.’

48. But when he came to them with Our Signs, lo! they laughed at them.

49. And We showed them no Sign but it was greater than its preceding sister, and We seized them with punishment, that they might turn to Us.

*40. ‘Having transgressed as you did, your being partners in punishment will be of no avail to you this day.’

*45. And, truly, it is a reminder for you and for your people, and you shall be called to account.
50. And they said, ‘O thou magician, pray for us to thy Lord, according to the covenant He has made with thee: for, then we will surely accept guidance.’

51. But when We removed the punishment from them, behold! they broke their word.

52. And Pharaoh proclaimed among his people, saying, ‘O my people! does not the kingdom of Egypt belong to me and these streams flowing under me? Do you not then see?

53. ‘Nay, I am better than this fellow who is despicable and can scarcely express himself clearly.

54. ‘And why have not bracelets of gold been bestowed on him, or angels accompanied him in serried ranks?’

55. Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.

56. So, when they excited Our anger, We exacted retribution from them, and drowned them all.

57. And We made them a precedent, and an example for the coming generations.

R. 6.

* 58. And when the son of Mary is mentioned as an instance, lo! thy people raise a clamour thereat;

59. And they say, ‘Are our gods better, or he?’ They mention not this to thee but for the sake of disputat. Nay, but they are a contentious people.

60. He was only Our servant on whom We bestowed Our favour, and We made him an example for the children of Israel.

* 58. And when the son of Mary is mentioned as a parable, lo! your People raise a clamour thereat;
61. And if We so willed, We could make from among you angels in the earth to be successors therein.

*62. But verily, he was a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

63. And let not Satan hinder you. Surely, he is to you an open enemy.

64. And when Jesus came with clear proofs, he said, ‘Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allâh and obey me.

65. ‘Verily Allâh—He is my Lord and your Lord. So worship Him. This is the right path.’

66. But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous day.

67. They wait not but for the Hour to come suddenly upon them, while they perceive it not.

68. Friends on that day will be foes to each other, except the righteous.

R. 7.

69. ‘O My servants, there is no fear for you this day, nor shall you grieve;

*70. ‘You who believed in Our Signs and submitted,

*62. But verily, he is a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

Note: The word ‘al-sâ ‘ah’ (الساعة) literally translated as ‘the Hour’ should be understood in the light of the same expression used in (54:2) Surah Al-Qamar. There the revolutionary changes which were destined to be brought about by the advent of the Holy Prophet Muhammad (may peace and blessings of Allâh be upon him) are referred to as ‘al-sâ ‘ah’ (الساعة). And the splitting of the moon is presented as evidence in favour of the spiritual revolution which was about to take place. The connotation of this term as applied to Jesus in the verse under study should be understood on the same lines. Hence ‘the Hour’ refers to the advent of Jesus in the latter days and the spiritual revolution attendant upon it.

*70. ‘Those who believed in Our Signs and submitted,
*71. ‘Enter ye the Garden, you and your wives, honoured and happy.’

72. To them will be passed round dishes of gold and cups, and therein will be all that the souls desire and in which the eyes delight. ‘And therein will you abide.

73. ‘And this is the Garden to which you have been made heirs because of what you have been doing.

74. ‘Therein for you is fruit in abundance, which you will eat.’

75. The guilty will certainly abide in the punishment of Hell.

76. It will not be mitigated to them, and they will be seized therein with despair.

77. And We wronged them not, but it was they themselves who were the wrongdoers.

*78. And they will cry: ‘O master! let thy Lord finish with us.’ He will say, ‘You must remain.’

79. God will say: ‘We certainly brought you the truth; but most of you were averse to the truth.’

80. Have they determined upon a course? Then We too are determined.

81. Do they think that We hear not their secrets and their private counsels? Yea! And Our messengers remain with them recording everything.

82. Say, ‘If there had been a son to the Gracious God, I would have been the first of worshippers.’

*71. ‘Enter ye the Garden, you and your spouses will be honoured and made happy.’

*78. And they will cry out, ‘O custodian of Hell, let your Lord cause us to perish. He will reply, ‘You must remain.’
83. Holy is Allāh, the Lord of the heavens and the earth, the Lord of the Throne, and He is free from all that which they attribute to Him.

84. So leave them alone to indulge in vain discourse and amuse themselves until they meet that Day of theirs which they have been promised.

85. And He it is Who is God in heaven, and God on earth; and He is the Wise, the All-Knowing.

86. And blessed is 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 shall you be brought back.

87. And those on whom they call beside Him possess no power of intercession but He who bears witness to the truth, and they know him.

88. And if thou ask them, 'Who created them?', they will surely say, 'Allāh'. How then are they being turned away?

89. I swear by his repeated cry 'O my Lord!' that these are a people who will not believe.

90. Therefore, turn aside from them, and say, 'Peace'; and soon shall they know.
AL-DUKHÂN
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. ہٰ میم.†
3. By this perspicuous Book.

4. Truly, We revealed it in a blessed Night. Truly, We have ever been warning against evil.
5. In it all wise things are decided,

6. By Our own command. Verily, We have ever been sending Messengers,
7. As a mercy from thy Lord. Verily, He is the All-Hearing, the All-knowing,
8. The Lord of the heavens and the earth and all that is between them, if you would only have faith.
9. There is no God but He. He gives life and He causes death. He is your Lord, and the Lord of your forefathers.
10. Yet they play about in doubt.
11. But watch thou for the day when the sky will bring forth a visible smoke,
12. That will envelop the people. This will be a painful torment.
13. Then will the people cry: ‘Our Lord, remove from us the torment; truly, we are believers.’
14. How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,

† The Praiseworthy, the Lord of Honour.
15. And yet they turned away from him and said: ‘He is tutored, a man possessed?’

16. We shall remove the punishment for a little while, but you will certainly revert to disbelief.

17. On the day when We shall seize you with the great seizure, then certainly We will exact retribution.

18. And We tried the people of Pharaoh before them, and there came to them a noble Messenger,

19. Saying, ‘Deliver to me the servants of Allâh. Truly, I am to you a Messenger, faithful to my trust;

20. ‘And exalt not yourselves in defiance of Allâh. Surely, I come to you with a clear authority.

21. ‘And I seek refuge in my Lord and your Lord, lest you stone me.

22. ‘And if you believe me not, then keep yourselves away from me.’

23. Then he prayed unto his Lord, saying, ‘These are indeed a sinful people.’

24. God said, ‘Take My servants away by night; for you will surely be pursued.

25. ‘And leave thou the sea at a time when it is motionless. Surely, they are a host that are doomed to be drowned.’

26. How many were the gardens and the springs that they left behind!

27. And the cornfields and the noble places!

28. And the comforts wherein they took delight!

29. Thus it was destined to be. And We made another people inherit these things.

30. And the heaven and the earth wept not for them, nor were they given a respite.
31. And We delivered the children of Israel from the abasing torment of Pharaoh; he was surely haughty even among the extravagant.

32. *Inflicted* by Pharaoh; he was surely haughty even among the extravagant.

33. And We chose them knowingly above the peoples of their time.

34. And We gave them some Signs wherein was a clear trial.

35. These people do say:

36. ‘It is but our first and only death, after which there is no life’ and we shall not be raised again.

37. ‘So bring back our fathers, if you speak the truth.’

38. Are they better or the people of Tubba’ and those before them? We destroyed them because they were sinful.

39. And We created not the heavens and the earth, and all that is between them, in sport.

40. We created them not but with the requirements of truth and justice, but most of them understand not.

41. Verily, the Day of Decision is the appointed time for all of them,

42. The Day when a friend shall not avail a friend at all, nor shall they be helped,

43. Save those to whom Allāh shows mercy. Surely, He is the Mighty, the Merciful.

R. 3.

44. Verily, the tree of Zaqqūm

45. Will be the food of the sinful,

46. Like molten copper, it will boil in their bellies,
47. Like the boiling of scalding water.
48. ‘Seize him and drag him into the midst of the blazing Fire;
49. ‘Then pour upon his head the torment of boiling water.’

50. ‘Taste it! Thou didst consider thyself the mighty, the honourable.
51. ‘This indeed is what you did doubt.’
52. Verily, the righteous will be in a place of security,
53. And gardens and springs,
54. Attired in fine silk and heavy brocade, facing one another.

55. Thus will it be. And We shall consort them with fair maidens, having wide, beautiful eyes.
56. They will call therein for every kind of fruit, in peace and security.
57. They will not taste death therein, other than the first death. And He will save them from the punishment of the blazing Fire,
58. As an act of grace from thy Lord. That is the supreme triumph.

59. And We have made it (the Qur’ān) easy in thy tongue that they may give heed.
60. So wait thou; they too are waiting.
AL-JĀTHIYAH
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mim.†
3. The revelation of this Book is from Allāh, the Mighty, the Wise.
4. Verily in the heavens and the earth are Signs for those who believe.
5. And in your own creation and in that of all the creatures which He scatters in the earth are Signs for a people who possess firm faith.
6. And in the alternation of night and day, and the provision that Allāh sends down from the sky, whereby He quickens the earth after its death, and in the change of the winds, are Signs for a people who try to understand.
7. These are the Signs of Allāh which We rehearse unto thee with truth. In what word, then, after rejecting that of Allāh and His Signs will they believe?
8. Woe to every sinful liar,
9. Who hears the Signs of Allāh recited unto him, and then proudly persists in his disbelief, as though he heard them not. So give him the tidings of a painful punishment.
10. And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment.
11. Before them is Hell; and that which they have earned shall not avail them aught, nor shall those whom they have taken for protectors beside Allāh. And they will have a great punishment.

† The Praiseworthy, the Lord of Honour.
(See details of transliteration on page 'm').
12. This is guidance. And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.

13. Allâh it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful.

14. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all this is from Him. In that surely are Signs for a people who reflect.

15. Tell those who believe in persecute them and fear not the Days of Allâh, that He may requite a people for what they earn.

16. Whoso does right, does it for his own soul; and whoso does wrong, does so to its detriment. Then to your Lord will you all be brought back.

17. And verily, We gave the children of Israel the Book, and sovereignty, and prophethood; and We provided them with good and pure things, and We exalted them over the peoples of the time.

18. And We gave them clear Signs regarding this affair. And they did not differ but after true knowledge had come to them, through mutual envy. Verily, thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

19. Then We set thee on a clear path in the matter of religion; so follow it, and follow not the evil inclinations of those who know not.

*15. Say to those who believe, that they exercise forgiveness towards those who do not expect the promised days of Allâh to come to pass, that He may requite a people for what they earn.

*18. And We gave them clear instructions regarding the law.

*19. Then We set you upon a clear path of the law; so follow it, and follow not the evil inclinations of those who know not.
20. Verily, they will not avail thee against Allâh. And as for the wrongdoers, some of them are friends of others; but Allâh is the Friend of the righteous.

21. This Book contains clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith.

22. Do those who commit evil deeds think that We shall make them like those who believe and do good works, so that their life and their death shall be equal? Evil indeed is what they judge.

23. And Allâh has created the heavens and the earth with truth and that every soul may be requited for that which it earns; and they shall not be wronged.

24. Hast thou seen him who conceives of his god according to his own fancy, and whom Allâh has adjudged astray on basis of His knowledge, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering? Who, then, will guide him after Allâh has condemned him? Will you not then heed?

25. And they say, ‘There is nothing but this our present life; we die and we live here; and nothing but Time destroys us.’ But they have no knowledge of that; they do but conjecture.

26. And when Our clear Signs are recited unto them, their only contention is that they say, ‘Bring back our fathers, if you are truthful.’

*24. Have you seen him who makes his own desire his lord, and whom Allâh has adjudged astray knowingly, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering?
27. Say, ‘It is Allāh Who gives you life, then causes you to die; then He will gather you together unto the Day of Resurrection about which there is no doubt. But most men know not.’

R. 4.

28. To Allāh belongs the kingdom of the heavens and the earth; and on the *day when the Hour shall come, on that day those who follow falsehood will be the losers.

29. And thou wilt see every people on their knees. Every people will be summoned to their record, and *it shall be said to them, ‘This day shall you be requited for that which you did.

30. ‘This is Our Book; it speaks against you with truth. We caused all that you did to be fully recorded.’

31. Now as for those who believed and did good works, their Lord will admit them into His mercy. That is the clear achievement.

32. But as to those who disbelieved: “Were not My Signs recited unto you? But you were arrogant, and were a guilty people.

33. “And when it was said, ‘The promise of Allāh is certainly true, and as to the Hour, there is no doubt about its coming,’ you said, ‘We know not what the Hour is; we think it to be nothing but a conjecture, and we are not convinced.’

34. And the evil consequences of their deeds will become apparent to them, and that which they used to mock at shall encompass them.

35. And it will be said to them, ‘This day shall We forget you, as you forgot the meeting of this day of
yours. And your resort is the Fire, and you will have no helpers.

*36. ‘This is so, because you made a jest of the Signs of Allah, and the life of the world deceived you.’ Therefore, that day they will not be taken out from thence, nor will they be taken back into favour.

37. All praise, then, belongs to Allah, Lord of the heavens, and Lord of the earth, the Lord of all the worlds.

38. And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise.

*36. ‘This is so, because you made a jest of the Signs of Allah, and the life of the world deceived you.’ Therefore, that day they will not be taken out from thence, nor will they be granted access to the threshold.'
1. In the name of Allāh, the Gracious, the Merciful.

2. Ḥā Mīм.‡

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

4. We have not created the heavens and the earth, and all that is between them, but with truth, and for an appointed term; but those who disbelieve turn away from that of which they have been warned.

5. Say, ‘Do you know what it is you call on beside Allāh? Show me what they have created of the earth. Or have they a share in the creation of the heavens? Bring me a Book revealed before this or some vestige of knowledge in your support, if you indeed speak the truth.’

6. And who is more astray than those who, instead of Allāh, pray unto such as will not answer them till the Day of Resurrection, and they are even unconscious of their prayer?

7. And when mankind are gathered together they will become enemies to them, and will deny their worship.

8. And when Our clear Signs are recited unto them, those who disbelieve say of the truth when it comes to them, ‘This is manifest sorcery.’

9. Do they say, ‘He has forged it?’ Say, ‘If I have forged it, you cannot avail me aught against Allāh. He knows best what mischievous talk you indulge in. Sufficient is He for a

‡ The Praiseworthy, the Lord of Honour.
Witness between me and you. And He is the Most Forgiving, the Merciful.’

10. Say, ‘I am no new Messenger, nor do I know what will be done with me or with you in this life. I do but follow what is revealed to me; and I am but a plain Warner.’

11. Say, ‘Tell me, if this is from Allâh and you disbelieve therein, and a witness from among the children of Israel bears witness to the advent of one like him, and he believed, but you are too proud, how should you fare?’ Verily, Allâh guides not the wrongdoing people.

R. 2.

12. And those who disbelieve say of those who believe: ‘If it were any good, they could not have been ahead of us in attaining it.’ And since they have not been guided thereby, they will say, ‘This is an old lie.’

13. And before it there was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language fulfilling previous prophecies, that it may warn those who do wrong; and as glad tidings to those who do good.

14. Verily, those who say, ‘Our Lord is Allâh,’ and then remain steadfast—no fear shall come upon them, nor shall they grieve.

15. These are the dwellers of the Garden; they shall abide therein—a recompense for what they did.

16. And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty
months, till, when he attains his full maturity and reaches the age of forty years, he says, ‘My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee.’

17. Those are they from whom We accept their good works and overlook their ill deeds. They shall be among the inmates of the Garden, in fulfilment of the true promise which was made to them.

18. But the one who says to his parents, ‘Fie on you both! do you threaten me that I shall be brought forth again, when generations have already passed away before me?’ And they both cry unto Allâh for help and say to him: ‘Woe unto thee! believe; for the promise of Allâh is true.’ But he says, ‘This is nothing but the fables of the ancients.’

19. These are they against whom the sentence of punishment became due, along with the communities of the Jinn and mankind that had gone before them. Indeed, they were the losers.

20. And for all are degrees of rank according to what they did, and that Allâh may fully repay them for their deeds; and they shall not be wronged.

21. And on the day when those who disbelieve will be brought before the Fire, it will be said to them, ‘You exhausted your good things in the life of the world, and you fully enjoyed them. Now this day you shall be requited with ignominious
punishment because you were arrogant in the earth without justification, and because you acted rebelliously.

R. 3.

22. And make mention of the brother of 'Ad, when he warned his people among the sand-hills—and Warners there have been before him and after him—saying, 'Worship none but Allah. I fear for you the punishment of a great day.'

23. They said, 'Hast thou come to us to turn us away from our gods? Bring us then that with which thou dost threaten us, if indeed thou art of the truthful.'

24. He said, 'The knowledge thereof is only with Allah. And I convey to you what I have been sent with, but I see you to be a very ignorant people.'

25. Then, when they saw it coming towards their valleys as a cloud, they said, 'This is a cloud which will give us rain.' 'Nay, but it is that which you sought to hasten—a wind wherein is a grievous punishment.

26. 'It will destroy everything by the command of its Lord.' And they became such that there was nothing left to be seen, except their dwellings. Thus do We requite the guilty people.

27. And We had established them in what We have established you not; and We gave them ears and eyes and hearts. But their ears and their eyes and their hearts availed them naught since they denied the Signs of Allah; and that at which they used to mock encompassed them.
28. And We did destroy townships all around you, and We have varied the Signs, that they might turn to Us.

29. Why, then, did not those help them whom they had taken for gods beside Allāh, seeking His nearness through them? Nay, they were lost to them. That was the result of their lie, and of what they fabricated.

30. And remember when We turned towards thee a party of the Jinn who wished to hear the Qur’ān and, when they were present at its recitation, they said to one another, ‘Be silent and listen,’ and, when it was finished, they went back to their people, warning them.

31. They said, ‘O our people, we have heard a Book, which has been sent down after Moses, fulfilling that which is before it; it guides to the truth, and to the right path.

32. ‘O our people, respond to Allāh’s Summoner and believe in Him. He will forgive you your sins, and protect you from a painful punishment.

33. ‘And whoso does not respond to Allāh’s Summoner, he cannot escape Him in the earth, nor can he have any protector beside Him. Such are in manifest error.’

34. Have they not seen that Allāh, Who created the heavens and the earth and was not wearied by their creation, has the power to give life to the dead? Yea, verily, He has power over all things.

35. And on the day when those who disbelieve will be brought before the Fire, it will be said to them, ‘Is not this the truth?’ They will say,
‘Aye, by our Lord.’ He will say, ‘Then taste the punishment, because you disbelieved.’

36. Have patience, then, as had the Messengers of strong determination; and be in no haste about them. On the day when they see that with which they are threatened, it will appear to them as though they had not tarried save for an hour of a day. This warning has been conveyed; and none but the disobedient people shall be destroyed.
1. In the name of Allâh, the Gracious, the Merciful.

2. Those who disbelieve and hinder men from the way of Allâh—He renders their works vain.

3. But as for those who believe and do good works and believe in that which has been revealed to Muhammad—and it is the truth from their Lord—He removes from them their sins and improves their condition.

4. That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allâh set forth for men their similitudes.

5. And when you meet in regular battle those who disbelieve, smite their necks; and, when you have overcome them, bind fast the fetters—then afterwards either release them as a favour or by taking ransom—until the war lays down its burdens. That is the ordinance. And if Allâh had so pleased, He could have punished them Himself; but He has willed that He may try some of you by others. And those who are killed in the way of Allâh—He will never render their works vain.

*6. He will guide them and improve their condition,

*7. And admit them into the Garden which He has made known to them.

*3. He will remove from them their evils and will reform their conduct.

*5. And if Allâh had so decided, He could have Himself exacted retribution from them, but He puts some of you to trial at the hands of some others.

*6. He will guide them and reform their conduct.

*7. And admit them into the garden which He beautified and made distinguished for them.

(See details of transliteration on page 'm').
8. O ye who believe! if you help the cause of Allâh, He will help you and will make your steps firm.

9. But as for those who disbelieve, perdition is their lot; and He will make their works futile.

10. That is because they hate what Allâh has revealed; so He has made their works futile.

11. Have they not travelled in the earth and seen what was the end of those who were before them? Allâh utterly destroyed them, and for the disbelievers there will be the like thereof.

12. That is because Allâh is the Protector of those who believe, and as for the disbelievers, there is no protector for them.

13. Verily, Allâh will make those who believe and do good works enter the Gardens underneath which rivers flow; while those who disbelieve enjoy themselves and eat even as the cattle eat, and the Fire will be their resort.

14. And how many a township, more powerful than thy town which has driven thee out, have We destroyed, and they had no helper!

15. Is he then who stands upon a clear proof from his Lord like those to whom the evil of their deeds is made to look beautiful and who follow their evil inclinations?

16. A description of the Garden promised to the righteous: therein are rivers of water which corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, a delight to those who drink, and rivers of clarified honey. And in it will they have all kinds of fruit,

(See details of transliteration on page 'm').
and forgiveness from their Lord. Can those who enjoy such bliss be like those who abide in the Fire and who are given boiling water to drink so that it tears their bowels?

17. And among them are some who listen to thee till, when they go forth from thy presence, they say to those who have been given knowledge, ‘What has he been talking about just now?’ These are they whose hearts Allâh has sealed, and who follow their own evil inclinations.

18. But as for those who follow guidance, He adds to them their guidance, and bestows on them their righteousness.

19. They wait not but for the Hour, that it should come upon them suddenly. The signs thereof have already come. But of what avail will their admonition be to them when it has actually come upon them?

20. Know, therefore, that there is no God other than Allâh, and ask forgiveness for thy frailties, and for believing men and believing women. And Allâh knows the place where you move about and the place where you stay.

R. 3.

21. And those who believe say, ‘Why is not a Sûrah revealed?’ But when a decisive Sûrah is revealed and fighting is mentioned therein, *thou seest those in whose hearts is a disease looking towards thee with the look of one who is fainting on account of approaching death. So ruin seize them!

22. Obedience and a kind word is better for them. And when the matter is determined upon, it is good

* 21. you will see those whose hearts are diseased looking at you with a look of one dazed by the shadow cast upon him by death. So ruin seize them!
for them if they were true to Allāh.

23. Would you then, if you are placed in authority, create disorder in the land and sever your ties of kinship?

24. It is these whom Allāh curses so that He makes them deaf and makes their eyes blind.

*25. Will they not, then, ponder over the Qur‘ān, or is it that on their hearts are their locks?

26. Surely, those who turn their backs after guidance has become manifest to them, Satan has seduced them, and holds out to them false hopes.

27. That is because they said to those who hate what Allāh has revealed, ‘We will obey you in some matters;’ and Allāh knows their secrets.

28. But how will they fare when the angels will cause them to die, smiting their faces and their backs?

29. This is because they followed that which displeased Allāh, and hated that which pleased Him. So He rendered their works vain.

R. 4.

30. Do those in whose hearts is a disease suppose that Allāh will not bring to light their malice?

31. And if We pleased, We could show them to thee so that thou shouldst know them by their marks. And thou shalt surely recognize them by the tone of their speech. And Allāh knows your deeds.

*32. And We will surely try you until We distinguish those among you who strive for the cause of God and

*25. Will they not, then, ponder over the Qur‘ān, or is it that upon their hearts are locks of their own making?

*32. And We will surely try you until We know the true strivers among you and the steadfast, and by trial We will bring out your real worth.
those who are steadfast. And We will make known the facts about you.

33. Those who disbelieve and hinder *men* from the way of Allāh and oppose the Messenger after guidance has become manifest to them, shall not harm Allāh in the least; and He will make their works fruitless.

34. O ye who believe! obey Allāh and obey the Messenger and let not your works go vain.

35. Verily, those who disbelieve and hinder *men* from the way of Allāh, and then die while they are disbelievers—Allāh certainly will not forgive them.

*36. So be not slack and sue not for peace; for you will certainly have the upper hand. And Allāh is with you, and He will not deprive you of the reward of your actions.*

37. The life of *this* world is but a sport and a pastime, and if you believe and be righteous, He will give you your rewards, and will not ask of you your possessions.

38. If He ask them of you, and press you, you would be niggardly, and He would bring to light your malice.

39. Behold, you are those who are called upon to spend in the way of Allāh; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allāh is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you.

---

*36. Do not slacken lest you should sue for peace while you are bound to emerge victorious.*
1. In the name of Allâh, the Gracious, the Merciful.
2. Verily, We have granted thee a clear victory,
3. That Allâh may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee, and may guide thee on a right path;
4. And that Allâh may help thee with a mighty help.
5. He it is Who sent down tranquility into the hearts of the believers that they might add faith to their faith—and to Allâh belong the hosts of the heavens and the earth, and Allâh is All-knowing, Wise—
6. That He may make the believing men and the believing women enter the Gardens beneath which streams flow, wherein they will abide, and that He may remove their evils from them—and that, in the sight of Allâh, is the supreme triumph—
7. And that He may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who entertain evil thoughts concerning Allâh. On them shall fall an evil calamity; and the wrath of Allâh is upon them. And He has cursed them, and has prepared Hell for them. And that indeed is an evil destination.
8. And to Allâh belong the hosts of the heavens and the earth; and Allâh is Mighty, Wise.

*7. Against them will turn the wheel of misfortune, and the wrath of Allâh is upon them.
9. We have sent thee as a Witness and a bearer of glad tidings and a Warner,

10. That you should believe in Allāh and His Messenger, and may help him, and honour him, and that you may glorify Him morning and evening.

11. Verily, those who swear allegiance to thee indeed swear allegiance to Allāh. The hand of Allāh is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allāh, He will surely give him a great reward.

R. 2.

12. Those of the desert Arabs, who were left behind, will say to thee, ‘Our possessions and our families kept us occupied, so ask forgiveness for us.’ They say with their tongues that which is not in their hearts. Say, ‘Who can avail you aught against Allāh, if He intends you some harm, or if He intends you some benefit? Nay, Allāh is Well-Aware of what you do.

13. ‘Nay, you thought that the Messenger and the believers would never come back to their families, and that was made to appear pleasing to your hearts, and you thought an evil thought, and you were a ruined people.’

14. And as for those who believe not in Allāh and His Messenger—We have surely prepared for the disbelievers a blazing fire.

15. And to Allāh belongs the kingdom of the heavens and the earth. He forgives whom He pleases, and punishes whom He pleases. And Allāh is Most Forgiving, Merciful.

*13. and you entertained an evil thought, and you were a ruined people.'
16. Those who had managed to be left behind will say, when you go forth to the spoils that you may get them, ‘Let us follow you.’ They seek to change the decree of Allah. Say, ‘You shall not follow us. Thus has Allah said beforehand.’ Then they will say, ‘Nay, but you envy us.’ Not so, but they understand not except a little.

17. Say to the desert Arabs who were left behind, ‘You shall be called to fight against a people of mighty valour; you shall fight them until they surrender. Then, if you obey, Allah will give you a good reward, but if you turn your backs, as you turned your backs before, He will punish you with a painful punishment.’

18. There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick, if they go not forth for fight. And whoso obeys Allah and His Messenger, He will make him enter the Gardens beneath which streams flow; but whoso turns his back, him will He punish with a grievous punishment.

R. 3.

19. Surely, Allah was well pleased with the believers when they were swearing allegiance to Thee under the Tree, and He knew what was in their hearts, and He sent down tranquillity on them, and He rewarded them with a victory near at hand;

20. And great spoils that they will take. And Allah is Mighty, Wise.

21. Allah has promised you great spoils that you will take, and He has given you this in advance, and has restrained the hands of men from you, that it may be a Sign for the believers, and that He may guide
you on a right path.

22. And *He has promised you another victory, which you have not yet been able to achieve, but Allâh has surely compassed it. And Allâh has power over all things.*

23. And if those who disbelieve should fight you, they would certainly turn their backs; then they would find neither protector nor helper.

24. Such is the law of Allâh that has been in operation before; and thou shalt not find any change in the law of Allâh.

25. And He it is Who withheld their hands from you and your hands from them in the valley of Mecca, after He had given you victory over them. And Allâh sees all that you do.

26. It is they who disbelieved and hindered you from the Sacred Mosque and the offering which was prevented from reaching its place of sacrifice. And had it not been for believing men and believing women whom you knew not and whom you might have trampled down so that harm might have come to you on their account unknowingly, *He would have permitted you to fight, but He did not do so that He might admit into His mercy whom He will.* If they had been separated from the disbelievers, We would have surely punished those of them who disbelieved with a grievous punishment.

27. When those who disbelieved harboured in their hearts prideful indignation, the indignation of the Days of Ignorance, Allâh sent down His tranquillity on His Messenger
and on the believers, and made them cleave to the principle of righteousness, and they were better entitled to it and more worthy of it. And Allâh knows everything full well.

R. 4.

28. Surely has Allâh in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allâh will, in security, some having their heads shaven, and others having their hair cut short; and you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand.

29. He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over all other religions. And sufficient is Allâh as a Witness.

30. Muhammad is the Messenger of Allâh. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking grace from Allâh and His pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage at the sight of them. Allâh has promised, unto those of them who believe and do good works, forgiveness and a great reward.

*27. and made them cleave to the word of righteousness and they were better entitled to it and more worthy of it.

*30. Muhammad is the Messenger of Allâh. And those who are with him are firm against the non-believers, tender among themselves.
1. In the name of Allāh, the Gracious, the Merciful.

2. O ye who believe! be not forward in the presence of Allāh and His Messenger, but fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.

3. O ye who believe! raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not.

4. Verily those who lower their voices in the presence of the Messenger of Allāh are the ones whose hearts Allāh has purified for righteousness. For them is forgiveness and a great reward.

5. Those who shout out to thee from without thy private apartments—most of them lack understanding.

6. And if they had waited patiently until thou came out to them, it would be better for them. But Allāh is Most Forgiving, Merciful.

7. O ye who believe! if an unrighteous person brings you any news, ascertain the correctness of the report fully, lest you harm a people in ignorance, and then become repentant for what you have done.

2. O, Ye who believe! be not forward with respect to Allāh and His Messenger, but fear Allāh.

4. Verily those who lower their voices in the presence of the Messenger of Allāh are the ones whose hearts Allāh has made righteous through trials.

5. Surely those who start addressing you loudly while as yet at a distance from your houses—most of them lack understanding.
8. And know that among you is the Messenger of Allah; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allah has endearing the faith to you and has made it look beautiful to your hearts, and He has made disobedience hateful to you. Such indeed are those who follow the right course,

9. Through the grace and favour of Allah. And Allah is All-Knowing, Wise.

10. And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.

11. Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.

R. 2.

12. O ye who believe! let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. And defame not your own people, nor call one another by nicknames. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrongdoers.

*13. O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor

*12. Do not slander your own people, nor taunt each other with nicknames. It is bad indeed to earn foul reputation after professing the faith; and those who repent not are the wrongdoers.

*13. O ye who believe! Avoid too frequent indulgence in suspicion; for some suspicions are certainly sin.
back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.

*14. O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.

15. The Arabs of the desert say, ‘We believe.’ Say, “You have not believed yet; but rather say, ‘We have accepted Islām,’ for the true belief has not yet entered into your hearts.” But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

16. The believers are only those who truly believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful.

17. Say, ‘Will you acquaint Allah with your faith, while Allah knows whatever is in the heavens and whatever is in the earth, and Allah knows all things full well?’

18. They think they have done thee a favour by their embracing Islām. * Say, ‘Deem not your embracing...
Islam a favour unto me. On the contrary, Allâh has bestowed a favour upon you in that He has guided you to the true Faith, if you are truthful.'

19. Verily, Allâh knows the secrets of the heavens and the earth. And Allâh sees all that you do.
1. In the name of Allâh, the Gracious, the Merciful.

*2. Qâf.‡ By the glorious Qur’ân, thou art a Messenger of God.

3. But they wonder that there has come to them a Warner from among themselves. And the disbelievers say, ‘This is a strange thing!

4. ‘What! when we are dead and have become dust, shall we be raised to life again? That is a return far from possible.’

5. We know how much the earth diminishes of them and with Us is a Book that preserves everything.

6. Nay, they rejected the truth when it came to them, and so they are in a state of confusion.

7. Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it?

8. And the earth—We have spread it out, and placed therein firm mountains; and We have made to grow therein every kind of beautiful species,

9. As a means of enlightenment and as a reminder to every servant that turns to God.

10. And We send down from the sky water which is full of blessings, and We produce therewith gardens and grain harvests,

11. And tall palm-trees, with spathes piled one above the other,

‡ The Possessor of Power!

* Qâf. We present the Glorious Qur’ân as a witness to your truth.
12. As a provision for Our servants; and We quicken thereby a dead land. Even so shall be the Resurrection.

13. The people of Noah rejected the truth before them and so did the People of the Well,‡ and Thamūd,

14. And ‘Ād, and Pharaoh and the brethren of Lot,

15. And the Dwellers of the Wood,‡ and the people of Tubba’.‡ All of them rejected the Messengers with the result that My threatened punishment befell them.

16. Have We then become weary with the first creation? Nay, but they are in confusion about the new creation.

R. 2.

* 17. And assuredly, We have created man and We know what his physical self whispers to him, and We are nearer to him than even his jugular vein.

18. When the two Recording angels record the deeds of men, one sitting on the right and the other on the left,

19. He utters not a word but there is by him a guardian angel ready to record it.

20. And the stupor of death certainly comes. ‘This is what thou wast trying to run from.’

21. And the trumpet shall be blown: ‘This is the Day of Promise.’

22. And every soul shall come forth and along with it there will be an angel to drive and an angel to bear witness.

23. ‘Thou wast heedless of this; now We have removed from thee thy veils, and sharp is thy sight this day.’

‡ Ancient Arab tribes.

* 17. And assuredly, We have created man and We are aware of what his ego whispers to him, and We are nearer to him than even his jugular vein.
24. And his companion will say, ‘This is what I have of the record ready.
25. ‘Cast ye twain into Hell every ungrateful enemy of truth,
26. ‘Hinderer of good, transgressor, doubter,
27. ‘Who sets up another God beside Allâh. So do ye twain cast him into the dreadful torment.’
28. His associate will say, ‘O our Lord, I did not cause him to rebel; but he himself was too far gone in error.’
29. God will say, ‘Quarrel not in My presence, I gave you the warning beforehand.
30. ‘The sentence passed by Me cannot be changed, and I am not at all unjust to My servants.’

R. 3.
31. On that day We will say to Hell, ‘Art thou filled up?’, and it will answer, ‘Is there more?’
32. And Heaven will be brought near to the righteous, no longer remote.
33. ‘This is what was promised to you—to everyone who always turned to God and was watchful of his actions,
34. ‘Who feared the Gracious God in private and came to Him with a penitent heart.
35. ‘Enter ye therein in peace. This is the Day of Eternity.’
36. They will have therein whatever they desire, and with Us is a good deal more.
37. And how many a generation who were greater than they in power have We destroyed before them! But when the punishment came, they went about the lands. Was there any place of refuge for them?

(See details of transliteration on page 'm').
38. Therein, verily, is a reminder for him who has a heart, or who gives ear, and is attentive.

39. And verily, We created the heavens and the earth and all that is between them in six periods, and no weariness touched Us.

40. So bear with patience what they say, and glorify thy Lord with His praise, before the rising of the sun and before its setting;

41. And in a part of the night also do thou glorify Him, and after prescribed prostrations.

42. And listen! The day when the crier will cry from a place nearby,

*43. The day when they will hear the blast in truth; that will be the day of coming forth from the graves.

44. Verily, it is We Who give life and cause death, and to Us is the final return.

45. On the day when the earth will cleave asunder from over them and they will come forth hastening—that will be a gathering together, quite easy for Us.

46. We know best what they say; and thou hast not been appointed to compel them in any way. So admonish, by means of the Qur’ân, him who fears My warning.

*43. The Day when they will certainly hear the blast, that will be the day of coming forth from the graves.
1. In the name of Allâh, the Gracious, the Merciful.
2. By the winds that scatter seeds with a true scattering,
3. Then by the clouds that carry the load of moisture,
4. Then by the rivers that flow gently,
5. And then by the angels that finally administer and execute affairs,
6. Surely, that which you are promised is true;
7. And the Judgment will surely come to pass.
8. And by the heaven full of tracks,
9. Truly you are discordant in your utterances.
10. He alone is turned away from the truth who is destined to be thus turned away.
11. Cursed be the liars,
12. Who are heedless in the depth of ignorance.
13. They ask: ‘When will be the Day of Judgment?’
14. It will be the day when they will be tormented at the Fire.

(See details of transliteration on page 'm').
15. ‘Taste ye your torment. This is what you would hasten.’

16. But surely the righteous will be in the midst of gardens and springs,
17. Receiving what their Lord will give them; for they used to do good before that.
18. They used to sleep but a little of the night;
19. And at the dawn of the day they sought forgiveness;

20. And in their wealth was a share for one who asked for help and for one who could not.
21. And in the earth are Signs for those who have certainty of faith,
22. And also in your own selves. Will you not then see?
23. And in heaven is your sustenance, and also that which you are promised.
24. And by the Lord of the heaven and the earth, it is certainly the truth, even as it is true that you speak.

25. Has the story of Abraham’s honoured guests reached thee?

26. When they entered upon him and said, ‘Peace!’ he said, ‘Peace!’ They were all strangers.
27. And he went quietly to his household, and brought a fattened calf,
28. And he placed it before them. He said, ‘Will you not eat?’

29. And he felt a fear on account of them. They said, ‘Fear not.’ And they gave him glad tidings of the birth of a son possessing knowledge.

**Notes:**
- *15. ‘Taste ye the consequence of your mischief.* This is what you were hastening towards.
- *20. And in their wealth was a share belonging to the beggar and the destitute.*
- *29. He grew apprehensive of them.* They said, ‘Fear not.’ And they gave him glad tidings of the birth of a knowledgeable son.
30. Then his wife came forward crying and smote her face and said, ‘A barren old woman!’

31. They said, ‘Even so has thy Lord said. Surely, He is the Wise, the All-Knowing.’

32. Abraham said, ‘Now what is your errand, O ye messengers?’

33. They said, ‘We have been sent to a sinful people,

34. ‘That we may send down upon them stones of clay,

35. ‘Marked, with thy Lord, for those guilty of excesses.’

36. And We brought forth therefrom such of the believers as were there,

37. And We found not there except only one house of Muslims.

38. And We left therein a Sign for those who fear the painful punishment.

39. And We left another Sign in Moses when We sent him to Pharaoh with clear authority,

*40. But he turned away from Moses in his pride of power, and said, ‘A sorcerer, or a madman.’

41. So We seized him and his hosts and threw them into the sea; and he himself was to blame.

42. And there was a Sign in the tribe of ‘Ad, when We sent against them the destructive wind.

43. It left nothing whatever that it visited, but made it like a rotten bone.

44. And a Sign there was in the tribe of Thamûd when it was said to them, ‘Enjoy yourselves for a while.’

*40. He turned away along with his chieftains and said, ‘A sorcerer, or a madman.’
45. But they rebelled against the command of their Lord. So the thunderbolt overtook them while they gazed;
46. And they were not able to rise again, nor could they defend themselves.
47. And We destroyed the people of Noah before them; they were a disobedient people.

R. 3.

* 48. And We have built the heaven with Our own hands, and verily We have vast powers.
49. And the earth We have spread out, and how excellently do We prepare things!
50. And of everything have We created pairs, that you may reflect.
51. Flee ye therefore unto Allâh. Surely, I am a plain Warner unto you from Him.
52. And do not set up another God along with Allâh. Surely, I am a plain Warner unto you from Him.
53. Even so there came no Messenger to those before them, but they said, ‘A sorcerer, or a madman!’
54. Have they made it a legacy to one another? Nay, they are all a rebellious people.
55. So turn away from them; and there will be no blame on thee.

* 56. And keep on exhorting; for verily, exhortation benefits those who would believe.
57. And I have not created the Jinn and the men but that they may worship Me.

* 48. And We have built the heaven with might and We continue to expand it indeed.
* 56. And keep on exhorting; certainly exhortation benefits the believers.
58. I desire no sustenance from them, nor do I desire that they should feed Me.

59. Surely, it is Allāh Himself Who is the Great Sustainer, the Powerful, the Strong.

*60. And for those who do wrong there is a share of comfort like the share enjoyed by their fellows of the earlier times; so let them not ask Me to hasten on the punishment.

61. Woe, then, to those who disbelieve, because of that day of theirs which they have been promised!

*60. Surely, the fate of those who did wrong shall be like that of the people of their ilk; so let them not ask Me to hasten on the punishment.
AL-ṬŪR
(Revealed before Ḥijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the Mount;
3. And by the Book inscribed
4. On parchment unfolded;
5. And by the frequented House;
6. And by the elevated Roof;
7. And by the swollen sea;
8. The punishment of thy Lord shall certainly come to pass;
9. There is none that can avert it.

* 10. On the day when the heaven will heave with awful heaving,
* 11. And the mountains will move, with terrible moving,
12. Then woe that day to those who reject the truth,
13. Who sportingly indulge in idle talk.
14. The day when they shall be thrust into the fire of Hell with a violent thrust.
15. ‘This is the Fire which you treated as a lie.
16. ‘Is this then magic, or do you not see?
17. ‘Burn ye therein; and whether you show patience or you show it not, it will be the same for you. You are required only for what you used to do.’

* 10. On the day when the heaven will heave with great commotion.
* 11. And the mountains will move a great moving.

(See details of transliteration on page ‘m’).
18. Verily, the righteous are in Gardens and in bliss,
19. Enjoying what their Lord has bestowed on them; and their Lord has saved them from the torment of the Fire.

*20. ‘Eat and drink in happiness because of what you used to do,

21. ‘Reclining on couches arranged in rows.’ And We shall consort them with fair maidens having wide, beautiful eyes.

22. And those who believe and whose children follow them in faith—with them shall We join their children. And We will not diminish anything from the reward of their works. Every man stands pledged for what he has earned.

23. And We shall bestow upon them an abundance of fruit and meat such as they will wish for.

24. There they will pass from one to another a cup wherein is neither levy nor sin.

25. And there will wait upon them youths of their own, as though they were pearls well-preserved.

26. And they will turn to one another, asking mutual questions.

27. They will say, ‘Before this, when we were among our family, we were very much afraid of God’s displeasure;

28. ‘But Allāh has been gracious unto us and has saved us from the torment of the burning blast.

29. ‘We used to pray to Him before. Surely, He is the Beneficent, the Merciful.’

*20. ‘Eat and drink joyfully, as a reward for what you used to do.
30. Admonish then. By the grace of thy Lord, thou art neither a soothsayer, nor a madman.

31. Do they say, ‘He is a poet; we are waiting for some calamity which time will bring upon him?’

32. Say, ‘Await ye then! I too am with you among those who are waiting.’

33. Do their intellect and reason enjoin this upon them or are they a rebellious people?

34. Do they say, ‘He has fabricated it?’ Nay, but they would not believe.

* 35. Let them, then, bring forth an announcement like this, if they speak the truth!

* 36. Have they been created for nothing, or are they themselves the creators?

37. Did they create the heavens and the earth? Nay, but they have no faith.

38. Do they own the treasures of thy Lord, or are they the guardians thereof?

39. Have they a ladder unto heaven by means of which they can overhear? Then let their listener bring a manifest authority.

40. Has He daughters and you have sons?

41. Dost thou ask a reward from them, so that they are weighed down with a load of debt?

42. Do they possess knowledge of the unseen, so that they write it down?

43. Do they intend a plot? But it is those who disbelieve that will be caught in the plot.

* 35. Let them, then, bring forth a narration like this, if they speak the truth.
* 36. Have they been created out of nothing, or are they themselves the creators?
44. Have they a God other than Allāh? Exalted is Allāh above all that which they associate with Him!

*45. And if they should see a piece of the cloud falling down, they would say, ‘Clouds piled up.’

*46. So leave them until they meet that day of theirs, on which they will be overtaken by a thunderbolt,

47. The day when their plotting will not avail them aught, nor shall they be helped.

48. And verily, for those who do wrong there is a punishment besides that. But most of them know not.

49. So wait patiently for the judgment of thy Lord; for assuredly thou art before Our eyes; and glorify thy Lord with His praise when thou risest up from sleep;

50. And for part of the night also do thou glorify Him and at the setting of the stars.

*45. And if they see a piece of cloud descending, they say; soon will follow clouds layer upon layer.’

*46. So leave them alone until they confront their promised day on which they will be thunderstruck.
AL-NAJM
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

*2. By the stemless plant when it falls,

3. Your companion has neither erred, nor has he gone astray,

4. Nor does he speak out of his own desire.

5. It is nothing but pure revelation that has been revealed by God.

6. The Lord of mighty powers has taught him,

*7. The One Possessor of strength. So He manifested His ascendance over everything,

*8. And He revealed His Word when he was on the uppermost horizon,

9. Then he drew nearer to God; then he came down to mankind,

10. So that he became, as it were, one chord to two bows or closer still.

11. Then He revealed to His servant that which He revealed.

*12. The heart of the Prophet was not untrue to that which he saw.

13. Will you then dispute with him about what he saw?

14. And certainly, he saw Him a second time also,

15. Near the farthest Lote-tree,

16. Near which is the Garden of Eternal Abode.

17. This was when that which covers covered the Lote-tree.

*2. By the star when it falls,

*7. Of Great Might. Who then settled upon His Throne,

*8. And He revealed His Word when He was at the loftiest Horizon,

*12. The heart of the Prophet lied not regarding what he saw.

(See details of transliteration on page 'm').
18. The eye deviated not, nor did it wander.
19. Surely, he saw the greatest of the Signs of His Lord.
20. Now tell me about Lāt and ‘Uzzā, and Manāt, the third one, another goddess!
21. ‘What! for you the males and for Him the females!’
22. That indeed is an unfair division.

24. ‘These are but names which you have named—you and your fathers—for which Allah has sent down no authority.’ They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.

25. Can man have whatever he desires?
26. Nay, to Allah belong the Hereafter and this world.

27. And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allah has given permission to whomsoever He wills and pleases.
28. Those who believe not in the Hereafter name the angels with names of females;
29. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.
30. So turn aside from him who turns away from Our remembrance, and seeks nothing but the life of this world.

† Favourite idols of the Quraish of Mecca.
* 25. Is there for man all that he desires?
* 26. Nay to Allah belongs the end of everything and all that precedes.
*31. That is the utmost limit of their knowledge. Verily, thy Lord knows him best who strays from His way, and He knows him best who follows guidance.

32. And to Allâh belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have wrought, and that He may reward with what is best those who do good.

*33. Those who shun the grave sins and immoral actions except minor faults—verily, thy Lord is very liberal in forgiving. He knows you full well from the time when He created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe not purity to yourselves. He knows him best who is truly righteous.

R. 3.

34. Dost thou see him who turns away,

35. And gives a little, and does it grudgingly?

36. Has he the knowledge of the unseen so that he can see?

37. Has he not been informed of what is in the Scriptures of Moses

38. And of Abraham who fulfilled the commandments?—

39. That no bearer of burden shall bear the burden of another;

*40. And that man will have nothing but what he strives for;

*41. And that his striving shall soon be seen;

*31. That is the utmost they have of knowledge.

*33. Those who shun major sins and indecencies except for minor slips—verily, your Lord is expansive in forgiveness.

*40 And there is nothing for man but the fruits of his endeavours;

*41. And that his endeavour will soon be acknowledged;

---

(See details of transliteration on page 'm').
42. Then will he be rewarded for it with the fullest reward;
43. And that to thy Lord do all things ultimately go;
44. And that it is He Who makes men laugh and makes them weep;
45. And that it is He Who causes death and gives life;
46. And that He creates the pairs, male and female,
47. From a sperm-drop when it is poured forth;
48. And that it is for Him to bring forth the second creation;
49. And that it is He Who enriches and grants wealth to one’s satisfaction;
50. And that He is the Lord of Sirìüs;
51. And that He destroyed the first tribe of Æd,
52. And the tribe of Thamûd, and He spared not any of them,
53. And He destroyed the people of Noah before them—verily, they were most unjust and most rebellious—
54. And He overthrew the subverted cities of the people of Lot,
55. So that there covered them that which was to cover.
56. Which then, O man, of the bounties of thy Lord wilt thou dispute?
57. This is a Warner from among the class of the Warners of old.
58. The Hour that was to come has come nigh,
59. None but Allâh can avert it.

*54. And He overthrew the subverted townships of the people of Lot.
*55. So covered them that which did did cover them.
60. Do you then wonder at this announcement?

61. And do you laugh, and weep not?

62. And will you remain proudly heedless?

63. So prostrate yourselves before Allāh, and worship Him.
1. In the name of Allâh, the Gracious, the Merciful.

2. The Hour has drawn nigh, and the moon is rent asunder.

3. And if they see a Sign, they turn away and say, ‘A passing feat of magic.’

4. They reject the truth and follow their own fancies. But every decree of God shall certainly come to pass.

5. And there has already come to them the great news wherein is a warning—

6. Consummate wisdom; but the warnings profit them not.

7. Therefore turn thou away from them. The Day when the Summoner will summon them to a disagreeable thing,

8. While their eyes will be cast down and they will come forth from their graves as though they were locusts scattered about,

9. Hastening towards the Summoner. The disbelievers will say, ‘This is a hard day.’

10. The people of Noah rejected the truth before them; aye, they rejected Our servant and said, ‘A madman and one who is spurned.’

11. He therefore prayed to his Lord saying, ‘I am overcome, so come Thou to my help!’

12. Thereupon We opened the gates of heaven, with water pouring down;

13. And We caused the earth to burst forth with springs, so the two waters met for a purpose that was decreed.
14. And We carried him upon that which was made of planks and nails.
15. It floated on under Our eyes: a reward for him who had been rejected.
16. And We left it as a Sign for the coming generations; but is there anyone who would receive admonition?
17. How terrible then was My punishment and My warning!
18. And indeed We have made the Qur’ān easy to understand and to remember. But is there anyone who would receive admonition?
19. The tribe of ‘Ād rejected the truth. How terrible then was My punishment and My warning!
20. We sent against them a furious wind on a day of unending ill luck,
21. Tearing people away as though they were the trunks of uprooted palm-trees.
22. How terrible then was My punishment and My warning!
23. And indeed We have made the Qur’ān easy to understand and to remember. But is there anyone who would receive admonition?

R. 2.
24. The tribe of Thamūd also rejected the Warners.
25. And they said, ‘What! a man, from among ourselves, a single individual! Shall we follow him? * Then indeed we would be in manifest error, and would be mad.
26. ‘Has the Reminder been revealed to him alone of all of us? Nay, he is a boastful liar.’

*25. Indeed then we shall be in grave error and afflicted with madness.
27. ‘Tomorrow will they know who is the boastful liar!
28. ‘We will send the she-camel as a trial for them. So watch them, O Šāliḥ, and have patience.
*29. ‘And tell them that the water is shared only between them, but as for the she-camel every drinking time may be attended by her.’
*30. But they called their comrade, and he seized a sword and hamstrung her.
31. How terrible then was My punishment and My warning!
32. We sent against them a single blast, and they became like the dry stubble, trampled upon.
33. And indeed We have made the Qur’ân easy to understand and to remember. But is there anyone who would receive admonition?
34. Lot’s people also rejected the Warners.
35. We sent a storm of stones upon them except the family of Lot, whom We delivered by early dawn,
36. As a favour from Us. Thus do We reward him who is grateful.
37. And he indeed had warned them of Our punishment, but they doubted the warning.
38. And they deceitfully sought to turn him away from his guests. So We blinded their eyes, and said, ‘Taste ye now My punishment and My warning.’
39. And there came upon them early in the morning a lasting punishment.

*29. ‘And tell them that the water is shared between them, every drinking time shall be observed.’
*30. But they called their comrade, and he poised himself to strike and hamstrung her.
40. ‘Now taste ye My punishment and My warning.’
41. And, indeed, We have made the Qur’an easy to understand and to remember. But is there anyone who would receive admonition?

R. 3.

42. And surely to the people of Pharaoh also came Warners.
43. They rejected all Our Signs. So We seized them like the seizing of One Who is Mighty and Omnipotent.

44. Are your disbelievers better than those? Or have you an exemption in the Scriptures?
45. Do they say, ‘We are a victorious host?’
46. The hosts shall soon be routed and will turn their backs in flight.
47. Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.
48. Surely, the guilty are in manifest error and gone mad.
49. On the day when they will be dragged into the Fire on their faces, and it will be said to them, ‘Taste ye the touch of Hell.’
50. Verily, We have created everything in due measure.
51. And Our command is carried out by only one word, like the twinkling of an eye.
52. And indeed We have destroyed people before you who were like unto you. But is there anyone who would receive admonition?
53. And everything they have done is recorded in the Books.
54. And every matter, small and great, is written down.
55. Verily, the righteous will be in the midst of Gardens and streams,
56. In the seat of truth with an Omnipotent King.
1. In the name of Allâh, the Gracious, the Merciful.

2. It is God, the Gracious

3. Who has taught the Qur’ân.

4. He has created man.

*5. He has taught him plain speech.

6. The sun and the moon run their courses according to a fixed reckoning.

7. And the stemless plants and the trees humbly submit to His will.

8. And the heaven He has raised high and set up a measure,

9. That you may not transgress the measure.

10. So weigh all things in justice and fall not short of the measure.

11. And He has set the earth for His creatures;

12. Therein are all kinds of fruit and palm-trees with sheaths,

13. And grain with its husk and fragrant plants.

14. Which, then, of the favours of your Lord will you twain deny, O men and Jinn?

15. He created man from dry ringing clay which is like baked pottery.

16. And the Jinn He created from the flame of fire.

17. Which, then, of the favours of your Lord will you twain deny?

*5. He taught him the skill of expression.
18. The Lord of the two Easts and the Lord of the two Wests!

19. Which, then, of the favours of your Lord will you twain deny?

*20. He has made the two bodies of water flow. They will one day meet.

21. Between them is now a barrier; they encroach not one upon the other.

22. Which, then, of the favours of your Lord will you twain deny?

23. There come out from them pearls and coral.

24. Which, then, of the favours of your Lord will you twain deny?

25. And His are the lofty ships reared aloft on the sea like mountains.

26. Which, then, of the favours of your Lord will you twain deny?

R. 2.

27. All that is on it (earth) will pass away.

28. And there will remain only the Person of thy Lord, Master of Glory and Honour.

29. Which, then, of the favours of your Lord will you twain deny?

30. Of Him do beg all that are in the heavens and the earth. Every day He reveals Himself in a different state.

31. Which, then, of the favours of your Lord will you twain deny?

*32. Soon shall We attend to you, O ye two mighty powers!

33. Which, then, of the favours of your Lord will you twain deny?

34. O company of Jinn and men! if you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.

*20. Verily, He will merge the two oceans, joining them together.

*32. Soon shall We attend to you, O ye two mighty powers!
35. Which, then, of the favours of your Lord will you twain deny?

36. There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.

37. Which, then, of the favours of your Lord will you twain deny?

38. And when the heaven is rent asunder, and becomes red like red hide—

39. Which, then, of the favours of your Lord will you twain deny?—

40. On that day neither man nor Jinn will be asked about his sin.

41. Which, then, of the favours of your Lord will you twain deny?

42. The guilty will be known by their marks, and they will be seized by the forelocks and the feet.

43. Which, then, of the favours of your Lord will you twain deny?

44. This is the Hell which the guilty deny,

45. Between it and fierce boiling water will they go round.

46. Which, then, of the favours of your Lord will you twain deny?

R. S.

*47. But for him who fears to stand before his Lord there are two Gardens—

48. Which, then, of the favours of your Lord will you twain deny?—

*49. Having many varieties of trees.

50. Which, then, of the favours of your Lord will you twain deny?

*36. There shall be sent against you a smokeless tongue of fire and a fireless column of smoke and you shall not be able to help one another.

*47. But for him who is awed by the lofty station of his Lord, there are two gardens.

*49. Both having many branches.

(See details of transliteration on page 'm').
51. In both of them there are two fountains flowing [free.

52. Which, then, of the favours of your Lord will you twain deny?

53. Therein will be every kind of fruit in pairs.

54. Which, then, of the favours of your Lord will you twain deny?

55. They will recline on couches above carpets, the linings of which will be of thick brocade. And the ripe fruit of the two Gardens will be within easy reach.

56. Which, then, of the favours of your Lord will you twain deny?

57. Therein will also be chaste maidens of modest gaze, whom neither man nor Jinn will have touched before them—

58. Which, then, of the favours of your Lord will you twain deny?—

59. As if they were rubies and small pearls.

60. Which, then, of the favours of your Lord will you twain deny?

61. The reward of goodness is nothing but goodness.

62. Which, then, of the favours of your Lord will you twain deny?

63. And besides these two, there are two other Gardens—

64. Which, then, of the favours of your Lord will you twain deny?—

65. Dark green with foliage.

66. Which, then, of the favours of your Lord will you twain deny?

67. Therein also will be two springs gushing forth with water.

68. Which, then, of the favours of your Lord will you twain deny?

69. In both of them there will be all kinds of fruit, and dates and pomegranates.
70. Which, then, of the favours of your Lord will you twain deny?
71. Therein will be maidens, good and beautiful—
72. Which, then, of the favours of your Lord will you twain deny?—
73. Fair maidens with lovely black eyes, well-guarded in pavilions—
74. Which, then, of the favours of your Lord will you twain deny?—
75. Whom neither man nor Jinn will have touched before them—
76. Which, then, of the favours of your Lord will you twain deny?—
77. Reclining on green cushions and beautiful carpets.

78. Which, then, of the favours of your Lord will you twain deny?
79. Blessed is the name of thy Lord, Master of Glory and Honour.
1. In the name of Allāh, the Gracious, the Merciful.
2. When the Event comes to pass—
*3. None can say that its coming to pass is a lie—
*4. Some it will bring low, others it will exalt.
5. When the earth will be shaken with a terrible shaking,
6. And the mountains will be shattered—a complete shattering.
7. They shall all become like dust particles scattered about,
8. And you shall be divided into three groups:
*9. First, those on the right hand—how lucky are those on the right hand!—
*10. Second, those on the left hand—how unlucky are those on the left hand!—
11. Third, the foremost; they are the foremost;
12. They will have achieved nearness to God.
13. They will be in the Gardens of Bliss—
*14. A large party from among the early Muslims,
*15. And a few from the later ones,
16. Seated on couches inwrought with gold and jewels,

*3. There is no denying its occurrence—
*4. Lowering some and exalting others.
*9. And the people of the right and what of the people of the right!
*10. And the people of the left and what of those who are of the left!
*14. A large party from among the earlier people,
*15. And a smaller group from among the people of the latter days,
17. Reclining thereon facing each other.

18. There will wait on them youths, who will not age,

19. Carrying goblets and ewers and cups filled out of a flowing spring—

20. No headache will they get therefrom, nor will they be intoxicated—

21. And carrying such fruits as they choose,

22. And flesh of birds as they may desire.

23. And there will be fair maidens with wide, lovely eyes,

* 24. Like pearls, well preserved,

25. As a reward for what they did.

26. They will not hear therein any vain or sinful talk,

27. Except only the word of salutation, ‘Peace, peace.’

* 28. And as for those on the right hand—how lucky are those on the right hand!—

29. They will be amidst thornless lote-trees,

30. And clustered bananas,

31. And extended shade,

32. And flowing water,

33. And abundant fruit,

34. Neither failing, nor forbidden,

35. And they will have noble spouses—

* 24. Like pearls, well concealed and protected.

* 28. The people of the right and what of the people of the right!
36. Verily, We have created them a good creation,
37. And made them virgins,
38. Loving, of equal age
* 39. With those on the right hand:

R. 2.
40. A large party from among the early Muslims,
41. And a large party from the later ones.
* 42. But as for those on the left hand—how unlucky are those on the left hand!—
43. They will be in the midst of scorching winds and scalding water,
44. And under the shadow of black smoke,
45. Neither cool nor of any good.
46. Before this they lived a life of ease and plenty
47. And used to persist in extreme sinfulness.
48. And they were wont to say, ‘What! when we are dead and have become dust and bones, shall we indeed be raised again,
49. ‘And our fathers of yore too?’
50. Say, ‘Yes, the earlier ones and the later ones
51. ‘Will all be gathered together unto the fixed time of an appointed day.
52. ‘Then, O ye that have gone astray and have rejected the truth,
53. ‘You will surely eat of the tree of Zaqqūm,

* 39. For the people of the right.
* 42. And the people belonging to the left and what of those who belong to the left!

(See details of transliteration on page 'm').
54. ‘And will fill your bellies therewith,

55. ‘And will drink thereon of boiling water,

* 56. ‘Drinking like the drinking of the camels that suffer from an insatiable thirst.’

57. This will be their entertainment on the Day of Judgment.

* 58. We have created you. Why, then, do you not accept the truth?

59. What think ye of the sperm-drop that you emit?

60. Is it you who have created it or are We the Creator?

61. We have ordained death for all of you; and We cannot be prevented

* 62. From bringing in your place others like you, and from developing you into a form which at present you know not.

63. And you have certainly known the first creation. Why, then, do you not reflect?

64. Do you see what you sow?

65. Is it you who grow it or are We the Grower?

* 66. If We so pleased, We could reduce it all to broken pieces, then you would keep lamenting:

67. ‘We are ruined!

68. ‘Nay, we are deprived of everything.’

* 56. ‘Drinking like an ever thirsty camel.’

* 58. We have created you. Why, then, do you not acknowledge it?

* 62. From changing your present forms and raising you into something of which you have no idea.

* 66. Had We so wanted We could have turned it into chaff, then you would be left lamenting.

(See details of transliteration on page 'm').
69. Do you see the water which you drink?
70. Is it you who send it down from the clouds, or are We the Sender?
71. If We so pleased, We could make it bitter. Why, then, are you not grateful?
72. Do you see the fire which you kindle?
73. Is it you who produce the tree for it, or are We the Producer?
74. We have made it a reminder and a benefit for the wayfarers.
75. So glorify the name of thy Lord, the Great.

R. 3.
* 76. Nay, I swear by the shooting of the stars—
77. And, indeed, that is a grand oath, if you only knew—
78. That this is indeed a noble Qur’an,
79. In a well-preserved Book,
80. Which none shall touch except those who are purified.
81. It is a revelation from the Lord of the worlds.
* 82. Is it this Divine discourse that you would reject?
83. And do you make the denial thereof your means of livelihood?
84. Why, then, when the soul of the dying man reaches the throat,
85. And you are at that moment looking on—
86. And We are nearer to him than you, but you see not—

* 76. Nay, I swear by the moorings of the stars—
* 82. Will you then treat this divine discourse with hypocracity?
87. Why, then, if you are not to be called to account,
88. You cannot bring it back, if you are truthful?
89. Now if he be of those who have attained nearness to God,
90. Then for him is comfort and fragrance of happiness and a Garden of Bliss;
91. And if he be of those who are on the right hand,
92. Then ‘Peace be on thee, who is from those on the right hand.’
93. But if he be of those who reject the truth and are in error,
94. Then for him will be an entertainment of boiling water,
95. And burning in Hell.
96. Verily, this is the certain truth.
97. So glorify the name of thy Lord, the Great.

*91. And if he be of those who are the people of the right,
*92. Then ‘Peace be on You, who is from the people of the right.’
1. In the name of Allāh, the Gracious, the Merciful.

2. Whatever is in the heavens and the earth glorifies Allāh; and He is the Mighty, the Wise.

3. His is the kingdom of the heavens and the earth; He gives life and He causes death; and He has power over all things.

4. He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

5. He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows what enters the earth and what comes out of it, and what comes down from heaven and what goes up into it. And He is with you wheresoever you may be. And Allāh sees all that you do.

6. His is the kingdom of the heavens and the earth; and to Allāh are all affairs referred.

7. He causes the night to pass into the day and causes the day to pass into the night; and He knows full well all that is in the breasts.

8. Believe in Allāh and His Messenger, and spend in the way of Allāh out of that to which He has made you heirs. And those of you who believe and spend will have a great reward.

9. Why is it that you believe not in Allāh, while the Messenger calls you to believe in your Lord, and He has already taken a covenant from you, if indeed you are believers?

(See details of transliteraton on page 'm').
10. He it is Who sends down clear Signs to His servant, that He may bring you out of every kind of darkness into the light. And verily, Allah is Compassionate and Merciful to you.

11. And why is it that you spend not in the way of Allah, while to Allah belongs the heritage of the heavens and the earth? Those of you who spent and fought before the Victory are not equal to those who did so later. They are greater in rank than those who spent and fought afterwards. And to all has Allah promised good. And Allah is Well-Aware of what you do.

12. Who is he that will lend to Allah a goodly loan? So He will increase it manifold for him, and he will have a generous reward.

13. And think of the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, and it will be said to them, 'Glad tidings for you this day! Gardens through which streams flow, wherein you will abide. That is the supreme triumph.'

14. On the day when the hypocritical men and the hypocritical women will say to those who believe, 'Wait a while for us that we may take light from your light,' it will be said to them, 'Go ye back if you can, and seek for light.' Then there will be set up between them a wall with a door in it. The inside of it will be all mercy and in front, outside it, will be torment.

15. They will call out to them, saying, 'Were we not with you?' They will answer, 'Yea, but you led yourselves into temptation and you
hesitated and doubted and your vain desires deceived you till the decree of Allah came to pass. And the Deceiver deceived you in respect of Allah.

16. ‘So this day no ransom shall be accepted from you, nor from those who disbelieved. Your final abode is the Fire; that is your friend; and a very evil destination it is.’

17. Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down to them, and that they should not become like those who were given the Book before them and the term was prolonged for them, but their hearts were hardened, and many of them are wicked?

* 18. Know that Allah is now quickening the earth after its death. We have made the Signs manifest to you, that you may understand.

19. As to the men that give alms, and the women that give alms, and those who lend to Allah a goodly loan—it will be increased manifold for them, and theirs will also be an honourable reward—

20. And those who believe in Allah and His Messengers and they are the Truthful and the Witnesses in the sight of their Lord, they will have their reward and their light. But as for those who disbelieve and reject Our Signs, these are the inmates of Hell.

R. 3.

21. Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in
multiplying riches and children. This life is like the rain the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces of straw. And in the Hereafter there is severe punishment, and also forgiveness from Allah, and His pleasure. And the life of this world is nothing but temporary enjoyment of deceitful things.

* 22. Vie with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth; it has been prepared for those who believe in Allah and His Messenger. That is Allah's grace; He bestows it upon whomsoever He pleases, and Allah is the Lord of immense grace.

23. There befalls not any calamity either in the earth or in your own persons, but it is recorded in a Book before We bring it into being—surely, that is easy for Allah—

24. That you may not grieve over what is lost to you nor exult because of that which He has given to you. And Allah loves not any self-conceited boaster,

25. Such as are niggardly and also enjoin upon men to be niggardly. And whoso turns his back, then surely Allah is Self-Sufficient, Worthy of all praise.

26. Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice; and We sent down iron, wherein is material for violent warfare and

* 22. Vie with one another in seeking forgiveness from your Lord and for a paradise, whose span is like the span of the heaven and the earth; it has been prepared for those who believe in Allah and His Messenger.
*many* benefits for mankind, and that Allah may distinguish those who help Him and His Messengers without having seen Him. Surely, Allah is Powerful, Mighty.

27. And We did send Noah and Abraham, and We placed among their seed prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.

28. Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow them, and We gave him the Gospel. And We placed in the hearts of those who accepted him compassion and mercy. But monasticism which they invented for themselves—We did not prescribe it for them—for the seeking of Allah’s pleasure; but they did not observe it with due observance. Yet We gave those of them who believed their due reward, but many of them are rebellious.

29. O ye who believe! fear Allah and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness—and verily Allah is Most Forgiving, Merciful—

30. That the People of the Book may not think that they (the Muslims) have no power to attain aught of the grace of Allah; whereas grace is entirely in the hands of Allah. He gives it to whomsoever He pleases. And Allah is the Master of immense grace.

*26. and that Allah may distinguish those who help Him and His Messengers, albeit He remains unseen. Surely, Allah is Powerful, Mighty.*

*28. The monasticism which they innovated—We did not prescribe it for them—for the sake of gaining Allah’s favour; but they did not practise it in accordance with its true spirit.
AL-MUJÁDALAH
(Revealed after Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Allâh has indeed heard the speech of her who pleads with thee concerning her husband, and complains unto Allâh. And Allâh has heard your dialogue. Verily, Allâh is All-Hearing, All-Seeing.

3. Those among you who put away their wives by calling them mothers—they do not become their mothers; their mothers are only those who gave them birth; and they certainly utter words that are manifestly evil and untrue; but surely Allâh is the Effacer of sins, Most Forgiving.

4. As to those who call their wives mothers, and then would go back on what they have said, the penalty for it is the freeing of a slave before they touch each other. This is what you are admonished with. And Allâh is Well-Aware of what you do.

5. But whoso does not find one, he must fast for two successive months, before they touch each other. And whoso is not able to do so, should feed sixty poor people. This is so, that you may truly believe in Allâh and His Messenger. And these are the limits prescribed by Allâh; and for the disbelievers is a painful punishment.

6. Those who oppose Allâh and His Messenger will surely be abased even as those before them were abased; and We have already sent down clear Signs. And the disbelievers will have an humiliating punishment.
7. On the day when Allah will raise them all together, He will inform them of what they did. Allah has kept account of it, while they forgot it. And Allah is Witness over all things.

R. 2.

8. Dost thou not see that Allah knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allah knows all things full well.

9. Hast thou not seen those who were forbidden to hold secret counsels and again return to what they were forbidden, and confer secretly for sin and transgression and disobedience to the Messenger? And when they come to thee, they greet thee with a greeting with which Allah has not greeted thee; but among themselves they say, ‘Why does not Allah punish us for what we say?’ Sufficient for them is Hell, wherein they will burn; and a most evil destination it is!

10. O ye who believe! when you confer together in secret, confer not for the commission of sin and transgression and disobedience to the Messenger, but confer for the attainment of virtue and righteousness, and fear Allah unto Whom you shall all be gathered.

11. Holding of secret counsels for evil purposes is only of Satan, that he may cause grief to those who believe; but it cannot harm them in the least, except by Allah’s leave. And in Allah should the believers put their trust.
12. O ye who believe! when it is said to you, ‘Make room!’ in your assemblies, then do make room; Allâh will make ample room for you. And when it is said, ‘Rise up!’ then rise up; Allâh will raise those who believe from among you, and those to whom knowledge is given, to degrees of rank. And Allâh is Well-Aware of what you do.

*13. O ye who believe! when you consult the Messenger in private, give alms before your consultation. That is better for you and purer. But if you find not anything to give, then Allâh is Most Forgiving, Merciful.

*14. Are you afraid of giving alms before your consultation? So, when you do not do so and Allâh has been merciful to you, then observe Prayer and pay the Zakât and obey Allâh and His Messenger. And Allâh is Well-Aware of what you do.

R. 3.

15. Hast thou not seen those who make friends with a people with whom Allâh is wroth? They are neither of you nor of them, and they swear to falsehood knowingly.

16. Allâh has prepared for them a severe punishment. Evil indeed is that which they used to do.

17. They have made their oaths a screen for their misdeeds, and they turn men away from the path of Allâh; for them, therefore, will be an humiliating punishment.

18. Neither their riches nor their children will avail them aught against Allâh. They are the inmates

*13. O ye who believe! When you consult the Messenger in private, present an offering before your consultation.

*14. Are you afraid of giving offerings before your consultation? But if you do not and may Allâh forgive you, then it should be enough that you observe Prayer and pay the Zakât and obey Allâh and His Messenger.

(See details of transliteration on page 'm').
of the Fire wherein they will abide.

19. On the day when Allāh will raise them all together, they will swear to Him even as they swear to you, and they will think that they have something to stand upon. Now surely it is they who are the liars.

20. Satan has gained mastery over them, and has made them forget the remembrance of Allāh. They are Satan’s party. Now surely it is Satan’s party that are the losers.

21. Certainly those who oppose Allāh and His Messenger will be among the lowest.

22. Allāh has decreed: ‘Most surely I will prevail, I and My Messengers.’ Verily, Allāh is Powerful, Mighty.

23. Thou wilt not find any people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allāh has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allāh is well pleased with them, and they are well pleased with Him. They are Allāh’s party. Hearken ye O people! it is Allāh’s party who will be successful.
AL-HASHR
(Revealed after Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. All that is in the heavens and all that is in the earth glorifies Allâh; and He is the Mighty, the Wise.

3. He it is Who turned out the disbelievers among the People of the Book from their homes at the time of the first banishment. You did not think that they would go forth, and they thought that their fortresses would defend them against Allâh. But Allâh came upon them whence they did not expect, and cast terror into their hearts, so that they destroyed their houses with their own hands and the hands of the believers. So take a lesson, O ye who have eyes!

4. And had it not been that Allâh had decreed exile for them, He would have surely punished them otherwise in this world. And in the Hereafter they will certainly have the punishment of the Fire.

5. That is because they opposed Allâh and His Messenger; and whoso opposes Allâh—then surely Allâh is Severe in retribution.

6. Whatever palm-trees you cut down or left standing on their roots, it was by Allâh’s leave, and that He might disgrace the transgressors.

7. And whatever Allâh has given to His Messenger as spoils from them, you urged neither horse nor camel * for that; but Allâh grants power to

* 7. but Allâh grants power to His Messengers over whomever He pleases.

(See details of transliteration on page 'm').
His Messenger over whomsoever He pleases; and Allāh has power over all things.

8. Whatever Allāh has given to His Messenger as spoils from the people of the towns is for Allāh and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from that. And fear Allāh; surely, Allāh is Severe in retribution.

9. These spoils are for the poor Refugees who have been driven out from their homes and their possessions while seeking grace from Allāh and His pleasure, and helping Allāh and His Messenger. These it is who are true in their faith.

10. And those who had established their home in this city before them and had accepted faith, love those who came to them for refuge, and find not in their breasts any desire for that which is given them (Refugees), but prefer the Refugees to themselves, even though poverty be their own lot. And whoso is rid of the covetousness of his own soul—it is these who will be successful.

11. And the spoils are also for those who came after them. They say, ‘Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful.’

* 10. but prefer others to themselves even though poverty be their own lot.
12. Hast thou not seen those who are hypocrites? They say to their brethren who disbelieve among the People of the Book, ‘If you are turned out, we will surely go out with you, and we will never obey anyone against you: and if you are fought against, we will certainly help you.’ But Allâh bears witness that surely they are liars.

13. If they are turned out, they will never go out with them; and if they are fought against they will never help them. And even if they help them, they will assuredly turn their backs; and then they shall not be helped.

14. Of a truth, they have greater fear of you in their hearts than of Allâh. That is because they are a people who are devoid of all reason.

15. They will not fight you in a body except in fortified towns or from behind walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.

16. Their case is like the case of those who have, a short time before them, tasted the evil consequences of their doings. And for them is a painful punishment.

17. It is like that of Satan, when he says to man, ‘Disbelieve;’ but when he disbelieves, he says, ‘I have nothing to do with thee; I fear Allâh, the Lord of the worlds.’

18. And the end of both will be that they will both be in the Fire, abiding therein. Such is the reward of the wrongdoers.
19. O ye who believe! Fear Allâh, and let every soul look to what it sends forth for the morrow. And fear Allâh; verily Allâh is Well-Aware of what you do.

*20. And be not like those who forgot Allâh, and whom He has consequentially caused to forget their own souls. It is they that are the rebellious.

21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph.

22. If We had sent down this Qur’ân on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allâh. And these are similitudes that We set forth for mankind that they may reflect.

*23. He is Allâh, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

*24. He is Allâh, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allâh far above that which they associate with Him.

25. He is Allâh, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

*20. And be not like those who forgot Allâh, so He made them forget themselves.

*23. He is Allâh, there is none worthy of worship except Him,

*24. He is Allâh, there is none worthy of worship except Him,
1. In the name of Allāh, the Gracious, the Merciful.

2. O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you and drive out the Messenger and yourselves from your homes merely because you believe in Allāh, your Lord. If you go forth, to strive in My cause and seek My pleasure, take them not for friends, sending them messages of love in secret, while I know best what you conceal and what you reveal. And whoever of you does so, has, surely, lost the right path.

3. If they get the upper hand of you, they show themselves to be your active enemies, and will stretch forth their hands and their tongues towards you with evil intent; and they ardently desire that you should become disbelievers.

4. Neither your ties of kindred nor your children will avail you ought on the Day of Resurrection. He will decide between you. And Allāh sees all that you do.

5. There is a good model for you in Abraham and those with him, when they said to their people, 'We have nothing to do with you and with that which you worship beside Allāh. We disbelieve all that you believe. There has arisen enmity and hatred between us and you for ever, until you believe in Allāh alone'—with the exception of this saying of

3. Only if they gain ascendency over you will they emerge as open enemies to you.
Abraham to his father, 'I will surely ask forgiveness for thee, though I have no power to prevail upon Allâh in favour of thee.' They prayed to God saying, 'Our Lord, in Thee do we put our trust and to Thee do we turn repentant, and towards Thee is the final return.

6. 'Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for Thou alone art the Mighty, the Wise.'

7. Surely, there is a good example in them for you—for all who have hope in Allâh and the Last Day. And whosoever turns away—truly, Allâh is Self-Sufficient, Worthy of all praise.

R. 2.

8. It may be that Allâh will bring about love between you and those of them with whom you are now at enmity; and Allâh is All-Powerful; and Allâh is Most Forgiving, Merciful.

9. Allâh forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allâh loves those who are equitable.

10. Allâh only forbids you, respecting those who have fought against you on account of your religion, and have driven you out of your homes, and have helped others in driving you out, that you make friends of them, and whosoever makes friends of them—it is these that are the transgressors.

11. O ye who believe! when believing women come to you as Refugees, examine them. Allâh
knows best their faith. Then, if you find them true believers, send them not back to the disbelievers. These women are not lawful for them, nor are they lawful for these women. But give their disbelieving husbands what they have spent on them. And it is no sin for you to marry them, when you have given them their dowries. And hold not to your matrimonial ties with the disbelieving women; but demand the return of that which you have spent; and let the disbelievers demand that which they have spent. That is the judgment of Allâh. He judges between you. And Allâh is All-Knowing, Wise.

12. And if any of your wives goes away from you to the disbelievers, then when you retaliate and get some spoils from the disbelievers, give to those believers whose wives have gone away the like of that which they had spent on their wives. And fear Allâh in Whom you believe.

13. O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allâh, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allâh to forgive them. Verily, Allâh is Most Forgiving, Merciful.

14. O ye who believe! make not friends of a people with whom Allâh is wroth; they have indeed despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves.

(See details of transliteration on page 'm').
1. In the name of Allāh, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; and He is the Mighty, the Wise.

3. O ye who believe! why do you say what you do not do?

4. Most hateful is it in the sight of Allāh that you say what you do not do.

5. Verily, Allāh loves those who fight in His cause arrayed in solid ranks, as though they were a strong structure cemented with molten lead.

6. And remember when Moses said to his people, ‘O my people, why do you vex and slander me and you know that I am Allāh’s Messenger unto you?’ So when they deviated from the right course, Allāh caused their hearts to deviate, for Allāh guides not the rebellious people.

7. And remember when Jesus, son of Mary, said, ‘O children of Israel, surely I am Allāh’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Aḥmad.’ And when he came to them with clear proofs, they said, ‘This is clear enchantment.’

8. But who could do greater wrong than one who forges the lie against Allāh while he is called to Islām? Allāh guides not the wrongdoing people.

*6. And remember when Moses said to his people, ‘O my people, why do you hurt me and you know that I am Allāh’s Messenger unto you?’*
9. They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers hate it.

10. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

R. 2.

11. O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

12. That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know.

13. He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

14. And He will bestow another favour which you love: help from Allah and a near victory. So give glad tidings to the believers.

15. O ye who believe! be helpers of Allah, as Jesus, son of Mary, to his disciples, ‘Who are my helpers in the cause of Allah.’ The disciples said, ‘We are helpers of Allah.’ So a party of the children of Israel believed, while a party disbelieved.

* Then We gave power to those who believed against their enemy, and they became victorious.

*15. Then We helped those who believed against their enemy, and they became victorious.
AL-JUMU‘AH
(Revealed after Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allâh, the Sovereign, the Holy, the Mighty, the Wise.

3. He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

4. And among others from among them who have not yet joined them. He is the Mighty, the Wise.

5. That is Allâh’s grace; He bestows it on whom He pleases; and Allâh is the Master of immense grace.

6. The likeness of those who were made to bear the law of Torah, but would not bear it, is as the likeness of an ass carrying a load of books. Evil is the likeness of the people who reject the Signs of Allâh. And Allâh guides not the wrongdoing people.

7. Say, ‘O ye who are Jews, if you think you are the friends of Allâh to the exclusion of all other people, then wish for Death, if indeed you are truthful.’

8. But they will never wish for it, because of that which their hands have sent on before them. And Allâh knows full well those who do wrong.

(See details of transliteration on page 'm').
9. Say, ‘The Death from which you flee will surely meet you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing.’

R. 2.

10. O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is better for you, if you only knew.

11. And when the Prayer is finished, then disperse in the land and seek of Allah’s grace, and remember Allah much, that you may prosper.

12. But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, ‘That which is with Allah is better than amusement and merchandise, and Allah is the Best Provider.’
1. In the name of Allāh, the Gracious, the Merciful.

2. When the hypocrites come to thee, they say, ‘We bear witness that thou art indeed the Messenger of Allāh.’ And Allāh knows that thou art indeed His Messenger, but Allāh bears witness that the hypocrites are surely liars.

3. They have made their oaths a shield; thus they turn men away from the way of Allāh. Evil surely is that which they have been doing.

4. That is because they first believed, then disbelieved. So a seal was set upon their hearts and consequently they understand not.

5. And when thou seest them, their figures please thee; and if they speak, thou listenest to their speech. They are as though they were blocks of wood propped up. They think that every cry is against them. They are the enemy, so beware of them. Allāh’s curse be upon them! How are they being turned away!

6. And when it is said to them, ‘Come, that the Messenger of Allāh may ask forgiveness for you,’ they turn their heads aside, and thou seest them keeping back while they are full of pride.

7. It is equal to them whether thou ask forgiveness for them or ask not forgiveness for them, Allāh will never forgive them. Surely Allāh guides not the rebellious people.

*5. And when you see them, their figures please you; and if they speak, you listen to their speech, whereas they are like dry twigs propped up. They fear every calamity to befall them.
8. They it is who say, ‘Spend not on those who are with the Messenger of Allāh that they may disperse and leave him;’ while to Allāh belong the treasures of the heavens and the earth; but the hypocrites understand not.

9. They say, ‘If we return to Medina, the one most honourable will surely drive out therefrom the one most mean;’ while true honour belongs to Allāh and to His Messenger and the believers; but the hypocrites know not.

R. 2.

10. O ye who believe! let not your wealth and your children divert you from the remembrance of Allāh. And whoever does so—it is they who are the losers.

11. And spend out of that with which We have provided you before death comes upon one of you and he says, ‘My Lord! if only Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous.’

12. And Allāh will not grant respite to a soul when its appointed time has come; and Allāh is Well-Aware of what you do.

*8. They it is who say, ‘Spend not on those who are with the Messenger of Allāh until they disperse deserting him;’ while to Allāh belong the treasures of the heavens and the earth; but the hypocrites understand not.
1. In the name of Allāh, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; His is the kingdom and His the praise, and He has power over all things.

*3. It is He Who has created you, but some of you are disbelievers and some of you are believers; and Allāh sees what you do.

*4. He created the heavens and the earth with truth, and He shaped you and made your shapes beautiful, and to Him is the ultimate return.

5. He knows whatever is in the heavens and the earth, and He knows what you conceal and what you disclose; and Allāh knows full well all that is in the breasts.

6. Has not the news reached you of those who disbelieved before? So they tasted the evil consequences of their conduct, and they had a painful punishment.

*7. That was because their Messengers came to them with manifest Signs, but they said, “Shall mortals guide us?” So they disbelieved and turned away, but Allāh had never any need of them; and Allāh is Self-Sufficient, Worthy of all praise.

8. Those who disbelieve assert that they will not be raised up. Say, ‘Yea, by my Lord, you shall surely be

*3. It is He who has created you, then some of you become disbelievers and some of you become believers. And Allāh sees what you do.

*4. He created the heavens and the earth with truth, and He fashioned you and made your shapes excellent, and to Him is the ultimate return.

*7. That was because their Messengers came to them with manifest Signs, but they said, ‘Shall humans guide us?’
raised up; then shall you surely be informed of what you did. And that is easy for Allāh."

9. Believe, therefore, in Allāh and His Messenger, and in the Light which We have sent down. And Allāh is Well-Aware of all that you do.

10. The day when He shall gather you, on the Day of Gathering, that will be the day of mutual loss and gain. And whoso believes in Allāh and does good deeds—He will remove from them the evil consequences of their deeds and He will make them enter Gardens through which streams flow, to abide therein for ever. That is the supreme triumph.

11. But as to those who disbelieve and reject Our Signs, these shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is!

R. 2.

12. There befalls not any affliction but by the leave of Allāh. And whosoever believes in Allāh—He guides his heart aright. And Allāh knows all things full well.

13. And obey Allāh and obey the Messenger. But if you turn away, then Our Messenger is responsible only for the clear conveying of the Message.

14. Allāh! there is no God but He; so in Allāh let the believers put their trust.

15. O ye who believe! surely among your wives and your children are some that are really your enemies, so beware of them. And if you overlook and forgive and pardon, then surely, Allāh is Most Forgiving, Merciful.

(See details of transliteration on page 'm').
16. Verily, your wealth and your children are a trial; but with Allâh is an immense reward.

17. So fear Allâh as best you can, and listen, and obey, and spend in His cause; it will be good for yourselves. And whoso is rid of the covetousness of his own soul—it is such who shall be successful.

18. If you lend to Allâh a good loan, He will multiply it for you, and will forgive you; and Allâh is Most Appreciating, Forbearing,

19. The Knower of the unseen and the seen, the Mighty, the Wise.

* 17. And whoso is saved from his own covetousness—it is these who shall be successful.
AL-ŢALĀQ
(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. O Prophet! when you divorce women, divorce them for the prescribed period, and reckon the period; and fear Allāh. Turn them not out of their houses, nor should they themselves leave unless they commit an act which is manifestly foul. And these are the limits set by Allāh; and whoso transgresses the limits of Allāh, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter Allāh will bring something new to pass.

3. Then, when they are about to reach their prescribed term, keep them with kindness, or put them away with kindness, and call to witness two just persons from among you; and bear true witness for Allāh. This is by which is admonished he who believes in Allāh and the Last Day. And he who fears Allāh—He will make for him a way out,

4. And will provide for him from where he expects not. And he who puts his trust in Allāh—He is sufficient for him. Verily, Allāh will accomplish His purpose. For everything has Allāh appointed a measure.

5. And if you are in doubt as to such of your women as despair of monthly courses, then know that the prescribed period for them is three months, and the same is for such as have not had their monthly courses

*2: O Prophet! when you divorce women, divorce them for the prescribed period, and reckon the period; and fear Allāh, your Lord.
yet. And as for those who are with child, their period shall be until they *are delivered of their burden. And whoso fears Allāh, He will provide facilities for him in his affair.

6. That is the command of Allāh which He has revealed to you. And whoso fears Allāh—He will remove the evil consequences of his deeds and will enlarge his reward.

7. Lodge them during the prescribed period in the houses wherein you dwell, according to the best of your means; and harass them not that you may create hardships for them. And if they be with child, spend on them until they are delivered of their burden. And if they give suck to the child for you, give *them their recompense, and consult with one another in kindness; but if you meet with difficulty from each other, then another woman shall suckle the child (the father).

8. Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allāh has given him. Allāh burdens not any soul beyond that which He has given it. Allāh will soon bring about ease after hardship.

9. How many a city rebelled against the command of its Lord and His Messengers, and We called it to severe account, and punished it with dire punishment!

10. So it tasted the evil consequences of its conduct, and the end of its affair was ruin.

*5. And whoso fears Allāh, He will facilitate his affairs for him.

*7. and decide your affairs by mutual consultation with fairness; but if you meet with difficulty from each other, then another woman shall suckle the child for him (the father).
11. Allāh has prepared for them a severe punishment; so fear Allāh, O ye men of understanding, who have believed. Allāh has indeed sent down to you a Reminder—

12. A Messenger, who recites unto you the clear Signs of Allāh, that he may bring those who believe and do good deeds out of every kind of darkness into light. And whoso believes in Allāh and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein for ever. Allāh has indeed made excellent provision for him.

13. Allāh is He Who created seven heavens, and of the earth the like thereof. The divine command comes down in their midst, that you may know that Allāh has power over all things, and that Allāh encompasses all things in His knowledge.
1. In the name of Allâh, the Gracious, the Merciful.

2. O Prophet! why dost thou forbid thyself that which Allâh has made lawful to thee, seeking the pleasure of thy wives? And Allâh is Most Forgiveing, Merciful.

3. Allâh has indeed allowed to you the dissolution of your oaths, and Allâh is your Friend; and He is All-Knowing, Wise.

4. And when the Prophet confided a matter unto one of his wives and she then divulged it, and Allâh informed him of it, he made known to her part thereof, and avoided mentioning part of it. And when he informed her of it, she said, ‘Who has informed thee of it?’ He said, ‘The All-Knowing, the All-Aware God has informed me.’

5. Now if you two turn unto Allâh repentant, it will be better for you, and your hearts are already so inclined. But if you back up each other against him, surely Allâh is his Helper and Gabriel and the righteous among the believers; and furthermore, all other angels too are his helpers.

6. It may be that, if he divorce you, his Lord will give him instead wives better than you—resigned, believing, obedient, always turning to God, devout in worship, given to fasting, both widows and virgins.

7. O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over

---

*3. Allâh has indeed made incumbent upon you the dissolution of your vows, concerning the aforementioned, and Allâh is your Guardian; and He is All-Knowing, Wise.
which are appointed angels, stern and severe, who disobey not Allāh
in what He commands them and do as they are commanded.

8. O ye who disbelieve! make no excuses this day. You are requited
for what you did.

R. 2.

9. O ye who believe! turn to Allāh in sincere repentance. It may be that
your Lord will remove the evil consequences of your deeds and make you enter Gardens through
which rivers flow, on the day when Allāh will not abase the Prophet nor
those who have believed with him. Their light will run before them and
on their right hands. They will say, ‘Our Lord, perfect our light for us
and forgive us; surely Thou hast power over all things.’

10. O Prophet! strive hard against the disbelievers and the hypocrites;
and be strict against them. Their home is Hell, and an evil destination
it is!

11. Allāh sets forth for those who disbelieve the example of the wife
of Noah and the wife of Lot. They were under two righteous servants
of Ours, but they acted unfaithfully towards them. So they availed them
naught against Allāh, and it was said to them, ‘Enter the Fire, ye twain,
along with those who enter.’

12. And Allāh sets forth for those who believe the example of the wife
of Pharaoh when she said, ‘My Lord! build for me a house with
Thee in the Garden; and deliver me from Pharaoh and his work, and
deliver me from the wrongdoing people;’

*10. Their resort is Hell, and an evil destination it is!
13. And the example of Mary, the daughter of ‘Imrān, who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled in her person the words of her Lord and His Books and was one of the obedient.
AL-MULK
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Blessed is He in Whose hand is the kingdom, and He has power over all things;

3. Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.

4. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw?

*5. Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued.

6. And verily, We have adorned the lowest heaven with lamps, and We have made them for driving away satans, and We have prepared for them the punishment of the blazing Fire.

7. And for those who disbelieve in their Lord there is the punishment of Hell, and an evil resort it is!

8. When they are cast therein, they will hear it roaring as it boils up.

9. It would almost burst with fury. Whenever a host of disbelievers is cast into it the wardens thereof will ask them, ‘Did no Warner come to you?’

10. They will say, “Yea, verily, a Warner did come to us, but we treated him as a liar, and we said:

*5. Aye, look again, and yet again, your sight will only return to you frustrated and fatigued.
‘Allāh has not revealed anything; you are but in great error.’

11. And they will say, ‘If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire.’

*12. Then will they confess their sins; but far away are the inmates of the blazing Fire from God’s mercy.

*13. Verily, those who fear their Lord in secret—for them is forgiveness and a great reward.

14. And whether you conceal what you say or make it public, He knows full well what is in your breasts.

15. Does He Who has created you not know it? He is the Knower of all subtleties, the All-Aware.

R. 2.

16. He it is Who has made the earth even and smooth for you; so traverse through its sides, and eat of His provision. And unto Him will be the resurrection.

17. Do you feel secure from Him Who is in the heaven that He will not cause the earth to sink with you when lo! it begins to shake?

18. Do you feel secure from Him Who is in the heaven that He will not send against you a sandstorm? Then will you know how terrible was My warning.

19. And indeed those before them also treated My Messengers as liars; then how grievous was My punishment!

20. Have they not seen the birds above them, spreading out their wings without moving them and then drawing them in to swoop down upon the prey? None withholds

*12. Then will they confess their sins; but damnation be for the inmates of the Fire.

*13. Verily, those who fear their Lord while He is hidden from them—for them is forgiveness and a great reward.
them but the Gracious God. Verily He sees all things.

21. Or who is he that can be an army for you to help you against the Gracious God? The disbelievers are only in deception.

22. Or who is he that will provide for you, if He should withhold His provision? Nay, but they obstinately persist in rebellion and aversion.

23. What! is he who walks grovelling upon his face better guided or he who walks upright on the straight path?

24. Say, 'He it is Who brought you into being, and made for you ears and eyes and hearts; but little thanks do you give.'

25. Say, 'He it is Who multiplied you in the earth, and unto Him will you be gathered.'

26. And they say, 'When will this promise come to pass, if indeed you are truthful?'

27. Say, 'The knowledge of it is with Allah, and I am only a plain Warner.'

28. But when they see it near, the faces of those who disbelieve will become grief-stricken, and it will be said, 'This is what you used to ask for.'

29. Say, 'Tell me, if Allah should destroy me and those who are with me, or have mercy on us, who will protect the disbelievers from a painful punishment?'

30. Say, 'He is the Gracious God; in Him have we believed and in Him have we put our trust. And you will soon know who is in manifest error.'

* 31. Say, 'Tell me, if all your water were to disappear in the earth, who then will bring you clear flowing water?'

* 31. Say, 'Tell me, if all your water sinks into a deep recess, who then will bring you clear flowing water?'

(See details of transliteration on page 'm').
AL-QALAM
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the inkstand and by the pen and by that which they write,
3. Thou art not, by the grace of thy Lord, a madman.
4. And for thee, most surely, there is an unending reward.
5. And thou dost surely possess high moral excellences.
6. And thou wilt soon see and they too will see
7. Which of you is afflicted with madness.
8. Surely, thy Lord knows best those who go astray from His way, and He knows best those who follow guidance.
9. So comply not with the wishes of those who reject the truth.
10. They wish that thou shouldst be pliant so that they may also be pliant.
11. And yield not to any mean swearer,
12. Backbiter, one who goes about slandering,
13. Forbidder of good, transgressor, sinful,
14. Ill-mannered and, in addition to that, of doubtful birth.
15. This is because he possesses riches and children.
16. When Our Signs are recited unto him, he says, ‘Stories of the ancients!’
17. We will brand him on the snout.
18. We will surely try them as We tried the owners of the garden when they vowed that they would certainly pluck all its fruit in the morning.
19. And they made no exception and did not say, ‘If God please.’
20. Then a visitation from thy Lord visited it while they were asleep;
21. And the morning found it like a garden cut down overnight.
22. So they called to one another at the break of dawn,
23. Saying, ‘Go forth early in the morning to your field, if you would gather the fruit.’
24. And they set out, talking to one another in low tones,
25. Saying, ‘Let no poor man today enter it against you.’
26. And they went forth early in the morning, determined to achieve their purpose.
27. But when they saw it, they said, ‘Surely, we have lost our way!’
28. ‘Nay, we have been deprived of everything.’
29. The best among them said, ‘Did I not say to you, ‘Why do you not glorify God?’’
30. Now they said, ‘Glory be to our Lord. Surely, we have been wrong-doers.’
31. Then some of them turned to the others, reproaching one another.
32. They said, ‘Woe to us! We were indeed rebellious against God.

*23. Saying, ‘Go forth early in the morning to your field, if you are to reap the harvest.’
*25. Saying, ‘Let no poor man enter therein today against your interest.’
*26. And they set out early in the morning with full might.
*32. They said, ‘Woe to us! Verily, we were transgressors indeed.
33. ‘Maybe our Lord will give us instead a better garden than this; we do humbly entreat our Lord.’

34. Such is the punishment of this world. And surely the punishment of the Hereafter is greater. Did they but know!

35. For the righteous, indeed, there are Gardens of Bliss with their Lord.

36. Shall We then treat those who submit to Us as We treat the guilty?

37. What is the matter with you? How judge ye!

38. Have you a Book wherein you read,

39. That you shall surely have in it whatever you choose?

40. Or have you any covenant binding on Us till the Day of Resurrection that you shall surely have all that you order?

41. Ask them which of them will vouch for that.

42. Or have they any ‘partners’ of God? Let them, then, produce those ‘partners’ of theirs, if they speak the truth.

43. On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able to do so;

44. Their eyes will be cast down, and humiliation will cover them; and they were indeed called upon to prostrate themselves when they were safe and sound, but they obeyed not.

45. So leave Me alone with those who reject this word of Ours. We shall draw them near to destruction step by step from whence they know not.
46. And I give them respite; for My plan is strong.

47. Dost thou ask a reward of them that they are as if being weighed down with a heavy tax?

48. Is the unseen with them so that they write it down?

49. So be thou steadfast in carrying out the command of thy Lord, and be not like the Man of the Fish when he called to his Lord and he was full of grief.

50. Had not a favour from his Lord reached him, he would have surely been cast upon a bare tract of land, while he would have been blamed by his people.

51. But his Lord chose him and made him one of the righteous.

52. And those who disbelieve would fain dislodge thee from thy God-given station with their angry looks when they hear the Reminder; and they say, ‘He is certainly mad.’

*53. Nay, it is naught but a source of honour for all the worlds.

*53. Nay, it is naught but a reminder for all the worlds.
AL-HĀQQAH
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. The Inevitable!
3. What is the Inevitable?
4. And what should make thee know what the Inevitable is?
5. *The tribe of Thamûd and the tribe of ‘Âd treated as a lie the sudden calamity.
6. Then, as for Thamûd, they were destroyed with a violent blast.
7. And as for ‘Âd, they were destroyed by a fierce roaring wind,
8. Which He caused to blow against them for seven nights and eight days consecutively, so that thou mightest have seen the people therein lying prostrate, as though they were trunks of palm-trees fallen down.
9. Dost thou see any remnant of them?
10. And Pharaoh, and those who were before him, and the overthrown cities persistently committed sins.
11. *And they disobeyed the Messenger of their Lord, therefore He seized them—a severe seizing.
12. Verily, when the waters rose high, We bore you in the boat,

*5. The tribe of Thamûd and the tribe of ‘Âd refused to believe in the shattering calamity.
Note: This in fact is taken from the Quranic expression itself wherein al-qârî’ah (القريه) has been expressed as (al-qâri’ah: للذرية للذريعة) (101:5, 6, Al-Qârî’ah). The day when mankind will be like scattered moths, and the mountains will be like carded wool.
So it is not an ordinary shatter but refers to a gigantic calamity such as produced by H-bombs and neutron bombs etc. The magnitude of the explosion mentioned is such as could pulverise mountains.

*11. And they disobeyed the Messenger of their Lord, therefore He seized them with an ever-tightening grip.
That We might make it a reminder for you, and that retaining ears might retain it.

And when a single blast is sounded on the trumpet,

And the earth and the mountains are heaved up and then crushed in a single crash,

On that day will the great Event come to pass.

And the heaven will cleave asunder, and it will become frail that day.

And the angels will be standing on the sides thereof, and above them on that day eight angels will bear the throne of thy Lord.

On that day you will be presented before God; and none of your secrets will remain hidden.

Then, as for him who is given his record in his right hand, he will say, ‘Come, read my record.

‘Surely, I knew that I would meet my reckoning.’

So he will have a delightful life,

In a lofty Garden,

Whereof clusters of fruit will be within easy reach.

‘Eat and drink joyfully because of the good deeds you did in days gone by.’

But as for him who is given his record in his left hand, he will say, ‘O would that I had not been given my record!

‘Nor known what my reckoning was!

‘O would that death had made an end of me!

And the Angels will be standing on the sides thereof, and above them on that day the eight angels will bear the throne of your Lord.

How I wish that judgement were a decree for me to perish!
29. ‘My wealth has been of no avail to me.’
30. ‘My power has perished from me.’
31. ‘Seize him and fetter him,
32. ‘Then cast him into Hell.
33. ‘Then put him into a chain the length of which is seventy cubits;
34. ‘Verily, he did not believe in Allâh, the Great,
35. ‘And he did not urge the feeding of the poor.
36. ‘No friend, therefore, has he here this day;
*37. ‘Nor any food save blood mixed with water,
38. ‘Which none but the sinners eat.’
39. But nay, I swear by all that you see,
40. And by all that you see not,
41. That it is surely the word brought by a noble Messenger;
42. And it is not the word of a poet; little is it that you believe!
43. Nor is it the word of a soothsayer; little is it that you heed!
44. It is a revelation from the Lord of the worlds.
*45. And if he had forged and attributed any sayings to Us,
46. We would surely have seized him by the right hand,
*47. And then surely We would have severed his life-artery,
*37. ‘Nor any food save the washing of wounds,
*45. And if he had falsely attributed even a trivial statement to Us,
*47. And then surely We would have severed his jugular vein.
48. And not one of you could have held Us off from him.
49. And verily it is a reminder for the righteous.
50. And, surely, We know that there are some among you who reject Our Signs.
51. And, verily, it will be a source of regret for the disbelievers.
52. And surely, it is the true certainty.
53. So glorify the name of thy Lord, the Great.

* 48. And none of you could shield him from Us.
1. In the name of Allāh, the Gracious, the Merciful.
2. An inquirer inquires concerning the punishment about to fall
3. Upon the disbelievers, which none can repel.
4. It is from Allāh, Lord of great ascents.
5. The angels and the Spirit ascend to Him in a day the measure of which is fifty thousand years.
6. So be patient with admirable patience.
7. They see it to be far off,
8. But We see it to be nigh.
9. The day when the heaven will become like molten copper,
10. And the mountains will become like flakes of wool,
11. And a friend will not inquire after a friend.
12. They will be placed in sight of one another, and the guilty one would fain ransom himself from the punishment of that day by offering his children,
13. And his wife and his brother,
14. And his kinsfolk who sheltered him,
15. And by offering all those who are on the earth, if only thus he might save himself.
16. But no! surely it is a flame of Fire,
17. Stripping off the skin even to the extremities of the body.
18. It will call him who turned his back and retreated
19. And hoarded wealth, and withheld it.
20. Verily, man is born impatient and miserly.
21. When evil touches him, he is full of lamentation,
22. But when good falls to his lot, he is niggardly.
23. But not those who pray.
24. Those who are constant in their Prayer,
25. And those in whose wealth there is a recognized right
*26. For one who asks for help and for one who does not.
27. And those who believe the Day of Judgment to be a reality,
28. And those who are fearful of the punishment of their Lord—

*29. Verily the punishment of their Lord is not a thing to feel secure from—
30. And those who guard their private parts—
31. Except from their wives and from those whom their right hands possess; such indeed are not to blame;
32. But those who seek to go beyond that, it is these who are transgressors—
33. And those who are watchful of their trusts and their covenants,
34. And those who are upright in their testimonies,

*26. For the beggar and the destitute who begs not.
*29. Verily the punishment of their Lord is unsparing.
* 35. And those who are strict in the observance of their Prayer.

36. These will be in the Gardens, duly honoured.

R. 2.

37. But what is the matter with those who disbelieve, that they come hastening towards thee,

38. From the right hand and from the left, in different parties?

39. Does every man among them hope to enter the Garden of Bliss?

40. Never! We have created them of that which they know.

41. But nay! I swear by the Lord of the easts and of the wests, that We have the power

42. To bring in their place others better than they, and We cannot be frustrated in Our plans.

43. So leave them alone to indulge in idle talk and play until they meet that day of theirs which they are promised,

* 44. The day when they will come forth from their graves hastening, as though they were racing to a target,

45. With their eyes cast down; and disgrace will cover them. Such is the day which they are promised.

* 35. And those who stand guard over their prayers.

* 44. The day when they would emerge from their graves rushing forth as if they were hastening towards their targets,
1. In the name of Allāh, the Gracious, the Merciful.

2. We sent Noah to his people, saying, ‘Warn thy people before there comes upon them a grievous punishment.’

3. He said, ‘O my people! surely I am a plain Warner unto you,

4. ‘That you serve Allāh and fear Him and obey me.

5. ‘He will forgive you your sins and grant you respite till an appointed time. Verily the time appointed by Allāh cannot be put back when it comes, if only you knew!’

6. He said, “My Lord, I have called my people night and day,

7. “But my calling them has only made them flee from me all the more.

8. “And every time I called them that Thou mightest forgive them, they put their fingers into their ears, *and covered up their hearts, and persisted in their iniquity, and were disdainfully proud.


10. “Then I preached to them in public, and also spoke to them in private.

*11. “And I said, ‘Seek forgiveness of your Lord; for He is the Great Forgiver.

*8. and wrapped their garments around them and persisted in their iniquity, and behaved with exceeding arrogance.

*9. ‘Then I invited them to your path openly.

*11. ‘And I said, ‘Seek forgiveness of your Lord; for He is exceedingly Forgiving.
12. ‘He will send down rain for you in abundance,
13. ‘And He will strengthen you with wealth and with children, and He will give you gardens and He will give you rivers.

* 14. ‘What is the matter with you that you expect not wisdom and staidness from Allâh?

* 15. ‘And He has created you in different forms and different conditions.

* 16. ‘Have you not seen how Allâh has created seven heavens in perfect harmony,
17. ‘And has placed the moon therein as a light, and made the sun as a lamp?

* 18. ‘And Allâh has caused you to grow as a good growth from the earth,

* 19. ‘Then will He cause you to return thereto, and He will bring you forth a new bringing forth.
20. ‘And Allâh has made the earth for you a wide expanse
21. ‘That you may traverse the open ways thereof.””

R. 2.
22. Noah said, “My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin.
23. “And they have planned a mighty plan.
24. ‘And they say to one another, ‘Forsake not your gods under any circumstances. And forsake neither Wadd, nor Suwâ, nor Yaghûth and Ya‘ûq, and Nasr."

* 14. ‘What is the matter with you that you do not ascribe dignity to Allâh.
* 15. ‘And certainly He has created you in stages.
* 16. ‘Have you not observed how Allâh has created seven heavens tier upon tier?
* 18. ‘And Allâh has raised you from the earth like the raising of vegetation.
* 19. “Then will He return you therein and bring you forth in a special way.

† Idols of pagan Arabs.

(See details of transliteration on page ‘m’).
25. “And they have led many astray; so increase Thou not the wrongdoers but in error.”

26. Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against Allah.

*27. And Noah said, ‘My Lord, leave not in the land a single one of the disbelievers;

28. ‘For, if Thou dost leave them, they will only lead astray Thy servants and will not give birth but to a sinner and a disbeliever.

29. ‘My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition.’

*27. And Noah said, ‘My Lord leave not in the land a single one of the disbelievers as dwellers therein;
1. In the name of Allāh, the Gracious, the Merciful.

2. Say, "It has been revealed to me that a company of the Jinn listened, and they said: 'Truly we have heard a Qur’ān that is wonderful,

3. ‘It guides to the right way; so we have believed in it, and we will not associate any one with our Lord.

4. ‘And we believe that the majesty of our Lord is exalted. He has taken neither wife nor son unto Himself.

5. ‘And it is true that the foolish amongst us used to utter extravagant lies concerning Allāh.

6. ‘And we thought that men and Jinn would never speak a lie concerning Allāh.

7. ‘And indeed some men from among the common folk used to seek the protection of some men from among the Jinn, and they thus increased the latter in their pride;

8. ‘And indeed they thought, even as you think, that Allāh would never raise any Messenger.

9. ‘And we sought to reach heaven, but we found it filled with strong guards and shooting stars.

10. ‘And we used to sit on some of its seats to listen. But whoso listens now, finds a shooting star in ambush for him.

11. ‘And we know not whether evil is intended for those who are in the earth or whether their Lord intends something good for them.

12. ‘And some of us are righteous and some of us are otherwise; and we are sects holding different views.
13. ‘And we know that we cannot frustrate the plan of Allāh in the earth, nor can we escape Him by flight.

14. ‘And when we heard the call to guidance, we believed in it. And he who believes in his Lord has no fear of loss or injustice.

15. ‘And some of us submit to God and some of us have deviated from the right course.’” And those who submit to God—it is these who seek the right course.

16. And as for those who deviate from the right course, they are the fuel of Hell.

17. And if they keep to the right path, We shall certainly provide them with abundant water to drink,

18. That We may try them thereby. And whoso turns away from the remembrance of his Lord—He will push him into an overwhelmingly severe punishment.

19. And all places of worship belong to Allāh; so call not on any one beside Allāh.

20. And when the Servant of Allāh stands up praying to Him, they crowd upon him, well nigh suffocating him.

R. 2.

21. Say, ‘I pray to my Lord only, and I associate no one with Him.’

22. Say, ‘I have no power to do you either harm or good.’

23. Say, ‘Surely none can protect me against Allāh, nor can I find any place of refuge beside Him.

24. ‘My responsibility is only to convey the revelation from Allāh, and His Messages.’ And for those who disobey Allāh and His
Messanger there is the fire of Hell, wherein they will abide for a long, long period.

25. They will continue to disbelieve until they see that which they are promised, and soon they will know who is weaker in helpers and fewer in numbers.

26. Say, ‘I know not whether that which you are promised is nigh or whether my Lord has fixed for it a distant term.’

*27. He is the Knower of the unseen; and He reveals not His secrets to any one,

*28. Except to him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him,

29. That He may know that they (His Messengers) have delivered the Messages of their Lord. And He encompasses all that is with them and He keeps count of all things.

*27. He is the Knower of the unseen, and He does not grant anyone ascendency over His domain of the unseen.

*28. Except him whom He chooses as His Messenger. And in front of him and at the back of him march angels as sentinels.
AL-MUZZAMMIL
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. O thou who art bearing a heavy responsibility,

3. Stand up in Prayer at night except a small portion thereof—

4. Half of it, or make it a little less than that

5. Or make it a little more than that—and recite the Qur’ân slowly and thoughtfully.

6. Verily, We are charging thee with a weighty Word.

7. Verily, getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer.

8. Thou hast indeed, during the day, a long chain of engagements.

9. So remember the name of thy Lord, and devote thyself to Him with full devotion.

10. He is the Lord of the East and the West; there is no God but He; so take Him as thy Guardian.

11. And bear patiently all that they say; and part with them in a decent manner.

12. And leave Me alone with those who reject the truth, possessors of ease and plenty; and give them a little respite.

13. Surely, with Us are heavy fetters and a raging fire,

14. And food that chokes, and a painful punishment—

*2. O you who has wrapped himself in a robe.
15. On the day when the earth and the mountains shall quake, and the mountains will become like crumbling sandhills.

16. Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

17. But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing.

18. How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed?

19. On that day the heaven will be rent asunder and His promise will be fulfilled.

20. This, surely, is a reminder. So let him, who will, take a way unto his Lord.

R. 2.

21. Surely, thy Lord knows that thou standest up praying for nearly two-thirds of the night, and sometimes half or a third thereof, and also a party of those who are with thee. And Allâh determines the measure of the night and the day. He knows that you cannot keep its measure, so He has turned to you in mercy. Recite, then, as much of the Qur'ân as is easy for you. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allâh’s bounty, and others who may fight in the cause of Allâh. So recite of it that which is easy for you, and observe Prayer, and pay the Zakât, and lend to Allâh a goodly loan. And whatever good you send on before you for your souls, you will find it with Allâh. It will be better and greater in reward. And seek forgiveness of Allâh. Surely, Allâh is Most For-giving, Merciful.

*18. How will you then, if you disbelieve, guard yourselves against a day which will turn the children's hair grey.
AL-MUDDATHTHIR
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. O thou that has wrapped thyself with thy mantle!
3. Arise and warn.

*4. And thy Lord do thou magnify.

*5. And thy heart do thou purify,

6. And uncleanliness do thou shun,

7. And bestow not favours seeking to get more in return,
8. And for the sake of thy Lord do thou endure patiently.
9. And when the trumpet is sounded,

10. That day will be a distressful day.
11. For the disbelievers it will be anything but easy.
12. Leave Me to deal with him whom I created alone,
13. And then I gave him abundant wealth,
14. And sons, abiding in his presence,
15. And I prepared for him all necessary things.
16. Yet he desires that I should give him more.
17. Certainly not! for he has been hostile to Our Signs.

*4. And your Lord do extol.

*5. And your garments do purify.

Note: The word thiyābaka (ثيَابكَا) may mean heart but only if it were taken as a figure of speech. But the problem is that the word thiyāb (ثيَاب) literally means clothes or garments. So if one treats it as a figure of speech then the heart is not the only possible interpretation. More likely perhaps thiyābaka (ثيابكَا) in this context could refer to the companions of the Holy Prophet (may peace and blessings of Allâh be upon him) and the others close to him. Hence the suggested alternative translation is literal providing the reader a wider choice of interpretation.

(See details of transliteration on page 'm').
18. I shall soon inflict on him an overwhelming hardship.
19. Lo! he reflected and calculated!
20. Ruin seize him! how he calculated!
21. Ruin seize him again! how he calculated!
22. Then he looked,
23. Then he frowned and scowled,
24. Then he turned away and was disdainful,
25. And said, ‘This is nothing but magic handed down;
26. ‘This is nothing but the word of man.’
*27. Soon shall I cast him into the fire of Hell.
*28. And what makes thee know what Hell-fire is?
*29. It spares not and it leaves naught.
*30. It scorches the face.

31. Over it are nineteen angels.

32. And none but angels have We made wardens of the Fire. And We have not fixed their number except as a trial for those who disbelieve, so that those who have been given the Book may attain to certainty, and those who believe may increase in faith, and those who have been given the Book as well as the believers may not doubt, and that those in whose hearts is disease and the disbelievers may say, ‘What does Allāh mean by such an illustration?’ Thus does Allāh adjudge

---

*27. Soon shall I cast him into ‘Saqar’.
*28. And what can make you know what ‘Saqar’ is?
*29. It spares not and leaves nothing.
*30. It scorches the skin.

(See details of transliteration on page 'm').
astray whom He pleases and guide whom He pleases. And none knows the hosts of thy Lord but He. And this is nothing but a Reminder for man.

R. 2.

33. Nay, by the moon,

34. And by the night when it retreats,

35. And by the dawn when it shines forth,

36. Verily, it is one of the greatest calamities.

37. A warning to man,

38. To him among you who wishes to advance or hang back.

39. Every soul is pledged for what it has earned;

40. Except those on the right hand.

41. They will be in Gardens asking one another

42. Concerning the guilty ones.

*43. ‘What has brought you into the Fire of Hell?’

44. They will say, ‘We were not of those who offered Prayers,

45. ‘Nor did we feed the poor.

46. ‘And we indulged in objectionable talk with those who indulge therein.

47. ‘And we used to deny the Day of Judgment,

48. ‘Until death overtook us.’

49. So the intercession of intercessors will not avail them.

50. Now what is the matter with them that they are turning away from the exhortation.

*43. ‘What has brought you into ‘Saqar’?

(See details of transliteration on page 'm').
51. As if they were frightened asses

52. Fleeing from a lion?

53. Nay, every man among them desires to have open sheets of revelation given to him.

54. Never! verily they fear not the Hereafter.

55. Never! verily this is an exhortation.

56. Let him, then, who will, remember it.

57. And they will not remember unless Allâh so please. He alone is worthy to be feared and He alone is worthy to forgive.
AL-QIYÂMAH
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Nay! I call to witness the Day of Resurrection.
3. And I do call to witness the self-accusing soul, that the Day of Judgment is a certainty.
4. Does man think that We shall not assemble his bones?
5. Yea, We have the power to restore his very finger-tips.
6. But man desires to continue to send forth evil deeds in front of him.
7. He asks, ‘When will be the Day of Resurrection?’
8. When the eye is dazzled,
9. And the moon is eclipsed,
10. And the sun and the moon are brought together,
11. On that day man will say, ‘Whither to escape?’
12. Nay! There is no refuge!
13. With thy Lord alone will be the place of rest that day.
14. That day will man be informed of that which he has sent forward and left behind.
15. Nay, man is a witness against himself;
16. Even though he puts forward his excuses.
17. Move not thy tongue with this revelation that thou mayest hasten to preserve it.

*3. And I call to witness the oft-blaming conscience.
*6. But man desires to continue to sin as he proceeds.
*15. Nay, man is fully aware of his own self.

(See details of transliteration on page 'm').
18. Surely upon Us rests its collection and its recital.
19. So when We recite it, then follow thou its recital.
20. Then upon Us rests the expounding thereof.

*21. Nay, but you love the present life;
*22. And you neglect the Hereafter.

23. Some faces on that day will be bright,
24. Looking eagerly towards their Lord;
25. And some faces on that day will be dismal,
26. Thinking that a back-breaking calamity is about to befall them.
27. Aye! when the soul of the dying man comes up to the throat,
28. And it is said, ‘Who is the wizard to save him?’
29. And he is sure that it is the hour of parting;
30. And one shank rubs against another shank in agony;
31. Unto thy Lord that day will be the driving.

R. 2.

32. For he neither accepted the truth, nor offered Prayers;
33. But he rejected the truth and turned his back;
34. Then he went to his kinsfolk, strutting along.
35. ‘Woe unto thee! and woe again!
36. ‘Then woe unto thee! and woe again!’

*37. Does man think that he is to be left to himself uncontrolled?

*21. Nay, but you love that which is near at hand.
*22. And disregard the Hereafter.
*37. Does man think that he will be left free to wander?

(See details of transliteration on page 'm').
38. Was he not a drop of fluid, emitted forth?

39. Then he became a clot, then He shaped and perfected him.

40. Then He made of him a pair, the male and female.

41. Has not such a One the power to raise the dead to life?
AL-DAHAR
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. There has certainly come upon man a period of time when he was not a thing spoken of.
3. *We have created man from a mingled sperm-drop that We might try him; so We made him hearing, seeing.*
4. We have shown him the Way, whether he be grateful or ungrateful.
5. Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire.
6. But the virtuous drink of a cup, tempered with camphor—
7. A spring wherefrom the servants of Allāh drink. They make it gush forth—a forceful gushing forth.
8. They fulfil their vow, and fear a day the evil of which is widespread.
9. And they feed, for love of Him, the poor, the orphan, and the prisoner,
10. Saying, ‘We feed you for Allāh’s pleasure only. We desire no reward nor thanks from you.
11. ‘Verily, we fear from our Lord a frowning and distressful day.’
12. So Allāh will save them from the evil of that day, and will grant them cheerfulness and happiness.

*3. We created man from a mingled sperm-drop which We cause to pass through trials; then We turned him into a hearing, seeing being.*
13. And He will reward them, for their steadfastness, with a Garden and a raiment of silk,

14. Reclining therein upon couches, they will find there neither excessive heat nor excessive cold.

15. And its shades will be close over them, and its clustered fruits will be brought within easy reach.

16. And vessels of silver will be passed round among them, and also goblets of glass,

*17. Bright as glass but made of silver, which they will measure according to their own measure.

18. And therein will they be given to drink a cup tempered with ginger,

19. From a spring therein named Salsabil.

20. And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.

21. And when thou seest thou wilt see there a bliss and a great kingdom.

*22. On them will be garments of fine green silk and thick brocade. And they will be made to wear bracelets of silver. And their Lord will give them to drink a pure beverage.

23. ‘This is your reward, and your labour has been appreciated.’

24. Surely, We have revealed unto thee the Qur’an piecemeal.

25. So wait patiently for the judgment of thy Lord, and yield not to any one among them who is sinful or ungrateful.

*17. Glass of silver which they fashioned with outstanding skill.
*22. On them will be garments of fine green silk and brocade. And they will be decked with bracelets of silver.
26. And remember the name of thy Lord morning and evening.

27. And during the night prostrate thyself before Him, and extol His glory for a long part of the night.

28. Verily, these people love the present life, and they neglect the hard day that is before them.

29. We have created them and strengthened their make; and when We will, We can replace them by others like them.

30. Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord.

*31. And you exercise your will because Allâh has so willed. Verily, Allâh is All-Knowing, Wise.

32. He causes whom He pleases to enter His mercy, and for the wrong-doers He has prepared a painful punishment.

*31. And you cannot exercise your desires except when Allâh so wills.
AL-MURSALĀT
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. By the angels who are sent forth with goodness,

3. And then they push on with a forceful pushing,

4. And by the forces that spread the truth, a good spreading,

5. And then they distinguish fully between good and evil.

6. Then they carry the exhortation far and wide

7. To excuse some and warn others.

8. Verily, that which you are promised must come to pass.

9. So when the stars are made to lose their light,

10. And when the heaven is rent asunder,

11. And when the mountains are blown away,

12. And when the Messengers are made to appear at the appointed time—

13. For what day has the time of these happenings been appointed?

14. For the Day of Decision.

15. And what should make thee know what the Day of Decision is!—

16. Woe on that day unto those who reject the truth!

*2. By those which are sent off gently,

*3. Then gather speed and blow swiftly,

*4. And by those who spread a thorough spreading,

*5. And then they make clear distinctions,

*6. And by those who deliver the Reminder,

*7. Absolving themselves of responsibility or by way of warning.

(See details of transliteration on page 751).
17. Did We not destroy the earlier peoples?
18. We will now cause the later ones to follow them.
19. Thus do We deal with the guilty.
20. Woe on that day unto those who reject the truth!
21. Did We not create you from an insignificant fluid,
22. And We placed it in a safe place,
23. For a known measure of time?
24. Thus did We measure, and how excellently do We measure!
25. Woe on that day unto those who reject the truth!
26. Have We not made the earth so as to hold
27. The living and the dead?
28. And We placed thereon high mountains, and gave you sweet water to drink.
29. Woe on that day unto those who reject the truth!
30. ‘Now move on towards that which you treated as a lie,
31. ‘Aye, move on towards a shadow which has three sections,
32. ‘Neither affording shade, nor protecting from the flame.’
33. It throws up sparks like huge castles,
34. As if they were camels of dim colour.
35. Woe on that day unto those who reject the truth!
36. This is a day when they shall not be able to speak;

*(33. It throws up flames like castles,
34. As if it were made up of many copper-coloured camels.*
37. Nor shall they be permitted to offer excuses.

38. Woe on that day unto those who reject the truth!

39. ‘This is the Day of Decision; We have gathered you and all the earlier peoples together.

40. ‘If now you have any stratagem, use it against Me.’

41. Woe on that day unto those who reject the truth!

42. The righteous will be in the midst of shades and springs,

43. And fruits, such as they will desire.

44. ‘Eat and drink pleasantly as a reward for what you did.’

45. Thus surely do We reward those who do good.

46. Woe on that day unto those who reject the truth!

47. ‘Eat and enjoy yourselves a little while in this world, O rejectors of truth; surely you are the guilty ones.’

48. Woe on that day unto those who reject the truth!

49. And when it is said unto them, ‘Bow down,’ they do not bow down.

50. Woe on that day unto those who reject the truth!

51. In which word then, after this, will they believe?
1. In the name of Allāh, the Gracious, the Merciful.

2. About what do they question one another?

*3. About the great Event,

4. Concerning which they differ.

5. Nay, soon they will come to know.

6. Nay, We say it again, they will soon come to know.

7. Have We not made the earth a bed,

8. And the mountains as pegs?

9. And We have created you in pairs,

10. And We have made your sleep for rest,

11. And We have made the night as a covering,

*12. And We have made the day for the activities of life.

13. And We have built over you seven strong heavens;

14. And We have made the sun a bright lamp.

15. And We send down from the dripping clouds water pouring forth abundantly,

16. That We may bring forth thereby grain and vegetation,

17. And gardens of luxuriant growth.

18. Surely, the Day of Decision has an appointed time:

*3. About the news of great import,

*12. And We have made the day for the sake of sustenance.
19. The day when the trumpet will be blown; and you will come in large groups;
20. And the heaven shall be opened and shall become all doors;
21. And the mountains shall be made to move and shall become as if they were a mirage.
22. Surely Hell lies in ambush,
23. A home for the rebellious,
24. Who will tarry therein for ages.
25. They will taste therein neither sleep nor drink,
26. Save boiling water and a stinking fluid—
27. A meet requital.
28. Verily, they feared not the reckoning,
29. And rejected Our Signs totally.
30. And every thing have We recorded in a Book.
31. ‘Taste ye therefore the punishment: We will give you no increase except in torment.’
32. Verily, for the righteous is a triumph:
33. Walled gardens and grape-vines,
34. And young maidens of equal age,
35. And overflowing cups.
36. Therein they will hear no idle talk nor lying:
37. A recompense from thy Lord—a gift in proportion to their works—

*19. The day when the trumpet will be blown; and you will come horde after horde.
*25. They will taste therein neither cool nor a drink of any kind,
*26. Except water boiling hot or freezing cold.
*27. A befitting requital.
38. Lord of the heavens and the earth and all that is between them,
*the Gracious. They shall not have the power to address Him.

39. On the day when the Spirit and the angels will stand in rows, they shall not speak, except he whom the Gracious God will permit and who will speak only what is right.

40. That day is sure to come. So let him, who will, seek recourse unto his Lord.

41. Verily, We have warned you of a punishment which is near at hand: a day when man will see what his hands have sent on before, and the disbeliever will say, ‘Would that I were mere dust!’

* 38. They will possess no right to address Him.
AL-NAZI'AT
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. By those beings who draw people to true faith vigorously,

3. And by those who tie their knots firmly,

4. And by those who glide along swiftly,

5. Then they advance and greatly excel others,

6. Then they manage the affair entrusted to them.

7. This will happen on the day when the quaking earth shall quake,

8. And a second quaking shall follow it.

9. On that day hearts will tremble,

10. And their eyes will be cast down—

11. They say, ‘Shall we really be restored to our former state?

12. ‘What! even when we are rotten bones?’

13. They say, ‘Then that indeed would be a losing return.’

14. It will only be a single cry,

15. And behold! they will all come out in the open.

16. Has the story of Moses reached thee?

*2. By those who move submerged and drag and pull with the purpose of sinking,
*3. And by those who move swiftly across countries,
*4. And by those who swiftly travel long distances over the surface of oceans,
*5. And by those who vie with each other for supremacy,
*6. And by those who plan and execute their task well,
17. When his Lord called him in the holy Valley of Tuwâ, saying,

18. “Go thou to Pharaoh; he has rebelled.

19. “And say to him, ‘Wouldst thou like to be purified?’

20. ‘And I will guide thee to thy Lord, so that thou mayest fear Him.’”

21. So he showed him the great Sign,

22. But he rejected him and disobeyed.

23. Then he turned away from Moses, striving against him.

24. And he gathered his people and proclaimed,

25. Saying, ‘I am your Lord, the most high.’

26. So Allâh seized him for the punishment of the Hereafter and the present world.

27. Therein surely is a lesson for him who fears.

R. 2.

28. Are you harder to create or the heaven that He has built?

29. He has raised the height thereof and made it perfect.

30. And He has made its night dark, and has brought forth the morn thereof;

31. And the earth, along with it, He spread forth.

32. He produced therefrom its water and its pasture,

33. And the mountains, He made them firm.

34. All this is a provision for you and for your cattle.

35. But when the great disaster comes,
36. The day when man will call to mind all that he strove for,
37. And Hell will be made manifest to him who sees.
38. Then, as for him who rebels,
39. And who chooses the life of this world,
40. The Fire of Hell shall surely be his home.
41. But as for him who fears to stand before his Lord, and restrains his soul from evil desires,
42. The Garden shall surely be his home.
43. They ask thee concerning the Hour: 'When will it come?'

44. But what hast thou to do with the mentioning thereof?
45. The ultimate knowledge of it rests with thy Lord.
46. Thou art only a Warner unto him who fears it.
47. On the day when they see it, they will feel as if they had not tarried in the world but an evening or a morn thereof.
1. In the name of Allâh, the Gracious, the Merciful.
2. He frowned and turned aside,
3. Because there came to him the blind man.
4. And what makes thee know that he may be seeking to purify himself,
5. Or he may take heed and the Reminder may benefit him?
6. As for him who is disdainfully indifferent.
7. Unto him thou dost pay attention,
8. Though thou art not responsible if he does not become purified.
9. But he who comes to thee hastening,
10. And he fears God,
11. Him dost thou neglect.
12. Nay! surely it is a Reminder—
13. So let him who desires pay heed to it—
15. Exalted, purified,
16. In the hands of writers,
17. Noble and virtuous.
18. Ruin seize the man! how ungrateful he is!
19. Of what does He create him?
20. Of a sperm-drop! He creates him and proportions him;
21. Then He makes the Way easy for him,
22. Then He causes him to die and assigns a grave to him;
23. Then, when He pleases, He will raise him up again.
24. Nay! he has not yet done what He commanded him to do.
25. Now let man look at his food:
26. How We pour down water in abundance,
27. Then We cleave the earth—a proper cleaving—
28. Then We cause to grow therein grain,
29. And grapes and vegetables,
30. And the olive and the date-palm.
31. And walled gardens thickly planted,
32. And fruits and herbage,
33. Provision for you and your cattle.
34. But when the deafening shout comes,
35. On the day when a man flees from his brother,
36. And from his mother and his father,
37. And from his wife and his sons,
38. Every man among them that day will have concern enough to make him indifferent to others.
39. On that day some faces will be bright,
40. Laughing, joyous!
41. And some faces, on that day, will have dust upon them,
42. Darkness will cover them.
43. Those are the ones that disbelieved and were wicked.
1. In the name of Allâh, the Gracious, the Merciful.
2. When the sun is wrapped up,
3. And when the stars are obscured,
4. And when the mountains are made to move,
5. And when the she-camels, ten-month pregnant, are abandoned,
6. And when the beasts are gathered together,
7. And when the seas are made to flow forth one into the other,
8. And when people are brought together,
9. And when the girl-child buried alive is questioned about,
10. ‘For what crime was she killed?’
11. And when books are spread abroad.
12. And when the heaven is laid bare,
13. And when the Fire is caused to blaze up,
14. And when the Garden is brought nigh,
15. Then every soul will know what it has brought forward.
16. Nay! I call to witness the planets that recede,
17. Go ahead and then hide.
18. And I call to witness the night as it passes away,
19. And the dawn as it begins to breathe,
20. That this is surely the revealed word of a noble Messenger,
21. Possessor of power, established in the presence of the Lord of the Throne,
22. Obeyed there, and faithful to his trust.
23. And your companion is not mad.
24. And he assuredly saw Him on the clear horizon.
25. And he is not niggardly with respect to the unseen.
26. Nor is this the word of Satan, the rejected.
27. Whither, then, are you going?
28. It is nothing but a Reminder unto all the worlds,
29. Unto such among you as desire to go straight,
30. While you desire not a thing except that Allāh, the Lord of the worlds, desires it.

AL-INFIŢĂR
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the heaven is cleft asunder,
3. And when the stars are scattered,
4. And when the rivers are made to flow forth into canals,
5. And when the graves are laid open,
6. Each soul shall then know what it has sent forth and what it has held back.
7. O man, what has emboldened thee against thy Gracious Lord,
8. Who created thee, then perfected thee, then proportioned thee aright?
9. In whatever form He pleased, He fashioned thee.
10. Nay, but you deny the Judgment.
11. But there are guardians over you
12. Honoured recorders,
13. Who know all that you do.
14. Verily, the virtuous will be in bliss;
15. And the wicked will be in Hell;
16. They will burn therein on the Day of Judgment;
17. And they will not be able to escape therefrom.
18. And what should make thee know what the Day of Judgment is!
19. Again, what should make thee know what the Day of Judgment is!
20. The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allāh’s.
1. In the name of Allâh, the Gracious, the Merciful.
2. Woe unto those who give short measure;
3. Those who, when they take by measure from other people, take it full;
4. But when they give by measure to others or weigh to them, they give them less.
5. Do not such people know that they will be raised again
6. Unto a terrible day,
7. The day when mankind will stand before the Lord of the worlds?
8. Nay! the record of the wicked is in Sîjîn.
9. And what should make thee know what Sîjîn is?
10. It is a Book written comprehensively.
11. Woe, on that day, unto those who reject,
13. And none denies it save every sinful transgressor,
14. Who, when Our Signs are recited unto him, says: ‘Fables of the ancients!’
15. Nay, but that which they have earned has rusted their hearts.
16. Nay, they will surely be debarred from seeing their Lord on that day.
17. Then, verily, they will burn in Hell,
18. Then it will be said to them, ‘This is what you used to reject.’

19. Nay! but the record of the virtuous is surely in ‘Ilîyyîn.

20. And what should make thee know what ‘Ilîyyîn is?

21. It is a Book written comprehensively.

22. The chosen ones of God will witness it.

23. Surely the virtuous will be in bliss,


25. Thou wilt find in their faces the freshness of bliss.

26. They will be given to drink of a pure sealed beverage,

27. The sealing of it will be with musk—for this let the aspirants aspire—

28. And it will be tempered with the water of Tasnîm,

29. A spring of which the chosen ones will drink.

30. Those who were guilty used to laugh at those who believed;

31. And when they passed by them, they winked at one another.

32. And when they returned to their families they returned exulting;

33. And when they saw them they said, ‘These indeed are the lost ones!’

34. But they were not sent as keepers over them.

35. This day, therefore, it is the believers who will laugh at the disbelievers,
36. Seated on couches, gazing.

37. Are not the disbelievers duly paid for what they did?
17. But nay! I call to witness the evening twilight,
18. And the night and all that it envelops,
19. And the moon when it becomes full,
20. That you shall assuredly pass on from one stage to another.
21. So what is the matter with them that they believe not,
22. And when the Qur’ān is recited unto them, they do not bow down in submission;
23. On the contrary, those who disbelieve reject it.
24. And Allâh knows best what they keep hidden in their hearts.
25. So give them tidings of a painful punishment.
26. But as to those who believe and do good works, theirs is an unending reward.

AL-BURŪJ
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. By the heaven having mansions of stars,
3. And by the Promised Day,
4. And by the Witness and that about whom witness has been borne,
5. Cursed be the Fellows of the Trench—
6. The fire fed with fuel—
7. As they sat by it,

*4. By the testifier and the one who is testified.
*5. Cursed be the people of the trenches—

(See details of transliteration on page 'm').
8. And they witnessed what they did to the believers.

9. And they hated them not but because they believed in Allāh, the Almighty, the Praiseworthy.

10. To Whom belongs the kingdom of the heavens and the earth; and Allāh is Witness over all things.

11. Those who persecute the believing men and the believing women and then repent not, for them is surely the punishment of Hell, and for them is the punishment of burning.

12. But those who believe and do good works, for them are Gardens through which streams flow. That is the great triumph.

13. Surely the seizing of thy Lord is severe.

14. He it is Who originates and reproduces;

15. And He is the Most Forgiving, the Loving;

16. The Lord of the Throne, the Lord of honour;

17. Doer of whatever He wills.

18. Has not the story of the hosts come to thee?

19. Of Pharaoh and Thamūd?

20. Nay, but those who disbelieve persist in rejecting the truth.

21. And Allāh encompasses them from before them and from behind them.

22. Nay, but it is a glorious Qur’ān.

23. In a well guarded tablet.

* 14. He it is Who initiates and repeats.

* 17. A thorough Executor of what He wills.

* 21. And Allāh encompasses them in a manner they perceive not.

(See details of transliteration on page 'm').
1. In the name of Allâh, the Gracious, the Merciful.
2. By the heaven and the Morning Star—
3. And what should make thee know what the Morning Star is?
4. It is the star of piercing brightness—
5. There is no soul but has a guardian over it.
6. So let man consider from what he is created.
7. He is created from a gushing fluid,
8. Which issues forth from between the loins and the breast-bones.
9. Surely, He has the power to bring him back to life
10. On the day when secrets shall be disclosed.
11. Then he will have no strength and no helper.
*12. By the cloud which gives rain after rain,
13. And by the earth which opens out with herbage,
14. It is surely a decisive word,
15. And it is not a useless talk.
*16. Surely they plan a plan,
*17. And I also plan a plan.
18. So give time to the disbelievers. Ayâ, give them time for a little while.

*12. By the heaven oft-returning (with rain),
*16. Verily, they are hatching a plot.
*17. I, too, am devising a counter-plot.
AL-A‘LĀ
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Glorify the name of thy Lord, the Most High,
3. Who creates and perfects,
4. And Who designs and guides,
5. And Who brings forth the pasturage,
6. Then turns it black, rotten rubbish.
7. We shall teach thee the Qur’ān, and thou shalt forget it not,
8. Except as Allāh wills. Surely, He knows what is open and what is hidden.
9. And We shall facilitate for thee every facility.
10. So go on reminding; surely, reminding is profitable.
11. He who fears will soon heed;
12. But the reprobate will turn aside from it,
13. He who is to enter the great Fire.
14. Then he will neither die therein nor live.
15. Verily, he truly prospers who purifies himself,
16. And remembers the name of his Lord and offers Prayers.
17. But you prefer the life of this world,
18. Whereas the Hereafter is better and more lasting.
19. This indeed is what is taught in the former Scriptures—
20. The Scriptures of Abraham and Moses.

(See details of transliteration on page ‘m’).
1. In the name of Allāh, the Gracious, the Merciful.
2. Has there come to thee the news of the overwhelming calamity?
3. Some faces on that day will be downcast;
4. Toiling, weary.
5. They shall enter a burning Fire;
6. And will be made to drink from a boiling spring;
7. They will have no food save that of dry, bitter and thorny herbage,
8. Which will neither fatten, nor satisfy hunger.
9. And some faces on that day will be joyful,
10. Well pleased with their labour,
11. In a lofty Garden,
12. Wherein thou wilt hear no idle talk;
13. Therein is a running spring,
14. Therein are raised couches,
15. And goblets properly placed,
16. And cushions beautifully ranged,
17. And carpets tastefully spread.
18. Do they not then look at the camel, how it is created?
19. And at the heaven, how it is raised high?
*20. And at the mountains, how they are set up?

*20. And at the mountains, how they are firmly rooted?

(See details of transliteration on page 'm').
21. And at the earth, how it is spread out?
22. Admonish, therefore, for thou art but an admonisher;
*23. Thou hast no authority to compel them.
24. But whoever turns away and disbelieves,
25. Allāh will punish him with the greatest punishment.
26. Unto Us surely is their return,
27. Then, surely, it is for Us to call them to account.

---

AL-FAJR
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the Dawn,
3. And the Ten Nights,
4. And the Even and the Odd,
5. And the Night when it moves on to its end,
6. Is there not in it a strong evidence for a man of understanding?
7. Hast thou not seen how thy Lord dealt with ‘Ād—
8. The tribe of Iram, possessors of lofty buildings,
*9. The like of whom have not been created in these parts—
10. And with Thamūd who hewed out rocks in the valley,

*88:23. You are not a warden over them.
*89:9. Buildings like theirs were never built before in the lands.

(See details of transliteration on page 'm').
11. And with Pharaoh, lord of vast camps?

*12. Who transgressed in the cities,

13. And wrought much corruption therein.

14. Thy Lord then let fall on them the whip of punishment.

15. Surely thy Lord is on the watch

16. As for man, when his Lord tries him and honours him and bestows favours on him, he says, ‘My Lord has honoured me.’

17. But when He tries him and straitens for him his means of subsistence, he says, ‘My Lord has disgraced me.’

18. Nay, but you honour not the orphan,

19. And you urge not one another to feed the poor,

20. And you devour the heritage of other people wholly,

21. And you love wealth with exceeding love.

*22. Nay, when the earth is completely broken into pieces and made level;

23. And thy Lord comes and also the angels ranged in rows after rows;

24. And Hell is brought near that day; on that day man will remember, but of what avail shall be his remembrance?

25. He will say, ‘O would that I had sent on some good works for my life here!’

26. So on that day none can punish like unto His punishment,

27. And none can bind like unto His binding;

*12. Who transgressed in the lands.

*22. Nay, when the earth is pounded a through pounding:
28. And thou, O soul at peace!
29. Return to thy Lord well pleased
   with Him and He well pleased with thee.
30. So enter thou among My chosen
   servants,
31. And enter thou My Garden.

AL-BALAD
(Revealed before Hijrah)

1. In the name of Allâh, the
   Gracious, the Merciful.
2. Nay, but I do swear by this city—
3. And thou art dwelling in this
city—
4. And I swear by the begetter and
   whom he begot,
5. We have surely created man to
   face hardships.
6. Does he think that no one has
   power over him?
7. He says, ‘I have spent enormous
   wealth.’
8. Does he think that no one sees
   him?
9. Have We not given him two eyes,
10. And a tongue and two lips?
* 11. And We have pointed out to him
    the two highways of good and evil.
* 12. But he attempted not the ascent
    courageously.
* 13. And what should make thee
    know what the ascent is?

* 11. And We showed him two ascending paths of nobility.
* 12. But he did not follow the path of ‘Aqabah’.
* 13. And what should make you know what the ‘Aqabah’ is?

(See details of transliteration on page ‘m’).
14. It is the freeing of a slave.

15. Or feeding in a day of hunger

16. An orphan near of kin,

17. Or a poor man lying in the dust.

18. Again, he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy.

19. These are the people of the right hand.

20. But those who disbelieve Our Signs, they are the people of the left hand.

*21. Around them will be a fire closed over.

*21. Upon them is to leap a fire kept enclosed.
AL-SHAMS
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. By the sun and its growing brightness,

3. And by the moon when it follows it (the sun),

4. And by the day when it reveals its glory,

5. And by the night when it draws a veil over it,

6. And by the heaven and its making,

7. And by the earth and its spreading out,

8. And by the soul and its perfection—

9. And He revealed to it what is wrong for it and what is right for it—

10. He indeed truly prospers who purifies it,

11. And he who corrupts it is ruined.

12. The tribe of Thamūd denied the truth because of their rebelliousness.

13. When the most wretched among them got up,

14. Then the Messenger of Allāh said, ‘Leave alone the she-camel of Allāh, and let her drink.’

15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and made it (destruction) overtake all of them alike.

16. And He cared not for the consequences thereof.

*2. By the sun and the time when it begins to radiate,
*10. Surely, he prospers who augments it,
*15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and levelled them to the ground.

(See details of transliteration on page 'm').
AL-LAIL
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the night when it covers up!
3. And by the day when it brightens up,
4. And by the creating of the male and the female,
5. Surely, your strivings are diverse.
6. Then as for him who gives and is righteous,
7. And testifies to the truth of what is right,
8. We will facilitate for him every facility.
9. But as for him who is niggardly and is disdainfully indifferent,
10. And rejects what is right,
11. We will make easy for him the path to distress.
12. And his wealth shall not avail him when he perishes.
13. Surely it is for Us to guide;
14. And to Us belongs the Hereafter as well as the present world.
15. So I warn you of a flaming Fire.
16. None shall enter it but the most wicked one,
17. Who rejects the truth and turns his back.
18. But the righteous one shall be kept away from it,
19. Who gives his wealth to become purified.

* 7. And he testifies to all that is good,
20. And he owes no favour to anyone, which is to be repaid.
21. Except that he gives his wealth to seek the pleasure of his Lord, the Most High.
22. And soon will He be well pleased with him.

AL-DUHĀ
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. By the growing brightness of the forenoon,
3. And by the night when it becomes still,
4. Thy Lord has not forsaken thee, nor is He displeased with thee.
5. Surely every hour that follows is better for thee than the one that precedes.
6. And thy Lord will soon give thee and thou wilt be well pleased.
7. Did He not find thee an orphan and give thee shelter?
8. And He found thee wandering in search for Him and guided thee unto Himself.
9. And He found thee in want and enriched thee.
10. So the orphan, oppress not,
* 11. And him who seeks thy help, chide not,
* 12. And the bounty of thy Lord, proclaim.

* 11. And as for the beggar, chide him not,
* 12. And as for the bounty of your Lord do relate it to others.
AL-INSHIRĀH
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Have We not opened for thee thy bosom,
3. And removed from thee thy burden
4. Which had well nigh broken thy back,
5. And We exalted thy name?
6. Surely there is ease after hardship.
7. Aye, surely there is ease after hardship.
8. So when thou art free, strive hard,
*9. And to thy Lord do thou attend whole-heartedly.

AL-TĪN
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the Fig and the Olive,
3. And by Mount Sinai,
*4. And by this Town of Security,
*5. Surely, We have created man in the best make;
*6. Then, if he works iniquity, We reject him as the lowest of the low,

*94:9. And to thy Lord do you turn seeking Him eagerly.
*95:4. And by this Town, the abode of peace.
*95:5. Surely, We have created man in the best of creative plans.
*95:6. Then We reverted him to the state of the lowest of the low.
7. Except those who believe and do good works; so for them is an unending reward.

8. Then what is there to give the lie to thee after this with regard to the Judgment?

9. Is not Allâh the Best of judges?

---

AL-‘ALAQ

(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Convey thou in the name of thy Lord Who created,

3. Created man from a clot of blood.

4. Convey! And thy Lord is Most Generous,

5. Who taught man by the pen,

6. Taught man what he knew not.

7. Nay! man does indeed transgress,

8. Because he thinks himself to be independent.

9. Surely, unto thy Lord is the return.

10. Hast thou seen him who forbids

11. A servant of Ours when he prays?

12. Tell me if he (Our servant) follows the guidance

13. Or enjoins righteousness, what will be the end of the forbider?
*14. Tell me if he (the forbider) rejects and turns his back,
*15. Does he not know that Allāh sees him?
*16. Nay, if he desist not, We will assuredly seize and drag him by the forelock,
*17. A forelock lying, sinful.
*18. Then let him call his associates,
19. We too will call Our angels of punishment who will thrust him into Hell.
20. Nay, yield not thou to him, but prostrate thyself and draw near to God.

---

**AL-QADR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Surely, We sent it down on the Night of Destiny.
3. And what should make thee know what the Night of Destiny is?
4. The Night of Destiny is better than a thousand months.
5. Therein descend angels and the Spirit by the command of their Lord—with every matter.
6. It is all peace till the rising of the dawn.

*96:14. Again have you considered if he falsified the truth instead and turned away,*
*96:15. Does he not realise that Allāh sees?*
*96:16. Nay if he desist not, We will certainly drag him by the forelock,*
*96:17. A forelock false, sinful.*
*96:18. Then let him call his companions,*
*97:5. Therein descend angels and the Spirit with their Lord’s decree concerning everything.*
*97:6. Peace—so will it be even at the rising of the dawn.*

(See details of transliteration on page 'm').
AL-BAYYINAH
(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Those who disbelieve from among the People of the Book and the idolaters would not desist from disbelief until there came to them the clear evidence—

*3. A Messenger from Allāh, reciting unto them the pure Scriptures.

*4. Therein are lasting commandments.

5. And those to whom the Book was given did not become divided until after clear evidence had come to them.

6. And they were not commanded but to serve Allāh, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakāt. And that is the religion of the people of the right path.

7. Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures.

8. Verily, those who believe and do good works—they are the best of creatures.

9. Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein for ever. Allāh is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.

*3. A Messenger from Allāh recites Scriptures purified.

*4. Therein are the everlasting teachings.
AL-ZILZĀL
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the earth is shaken with her violent shaking,
3. And the earth brings forth her burdens,
4. And man says, ‘What is the matter with her?’
5. That day will she tell her news,

*6. For thy Lord will have revealed about her.
7. On that day will men come forth in scattered groups that they may be shown the results of their works.
8. Then whoso does an atom’s weight of good will see it,
9. And whoso does an atom’s weight of evil will also see it.

AL-‘ĀDIYĀT
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the snorting chargers of the warriors,
3. Striking sparks of fire,
4. And making raids at dawn,
5. And raising clouds of dust thereby,

*6. And penetrating thereby into the centre of the enemy forces,

*99:6. It will be because your Lord would have so revealed to her.
*100:6. And penetrating thereby the heart of the enemy ranks.

(See details of transliteration on page ‘m’).
7. Surely, man is ungrateful to his Lord;
8. And surely, he is a witness unto that;
9. And surely, he is very keen for the love of wealth.
10. Does not such a one know that when those in the graves are raised,
11. And that which is in the breasts is brought forth,
12. Surely their Lord will, on that day, be fully Aware of them.

AL-QĀRĪ‘AH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. The great Calamity!
3. What is the great Calamity?
4. And what should make thee know what the great Calamity is?
5. The day when mankind will be like scattered moths,
6. And the mountains will be like carded wool.
7. Then, as for him whose scales are heavy,
8. He will have a pleasant life.
9. But as for him whose scales are light,
* 10. Hell will be his nursing mother.
11. And what should make thee know what that is?
12. It is a burning Fire.

* 10. His mother will be ‘Hāwiyah’.

(See details of transliteration on page ‘m’).
AL-TAKĀTHUR
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Mutual rivalry in *seeking worldly* increase diverts you from God.

3. Till you reach the graves.

4. Nay! you will soon come to know.

5. Nay again! you will soon come to know.

6. Nay! if you only knew with certain knowledge,

7. You will surely see Hell in this very life.

8. Aye, you will surely see it with the eye of certainty.

9. Then, on that day you shall be called to account about the worldly favours.

AL-‘AṣR
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. By the *fleeting* Time,

3. Surely, man is in a state of loss,

4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.

*102:2. Vying with each other for amassing wealth had made you oblivious,*

*102:3. Even you reached the graveyards.*

*102:6. Nay, were you to know the certain knowledge,*

*103:2. By the testimony of time,*

(See details of transliteration on page 'm').
AL-HUMAZAH
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Woe to every backbiter, slanderer,
3. Who amasses wealth and counts it time after time.
4. He thinks that his wealth will make him immortal.
*5. Nay! he shall surely be cast into the crushing punishment.
*6. And what should make thee know what the crushing punishment is?
7. It is Allâh’s kindled fire,
*8. Which rises over the hearts.
*9. It will be closed in on them
*10. In the form of extended columns.

AL-FIL
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Hast thou not seen how thy Lord dealt with the People of the Elephant?†
3. Did He not cause their plan to miscarry?
4. And He sent against them swarms of birds,
5. Which ate their carrion, striking them against stones of clay.
6. And thus made them like broken straw, eaten up.
*5. Nay, he shall surely be cast into ‘Al-Hu’tamah’?
*6. And what should make you know what the ‘Hu’tamah’ is?
*8. Which will leap at hearts.
*9. It will be enclosed against them.
*10. In extended columns.
†Abraha, the Christian viceroy in Yaman of the King of Abyssinia.

(See details of transliteration on page ‘m’).
AL-QURAISH  
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Because of the attachment of the Quraish—
3. His making them attached to their journey in winter and summer—
4. They should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.

AL-MÂ‘ÜN  
(Revealed before Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.
2. Hast thou seen him who rejects religion?
3. That is the one who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.
7. They like to be seen of men,
8. And withhold legal alms.

*106:2. To bind the Quraish together,
*106:3. And to promote their alliance We have devised trade journeys of the winter and the summer—
*106:4. Hence they should worship the Lord of this House,
*107:8. And they deprive people of even small benefits.

(See details of transliteration on page 'm').
AL-KAUTHAR
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Surely We have given thee abundance of good;
3. So pray to thy Lord, and offer sacrifice.
4. Surely, it is thy enemy who is without issue.

AL-KĀFIRūN
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, ‘O ye disbelievers!
3. ‘I worship not that which you worship;
4. ‘Nor worship you what I worship.
5. ‘And I am not going to worship that which you worship;
6. ‘Nor will you worship what I worship.
7. ‘For you your religion, and for me my religion.’

AL-NAṢR
(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the help of Allāh comes, and the victory,
3. And thou seest men entering the religion of Allāh in troops,

(See details of transliteration on page ‘m’).
4. Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely He is Oft-Returning with compassion.

AL-LAHAB
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Perished be the two hands of Abū Lahab, and he will perish.
3. His wealth and what he has earned shall avail him not.
4. Soon shall he enter into a blazing fire;
5. And his wife too, who goes about slandering.
6. Round her neck shall be a halter of twisted palm-fibre.

AL-IKHLĀṢ
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, ‘He is Allāh, the One;
3. ‘Allāh, the Independent and Besought of all.
4. ‘He begets not, nor is He begotten;
5. ‘And there is none like unto Him.’

*2. Perished be the two hands of Abū Lahab, and so perish he.

Note: Abū Lahab, father of the flames, is applicable to a person of fiery and rebellious nature and to one who inflames others.

*5. And his woman too, who goes about carrying the firewood.
AL-FALAAQ
(Revealed after Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Say, ‘I seek refuge in the Lord of the dawn,

3. ‘From the evil of that which He has created,

4. ‘And from the evil of the night when it overspreads,

5. ‘And from the evil of those who blow into knots to undo them,

6. ‘And from the evil of the envier when he envies.’

AL-NÂS
(Revealed after Hijrah)

1. In the name of Allâh, the Gracious, the Merciful.

2. Say, ‘I seek refuge in the Lord of mankind,

3. ‘The King of mankind,

4. ‘The God of mankind,

5. ‘From the evil of the sneaking whisperer,

6. ‘Who whispers into the hearts of men,

7. ‘From among the Jinn and mankind.’

*2. Say, ‘I seek refuge with the Lord of cleaving,

(See details of transliteration on page 'm').
Prayer offered at the completion of the recitation of the Holy Qur’ān

O Allāh have mercy on me with (the blessings) of the Great Qur’ān. Make it for me a Model, Light, Guidance and Mercy. O my Allāh remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the worlds make it an Authority for me for my benefit. Āmīn
SOME ARABIC WORDS EXPLAINED

Abū Lahab: His real name was Abd al-‘Uzzā and he was an uncle of the Holy Prophet.

Al-Jūdi: is one of those mountains which divide Armenia on the south from Mesopotamia and that part of Assyria which is inhabited by the Curds, from whom the mountain took the name of Cardū or Gardu but the Greeks turned it into Gordyaei. The remains of the ark were to be seen on the Gordyaeen mountains, and Emperor Heraclius is said to have gone from the town of Thamanin up to the mountain al-Jūdi and saw the place of the ark. There was also formerly a famous monastery on one of these mountains called the monastery of the ark.

Allāh: The proper name of God.

Al-Šafā wal-Marwah: Two hills near the Ka‘bah in Mecca which Arabian history and the traditions of Islām connect with the story of Hagar and Ishmael. Abraham left them in the wilderness near these hills. They stand as a monument to Hagar’s travail when she ran between them seven times in search of water for Ishmael, and seven circuits between these hills constitute one of the rites of the Pilgrimage.

‘Arafār: The name given to a plain or valley near Mecca where pilgrims halt in the latter portion of the ninth day of Dhū‘l-Ḥijjah. It is nine miles from Mecca and the halt of the pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.

Badr: Literally meaning ‘full moon,’ is the name of a place on the route between Mecca and Medina. Here the first regular battle took place between Muslims and the Quraish of Mecca in which the Quraishite power received a severe shaking.

Bahīrah: A name given by pagan Arabs to a she-camel (according to some also an ewe or a she-goat) which they let loose to feed, after slitting its ears. It was dedicated to some god and its milk was not used, nor its back.

Ba‘l: The name of a god, probably the sun-god.

Becca: is the name given to the valley of Mecca. The word is also considered by some to be the same as Mecca, its mīm having been changed into bā.

Dhu‘l Nūn or Šāhib al-Ḥūt: The Prophet Jonah.

Dhu‘l-Qarnain: mentioned in the Qur‘ān refers to King Cyrus, the founder of the Medo-Persian empire which represented the two horns of the ram of Daniel’s famous dream.

Ḥajj: Pilgrimage to the Ka‘bah.

Ḥām or Ḥāmi: A camel forbidden to be used by the Arabs for riding or carrying burdens. The she-camel was neither ridden nor shorn of her hair and was not debarred from pasture or water.

Ḥunain: Scene of an important battle between the Holy Prophet and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15 miles from it.

Iblīs: is a being who contains little of good and much of evil and who, on account of his having despaired of God’s mercy, owing to his disobedience, is left perplexed and confounded. Iblīs may be said to represent the powers of evil as distinguished from the powers of good.

(See details of transliteration on page 'm').
Iđris: Enoch of the Bible.

Jâlūt: In the Bible the parallel name is Goliath (1 Sam. 17: 4) which means, running, ravaging and destroying spirits or 'a leader' or 'a giant'.

Jinn: This word has been applied in the Qur’ān to the following:
   (a) Evil spirits which inspire evil thoughts in the minds of men. They are the agents of Satan;
   (b) Some imaginary beings whom the infidels worshipped but who existed nowhere in the world;
   (c) The inhabitants of northern hilly tracts of Europe, of white and red colour, whom other peoples looked upon as beings separate from other human beings and who lived detached from the civilized peoples of Asia but who were destined to make great material progress in the latter days and to lead a great revolt against religion;
   (d) Peoples belonging to alien religions and nationalities; and
   (e) Wild and savage peoples who in pre-historic times, before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct.

Ka‘bah: The sacred House at Mecca to which Muslims turn their faces while praying.

Manna: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

Masḥ‘ar-al-Ḥarām: is the name given to a small hill in Muzdalifah which lies between Mecca and ‘Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from ‘Arafāt on the evening of the ninth day of the month of Hajj.

Qiblah: Literally meaning direction to which a person turns while praying, refers to the Ka‘bah at Mecca.

Quraish: A famous tribe of Mecca to which the Holy Prophet belonged.

Rā‘inā: The word means, ‘look to us’, but with a little change of the accent the word means, a foolish or conceited person.

Sā‘ibah: A she-camel set free by the Arabs to go wherever she pleased, generally as an offering to the gods. Often a she-camel having given birth to ten female young ones was let loose to pasture where she would, and she was not ridden nor was her milk drunk except by her young.

Sālāwā: A whitish bird resembling a quail found in some parts of Arabia and the neighbouring countries. The root meaning of this word is: (1) whatever renders a person contented and happy; (2) honey.

Shahr Ramadān: The Islamic month of fasting.

Tâlūt: In the Bible the parallel name is Saul (1 Sam. 10: 23).

Ṭuwwā: The name of the valley where the first manifestation of God to Moses took place.

‘Umrah: Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.

Unzurnā: The word means, ‘have regard for us’.

Wādī-al-Naml: The name of a valley which is situated between Jibrūn and ‘Asqalān, and Namla is the name of a tribe.
**Waṣīlah:** A she-camel that was let loose by the Arabs in the name of a god after she had given birth to seven female ones consecutively. If, at the seventh birth, she bore a pair, male and female, these were also let loose.

**Zaid:** A freed-slave of the Holy Prophet to whom was married (and afterwards divorced by him) Zainab, the daughter of the Holy Prophet’s aunt.

**Zakāt:** Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

**Zaqqūm:** It is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter. The word also means, any deadly food.
Index

Reference to chapters is given before colon followed by reference to verse(s). Multiple references to a topic are separated by semicolon(s).

AARON (Prophet Hārūn)
Moses prays that — be appointed to assist him. 20:30—36; 26:14; 28:35.
— is appointed Prophet. 4:164; 6:85; 10:76; 19:54; 21:49.
— opposes worship of calf. 20:91.
Moses angry with — over worship of calf by his people. 7:151; 20:93, 94.
Moses prays for forgiveness of — 7:152.
Allāh’s favours on — 37:115.

ABRAHAM (Prophet Ibrāhīm)
Truth about — is in the Holy Qur’ān. 19:42.
— was of the party of Noah. 37:84.
— warns his father against idol worship. 6:75.
— was sent to people who worshipped idols and stars. 6:77—79; 21:53.
— reasons with his people against worship of stars. 6:77—79; 37:89—91.
— breaks idols and exposes their weakness. 21:58, 59; 37:94.
— cast into the fire. 21:69, 70; 37:98.
— emigration of. 21:72; 37:100.
— prays for his father’s forgiveness. 9:114; 19:48; 26:87; 60:5.
— receives Allāh’s commands and fulfils them. 2:125.
— given good news of birth of Isaac. 11:72; 37:113.
— is given the news of birth of Jacob. 11:72; 21:73.
— dreams of sacrificing his son Ishmael. 37:103.
— leaves Ishmael in a barren valley. 14:38.
— builds the House of Allāh. 2:128.
— prays with Ishmael for the raising of a Messenger of Allāh among people of Mecca. 2:128—130.
— commanded to proclaim the Pilgrimage unto mankind. 22:28.
— and his guest messengers who brought the news of the punishment of the people of Lot. 11:71, 77; 51:33.
— brings roasted calf for guests. 11:70.
— pleads with Allāh for the people of Lot. 11:75.
— argues with king. 2:259.
— enquires about renaissance of his people. 2:261.
— was most truthful. 19:42.
— and Isaac and Jacob were men of power and vision. 38:46.

ABLUTION
Performance of — before ṣalāt. 5:7.

ABŪ LAHAB
— and his wife. 111:2—6.
Index

ACTIONS
— consequences of ___________________________________________ 17:14.

ACTIONS — GOOD AND EVIL
See under Deeds

ADAM
— was the first Prophet. __________________________________________ 2:31.
— Surprise of angels on — being appointed Khalifah. _________________ 2:31.
— was given knowledge of things created and was made aware of Divine attributes. 2:32.
— Angels were commanded to assist — __________________________________________ 2:35; 7:12; 15:30; 17:62; 20:117.
— was commanded to keep away from one tree. ______________________________ 2:36; 7:20.
— covers himself with leaves of the tree of heaven (i.e. began to cover up his mistakes by doing good deeds). ________________ 7:23.
— did not disobey designedly. ____________________________________________ 20:116.
— was created by the two hands of Allāh (i.e. was equipped with physical, moral and spiritual faculties). ________________ 38:76.
— was instructed in elementary cultural values. ____________________________ 20:119, 120.
— dwelt in garden. ______________________________________________________ 2:36.
— was commanded to emigrate. __________________________________________ 2:37, 39.
— was created out of clay. ______________________________________________ 3:60.
— had two sons. _______________________________________________________ 5:28.

ADMINISTRATION OF PUBLIC AFFAIRS
— Entrusting authority in the hands of those best fitted to discharge it. __________ 4:59.
— Chosen representatives of people to consult them in —. _________________ 3:160.
— Obligatory to obey Allāh and His Messenger and those in authority. __________ 4:60.
— Exercising authority over people equitably and with justice. ______________ 4:59.
— Safeguarding defence and security of state. ____________________________ 3:201.

ADOPTION
— Adopted sons not recognised. ________________________________________ 33:5.

ADORNMENT

ADULTERY
— is forbidden. ______________________________________________________ 17:33; 25:69.
— punishment of ______________________________________________________ 24:3.
— Evidence required to prove charge of —. ______________________________ 24:5.
— Approaches to — barred. ____________________________________________ 24:28—32.
— Punishment for loose behaviour short of —. ___________________________ 4:16, 17.
— Accusing wife of — and punishment for false accusation. _______________ 24:7—11.
— Accusing chaste women of —. ________________________________________ 24:4.
— Adulterer marrying an adulteress or idolatress. __________________________ 24:3.

AFFLICTIONS
— Purpose behind —. ____________________________________________ 2:156—158.

(See details of transliteration on page 'm').
AGREEMENTS (See under Covenants)

AL-A’RĀF
People of— means the true believers. 7:47.

ALLĀH
Unity of—. 2:164; 112:2.
None is to be worshipped except—. 2:117; 2:164; 2:256; 3:3; 3:19.
— is the Light of the heavens and the earth. 24:36.
None is like unto—. 42:12; 112:5.
Human eyes cannot see—. 6:104.
— manifests Himself through attributes. 6:104.
— shows His servants way to reach Him. 29:70.
Effort to meet— necessary. 84:7.
All creation needs—. 112:3.
— has detailed knowledge of every thing. 2:256; 10:62.
— closer to man than his jugular vein. 50:17.
— alone knows the unknown. 27:66.
— knows the overt and the hidden. 3:30.
— has all power to fulfil His decrees. 2:21.
— chooses Messengers to guide mankind. 22:76.
— makes His Messengers prevail over opponent. 58:22.
— sends angels to help the steadfast. 41:31, 32.
— has no partners. 2:117; 6:164; 25:3.
— is free from all defects. 2:33.
— did not take any wife or son unto Himself. 17:112; 72:4.
— did not beget nor is begotten. 112:4.
— has no associates. 9:31.
— is Holy and Exalted and is far above attributes which idolators claim for their gods. 17:44.
— not subject to slumber. 2:256.
— not burdened by care of heavens or earth. 2:256.
— not tired by creating heavens or earth. 50:39.
— does not wrong anyone. 3:183; 10:45.
— is the First, the Last, the Manifest and the Hidden. 57:4.
— never enjoins foul deeds. 7:29.
— is not fed. 6:15; 51:58.
— never destroys any township without warning. 17:16; 26:209; 28:60.
All things submit to His will and are obedient to the laws made by—. 13:16.
Laws of— never change. 17:78; 35:44.
— alone has knowledge of future and past. 20:111.

(See details of transliteration on page 'm').
ALLĀH
— alone has power to bestow life. _______________________________ 15:24.
— has full power over His decree. ___________________________ 12:22.
— takes into account every action howsoever small it may be. ___________________________ 31:17.
Manifold reward for people spending in cause of—. __________________ 2:262.
— helps believers. ___________________________________________ 30:48.
Allāh’s throne rests on water. ___________________________ 11:8.
Forgerer of lie against — never prospers. ___________________________ 10:18.
— shall punish the mockery of unbelievers. ___________________________ 2:16.
Man’s nature bears witness to Existence of—. ___________________________ 7:173, 174.
— is the Creator of heavens and earth. __________ 2:165; 14:33, 34; 29:62; 57:5; 50:7—12; 67:4, 5.
— answers the prayers of supplicant. ___________________________ 2:187.
The Will of — and His Messenger always prevail. ___________________________ 58:22.
Consequences of rejecting —’s commandments. ___________________________ 3:138.
— provides sustenance for all. ___________________________________________ 11:7; 29:61.
— has many attributes. ___________________________________________ 7:181; 59:23—25.
Perfect attributes belong to — alone. ___________________________________________ 7:181; 59:25.

(i) ALLĀH, ASSOCIATING PARTNERS WITH (Shirk)
— is forbidden. ___________________________________________ 4:49; 22:32.
— is a grievous wrong. ___________________________________________ 31:14.
No forgiveness for —. ___________________________________________ 4:49; 4:117.
One should not obey parents in —. ___________________________ 29:9.
Discordance in universe if there were more gods than one. ___________________________ 21:23; 23:92.
— in Allāh’s person is wrong. ___________________________________________ 12:41; 112:2, 3.
— in the attributes of Allāh is disallowed. ___________________________ 112:5.
Asking forgiveness for idolater is forbidden. ___________________________ 9:113.
People seeking help from others than Allāh can never prosper. ___________________________ 23:118.
Reasons against —. ___________________________________________ 27:60—66.
People take other gods than Allāh so that they may be a source of power for them. ___________________________ 19:82.
Weakness of those who take other gods beside Allāh. ___________________________ 21:24, 25.
Arguments against —. ___________________________________________ 10:69; 13:34; 16:53; 17:43, 44.
False gods do not create anything but are themselves created. ___________________________ 16:21.
False gods are dead. ___________________________________________ 16:22.
Human nature reject—. ___________________________________________ 16:54.

(ii) ALLĀH, ATTRIBUTES OF
All-Knowing, (Al-‘Alîm) ___________________________________________ 4:36, 71; 22:60; 34:27; 59:23; 64:12.

(See details of transliteration on page 'm').
### ALLĀH, ATTRIBUTES OF

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Answerer of prayers, (Al-Mujīb)</td>
<td>11:62</td>
</tr>
<tr>
<td>Appreciating, the Most (Al-Shakūr)</td>
<td>35:35</td>
</tr>
<tr>
<td>Attributes, One of Exalted (Rafī’-ud-darajāt)</td>
<td>40:16</td>
</tr>
<tr>
<td>Awarder of appropriate punishment; Avenger. (Al-Muntaqīm)</td>
<td>3:5; 39:38</td>
</tr>
<tr>
<td>Beneficent, (Al-Bīr)</td>
<td>52:29</td>
</tr>
<tr>
<td>Besought of all; the Independent; (Al-Ṣamad)</td>
<td>112:3</td>
</tr>
<tr>
<td>Bestower, The Great (Al-Wahhāb)</td>
<td>3:9; 38:36</td>
</tr>
<tr>
<td>Bestower of Favours, (Al-Mun‘īm)</td>
<td>1:7</td>
</tr>
<tr>
<td>Bestower of Honour, (Al-Mu‘izz)</td>
<td>3:27</td>
</tr>
<tr>
<td>Bestower of Security, (Al-Mu‘min)</td>
<td>59:24</td>
</tr>
<tr>
<td>Bounty, The Possessor of (Dhūṭaul)</td>
<td>40:4</td>
</tr>
<tr>
<td>Bountiful; All-Embracing; (Al-Wāsī‘)</td>
<td>4:131; 24:33</td>
</tr>
<tr>
<td>Compassionate, (Al-Ra‘ūf)</td>
<td>3:31; 24:21</td>
</tr>
<tr>
<td>Creator, (Al-Khāliq)</td>
<td>36:82; 59:25</td>
</tr>
<tr>
<td>Creators, The Best of (Aḥsan-ul-Khāliqīn)</td>
<td>23:15</td>
</tr>
<tr>
<td>Destroyer; The (Al-Mumīt)</td>
<td>40:69; 50:44; 57:3</td>
</tr>
<tr>
<td>Director to the right way, (Al-Rāshid)</td>
<td>72:3</td>
</tr>
<tr>
<td>Disposer of Affairs; The Keeper. (Al-Wakīl)</td>
<td>3:174; 4:82; 11:13; 17:3; 33:4</td>
</tr>
<tr>
<td>Effacer of sins (Al-‘Afuww)</td>
<td>4:150; 22:61; 58:3</td>
</tr>
<tr>
<td>Enlarger of the means of subsistence; (Al-Bāṣīt)</td>
<td>17:31; 30:38; 42:13</td>
</tr>
<tr>
<td>Equitable, (Al-Muqīt)</td>
<td>60:9</td>
</tr>
<tr>
<td>Exalted, (Al-Mutakabbir)</td>
<td>59:24</td>
</tr>
<tr>
<td>Exalter, (Al-Rafī‘)</td>
<td>40:16</td>
</tr>
<tr>
<td>Fashioner, (Al-Muṣawwir)</td>
<td>59:25</td>
</tr>
<tr>
<td>First, (Al-Awwal)</td>
<td>57:4</td>
</tr>
<tr>
<td>Forbearing, (Al-Ḥalīm)</td>
<td>2:226; 22:60; 33:52; 64:18</td>
</tr>
<tr>
<td>Forgiver; The Great (Al-Ghaffār)</td>
<td>22:61; 38:67; 64:15</td>
</tr>
<tr>
<td>Forgiver of Sin, (Ghāfiri-zzamb)</td>
<td>40:4</td>
</tr>
<tr>
<td>Forgiving; Liberal in (Wāsī‘-ul-Maghfirāt)</td>
<td>53:33</td>
</tr>
<tr>
<td>Forgiving; The Most (Al-Ghafīr)</td>
<td>4:24; 44:97; 22:61; 58:3; 60:13; 64:15</td>
</tr>
<tr>
<td>Friend; (Al-Waliyy)</td>
<td>4:46; 12:102; 42:10; 29</td>
</tr>
<tr>
<td>Gatherer; Assembler of mankind on the Day of Judgement; (Al-Jāmi‘)</td>
<td>3:10; 34:27</td>
</tr>
<tr>
<td>Generous; The Most (Al-Akram)</td>
<td>96:4</td>
</tr>
<tr>
<td>Glorious; (Al-Majīd)</td>
<td>85:16</td>
</tr>
<tr>
<td>Gracious; (Al-Raḥmān)</td>
<td>1:3</td>
</tr>
<tr>
<td>Great; (Al-‘Azīm)</td>
<td>42:5; 56:97</td>
</tr>
<tr>
<td>Great; Incomparably (Al-Kabīr)</td>
<td>4:35; 22:63; 31:31; 34:24</td>
</tr>
<tr>
<td>Guardian; (Al-Ḥafīz)</td>
<td>34:22</td>
</tr>
<tr>
<td>Guardian; (Al-Wakīl)</td>
<td>4:172</td>
</tr>
<tr>
<td>Guide; (Al-Hādī)</td>
<td>22:55</td>
</tr>
<tr>
<td>Healer; (Al-Shāfi‘)</td>
<td>17:83; 41:45</td>
</tr>
<tr>
<td>Helper; (Al-Naṣīr)</td>
<td>4:46</td>
</tr>
</tbody>
</table>
ALLÂH, ATTRIBUTES OF

Hidden; One through whom hidden reality of everything is revealed; (al-Bâţin) 57:4.
High; (Al-‘Âlî) 4:35; 22:63; 31:31; 42:5; 42:52.
High; The Most (Al-Muta’âl) 13:10; 42:5; 87:2; 92:21.
Holy One; (Al-Quddûs) 59:24.
Incomprehensible; The knower of all subtleties;
Indulgent; The Most (Al-‘Afuww) 4:44.
Judge; (Al-Fattâh) 34:27.
Judges; The Best of (Khair-ul-Hâkimîn) 10:110; 95:9.
Judge; The Wisc. (Al-Ḥâkîm) 35:3.
King of Mankind; (Maliki-nnâs) 114:3.
Knower of the unseen and the seen; (‘Âlimulghaiabi washshhâdah) 59:23.
Last; (Al-Âkhîr) 57:4.
Life-giver; (Al-Muhîyî) 30:51; 40:69.
Light; (Al-Nûr) 24:36.
Living; (Al-Ḥaî) 2:256; 3:3.
Lord; (Al-Rabb) 1:2; 5:29.
Lord of Great Ascents; (Dhul Ma’ârij) 70:4.
Lord of Honour; (Al-Majîd) 85:16.
Lord of Majesty; (Al-Jalâl) 55:28.
Lord of Retribution; (Dhunutqiâm) 39:38.
Lord of Sovereignty; (Mâlik-al-Mulk) 3:27.
Lord of the Throne; (Dhul ‘Arsh) 21:23; 40:16; 85:16.
Loving; (Al-Wadûd) 11:91; 85:15.
Maker; (Al-Bâ’rî) 59:25.
Manifest; He to whose existence every created thing clearly point. (Al-Ẓâhirî) 57:4.
Master of the Day of Judgement; (Mâlik Yaumiddîn) 1:4.
Master; The Excellent (Ni’mul-Maulâ) 22:79.
Merciful; (Al-Raḥîm) 1:3; 4:24; 67:97.
Mighty; (Al-‘Azîz) 4:57; 22:75; 59:24; 64:19.
Nigh; The Nearest One; (Al-Qarîb) 34:51.
Noble; (Al-Karîm) 27:41.
Oft-returning with Compassion;
Omnipotent; (Al-Muqtadir) 54:43; 56.
One; The (Al-Wâhid) 13:17; 38:66; 39:5.
Opener of doors of success for mankind; (Al-Fattâh) 34:27.
Originator; The Author of Life; (Al Bâdî’) 2:118; 30:28; 85:14.
Possessor of Power and Authority; (Al-Qâdirî) 16:71; 30:55; 64:2.

(See details of transliteration on page 'm').
ALLĀH, ATTRIBUTES OF

Powerful; (Al-Qawī) __________________________ 22:75; 33:26; 40:23; 51:59.
Praiseworthy; (Al-Ijamid) __________________________ 22:65; 31:27; 41:43; 42:29; 60:7.
Preserver; He Who preserves the faculties of all living things; The Powerful; (Al-Muqti) 4:86.
Protector; (Al-Muhaimin) __________________________ 59:24.
Provider; Best (Khairul-Raziqin) __________________________ 22:59; 34:40; 62:12.
Punishment; Severe in (Shafidul-Iqab) __________________________ 40:4.
Reckoner; (Al-Hasib) __________________________ 47:87.
Reckoning; Swift at (Sarih-ul-Hisab) __________________________ 13:42.
Repeater; Reproducer of life; (Al-Murid) __________________________ 30:28; 85:14.
Repentance; Acceptor of (Qabil-al-Taub) __________________________ 40:4.
Requite; Possessor of the Power to (Dhuntiqam) __________________________ 3:5.
Self-subsisting and All-sustaining; (Al-Qayyum) __________________________ 2:256; 3:3; 20:112.
Sovereign; (Al-Malik) __________________________ 59:29.
Strong; (Al-Matin) __________________________ 51:59.
Subduer or Reformer; (Al-Jabbar) __________________________ 59:24.
Sufficient (Al-Kafi) __________________________ 39:37.
Supreme; The Most (Al-Qahhar) __________________________ 12:40; 38:66; 39:5.
Swift to take Account; (Sarih-ul-Hisab) __________________________ 3:200.
True; The (Al-Haqq) __________________________ 10:33.
Unique; The Lord of Unity; (Al-Ahad) __________________________ 112:2.
Watchful; (Al-Raqib) __________________________ 33:53.
Wise; The (Al-Hakim) __________________________ 4:57; 2:130; 59:25; 64:19.
Witness; The Observer; (Al-Shahid) __________________________ 4:80; 33:56; 34:48.

(iii) ALLĀH, FAVOURS OF
— are countless. __________________________ 14:35; 16:19.
Allah is gracious to mankind. __________________________ 27:74.

(iv) ALLĀH, FRIENDSHIP WITH
— is for those who are mindful of their duty. __________________________ 45:20.
— is for those who believe. __________________________ 2:258.
— is sufficient. __________________________ 4:46.
Allah is the Guardian friend. __________________________ 42:10.

(v) ALLĀH, GLORIFICATION OF, WITH HIS PRAISE
Everything glorifies Allah. __________________________ 17:45; 24:42; 59:2; 62:2.
Allah enjoins all to glorify Him with His praise. __________________________ 33:43; 40:56; 87:2.
Glorify Allah before sunrise and at sunset and at night. __________________________ 50:40, 41.
Glorify Allah at the setting of the stars. __________________________ 52:50.
Glorify Allah during the greater part of the night. __________________________ 76:27.
Thunder glorifies Allah with His praise. __________________________ 13:14.

(See details of transliteration on page 'm').
ALLAH, GLORIFICATION OF, WITH HIS PRAISE
Birds (i.e. spiritually exalted people) and the mountains (i.e. the chiefs) glorify Allah. 38:19, 20.
Mountains and birds (i.e. righteous people) celebrated Allah, praise with David. 21:80; 34:11.
(vi) ALLAH, KNOWLEDGE OF
—— extends over heavens and earth. 2:256.
—— of what troubles the mind of man. 50:17.
—— about the Hour and all that is in the wombs. 41:48.
—— concerning the secret and hidden. 20:8.
—— of secret thoughts and open words. 6:4.
—— of every falling leaf 6:60.
—— of secret counsels. 58:8.
(vii) ALLAH, LOVE OF
—— for those who trust in Him. 3:160.
—— gains one His blessings. 27:9.
—— secured by turning to Him. 2:223.
—— for the steadfast. 3:147.
—— those who fulfil their duty. 3:77; 9:4, 7.
—— for those who judge equitably. 5:43.
—— for those who do good to others. 2:196; 3:135, 149.
—— can be won by all who strive for it. 29:70.
(viii) ALLAH, MEETING WITH
Those who do not believe in — are arrogant. 16:23; 25:22.
(ix) ALLAH, MERCY OF
Sinners can obtain —. 39:54.
—— is boundless. 10:59; 39:54; 40:8.
Allah has charged Himself with mercy. 6:13, 55.
None should despair of —. 12:88; 39:54.
Man has been created to be recipient of —. 11:120.
—— is for him who sues for forgiveness. 4:111.
(x) ALLAH, REMEMBRANCE OF
Peace of mind is attained through —. 13:29.
Increase of courage and faith through —. 8:46.
Prosperity is attained through —. 62:11.
(xi) ALLAH’S REVEALING HIMSELF TO MAN
Allah reveals Himself through His chosen servants. 4:164—166.
Allah has revealed Himself through Messengers to every nation. 10:48.
Allah has sent Warners to all people. 35:25.
Allah reveals Himself in various forms. 42:52, 53.
Disbelievers are also shown significant true dreams. 12:37, 44.

(See details of transliteration on page 'm').
(xii) ALLĀH, SEEKING FORGIVENESS OF
— is a means of attaining prosperity and strength. 11:53; 71:11—13.
By — one absorbs His mercy. 4:65.
By — one protects oneself from His punishment. 8:34.

(xiii) ALLĀH, SIGNS OF
— mean His commandments. 2:243.
Believers are commanded to keep away from those who mock at —. 4:141.

(xiv) ALLĀH, SPENDING IN THE CAUSE OF
— is obligatory. 2:196; 57:8, 11; 64:17.
Warning against holding back from —. 2:196; 47:39.
— should be of the best. 2:268; 3:93.
Benefit of —. 64:17; 18.
— after victory does not equal — before it. 57:11.
— should not be followed by reproaches. 2:263, 265.
Allāh multiplies His favours unto those who are —. 2:246, 262.
How much should one be —. 2:220.
On whom should one spend for Allāh’s cause. 2:216.
— openly as well as secretly. 2:275.

THOSE WHO SPEND IN THE CAUSE OF
— shall prosper. 2:4—6.
Glad tidings for —. 22:35, 36.
Recompense of —. 2:273.

ANGELS
— bear witness to the unity of Allāh. 3:19.
The righteous believe in —. 2:178.
Disbelieving in — is straying away from right path. 4:137.
— do as they are commanded by Allāh. 66:7.
— have no sex. 37:151.
— and spirits descend by command of Allāh. 97:5.
— have only that much knowledge as they are given. 2:33.
— differ in their capacities and strength. 35:2.
— bear the throne (i.e. the attributes of the Lord). 69:18.
Guardian of —. 13:12.
Recording of —. 82:11—13.

ANGELS, DUTIES OF
i. Convey the word of Allāh. 22:76.
ii. Take charge of souls. 32:12.
iii. Bring punishment on enemies of Prophets. 6:159; 96:19.
iv. Help believers and give them glad tidings. 41:31—33.
v. Create awe and fear in the minds of enemies of Prophets. 3:125, 126.
vi. Bear witness to unity of Allāh. 3:19.

(See details of transliteration on page ‘m’.)
ANGELS, DUTIES OF
viii. Glorify Allāh with His praise. 39:76.
x. Pray for blessings to be sent on believers and on the Holy Prophet. 33:44, 57.
xii. Make believers firm. 8:13.

ANŞÅRS (THE HELPERS)
Allāh is pleased with —. 9:100.
Allāh has turned with mercy to —. 9:117.

APOSTATE
No damage is caused to Allāh’s religion by anyone becoming an —. 3:145.
Promise of guiding large numbers of people in place of person who becomes an —. 5:55.

ARABS, THE
— before the Holy Prophet’s advent made human sacrifices to idols. 6:138.
— regarded the birth of a daughter as a misfortune. 16:59, 60; 43:18.
— buried their daughters alive. 16:60.
— denied beneficence of Allāh. 21:37.

ARK, THE
Noah was commanded to make —. 11:38; 23:28.
Moses was placed in — by his mother and was put in the river. 20:40.
— restored to Bani Isrā’īl. 2:249.

ATONEMENT
— rejected. 6:165.

BADR, THE BATTLE OF
Prophecies concerning — in the Holy Qur’ān. 30:5; 54:45—49.
Enemy’s demand of judgment at —. 8:20.
Sign in —. 3:14.
Divine help in —. 3:124; 8:10; 8:18.
— Muslims strengthened in —. 8:12.
Position of the parties in —. 8:43.
Unbelievers marched in exultation to —. 8:48, 49.
Unbelievers smitten in —. 8:51, 52.
Prisoners of war taken in —. 8:71.

BAI‘AT (INITIATION)
— of the Prophet is the — of Allāh. 48:11.
Prophet took the — of his companions at Ḥudaybiyyah. 48:19.
Prophet was commanded to accept the — of women. 60:13.
The words of the —. 60:13.

BAIT-UL-ḤARĀM (KA‘BAH)
— First House established for mankind. 3:97.
— is made a resort for mankind. 2:126.
BAIT-UL-ḤARĀM (KA‘BAH)
— is the place of Abraham and Pilgrimage to the House is a duty. 3:98.
— is made a place of security. 2:126; 3:98.
— is called Ka‘bah. 5:98.
— is also called Maṣjid-ul-Ḥarām 17:2.
Prophecy of — remaining secure from attack. 52:5, 6.

BANQUET (MĀ‘IDAH)
Jesus’ prayer for — for his people. 5:115.

BAPTISM, THE DIVINE
Invitation to adopt the religion of Allāh. 2:139.

BARZAKH
After death there is a barrier against returning to this world. 23:101.

BATTLE
— of Badr. (See under BADR)
— of Hunain. 9:25.
— of Khaibar. 33:28.
— of Tabūk. 48:12.
— of Uḥud. 3:122, 123, 128, 153—156.

BEGGING
— is discomfited. 2:274; 4:33.

BELIEF (ĪMĀN)
— explained. 49:15, 16.
— alone is not enough. 3:180; 29:3, 4.
Difference between — and satisfaction of mind. 2:261.
Commandment of believing in Allāh and the Messenger. 3:180; 4:171; 7:159; 57:8; 64:9.
— in all Prophets and their Books. 2:137; 29:47.
Reward of — and sacrifice of wealth and person for the cause of Allāh. 61:11—13; 64:10.
— in life Hereafter. 2:5.
— goes with good deeds. 2:26; 18:89; 41:9; 95:7.
— at the approach of punishment is not acceptable. 10:52, 53, 91—93; 40:86.

BELIEVERS, THE TRUE
Qualities of — 2:4—6, 166, 286; 8:3—5, 75, 76; 9:124; 24:52, 53, 63;
Allāh is the friend of —. 2:258; 3:69; 8:20; 47:12.
High ranks for —. 9:20; 20:76; 58:12.
— will receive great bounties from Allāh. 33:48.
Allāh guides — out of darkness into the light. 2:258.
— are free from fear or grief. 5:70; 6:49.

(See details of transliteration on page 'm').
BELIEVERS, THE TRUE
Allāh adds to the guidance of—. 47:18.
Seeking pleasure of Allāh is the main objective of—. 9:72.
Successful believers, 23:2—12.
Good actions of— will not be disregarded. 21:95.
— are promised delightful abodes and Gardens of Eternity. 9:72.
— are honoured. 30:16.
— will have forgiveness and honourable provision. 8:5, 75.
Honourable reward prepared for—. 33:45.
Great reward promised for—. 4:147; 17:10.
Unending reward for—. 41:9; 84:26; 95:7.
— hasten to do good works and are foremost in them. 23:62.

BIBLE, The
Perversion of—. 2:80; 5:14, 16.

BOOKS
Prophecy of the spread of—. 81:11.

Holy Qur’ān is—. 3:8.
— is the exalted Book full of wisdom. 43:5.

BOOK, THE PEOPLE OF THE (AHΛLI-KITĀB)
— could not be reformed without the advent of the Holy Prophet. 98:2—4.
— refers to Jews and Christians. 4:154, 172.
— called to Unity of Allāh. 3:65.
— will continue to believe in Jesus’ death on the cross, 4:160.

BROTHERHOOD
— of man is ordained by Islām. 3:104; 49:11, 14.

BURDEN
Bearing one’s own—. 29:13, 14; 35:19.

CAIN
— son of Adam. 5:28—32.

CAMELS
Prophecy relating to— given up as means of transportation. 81:5.

CATTLE

CHARITY
Reward of—. 2:262, 266.
— rendered worthless by reproach or injury. 2:263—265.
Kind word and forgiveness is better than— followed by reproach or injury. 2:264.
Good things alone to be given in—. 2:268.
Secret— better than open—. 2:272.
Allāh rewards those who give in —. 2:275.

CHILDREN
— should not cause diversion from remembrance of Allāh. 63:10.
Destroying — or not giving them education or not bringing them up properly, for fear of poverty forbidden. 6:152; 17:32.
Prayer for pure offspring. 3:39.
Prayer for righteousness among offspring. 25:75; 46:16.
Birth of daughter no cause for grief. 16:59, 60.
Supervision of — in religious matters. 19:56; 20:133.
Good treatment of parents by —. 46:16, 18.
— to treat their parents kindly. 17:24, 25.

CHRISTIANITY
— has exceeded limits in deifying a mortal. 4:172.
Wrong doctrine of the Sonship of God. 9:30, 31.
Doctrine of Trinity is unacceptable. 5:74, 75.
Doctrine of Vicarious Atonement is wrong. 6:165; 53:39.
Prophecy of the rise of —. 18:19.
Prophecy of fall of — after its second success. 18:33—45; 20:103—105.
Period of the rise of — is ten centuries. 20:104.
Wealth of Christians a trial for them. 20:132.
Western philosophy and its refutation. 82:7—13.

CLOUDS, THE
Provision of water on earth by —. 15:23.
Allāh sends — wherever He pleases. 24:44.
Rain, hailstones and irrigation of vast areas. 24:44; 30:49—51.
Rain from — proof of Allāh’s existence and unity. 2:165.

COMMUNITY, THE SPIRITUAL
Persons included in the blessed group. 4:70, 71.

CONJUGAL RELATIONSHIP
Object of —. 30:22.

CONTRACTS
— should be reduced to writing. 2:283.
Two witnesses for —. 2:283.

CONTROVERSY
The proper method of —. 16:126; 29:47.

CORAH (QĀRŪN)
— was from amongst Banī Isrā‘īl. 28:77.
—’s arrogance towards Banī Isrā‘īl. 28:77.
— was the keeper of the treasury. 28:77.
—’s arrogance and his punishment. 28:79, 82.

(See details of transliteration on page 'm').
COUNSEL
— is necessary in all important administrative matters. 3:160; 42:39.

COVENANTS
Fulfilment of—. 5:2; 6:92, 93.
Repudiation of—. 8:59.

CREATION, SPIRITUAL
— like that of the body is gradual. 22:6, 7
For each stage of physical creation there is a stage of—. 23:13—18.

CREATION OF MAN
Man was not created without purpose. 23:116; 75:37.
Man created in the best of moulds. 95:5.
Purpose of the—. 51:57.
Man created of one species. 4:2; 16:73; 30:22.

CREATION OF UNIVERSE
— was not without purpose. 21:17, 18.
— was in accordance with requirements of wisdom. 15:86; 39:6; 46:4.
Everything in universe is coordinated and adjusted, and there is no disorder, discord, or incongruity. 67:2—5.

DACOITS AND ROBBERS
Punishment of—. 5:34.

DAVID (PROPHET DAWŪD)
— fights people of Palestine. 2:252.
— defeats his enemies and establishes his kingdom. 2:252.
Allāh strengthens—’s kingdom. 38:21.
— was made vicegerent on earth. 38:27.
Allāh honoured— with great knowledge. 27:16.
Allāh bestowed His grace upon—. 34:11.
— was taught skill of making coats of mail. 21:81.
—’s manufacture of coats of mail. 34:11, 12.
Subjection of (the dwellers of) Mountains and the Birds (righteous people) to celebrate Allāh’s praises with—. 21:80; 34:11; 38:19, 20.
Unsuccessful attempts of—’s enemies to attack him. 38:22.
— and the simile of the ewes. 38:24.
— seeking forgiveness of his Lord. 38:25.
Supplications of— for forgiveness were not due to the commission of any sin. 38:26.
— and Solomon decide case of the crop. 21:79, 80.
Book of— was not a law-giving Book. 17:56.

DAY
One— equal to 1,000 years. 22:48; 32:6.
One— equal to fifty thousand years. 70:5.
DEAD PEOPLE
— never return to this world. 2:29; 21:96; 23:100, 101; 39:59, 60.
Spiritually — could be raised in this world. 8:25, 43.

DEATH
— meaning departing this life. 19:24.
— meaning pain and torment. 14:18.
— meaning sleep. 39:43.
No one dies except by Allah’s command. 3:146.
No everlasting life in this world. 21:35, 36.
No return to this world possible after —. 21:96; 23:100, 101; 39:43.
Two lives (i.e. worldly life and life after death) and two —s (i.e. state before birth and death after life). 40:12.
— also means low spiritual state. 2:57.
— and life refer to the rise and fall of peoples and nations. 29:21.
Raising dead to life. 6:123; 75:38—41.
The spiritually dead. 6:37.

DEATH, LIFE AFTER
Need for the life Hereafter. 10:5.
— is permanent life. 29:65; 40:40.
— is better than life in this world. 4:78; 12:110; 17:22.
Mercy for believers in — and punishment for non-believers. 58:21.
Only the believers will gain from —. 17:72, 73.
Every action will be taken into account in the world Hereafter. 18:50; 20:16.
Believers will be rewarded in the —. 2:26.
Those who strive for gains in the — will be favoured by Allah. 17:20.
Believers will see Allah in —. 75:24.
Punishment in — will be greater. 39:27.
Grievous punishment for disbelievers in —. 17:11.
Disbelievers have no firm ground
to stand on concerning the second life. 6:30, 31; 16:39; 17:50—52; 36:79—82.

DEEDS
Holy Prophet had the excellent morals. 68:5.
Holy Prophet was the excellent exemplar. 33:22.
Evil — are the result of disbelief in the life Hereafter. 27:5, 6.
Weighing of good and evil —. 7:9, 10.

DEEDS, GOOD
— will be rewarded tenfold. 6:161.
— endure. 18:47.
Basic principles of —. 2:208; 4:75; 5:17; 6:163; 60:2; 92:19—22.
Covenants; fulfilment of —. 2:178; 5:2; 16:92; 17:35; 23:9; 70:33.
Chastity; 17:33; 23:6—8; 24:31, 34, 61; 25:69; 33:36; 70:30—32.

(See details of transliteration on page 'm').
DEEDS, GOOD
Controlling anger; .................................................. 3:135.
Cooperation; .......................................................... 5:3.
Employees; good treatment of .................................. 4:37.
Enjoining good and forbidding evil; .......................... 3:111.
Evidence; giving of true ........................................... 4:136; 5:9; 25:73.
Excelling in doing good; ............................................ 2:149.
Feeding the hungry; .................................................. 76:9; 90:15—17.
Gratefulness; .......................................................... 2:153, 173, 186, 244; 3:145; 5:7, 90; 14:8; 39:8; 67; 46:16.
Humility; .............................................................. 6:64; 7:14, 56, 147; 16:24, 30; 17:38; 28:84; 31:19, 20; 40:36.
Looks; casting down of ............................................. 24:31, 32.
Neighbours; good treatment of .................................. 4:37.
Parents; good treatment of ........................................ 4:37; 17:24, 25.
Peace-making between people; .................................. 4:115; 49:10.
Perseverance; ......................................................... 13:23; 41:31—33.
Purity; ................................................................. 2:223; 5:7; 9:103, 108; 24:22; 33:34; 74:5; 87:15; 91:10, 11.
Spending wealth for love of Allâh; ............................ 2:178; 17:27.
Suspicion; avoiding ................................................ 49:13.
Trusts; faithful discharge of .................................... 2:284; 4:59; 23:9; 70:33.
Unselfishness; ......................................................... 2:208, 263; 11:52; 59:10; 64:17; 76:9, 10; 92:20, 21.

DEEDS, EVIL
Adultery; ............................................................... 17:33.
Backbiting; .............................................................. 49:13.
Boasting; ............................................................... 57:24.
Defamation; ............................................................ 49:12.
Derision; ............................................................... 49:12.
Despair; ............................................................... 39:54.
Drinking liquor; ...................................................... 2:220; 5:91, 92.

(See details of transliteration on page 'm').
DEEDS, EVIL

Extravagance; ........................................ 7:32; 17:27, 28.
Eyes; treachery of the .............................. 40:20.
Following that of which one has no knowledge; ............ 17:37.
Gambling; .................................................. 2:220; 5:91, 92.
Haughtiness; ............................................. 17:38; 23:47; 31:19.
Indulging in objectionable talk; ........................... 23:4; 74:46.
Measure; giving short .................................. 83:2—4.
Nick naming; .............................................. 49:12.
Niggardliness; .......................................... 4:38; 47:39; 57:25; 59:10; 64:17.
Suspicion; ................................................... 49:13.
Telling lies; ................................................. 22:31; 25:73.
Theft; .......................................................... 5:39.

DEFAMATORY SPEECH

Allâh dislikes public utterance of —. ..................................... 4:149.

DHUL-QARNAIN (CYRUS, THE GREAT, OF PERSIA)

Mention of — .............................................. 18:84.
— reaches the place of the rising sun in the east (i.e. Baluchistan and Afghanistan
and to the place of the setting of the sun in the west (i.e. the Black Sea) ........... 18:87—91.
Construction of rampart by —. .................................... 18:96, 97.

DISBELIEF (KUFR) AND DISBELIEVERS (KUFFÂR)

— is denying belief in the existence of Allâh. ...................... 2:29.
— meaning denial of Allâh's favours. ............................. 16:113.
— meaning denial of anything. ..................................... 2:257.
Iron chains (of self imposed customs) round the necks of disbelievers. ............. 36:9.
Superstitions of Meccan disbelievers. ............................... 5:104.
Disbelievers will not prosper. ....................................... 10:70, 71.
Actions of disbelievers will not help them Hereafter. .......... 11:17.
Reason for — is that they prefer this world to the life Hereafter. ............... 14:4.
Reason why angels do not descend on disbelievers. ..................... 17:96.
End of disbelievers. ......................................... 68:18—34.
Severe punishment for disbelievers. ................................. 83:8.

DISCIPLES

— of Jesus called helpers of Allâh. ............................ 3:53.

DISSENSION

Evils of —. .............................................. 3:104, 106; 8:47.

DIVORCE (See under WOMEN) DOWRY (See under WOMEN)

EARTH (AL-ARD)

Capacity of — to supply food. .................................... 41:10, 11.
Creation of — and heavens in six periods or stages. ................ 11:8; 32:5; 41:10, 11.
EARTH (AL-ARD)
Creation of — is a proof of Allâh’s existence as it would continue supplying
the required food for mankind. 41:10, 11.
— was created along with the rest of the solar system. 79:31.
— revolves round its axis. 27:89.
— is round. 55:18.
Prophesy of spreading out of —. 84:4.

EGYPT
Vision of the king of —. 12:44.
People of — afflicted with plagues. 7:131—136.

ELEPHANTS, THE PEOPLE OF THE
— were the hordes of Abraha, the Abyssinian Governor of Yamen,
who had come to invade Mecca. 105:2.

ELIAS
— was one of the Messengers. 37:124.
— warned his people against the worship of idols. 37:126.
People treated — as liar. 37:128.
Generations which followed him revered him. 37:130.

ELISHA
— was of the best. 38:49.

ENOCH (PROPHET IDRİS)
— was steadfast. 21:86.
— was truthful man and a Prophet. 19:57.
— was exalted to a lofty station. 19:58.

EQUALITY
All believers are brothers. 3:104; 49:11.
Mankind are equal. 49:14.

EVIDENCE
Calling of witnesses and putting everything in writing in their presence while borrowing or
contracting and entering into agreements. 2:283.
Two female witnesses in lieu of one male witness
so that one may refresh the memory of the other. 2:283.
Witnesses to a will. 5:107—109.
Witnesses of eyes, ears and skins. 41:21—24.
— when doubtful can be rebutted. 5:107.

EVIL
Human beings are created pure
and have option of following good or —. 76:3, 4; 90:9—11; 91:8, 9.
Prohibition of overt and secret —. 6:121, 152; 7:34.
Punishment of — should be proportionate thereto. 6:161; 10:28; 28:85; 40:41.
Persistence of non-believers in — courses. 7:29.
Man’s conscience reprimands him on — actions. 7:23; 75:3.

(See details of transliteration on page 'm').
EVIL
Excessive — leads to hell. 2:82.
Good overcomes —. 11:115.
Hatred of— is innate in man. 49:8; 91:8, 9.
Following in the footsteps of the Holy Prophet guards from —. 3:32.
Prayer guards from —. 29:46.
— is to be accounted for when it is deliberate. 2:226; 5:90; 20:116.

EVOLUTION
Allâh has created man in different forms and in different conditions. 71:15, 18.

EZECHIEL (DHUL-KIFL)
Nebuchadnezzar’s destruction of Jerusalem and —’s seeing in a vision the town and its inhabitants over a hundred years’ time. 2:260.

EZRA
Jews taking — as the Son of God. 9:30.

FAITH, THE LIGHT OF
Allâh brings the believers out of every kind of darkness into light. 2:258; 57:13.

FASTING (See under WORSHIP)

FIG
— refers to Adam and to the fact that human mind has been created in the image of Allâh. 95:2.

FIRE
— meaning war. 5:65.
Moses sees — in a vision on his return from Midian. 20:11; 27:8; 28:30.
Simile of — in wet wood. 36:81; 56:72—74.
Smokeless — in the latter days. 55:36.

FLAMES, LUMINOUS

FOOD
Guidance for —. 5:5.
Eating — that is good in addition to being lawful —. 2:169; 16:115.
— affects conduct. 23:52.
All good — is lawful for believers. 5:94.
Earth and the problem of— supply. 2:262; 41:11.

FOOD, FORBIDDEN
That which dies of itself is —. 2:174; 5:4.
That on which the name of any other than Allâh has been invoked. 2:174; 5:4; 6:146; 16:116.
Flesh of animal which has been strangled or beaten to death, or killed by a fall or gored to death is —. 5:4.
Flesh of animal which a wild animal has killed

(See details of transliteration on page 'm').
FOOD, FORBIDDEN
except which has been properly slaughtered is —. 5:4.
Flesh of an animal which has been slaughtered at an altar is —. 5:4.
Eating that on which the name of Allâh has not been pronounced is —. 6:122.

FORGIVENESS
Reward of — of an injury is with Allâh. 42:41.

FORNICATION
— is forbidden. 17:33; 25:69.
Punishment for —. 24:3.

GABRIEL
Disbelieving in —. 2:98, 99.

GAMBLING (See under DEEDS, EVIL)

GOG AND MAGOG
Gog Easterns and Magog Westerns. 18:95, 100.
War between —. 18:100.
— will spread over the whole world. 21:97.
Believers will not taste the punishment of —. 21:101—103.
Islâm will rise again after the eruption of —. 21:98.

GOLIATH (JÂLÛT)
Defeat of —. 2:250, 251.

GOSPEL
Revelation of —. 3:4; 5:47, 48.
Description of the followers of the Holy Prophet in the —. 48:30.

GRAVE
Spiritual — in addition to the ordinary. 80:22.
Prophecy of old — s being opened up in latter days. 82:5.
Being raised from the — meaning being spiritually lifted. 100:10.

GROVE, DWELLERS OF THE
Allâh’s punishment fell on — because they rejected His Messengers. 50:15.

GUARDIANSHIP
Guardian acting for ward. 2:283.
Guardian in cases of minor or of persons of weak understanding. 4:6, 7.

GUIDANCE
— for proper function after Allâh had given everything its form. 20:51.
Allâh guides whomsoever He pleases towards right path. 24:47; 28:57.
Allâh adds to — of those who follow —. 47:18.
Without Allâh’s help no one can have —. 7:44.
For — faith and righteous conduct are needed. 10:10.
— does not help those who turn away. 27:81, 82.
Prayer for perfect —. 1:6.
— is promised to those who submit completely. 3:21.
Following — is the way to prosperity. 2:6.

(See details of transliteration on page ‘m’.)
HĀRÛT AND MĀRÛT
Wisemen of Babylon were —. 2:103.

ḤAJJ (See under WORSHIP)

HĀMĀN
— was the commander of Pharaoh’s army. 28:9.
— was Pharaoh’s Minister of Public works. 28:39; 40:37.

HEART
Veil on —. 18:58.
Blinding of —. 22:47.

HEAVEN (SKY)
— created with purpose. 16:4.
— built with Allāh’s hands. 51:48.
Early state of — a gaseous form. 41:12.
— and earth were a solid mass which was split asunder. 21:31.
Seven —s created in two different periods or stages. 41:13.
— and earth created in six different periods. 10:4.
— is a roof. 2:23.
— is a roof well guarded and affording protection. 21:33.
Planets move round their orbits in —. 36:41.
Paths of stars in —. 51:8.
is without a support. 31:11.
Relation of food with —. 10:32.
—s rolled up in Allāh’s right hand i.e. exercising full control over them. 39:68.
— opening up and becoming all doors (i.e. several signs appearing and believers being favoured with His blessings and punishment descending on non-believers). 78:20.
— being laid bare (i.e. sciences of astronomy and space making progress). 81:12.
— being rent asunder. 77:10; 82:2.
— becoming like molten copper (i.e. because of intense heat). 70:9.
Pieces of — falling down as punishment by way of rain and storm. 17:93; 26:188; 34:10.
All things are sent down from —. 15:22; 40:14.

HELL
— worst abode and a wretched place of rest. 13:19.
— Hereafter in addition to the — in this world. 18:101; 19:72; 29:55
— helps towards spiritual rebirth. 101:9—12.
— not everlasting. 11:108.
Foods of —. 88:7, 8.
Freezing cold water and boiling hot water drinks for inmates of —. 78:26, 27.
Dwellers of — in this world moving between it and boiling water (i.e. facing trouble on all sides). 55:45.
Zaqqūm food of inmates of —. 56:53.
— results from spiritual blindness. 17:73.

(See details of transliteration on page 'm').
HELL
— is a state of being amidst death but not dying. 14:18.
Being debarred from Allâh is.—. 83:16, 17.
Fire of— rises within the heart. 104:7, 8.
— is hidden from eyes. 26:92.
— lies in ambush for the rebellious. 78:22—31.
Manifestation of— in this life. 79:37.
Nineteen angels guard the fire of—. 74:31, 32.
Seven gates of— and passage of allotted number of non-believers through each of them. 15:45.
Every stubborn rebellious one will enter into—fire. 19:70—72.
Righteous people shall not hear a whisper of—. 21:102, 103.
— fire being caused to blaze up;
(i.e. in latter days sin will spread so much that—fire will be near the sinners). 81:13.

HOLY LAND, THE
— i.e. Palestine. 5:22.
Bâni Isrâ‘îl disobeyed Moses and so were turned away from—. 5:27.
Jews to be gathered together in— in the latter days. 17:105.
— will ultimately belong to the Muslims. 21:106—113.

HOLY SPIRIT, THE
Jesus was strengthened with—. 2:58.
— descends from Allâh with the truth and strengthens believers. 16:103.

HOME LIFE
Intermingling of sexes prohibited. 24:31, 32; 33:60.

HOMICIDE
— is forbidden. 4:93, 94.
Punishment for—. 4:93.
Kinds of murder. 4:93, 94.

HOUSE, THE ANCIENT
circuits of—. 22:30

HOUSEHOLD, THE PEOPLE OF THE (AHLI-BAIT)
— meaning the spouses of Abraham. 11:74.
— meaning spouses of Holy Prophet Muhammad. 33:34; 66:5.
Purity of—. 33:34.

HUDAIBIYAH, TRUCE OF
— secured the safety of the Muslims in Mecca. 48:25, 26
Victory gained at—. 48:2.

HUDHUD
— was Commander of Solomon’s forces. 27:21.

(See details of transliteration on page 'm').
HUMILITY
Turning away from others in pride or walking haughtily on earth is forbidden. 31:19.
Believers enjoined to observe —. 31:20.

HUNAIN
Allāh helped the believer, on the day of —. 9:25—27.

HUNTING
Lawful to eat what birds of prey and beasts (trained and taught by one) have hunted or caught for one. 5:5.

HUSBAND & WIFE RELATIONSHIP (See under WOMEN)

HYPOCRITES
— tried to turn Immigrants against the Helpers and both against the Holy Prophet. 63:8, 9.
— find fault with the Holy Prophet. 9:50, 58, 61.
— incited the disbelievers. 59:12.
— attempted to frighten the Muslims. 4:84.
— have a diseased heart. 2:11.
— create disorder. 2:13.
Leaders of — are satans. 2:15.
Excuses of —. 2:15.
— actually disbelieve but they pretend that they believe. 2:18.
Two faces of —. 4:73, 74.
Double policy of —. 4:144.
Grievous punishment in store for —. 4:139.
— take disbelievers as their friends. 4:140.

IBLĪS
— refused to make obeisance to Adam. 2:35; 7:12, 13; 15:32; 17:62; 18:51; 20:117.
Reason of refusal of — to make obeisance was arrogance. 2:35; 38:75.
— was not an angel but was one of the jinn. 18:51.

IDOL WORSHIP
Allāh’s command to refrain from —. 32:31.
Noah’s people had different idols as their gods. 71:24.
Noah preached unity of Allāh to his people but they insisted on —. 71:8, 9.
Hūd’s people were idol worshippers. 11:54.
Abraham’s people worshipped idols. 26:72.
Reason for not worshipping false gods. 21:23.
Every prophet has a mission to wipe away —. 16:37.
Abraham’s prayer for security from —. 14:36.

INFANTICIDE
— is forbidden. 17:32.
INFIDELS
Taking error in exchange for guidance is a losing business for —. 2:17.
— are called deaf because they insist on doing evil. 2:19.
— are called dumb because they cannot express themselves to remove their doubts. 2:19.
— are called blind because they do not see the beneficial change that Islam had brought in Muslims. 2:19.
Hearts of — are like stones. 2:25.
All actions of — will be in vain. 2:218.
Reason why — will not get reward. 78:28.
— will get external as well as internal burning punishment 85:11.
— will be surrounded by punishment from all sides. 85:20, 21.
Angels will descend on — merely to punish them. 25:23, 24.

INHERITANCE
Law of — 4:8, 9, 12, 13, 177.
Making a will of one's property and its distribution. 2:181.
Changing a will is a sin. 2:182.
Partiality or a wrong by a testator may be corrected. 2:183.
Division of the property left is fixed by Allah. 4:12.
At the time of distribution other relatives, orphans, the poor and the needy should not be forgotten. 4:9.
Share of heirs. 4:12.
Husbands are heirs of their wives. 4:13.
Wives are heirs of their husbands. 4:13.
Distribution of the property of one dying without any issue. 4:13, 177.

INTERCESSION
No one can intercede with Allah without His permission. 2:256.
Those whom they call beside Allah possess no power of —. 43:87.
Holy Prophet could intercede as he bore witness to the truth. 20:110; 34:24; 43:87.
— with Allah for non-believers. 6:52.
Angels can intercede with Allah with His permission. 53:27.
Righteous and evil —. 4:86.

INTOXICANTS
— forbidden. 2:220; 5:91, 92.

INVOKING ALLAH IN SUPPORT OF THE TRUTH (MUBAHALA)
Invitation to Jews for —. 62:7.
Invitation to Christians for —. 3:62.

ISAAC
Abraham was given glad tidings of —’s birth. 11:72; 37:113; 51:29.
—’s mother was frightened on hearing the news. 11:72.
—’s mother beat her face on the glad news and cried. 51:30.
Allah bestowed His blessings on —. 37:114.
Abraham, — and Jacob men of strong hands and powerful vision i.e. active and far-sighted. 38:46.
ISAAC
— and Jacob were leaders who guided their people
and were the recipients of revelation. 21:73, 74.

ISHMAEL
Truth in the Qur’ân about — 19:55.
— was the eldest son of Abraham. 37:102.
Abraham’s dream about slaughtering his son — 37:103.
— rather than Isaac was the one to be sacrificed. 37:103—106.
Sacrificing — meant to leave him in the waterless
and foodless valley of Mecca. 37:108; 14:38.
— was the Messenger and Prophet 19:55.
— strictly kept his promise. 19:55.
— enjoined prayer and alms-giving on his people. 19:56.

ISLÂM
Name — was given so that its followers be completely submerged in Allâh. 2:113; 6:154, 163.
Allâh gave the name of — to this religion. 22:79.
Fundamental principles of —. 2:4, 5.
— is a complete religion. 5:4.
— is the only acceptable religion. 3:86.
— is the true religion with Allâh. 3:20.
There is no compulsion in —. 2:257; 18:30; 25:58; 28:57.
By embracing — one does not confer a favour on anyone. 49:18.
Guidance is found in — alone. 3:21; 72:15.
No other religion is better than —. 4:126.
No hardship in —. 2:186; 5:7; 22:79.
— is a strong handle to grasp. 31:23.
One can enter the favoured group by following —. 1:6, 7; 4:70.
— is likened unto a good tree. 14:25.
— does not recognise any privilege. 49:14.
— enjoins justice even towards an enemy. 5:9.
— enjoins kindness and justice towards non-believers. 60:9.
— enjoins good treatment of all. 4:37.
— is the same as the religion of Noah, Abraham, Moses and Jesus. 42:14.
Prophecy of triumph of —. 13:42.
Prophecy of rise of — in the first three centuries
and of its decline in the following ten centuries. 32:6.
— requires faith in all prophets. 2:137.
Preaching of — made obligatory for believers. 9:123.

ISRAEL, THE CHILDREN OF (BANÎ ISRÂ’İL)
Israel was the name of Jacob. 3:94; 19:59.
— had a superiority over other nations during their time. 2:48; 2:123.
Allâh’s continuous favour on —. 2:48; 2:123.
Cruelties of Pharaoh on —. 2:50; 7:142; 14:7; 28:5.
Moses was sent to rescue — from Pharaoh’s tyranny. 28:6.
Moses calls on Pharaoh not to afflict — and seeks their freedom. 7:106; 20:48.
Pharaoh and his chiefs promised to set — free if their affliction was removed but they broke their promise. 43:50, 51.
Allāh’s direction to Moses to lead — out of Egypt. 20:78; 26:53; 44:24.
Crossing the sea by — and drowning of Pharaoh and his people. 2:51; 7:137; 17:104.
Number of — at the time of exodus. 2:244.
Shade of clouds over — as they marched through Sinai desert. 2:58; 7:161.
Desire of — to revert to idol worship after safely crossing the sea. 7:139.
— demand water from Moses who under Divine direction strikes a particular rock and water flows out. 2:61; 7:161.
Sending down of Manna and Salwā. 2:58.
Moses left for the Mount and in his absence — took a calf for worship. 2:52, 94.
Moses punished the idol worshippers. 2:55.
Burning of the calf. 20:98.
Allāh commands — to slaughter a cow. 2:68—70.
Desire of — to eat vegetables and other produce instead of Manna and Salwā. 2:62.
— were taken to the foot of the Mount for a covenant. 2:64, 94; 7:172.
Chiefs of — were overtaken by an earthquake. 7:156.
— ask Moses to see Allāh face to face. 2:56.
Moses orders — to enter Palestine but they refuse. 5:22.
— rejected the signs of Allāh and killed the Prophets. 2:62.
— transgressed in the matter of Sabbath and became despised like apes. 2:66; 7:167.
Prophecy of Jews being afflicted till the Day of Resurrection. 7:168.
Demand of — for a king, the appointment of Jadūn, and their test through rivulet i.e. excessive wealth. 2:247, 250.
Establishment of kingship in — through David. 2:252.
Twelve spiritual leaders in —. 5:13.
Prophethood and kingship in —. 5:21.
— cursed by Jesus and David. 5:79.
Perversion of the Book by —. 2:80.

I‘TIKĀF
Observeance of —. 2:188.

JACOB
Abraham’s wife was given the glad news of the birth of —. 11:72.
Israel was —’s name. 3:94.
— abstained from certain articles of food. 3:94.
—’s admonition to his sons to stand firm on the Unity of Allāh and to worship Him at all times. 2:133, 134.

JIHĀD (STRIVING FOR THE CAUSE OF ALLĀH)
— is enjoined on the believers. 22:79.
The great —, (i.e. preaching the Word of Allāh). 25:53.

(See details of transliteration on page ‘m’).
Index

— with one’s wealth. 8:73.
In — one should not transgress limits. 2:191.
Reward for the believer whether he becomes a martyr or is victorious in —. 4:75.
Commandment of — was not only for the Holy Prophet but was also for the believers. 4:85.

JERUSALEM
Destruction and rebuilding of —. 2:260.
Destruction of — by the Babylonians. 17:6.
— destroyed by the Romans. 17:8.

JESUS
Mary was given the glad news of the birth of —. 3:46; 19:21.
Mary’s surprise at the good news. 3:48; 19:21.
After —’s birth Mary was commanded to keep a fast of silence. 19:27.
— was born at a time when the dates had become ripe. 19:26.
— talked wisely in his childhood. 3:47.
Mary takes — to her people. 19:28.
— was Prophet to the children of Israel. 3:50.
Creation of birds by —; (i.e. he gave spiritual training to ordinary human beings who thereafter soared high in the spiritual atmosphere). 3:50; 5:111.
— declared clean the blind and lepers. 3:50; 5:111.
— gave life to the (spiritually) dead. 5:111.
— was given the knowledge of Torah. 5:111; 3:49.
Jews disbelieved in — while the disciples believed in him. 3:53.
Revelation was vouchsafed to the disciples of —. 2:254; 5:111.
Jews planned to crucify — but Allah had promised to save him from death on the cross. 3:55, 56.
— was put upon the cross. 4:158.
— did not die on the cross, but fainted and was taken down while still in that condition. 2:73; 4:158.
Jews did not succeed in killing —. 5:111.
— went to an elevated region with running streams (Kashmir) after having escaped death on the cross. 23:51.
— died a natural death. 5:118.
—’ s prayer for a banquet (worldly provision) for his people. 5:115.
— was born as the word (prophecy) of God. 3:46; 4:172.
Kalimatuhû used for — meaning — the Sign of Allah. 4:172; 31:28.
— was granted high spiritual status. 3:46.
— was Allah’s servant and His Prophet. 19:31.
— was merely a Messenger of Allah. 5:76.
— was enjoined to say his prayers, give alms and treat his mother well. 19:32, 33.
— preached the Unity of Allah to his people. 3:52; 5:118; 19:37; 43:65.
They are disbelievers who take — as God. 5:18, 73, 74.
Proof that — and his mother were not gods. 5:76.

(See details of transliteration on page ‘m’).
JESUS
— was created out of clay. 3:60.
Jews and Christians will continue to believe in the death of — on the cross. 4:160.
— not son of Allâh. 9:30.
— was born without the agency of a father. 3:48; 19:21, 22.

JEWS
— are those who have incurred Allâh’s displeasure. 1:7.
— are enjoined not to exceed the limits in the matter of religion. 5:78.
Betrayal of Muslims by — at the battle of Alhzâb and their disgrace. 33:27, 28.
Expedition against Banû Naḍîr and their expulsion. 59:3—7.

JINN
Allâh has created — and the Ins for His worship. 51:57.
— are people who dominate. 6:129.
Iblis was amongst the —. 18:51.
— are the dominant ones and Ins are common people. 55:34.
— (i.e. the dwellers of mountains) under David’s suzerainty. 27:40.
— who came to meet the Holy Prophet were the Jews of Naṣîbain. 46:30.
— who listened to the recitation of the Holy Qur’ân were Jews from places outside Mecca. 72:2.
Meaning of — having been created from fire is that they are easily roused. 15:28.

JOB (PROPHET AYYÛB)
— lived in a hilly territory. 38:45.
— was tormented by his enemies. 38:42.
— was directed to emigrate. 38:43.
— meet his family after emigrating. 21:85; 38:44.

JOHN (PROPHET YAḤYÂ)
—’s birth was announced by the angels to Zachariah while praying. 3:40; 19:8.
— was given the name by Allâh Himself. 19:8.
— was given the knowledge of Torah and judgment from early childhood. 19:13.
—’s piety and righteousness. 19:14.
— fulfils some of the old prophecies. 3:40.
—’s kind treatment of his parents. 19:15.
Peace on — on the day of his birth and death and the day when he would be raised up to life again. 19:16.

JONAH (PROPHET YÜNÚS)
—’s name was Dhul Nûn. 21:88.
— was amongst the Messengers. 4:164; 6:87; 37:140.
— was exalted above his people. 6:87.
—’s attempt to travel by boat. 37:141.
Boat faced a storm and — was thrown overboard. 37:142.
A whale swallowed — and then it vomited him out. 37:143–146.
Gourd plant was caused to grow over him. 37:147.
— was sent as a messenger to a hundred thousand people. 37:148.
—'s people believed in him and their punishment was removed. 10:99.
—'s people, because of their believing in him, were provided for in this world. 37:149.

JOSEPH (PROPHET YŪSUF)
Prophecy about the Holy Prophet in the events of the life of —. 12:8.
—'s devotion to Allāh in his childhood and his seeing true dreams. 12:5.
Jacob advises — not to relate his dream to his brothers. 12:6.
—'s brothers were jealous of him. 12:9.
—'s brothers plan to kill him. 12:10.
—'s brothers take him to the wood and cast him in a deep well. 12:16.
—'s brothers report falsely to Jacob that a wolf had devoured him. 12:18.
taken out of the well by an Ismā‘īlī caravan who sold him as a slave. 12:20, 21.
— bought by 'Azīz of Egypt. 12:22.
'Azīz's wife tried to seduce — against his will. 12:25.
'Azīz's wife invites women of the town who acclaim — as an angel. 12:32, 33.
— was imprisoned. 12:36.
— was given knowledge of the interpretation of the dreams. 12:38.
—'s interpretation of the King's vision. 12:48, 49.
— was released from prison and appointed Chief Treasurer of Egypt. 12:55, 56.
Famine in Egypt and —'s brothers came to him for corn. 12:59.
—'s brothers came twice to Egypt
and brought their brother Bin Yāmin (Benjamin) with them. 12:64–70.
Jacob instructs them to enter through different gates. 12:68, 69.
Allāh’s plan to keep Bin Yāmin in Egypt. 12:77.
— puts his drinking cup in his brother’s sack. 12:71.
— forgives his brothers. 12:93.
Holy Prophet's forgiveness in contrast to —'s forgiveness. 12:93.
— sends his shirt to his father. 12:94.
Jacob goes with his family to Egypt and — receives him. 12:100.
—'s followers believed after his death that no Prophet would appear after him. 40:35.

JUDGMENT, THE DAY OF
The answer to what — is. 51:13–15; 82:18–20.

JUSTICE
Believers are enjoined to act with —. 5:9.

JUSTICE, ADMINISTRATION OF PUBLIC
Obligation of judicial determination of disputes. 4:66.
Decision of the judge must be accepted. 4:66.
Injunction on —. 4:136; 5:9.

KA‘BAH (See under BAIT-UL-HARĀM)
KAUTHAR (i.e. ABUNDANCE OF GOOD)
Holy Prophet given —. 108:2.

KHATM-E-NABUWWAT
Prophet Muhammad as Khâtumun Nabiyîn, (i.e. the most exalted Messenger). 33:41.

KHILAFAT
Promise to establish — in Islâm. 24:56.

KNOWLEDGE
A person with — is better than one without it. 39:10.
— bestows understanding. 39:10.
Acquisition of — is urged. 96:4—6.
Travelling in search of —. 18:66, 67.
People with true — alone fear Allâh. 35:29.
Allâh will raise the status of those who possess —. 58:12.
Believers are enjoined to get religious —. 9:122.
Prophet enjoined to pray for increase of —. 20:115.
Prophets are favoured with — from Allâh. 21:80.
Prophets are raised to be teachers of mankind. 2:152.
Qur’ân enjoins the study of the conditions of different countries. 17:22; 22:46, 47; 29:21.
Man can rule the forces of nature with —. 17:71; 21:80—83; 45:13, 14.

LAILATUL-QADR (NIGHT OF DESTINY)
Meaning of —. 97:2—6.

LAW (SHARî’AT)
Object of the — is to lighten the burden of mankind. 4:29.

LIFE
— is a struggle with hardships. 90:5.
— here is but a pastime and Hereafter is the true —. 29:65.
Contrast between this — and the Hereafter. 87:17, 18.
Man created with purpose. 23:116.
Water is the source of —. 21:31.
Everything is created in pairs. 36:37; 51:50.

LIFE, THE GOAL OF
— is the meeting with Allâh. 6:32; 10:46; 13:3; 30:9; 84:7.

LIFE HEREAFER
— is determined by man’s deeds in this life. 17:14, 15; 21:95; 43:81; 45:30;
50:19; 82:11—13; 83:8—19.
— begins to manifest itself in this life. 41:31—33; 55:47; 89:28—31.

(See details of transliteration on page 'm').
Progress in the — will be unceasing. 35:35, 36; 39:21; 86:9.

LIFE, WORLDLY
Non-believers desire the —. 2:201, 213.
— is inferior to the life Hereafter. 3:16; 4:78; 9:38.
— is a brief sojourn in contrast to the world Hereafter. 23:115.

LIQUOR (See under INTOXICANTS)

LOAN
Transaction of — should be in writing. 2:283.
Period of — must be fixed. 2:283.
Presence of witnesses. 2:283.

LOT (PROPHET LÛT)
— was one of the Messengers. 37:134.
— mentioned along with Abraham and Ishmael. 6:86.
— believed in Abraham and migrated with him. 21:72; 29:27.
Evil way of the people of —. 26:166, 167; 29:30.
— warns his people to stop their evil ways. 26:166; 27:55, 56.
—’s people forbid his entertaining strangers. 15:71.
—’s people reject him and threaten to exile him. 26:168; 27:57.
—’s people ask for punishment. 29:30.
—’s prayer. 29:31.
Warning of the destruction of —’s people. 15:61; 27:58; 29:34; 37:135—137.
— is perturbed on arrival of messengers. 29:34.
People of — visited him on the arrival of messengers. 11:79; 15:68.
— commanded to leave town during night. 11:82; 15:66.
— told not to look back. 15:66.
—’s people were smothered under rain of stones. 7:85; 11:83, 84; 15:75; 26:174; 27:59; 54:35.
Rejecting — was to reject all the prophets. 54:34.
Disbelievers are like the wife of Noah and of —. 66:11.
— given wisdom and knowledge and was righteous. 21:75, 76.

LOTE — TREE OF THE BOUNDARY (SIDRATUL-MUNTAHÂ)
Mention of —. 53:15.

MAN (INS)
— is hasty by nature. 21:38.
Object of creating —. 51:57.
— is created to worship Allah. 1:5; 51:57.
Nature of — is to believe in Allah. 57:9.
— is born with nature made by Allah. 30:31; 91:8, 9.
— has unlimited capacity for progress. 87:3.
— was created in the best make. 95:5.
— has capacity of receiving revelation. 15:29, 30.
Allah has shown the way of good and evil to —. 76:4; 90:11; 91:9.
— is free to act as he chooses. 41:41.

(See details of transliteration on page 'm').
MAN (INS)

Allāh provides facilities for — according to his action. 92:6—11.
All things have been subordinated to —. 2:30; 22:66; 31:21; 45:14.
— should seek the protection of Allāh alone. 2:42.
Allāh does not require of any — that which is beyond his capacity. 2:234, 287; 23:63; 65:8.
—’s desiring only this world shall have no share in the Hereafter. 2:201; 4:135; 42:21.
— is created weak. 4:29.
Those who desire good in this life and in the Hereafter will have a good reward. 2:202; 42:21.
— is enjoined to treat his parents kindly. 17:24; 29:9; 31:15; 46:16.
— has been created from nothingness. 76:2.
Mankind were one community in the beginning. 2:214.
— is created out of clay. 3:60; 7:13; 18:38.
Allāh fashioned — in the womb. 3:7.
— should repel evil with that which is best. 23:97.
Divine spirit is breathed into —. 10:13; 11:10—12; 41:52.
Threefold duty of —. 5:93, 94.
— will live and die on earth. 7:26.
Best garment for — is righteousness. 7:27.
Stages in the physical growth of —. 22:6; 23:13—15.
Creation of — in threefold darkness. 39:7.
— shall be tried in his possessions and in his person. 2:156—158; 3:187.
—’s possessions and children are a trial 8:29; 64:16.
—’s complete submission to Allāh is most beneficial. 2:132; 4:126.
— is impatient. 70:20—22.
— is most contentious. 18:55.
— is prone to despair. 30:37; 41:50.
— loves wealth and is niggardly. 17:101; 89:21.
— is prone to transgress. 96:7, 8.
— is subject to loss without faith and righteousness. 103:3, 4.
— is superior to other creation. 17:71.

MARRIAGE (See under WOMEN)

MARTYRS
— live an eternal life. 3:170.

MARY

Qur’ān mentions true events of the life of —. 3:45; 19:17.
—, her family and her birth. 3:36, 37.
— was the ward of Zachariah. 3:38.
— was provided for by Allāh. 3:38.
—, her piety, chastity and high status. 21:92; 66:13.
— was truthful. 5:76.
— was chosen of Allāh. 3:43.

(See details of transliteration on page ‘m’).
Visit of angel in the form of a man was a vision. 19:18.

MECCA
— is called Mecca because of abundance of blessings. 3:97.
— is also called Balad-al-Amin i.e. town of security. 95:4.
Abraham’s prayer for — and its security. 2:127; 14:36.
— is made sacred. 27:92.
Efforts necessary for the return to —. 2:151.
Prophecy of the security of —. 28:58.
Prophecies relating to future of —. 3:97.
Jewish objections met by the conquest of —. 2:151.
Prophecy of the conquest of —. 13:32.

MEEKNESS
Believers should cultivate —. 25:64; 31:19, 20.

MENSTRUATION
Purification from —. 2:223.

MESSENGERS (See also under PROPHETS)
All — dubbed sorcerers and madmen. 51:53.
It is wrong to compare —. 23:53.
Rejection of one Messenger is rejection of all —. 26:106, 124, 142, 161, 177.
— shall be witnesses. 4:42; 16:85, 90; 33:46.

MESSIAH
— was the servant of Allāh. 4:173.

MIDIAN
— and its dwellers. 7:86; 9:70; 11:85.

MIGRATION IN THE CAUSE OF ALLĀH
One who emigrates in the cause of Allāh shall have plenty. 4:101.

MI‘RĀJ
Holy Prophet had the vision of — twice. 53:14.
No mistake in seeing the vision — of Moses. 53:18.
— of Moses. 18:61—63.
Prophet Muḥammad went on a journey in a vision
The — was a clear vision. 17:61.

MONASTICISM
— was not prescribed by Allāh but was self-imposed by the Christians. 57:28.

MONTH OF ḢARĀM
Sanctity of the —. 2:218.

MONTHS, THE TWELVE
The number of —. 9:36.
Sacred months. 2:195; 9:36.
MONTHS, THE TWELVE MONTHS

Lunar system in Islam. 2:190.
— gets light from the sun. 71:17.
Crescent — 36:40.
— has reference to the Reformers who would follow the Holy Prophet (i.e. the sun) and would get their light from him. 91:3.
— signifies Arab power. 54:2.
Reckoning time by the — 2:190.
Prophecy of eclipse of the sun and — on the advent of Mahdi. 75:9, 10.

MORAL TEACHINGS (See under DEEDS)

MOSES

Qur’an gives the true events of the life of — 19:52.
Purpose of advent of — was to free Israel from the cruelties and bondage of Pharaoh and to foster their progress. 28:6, 7.
— birth of, and his being cast afloat in the river in an ark. 20:40; 28:8.
Pharaoh’s daughter picks — out of the river. 28:9, 10.
— refused wet-nurses and was restored to his mother. 20:41; 28:13.
— was given wisdom and knowledge. 28:15.
— smote Copt with his fist and caused his death. 20:41; 28:16.
— was repentant. 28:16, 17.
Chiefs of Pharaoh’s people counselled together to kill — and he was warned. 28:21.
— emigrates to Midian. 20:41; 28:23.
— helps two women to water their flocks at the well of Midian. 28:24, 25.
— receives offer of marriage on condition of staying in Midian for eight years serving the family. 28:28.
— returns from Midian with his family. 28:30.
— perceived fire near Mount Sinai. 20:11; 27:8; 28:30.
— sees his rod as a serpent and is frightened. 7:108; 20:21, 22; 27:11; 28:32.
— perceives his hand turned white without any ill effects. 7:109; 20:23; 28:33.
— had shown nine signs to Pharaoh. 7:134; 17:102; 27:13.
— prays Aaron be appointed to assist him. 20:30—36; 26:14; 28:35.
— and Aaron commanded to go to Pharaoh. 20:43—45; 26:16—18.
— and Aaron preached to Pharaoh. 7:105, 106; 10:76—79; 17:102, 103.
— had a debate with Pharaoh. 20:50—53; 26:19—34.
Pharaoh demanded Sign from — 7:107; 26:32.
— showed his signs. 7:108, 109; 79:21.
Pharaoh called his magicians who challenged — 7:112—117; 20:66; 28:37—41.
Truth about magicians’ tricks. 7:117, 118.
Magicians admitted their defeat and believed in — and his God. 7:121—123; 20:71; 26:47—49.
MOSES
Pharaoh determined to kill — who came to know about it. 40:27, 28.
Punishment of Pharaoh’s people. 7:131—134.
People of Pharaoh begged — to pray for warding off the punishment. 7:135; 43:49—51.
Because of the fear of Pharaoh only a few youths believed in —. 10:84.
— ordered his people to build their houses facing each others. 10:88.
— prayed for punishment on Pharaoh and his people. 10:89.
— is commanded by Allâh to lead Bâni Isrâ’il out of Egypt. 26:53.
Pharaoh pursued — and was drowned. 44:24—30.
— with his people passed safely through the sea. 10:91.
— and his people crossed the sea at low tide. 2:51; 44:25.
Pharaoh, when drowning, said he believed in the God of —. 10:91.
— was called for forty days to the Mount. 2:52; 7:143.
— saw a spiritual sight on the Mount. 20:10, 11.
— wishes to see Allâh face to face. 7:144.
Allâh speaks to — and gives him the tablets. 7:145, 146.
— returns to his people and condemns Sâmârî. 7:151; 20:96—98.
— leads chiefs of his people to the side of the Mount. 7:156, 172.
— orders Bâni Isrâ’il to enter the Holy Land, their refusal and their punishment. 5:22—27.
— orders Bâni Isrâ’il to slaughter a cow. 2:68.
Mi’râj of — and his meeting Holy Prophet Muḥammad. 18:61—83.
False accusation against —. 33:70.

MOSQUE
— open to all mankind. 22:26.
No one should obstruct worship of Allâh in —. 2:115.
— which the hypocrites built to hide Abû ‘Āmir. 9:107.

MOUNT SINAI
—, the witness of. 52:2; 95:3.

MOUNTAINS
Creation of —. 41:11.
Purpose of the creation of —. 16:16; 31:11.
Thamûd hewed — for their dwellings. 7:75; 15:83; 26:150.
Noah’s ark landed on Jûdî. 11:45.
— (i.e. the dwellers of —) repeat the praises of Allâh with David. 34:11.
— signify dwellers of mountains. 21:80; 38:19.
— also used for the powerful people. 20:106.
Destruction of —. 52:11; 70:10; 101:6.

MUḤAMMAD, THE HOLY PROPHET
— possessed perfect qualities. 20:2.
— mentioned by name in the Qur’ān. 3:145; 33:41; 47:3; 48:30.
Qur’ān was revealed to —. 15:88; 16:45; 26:193—196; 47:3.
MUHAMMAD, THE HOLY PROPHET

—'s likeness unto Moses. 73:16.
— received revelation from Allâh as did previous Prophets. 4:164; 42:4.
— was not an innovation as a Prophet. 46:10.
—'s highest status in nearness to Allâh. 53:9.
— is the Seal of the Prophets. 33:41.
— is the Perfect Leader. 36:2.
Those who pledge allegiance to — pledge allegiance to Allâh. 48:11.
Whoso obeys — obeys Allâh. 4:81.
— is sent as a mercy for all mankind. 21:108.
— is of the Messengers of Allâh. 36:4.
— is Allâh's Messenger for all mankind. 4:80; 7:159; 34:29.
Abraham's prayer was fulfilled in the person of —. 2:130.
Allâh took a covenant from the people through the Prophets
that they would believe in — and help him. 3:82.
Promise of Divine protection for —. 5:68.
— was guarded and helped by the angels. 13:12; 66:5.
— yearned that mankind should believe. 18:7; 26:4; 93:8.
— possessed excellent moral qualities. 68:5.
— is described as a lamp which gives bright light. 33:47.
By following — one can win the love of Allâh. 3:32.
By following — one becomes heir to Allâh's blessings and
can achieve the highest spiritual status. 4:70.
— did not know reading or writing. 29:49.
— was sent after a break in the series of prophets. 5:20.
Allâh would not punish disbelievers of Mecca while — was among them. 8:34.
Mi'râj of —. 53:9-14.
Allâh and His angels send blessings on —. 33:57.
Believers commanded to submit disputes to — for decision. 4:66.
Spiritually dead resurrected through —. 8:25.
Principal missions of —. 2:130; 62:2, 3.
Wives of — as mothers of believers. 33:7.
People who malign — shall have severe punishment. 9:61; 33:58.
— was enjoined to be affectionate towards the believers. 26:216.
Concern of — for his followers. 3:160; 9:128.
Enemies persecuted — and forbade him offering Prayers. 96:10, 11.
Non-believers plotted to murder —. 8:31.
Emigration of — to Madîna. 9:40.
Divine assurance given to — of his return to Mecca. 28:86.
Hypocrites took objection to distribution of charity money by —. 9:58.
Hypocrites objected that — listened to complaints against them. 9:61.
MUHAMMAD, THE HOLY PROPHET
— did not have the knowledge of the unknown. 6:51.
— never demanded any reward from the people. 6:91; 12:105; 23:73.
— wished only that people should turn to Allah. 25:58.
— was enjoined to continue his worship of his Lord till his death. 15:100.
— was enjoined to convey the revelation which he received to the people. 5:68.
Accusation of unbelievers refuted that — was a lunatic. 68:3—7.
Non-believers raised same objections against — as were raised against previous Prophets. 41:44.
Non-believers asked — why Allah did not speak to them. 2:119.
Non-believers demanded why — did not bring a Sign. 2:119; 6:38; 7:204.
Objection that — was taught the Qur'an by someone else. 16:104.
Objection that — had no treasures, gardens, or royal grandeur. 11:13; 25:9.
Demand for miracles from —. 17:91—94.
— was told to endure steadfastly their mockery and persecution. 6:35, 36; 15:98, 99; 27:71; 36:77.
— was commanded to be alert and ever ready for spreading the truth. 74:2.
Success of — in the propagation of Islam. 110:3.
— was thereupon commanded to seek Allah’s protection and His blessings. 110:4.
— was an excellent and perfect man. 20:2.
— Prophecy of treasures and palaces being given to —’s followers. 25:11.
Commandments addressed to — are the commandments to his people as well. 10:95; 17:24, 25; 30:39; 65:2.
Prophecy for the advent of a witness to testify to the truth of —. 11:18.
Pure life of — before his claim to prophethood. 10:17.
—’s message was universal. 7:159; 10:58; 22:50; 34:29.
— was excellent exemplar for mankind. 33:22.
— was favoured with abundance of good. 108:2.

MUHAMMAD’S COMPANIONS
Emigrants and Helpers and their sacrifices. 9:117.
Helpers’ love for the Emigrants. 59:10.
Love of — for each other. 48:30.
Allah pleased with Emigrants and Helpers. 9:100.
Allah pleased with pledge of believers at Hadibiyah. 48:19.
High spirit of sacrifice of — despite their poverty. 9:92.
Believers enjoined to remember sacrifices of —. 18:29.
Prayer of the Holy Prophet for companions who were ready for any sacrifice. 17:81.
— were the offerers of prayers. 26:220; 37:166.

MUHAMMAD, WIVES OF
— are as mothers of Muslims. 33:7.
Marrying any of — is unlawful. 33:54.
MUHAMMAD, WIVES OF
Status and deportment of —. 33:31—34.
— called upon to choose between worldly life and devotion to faith. 33:29, 30.
Holy Prophet confided a secret to one of his wives and she failed to keep it. 66:4.
Holy Prophet gave up eating honey to please his wives. 66:2.
Hypocrites malign ‘Ā‘ishah. 24:12.
Marriage of Holy Prophet with Zainab was enjoined by Allah. 33:38.

MURDER
— forbidden. 17:34; 25:69.
Law of retaliation —. 2:179.

MUSLIMS
To outstrip each other in doing good is the goal of —. 2:149.
— were averse to fighting. 2:217.
— are the best people for they are raised for the good of mankind. 3:111.
— forbidden to fight in Sacred Month but may defend themselves against aggression. 2:218.
Restriction on fraternisation of — with disbelievers. 3:29.

NATIONS
Doom of — at the end of their assigned term of rise. 7:35.
— are destroyed when they transgress. 17:17.
— cannot rise until they amend themselves. 13:12.

NATURAL RELIGION
Right religion is the —. 30:31.

NATURE, DIVERSITY OF
Signs in the — 13:4, 5.

NATURE, HARMONY IN
No incongruity or flaw in universe. 67:4, 5.

NEEDY AND THE POOR
Duty of looking after the —. 51:20; 90:15—17.

NICKNAMES
Calling another by — is forbidden. 49:12.

NIGGARDLINESS
— is forbidden. 3:181; 4:38.

NOAH (PROPHET NŪḤ)
Prophecy about the Holy Prophet in the events of the life of —. 11:50.
— chosen as a Prophet by Allah. 3:34.
—’s people demand punishment. 11:33.
— builds the Ark and his people mock at him. 11:38, 39.
Flood came as punishment on his people and —

(See details of transliteration on page 'm').
Index

is told to take the needed animals in the Ark with him. 11:41, 42; 23:28.
—'s son refuses to go into Ark and is drowned. 11:43, 44.
—'s Ark was fully laden. 26:120.
— makes his supplication to Allah on behalf of his son. 11:46, 47.
—'s Ark settles on Mount Judi. 11:45.
—'s flood is a Sign for people. 54:16.
Prophethood in —'s progeny. 57:27.
—'s rejection is the rejection of all prophets. 26:106.

OATHS
Allah will not call you to account for vain —. 2:226.
Guarding of —. 5:90.
Expiation of —. 5:90; 66:3.
— should not be broken. 16:92.
— should not be made means of deceit. 16:93, 95.
Vowing abstinence from wives. 2:227, 228.

OBEYDENCE & SUBMISSION
Allah enjoins on you — to Him and His Messenger. 3:133, 173.
— to Allah and His Prophet leads to the highest spiritual upliftment. 4:70.
— to Allah and His Messenger leads to success 24:53.
Obedience of Messenger is obedience of Allah. 4:81.
Obedience of those in authority is enjoined. 4:60.
Messengers are sent to be obeyed. 4:65.
Those who love Allah are enjoined to follow the Holy Prophet. 3:32.

OCEANS
Prophecy of joining the —. 55:20, 21.
Prophecy of huge ships sailing on —. 55:25.

ORBS
Movement of — in their spheres. 21:34.

ORPHANS
— not to be oppressed. 93:10.
Feeding of —. 90:16.
Care of —. 2:221.
Property of — should be safeguarded. 4:3; 6:153; 17:35.
Penalty for misappropriation of property of —. 4:11.
Proper upbringing of —. 4:7.
Equitable treatment of —. 4:128.

PARABLES OR SIMILITUDES OF
— person kindling fire. 2:18.
— heavy rain and lightning. 2:20, 21.
— a gnat. 2:27.
— birds obeying call. 2:261.
— grain of corn growing seven ears. 2:262.

(See details of transliteration on page 'm').
PARABLES OR SIMILITUDES OF

- seeds sown on stones. ________________ 2:265.
- garden on elevated ground. ________________ 2:266.
- garden smitten by a fiery whirlwind. ________________ 2:267.
- one bewildered. ________________ 6:72.
- one who rejects Divine Signs. ________________ 7:176, 177.
- thirsty dog. ________________ 7:177.
- good tree. ________________ 14:25, 26.
- evil tree. ________________ 14:27.
- pure and pleasant milk. ________________ 16:67.
- liquor and wholesome food. ________________ 16:68.
- bee. ________________ 16:69, 70.
- slave and free man. ________________ 16:76.
- dumb man and of one who enjoins justice. ________________ 16:77.
- one who breaks her strong yarn to pieces. ________________ 16:93.
- secure and peaceful city which neglected the favours of Allâh. ________________ 16:113.
- arrogant rich man and humble poor man. ________________ 18:33—45.
- vanity of life of this world. ________________ 18:46.
- one who associates anything with Allâh. ________________ 22:32.
- helplessness of those who are called upon beside Allâh. ________________ 22:74.
- Light of heavens and earth. ________________ 24:36.
- mirage in the desert. ________________ 24:40.
- thick darkness in a vast and deep sea. ________________ 24:41.
- spider who makes a house. ________________ 29:42.
- master and slave cannot be partners. ________________ 30:29.
- slave belonging to several people. ________________ 39:30.
- arrogant owners of a garden. ________________ 68:18—34.

PARADISE

Extent of __. ________________ 3:134; 57:22.
Fulfilment of all desires of soul in __. ________________ 41:32, 33.
- after death and __ in this world. ________________ 19:62; 55:47.
Earthly __. ________________ 2:36.
Dwellers of __ shall not be driven out of it. ________________ 15:49.
No one can conceive reality of __. ________________ 32:18.
Believers will be led towards __. ________________ 39:74.
High status of dwellers in __. ________________ 83:19—21.
Believers shall enjoy __ in this world as well. ________________ 55:47.

PARADISE (DESCRIPTION)

Dwellers of __ shall suffer neither heat nor cold. ________________ 76:14.

(See details of transliteration on page 'm').
Index

No vain talk in —. 19:63.
No death nor punishment in —. 37:59, 60; 44:57.
Dwellers in — will be vouchsafed sight of Allâh. 75:23, 24.
Pleasure of Allâh will be greatest reward in —. 9:72.

PARADISE (THE DISTINGUISHING FEATURES)

Fruits and shade of — shall be everlasting. 13:36.
Greatest favour of — will be the attainment of Allâh’s pleasure. 3:16; 9:72.
Delightful dwelling places in —. 9:72.
Abundance of water, milk, wine, and honey in — will never lose their taste, 47:16.
Thrones in —. 15:48.
Carpets in —. 55:55.
Carpets and cushions in —. 88:16, 17.
Pure drink of —. 83:26—29.
Wine of — will not induce levy or sin. 52:24.
Fountains tempered with camphor in —. 76:6, 7.
Fountains tempered with ginger in —. 76:18.
Fountain called Salsâbîl in —. 76:19.
Fountains tempered with Tasnîm in —. 83:28.
Sustenance in —. 19:63.
Food and drink in —. 77:43, 44.
Bananas and lote trees in —. 56:29, 30.
Dates and pomegranates in —. 55:69.
Grapes in —. 78:33.
All kinds of fruits in —. 55:53; 77:43.
Fruits in — as rewards of good deeds. 37:42—44.
Clustered fruits of —. 76:15.
Meat of birds in —. 56:22.
Shade of —. 13:36.
Green garments of fine silk in —. 18:32.
Bracelets of gold in —. 18:32, 35:34.
Gold and silver cups in —. 43:72.
Vessels of polished silver in —. 76:16, 17.
Pure spouses in —. 3:16, 4:58.
Chaste women with restrained looks and large eyes in —. 37:49; 50.
Youths waiting on dwellers of —. 52:25; 56:18; 76:20.
Angels shall greet dwellers of —. 13:24, 25.

PARADISE, PEOPLE ENTERING

Believers who act righteously. 2:26.
Righteous who are mindful of their duty to Allâh to the utmost. 3:134—137.
The steadfast. 13:23.

(See details of transliteration on page ‘m’).
Those who are foremost in obedience to Allâh. 56:11.
Those of the right hand. 56:28.
— will be brought near to the righteous. 50:32.

PARENTS
Treating — kindly is enjoined. 17:24; 29:9; 31:15.
Prayer for — is enjoined. 17:25.
Obeying — in all matters excepting shirk is enjoined. 29:9.

PEACE
Suing for — through weakness is forbidden. 47:36.
When enemy is inclined towards — so should you be. 8:62.

PEOPLE, THE (THE TRIBES)
1. — of ‘Ád. 7:66; 11:51.
   Punishment of destructive wind on —. 46:25, 26.
2. — of Thamûd. 7:74; 11:62.
   Sign of a she-camel for —. 11:65.
   — hamstrung the she-camel and according to the warning were punished. 11:68.
   Earthquake seized —. 7:79.
   — lay prostrate when the punishment came. 7:79.
3. Dwellers of the Wood (Aşḥâbul Aikah)
   People of Shoaib were called —. 15:79.
   — and their place. 15:79; 50:15.
4. — of Tubba’
   — and their destruction. 44:38; 50:15.
5. — of Well (Aşḥâbul Rass)
   — were a section of the tribe of Thamûd. 25:39.
6. — of the Elephant. (Aşḥâbul Fil)
   — were Abraha, Abysainian king’s Governor in Yamen, and his army. 105:2.
   Design of — against Baitullâh and their destruction. 105:3.
7. Sabian, 5:70.
8. — of Cave (Aşḥâbul Kahaf)
   Situation of the Cave. 18:18.
   Number of —. 18:23.
   Length of period — lived in the Cave. 18:26.
   Dog of—. 18:19.

PHARAOH
Qur’ân affirms body of — was preserved. 10:93.
Curse on —’s people in this world and in the Hereafter. 11:100; 28:43.

PILGRIMAGE (See under WORSHIP)

PLAGUE
Eruption of — during latter days for not believing in Allâh’s Signs. 27:83.

PLEDGE
— with possession. 2:284.
POET
Muḥammad was not a —. 36:70; 69:42.
Characteristics of —s. 26:226—228.

POLYGAMY
Permission for —. 4:4.
Equality between wives. 4:4.
Neglect of one wife and preference of another not permitted. 4:130.

POLYTHEISM
— is gravest sin. 4:49; 4:117.
— is devoid of basis. 30:36.

POOR
Care for the —. 69:35; 90:12—17; 107:2—4.

PRAYER (ṢALĀT, FASTING, ḤAJJ and ZAKĀT, See under WORSHIP)
Need for —. 25:78.
— of the distressed person is heard. 27:63.
Allāh’s promise to answer — of His people. 2:187; 40:61.
Even if the deed is good should be continued for it. 2:124.
— taught by Allāh absorbs His blessings more effectively. 2:38.
Supplicant should seek good in both worlds. 2:201, 202; 4:135.
Offer — to God and be steadfast in it. 19:66; 20:15.
Neglect of — leads to destruction. 19:60.

PRAYERS OF THE HOLY QUR’ĀN FOR
Guidance along straight path. 1:2—7.
— peace and provision. (Abraham’s Prayer) 2:127.
— for the acceptance of prayers and for being taught the method of worship. (Abraham’s and Ishmael’s prayer) 2:128—130.
— help against disbelievers. (Ṭālūt’s prayer) 2:251.
— imploring Allāh’s forgiveness. (Prayer of Believers) 2:286.
— being saved from punishment and for Allāh’s help. (Believers’ prayer) 2:287.
Prayer that our hearts might not become perverse after guidance. (Believers’ prayer) 3:9.
— forgiveness of sins. 3:17.
— grace and help. 3:27, 28.
— Divine favour. (Prayer of the disciples of Jesus) 3:54.
— steadfastness. 3:148.
— being saved from the Fire. 3:192.
— forgiveness of sins and removal of ills. 3:194, 195.
— seeking refuge from oppressors. 4:76.
— distinction between the faithful and the disobedient. (Prayer of Moses) 5:26.
— being counted among the righteous. 5:84, 85.
— prosperity. (Prayer of Jesus for his people) 5:115.
— forgiveness of error. (Prayer of Adam and his wife) 7:24.

(See details of transliteration on page ‘m’).
PRAYERS OF THE HOLY QUR’ÂN FOR
— triumph of truth over falsehood. 7:90.
— steadfastness. 7:127.
— Allâh’s mercy. 7:150, 152, 156.
— good here and Hereafter. 7:157.
— deliverance from evil of enemies. 10:86, 87.
— destruction of oppressors. 10:89.
— security in a boat or vessel. 11:42.
— security while riding or driving. 43:14, 15.
— being joined to the righteous. (Prayer of Joseph) 12:102.
— self and progeny. (Prayer of Abraham) 14:36—42.
— parents. 17:25.
— entering or coming out of a place or building. 17:81.
— mercy and guidance. 18:11.
— righteous offspring. (Prayer of Zachariah) 19:5—7; 21:90.
— increase of knowledge. 20:115.
— deliverance from distress. (Prayer of Job) 21:84.
— Allâh’s help and His judgment. 21:113.
— victory over those who reject the truth. (Noah’s prayer) 23:27.
— not being counted with the wrong doers. 23:94, 95.
— seeking refuge from incitements of evil ones. 23:98, 99.
— forgiveness of sins and mercy. 23:110.
— forgiveness and mercy. 23:119.
— being saved from the punishment of hell. 25:66, 67.
— family and children. 28:75.
— wisdom and being counted among the righteous. (Prayer of Abraham) 26:84—90.
— victory of truth. 26:118, 119.
— deliverance from the torment of the enemy. 26:170.
— being grateful and being among the righteous. (Prayer of Solomon) 27:20.
— peace on the righteous. 27:60.
— deliverance from unjust people. (Prayer of Moses) 28:22.
— seeking good from Allâh. (Prayer of Moses) 28:25.
— forgiveness and grant of vast kingdom. (Prayer of Solomon) 38:36.
— deliverance from hell and all evil. 40:8—10.
— appreciation of Allâh’s favour. 46:16.
— help from Allâh when overcome. (Prayer of Noah) 54:11.
— deliverance from rancour. 59:11.

(See details of transliteration on page ‘m’).
PRAYERS OF THE HOLY QUR’ĀN FOR
— seeking protection against the non-believers. (Prayer of Abraham’s people) ______ 60:5, 6.
— deliverance from Pharaoh and wrongdoers. (Prayer of Pharaoh’s wife) ______ 66:12.
— forgiveness of all believers. (Prayer of Noah) ___________________________ 71:29.
— protection against all evil. ____________________________ 113:2—8; 114:2—5.

PRAYER, DAILY (Ṣalāt; See under WORSHIP)

PREDESTINATION (Taqdīr i.e. determining the measure of everything)
Allāh has determined the measure of everything. ___________ 25:3; 54:50; 65:4.
Good or evil befalls as result of Divine law. __________________________ 4:79, 80.
Man is free to act as he chooses but must face the consequences thereof. ________ 74:39.
Believers and non-believers are both helped. ________________ 17:21.

PRISONERS OF WAR (See under WAR)

PRIVACY
Personal —. __________________________ 24:59, 60.

PROPERTY
— is a means of support. __________________________ 4:6.
— should not be acquired unlawfully or unjustly. __________________________ 2:189; 4:30.

PROPHECIES, GENERAL
— either contain glad news or give warning. __________________________ 18:87.
Fulfilment of — which warn can be put off by repentance. ___________ 10:99; 43:50, 51; 44:16.
Fulfilment of — bearing glad tidings can be postponed by
failure to comply with conditions. __________________________ 5:27.
Prophet is justified if some of his — are fulfilled during his lifetime. ________ 13:41; 40:29.

PROPHECIES OF THE HOLY QUR’ĀN (See under QUR’ĀN)

PROPHETS
Allāh revealed some of His secrets to —. __________________________ 3:180; 72:27, 28.
— are innocent and are safeguarded from error. __________________________ 6:163; 53:4, 5.
Prophet and Messenger are synonymous. ______________ 19:52—55.
— were sent to all people. __________________________ 10:48; 13:8; 16:37.
Superiority of some Prophets over others. __________________________ 2:254; 17:56.
Two kinds of —, the law-bearing and non-law-bearing. ___________ 2:254; 5:45; 36:15.
Qur’ān makes mention of a few — only. ________________ 4:165; 40:79.
Same objections raised against all —. __________________________ 41:44; 51:53, 54.
Disbelieving one Prophet is disbelieving all —. ________________ 4:151.
— submit themselves to the will of Allāh. ________________ 10:73.
Only men are raised as —. __________________________ 12:110.
Allāh chooses the — Himself. __________________________ 6:125; 16:3.
Purpose of — is to purify people and to guide them to their Lord. ________ 79:18—20.
— cannot act unfaithfully. __________________________ 3:162.

(See details of transliteration on page ‘m’).
PROPHETS
Sinlessness of—. 21:28.
False—do not prosper. 69:45—48.
— are the rope of Allâh which should be held fast. 3:104; 6:160; 8:47.
All— are opposed and mocked at. 6:113; 21:42; 25:32; 36:8, 31; 43:8.
Followers of— are succoured. 2:215.
Satan puts obstacles in the way of the— seek after but always fails. 22:53.
— were accused of being bribed for acting as agents of others. 26:154.
— were accused of madness or of being magicians. 34:44; 51:53.
— were charged with falsehood. 3:185; 34:46.
— are helped by Allâh in this world as well as in the Hereafter. 37:172, 173; 40:52.
— marry and have children. 13:39.
— eat food. 21:9; 25:8, 21.
— do not fear anyone except Allâh. 33:40.
— receive revelation in the language of their people. 14:5.
— convey message of Allâh to the people. 5:100; 33:40.
— duty is to warn people and to give them glad tidings. 6:49.
— do not ask for any reward from the people. 11:30, 52.
— and their followers always prevail over others. 40:52; 58:22.
Attempts of people to kill their—. 2:62; 3:113; 4:156.
Not all— were given the Book separately. 2:214.
All— have a common mission of establishing Unity of Allâh. 23:53.
Unreasonable demands of the opponents of—. 2:119.

PUNISHMENT
— is inflicted for disregarding the warnings of Allâh’s Messengers. 6:132; 17:16; 42:22.
Allâh does not inflict— unjustly. 11:118; 29:22.
Purpose of— is to reform. 23:77, 78.
Allâh is slow in sending—. 22:48—52.
— follows upon transgression and injustice. 4:31.
— for theft. 5:39.
— for adultery. 24:3.
— for calumniating chaste woman. 24:5.
— is warded off by seeking forgiveness. 8:34.
— serves as an example and lesson. 2:67.
Repentance and amendment avert—. 5:40.
— averted from the people of Jonah. 10:99.
Allâh’s mercy averts—. 7:157.

PARDAH (Veil, for Women)
Directions about—. 24:31, 32, 61; 33:60.
Old women, exemption for—. 24:61.
PUNISHMENT
Privacy, periods of. 24:59.

QURAISH
— safeguarded against Abraha’s design. 106:2—5.

QUR’ÁN, THE HOLY
Purpose of gradual revelation of—. 17:107; 25:33, 34.
Seeking refuge with Allâh before recitation of—. 16:99.
Recitation of— should be listened to with attention. 7:205.
Abrogation of previous commandments. 2:107.
— also called the Book. 15:2.
— called pure scriptures comprising everlasting commandments. 98:3. 4.
Divine promise to guard — 15:10; 56:78—81.
— gives good tidings and warns. 19:98.
— is an Exhortation for those who fear Allâh. 20:3. 4.
— is a revelation from the Creator of heavens and earth. 20:5.
— is a well preserved Book. 56:79.
— discriminates between truth and untruth. 25:2.
— was mentioned in scriptures of previous Prophets. 26:197, 198.
— is healing and mercy for believers. 17:83.
— speaks at every level. 18:55; 39:28; 59:22.
— repeatedly exhorts observation, reflection, exercises of reason, and understanding. 2:270.
— constantly exhorts towards remembrance of Allâh through:
(i) observation, 5:22; 43:52;
(ii) reflection, 2:220, 267; 7:185; 34:47;
(iii) meditation, 4:83; 47:25;
(iv) exercise of reason and understanding, 6:152; 16:13; 23:81; 28:61;
(v) seeking of knowledge, 20:115; 29:44; 35:29;
(vi) pondering over intellectual problems, 9:122; 17:45;
(vii) fostering of spiritual vision, 7:199; 11:21; 28:73;
(viii) gratitude to Allâh, 14:8; 16:15; 23:79; 56:71.
Objection why — was not revealed all at once. 25:33.
Objection why a written book was not sent directly from heaven. 17:94.
Objection why — was not revealed through a great man. 43:32.
— contains verses with decisive meanings and verses susceptible
of different interpretations. 3:8; 39:24.
— yields new truths and fresh guidance in every age and at all levels. 18:110.
Companions of the Holy Prophet were exalted by —. 80:17.
— is a widely read Book. 27:2.
— is a Light and clear Book guiding along the paths of peace. 5:16, 17.
Falsehood shall never approach —. 41:43.
Everyone desiring to go straight can benefit from —. 81:29.
— is a Book honoured and well guarded. 85:22, 23.

(See details of transliteration on page 'm').
QUR’ĀN, THE HOLY
— is decisive and definite. 86:14, 15.
— comprises all basic commandments. 98:3, 4.
— is Divinely safeguarded. 15:10.
— discourages seeking regulation of everything by Divine command. 5:102.
— is free from all doubt. 2:3.
— is a guide for the righteous. 2:3.
— is healing. 10:58; 17:83; 41:45.
— expounds all that is needed by mankind for complete fulfilment of life and furnishes guidance and is a mercy for those who submit. 10:58; 16:90.
— enjoins worship of Allāh. 2:22.
The wisdom comprehended in — is inexhaustible. 18:110; 31:28.
— is the most effective instrument for propagating the truth. 25:53.
— is peerless and cannot be matched. 2:24; 10:39; 11:14, 15; 17:89; 52:35.
— was revealed on a blessed night. 44:4; 97:2—6.
— is free from discrepancies. 4:83.
Seeking refuge with Allāh against evil promptings before recitation of—. 16:99.

QUR’ĀN, PROPHECIES IN THE HOLY
Holy Prophet’s emigration from Mecca and his return to it. 17:81; 28:86.
Battle of Badr and victory for Muslims. 30:6; 79:7.
Battle of Ahzāb. 38:12; 54:46; 79:8.
Arab nations accepting Islām. 56:4.
Byzantines overpowering the Persians and then being overpowered by Muslims. 30:3, 4.
Jews occupying Palestine. 17:105.
Appearance of Gog and Magog and events thereafter. 21:97—105.
Opening of Suez and Panama canals. 55:20, 21; 82:4.
Huge ships floating on seas. 55:25.
People of the Book accepting Islām. 3:200.
Transportation, development of means of 16:9; 36:43; 81:5.
Blasting off of mountains i.e. great kingdoms. 81:4; 77:11.
Cosmic rays and nuclear bombs. 44:11; 55:36.
Animals being gathered in zoological gardens. 81:6.
Peoples and nations coming together. 81:8.
Criminal justice, administration of. 81:9.
Books, increase in publication of. 81:11.
Geology, mineralogy and astronomy, progress of. 81:12; 84:5.
Earth, reaching out of to other planets. 84:4.
Tombs being laid open. 82:5.
Sin, increase of. 81:13.
Atheism, spread of. 82:7—9; 114:5, 6.
Islām, rise of after decline. 32:6; 81:19.

(See details of transliteration on page 'm').
**QUR’ÂN, PROPHECIES IN THE HOLY**

<table>
<thead>
<tr>
<th>Event</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wars and earthquakes.</td>
<td>99:2.</td>
</tr>
<tr>
<td>Earth revealing its treasures.</td>
<td>99:3.</td>
</tr>
<tr>
<td>Latter Days, signs of</td>
<td>81:3—17.</td>
</tr>
<tr>
<td>Discovery of new countries and continents.</td>
<td>84:4.</td>
</tr>
<tr>
<td>Earth yielding up its hidden treasures.</td>
<td>84:5.</td>
</tr>
<tr>
<td>Safeguarding of Qur’ân by Allâh.</td>
<td>15:10.</td>
</tr>
<tr>
<td>Spread of Islâm after emigration.</td>
<td>17:81, 82.</td>
</tr>
<tr>
<td>World wars and nations being gathered together.</td>
<td>18:100.</td>
</tr>
<tr>
<td>Destruction of atomic powers.</td>
<td>55:32; 111:2.</td>
</tr>
</tbody>
</table>

**RECORDING ANGELS**

- know all actions of man.                                           | 82:11—13.        

**REPENTANCE**

- wins Allâh’s forgiveness and mercy.                                | 2:161.           
- is possible at all times.                                          | 3:90.            
- Seeking forgiveness of Allâh along with —.                         | 11:4.            
- Allâh forgives all sins.                                           | 39:54.           
- should be sincere.                                                 | 66:9.            
- converts evil propensities into good ones.                         | 25:71.           
- Doing good after — is true —.                                      | 25:72.           
- Whose — is accepted.                                               | 4:18; 16:120.    
- Whose — is not accepted.                                           | 4:19.            

**RESURRECTION DAY (QIYÂMAH)**

- There is no doubt about —.                                          | 4:88.            
- also designated the Hour.                                          | 20:16.           
- of each individual.                                                | 19:96.           
- also signifies day of downfall or ruin.                            | 17:52; 40:60; 54:2; 70:43—45.       

**RESURRECTION AFTER DEATH**

- is a certainty.                                                     | 2:49; 22:8; 23:116; 58:19.    
- Spiritual resurrection.                                            | 2:57, 74, 261; 6:37; 8:25; 30:51; 41:40. |

**RESURRECTION OF THE DEAD**

- Physically dead cannot be brought back to life on earth.           | 21:96; 23:101; 36:32; 39:43.     
- also signifies revival of a people.                                | 7:58.            
- Prophets revive the spiritually dead and not the physically dead.  | 6:37; 8:25.       
- Jesus gave life to the spiritually dead.                           | 5:111.           

**RETLATION, LAW OF (QIṢÂṢ)**


**REVELATION**

- vouchsafed to Prophets as well as others.                          | 4:164, 165; 5:112; 20:39; 28:8. |
- is a universal experience.                                          | 4:165; 10:48; 35:25; 40:79.       |
- is received in the language of the recipient.                      | 14:5.            

(See details of transliteration on page 'm').
forms of descends upon the heart. 2:98; 26:193—195; 53:11, 12. furnishes guidance and promotes righteousness. 2:39; 7:36; 14:2; 17:83; 41:45; 47:3. No spiritual life without —. 21:31. is received by chosen servants of Allâh. 16:3. stimulates reflection. 16:45. also signifies inspiration. 16:69.

REWARDS AND PUNISHMENTS


RIBÂ (INTEREST)


RIGHTEOUSNESS (TAQWÂ)


RIGHTS OF MANKIND

— and obligations in respect thereof. 4:37—41; 17:24—40; 25:64—73.

ROCK, DWELLERS OF THE

Punishment of —. 15:81—85.

SABÂ’, PEOPLE OF

Sign for the —. 34:16—22.

SABÂ’, QUEEN OF

— and Solomon. 27:23—45.

SABBATH


SACRIFICE

— rites of, appointed for every people. 22:35. should be offered to Allâh alone. 22:35. Flesh or blood of sacrificed animal does not reach Allâh but it is the spirit inspiring the sacrifice that reaches Him. 22:38.

ŞAFÂ AND MARWAH

— are the Signs of Allâh. 2:159.

ŞALÂT (See under WORSHIP)

ŞALIH, PROPHET

— was sent to the people of Thamûd. 7:74; 11:62; 27:46. Name of —’s people was Aşhâbul Ḥijr. 15:81. admonished his people to ask forgiveness of Allâh. 11:62. Nine mischief-mongers in —’s town. 27:49.

a i u | th | h | kh | d | ch | s
Plan to kill — at night. 7:40.
Sign of she-camel for the people of —. 7:74; 11:65; 26:156.
People of — hamstrung the she-camel. 7:78; 26:158.
People of — punished for their transgression. 7:79, 80; 11:68.
—’s people accused him of being bewitched, or working on behalf of someone else. 26:154.
Disbelieving in — was to reject all prophets. 26:142; 54:24.

**SALVATION**
Promise of — for the righteous. 2:6; 19:73.
Person receiving — is loved by Allâh and is at peace. 3:32; 89:30, 31.
— through prayer. 2:187.
— from evil. 8:30.
— through purification of soul. 91:10.
— through seeking forgiveness, and following guidance. 3:136; 39:54—56.
Belief in all revealed Books is necessary for —. 2:5.

**SÂMÎRÎ**
— produced a calf for worship when Moses had gone to the Mount. 20:89.
Moses questioned — about his conduct. 20:96.
— had turned away from obedience. 20:97.
Punishment of —. 20:98.

**SATAN**
— has no power over those who believe and put their trust in Allâh. 16:100.
— has power only over those who make friends with him and set up equals to Allâh. 15:43; 16:101.
— had no connection with creation of universe. 18:52.
— watches man but man does not perceive him. 7:28.
— is the declared enemy of man. 17:54; 25:30; 35:7; 36:61; 43:63.
— caused Adam to slip. 2:37; 7:21—23.
— has a fiery temperament. 7:13.
— is an evil companion. 4:39.
— was granted respite. 7:15, 16.
— was abased. 7:14.
— lies in wait for people to persuade them to abuse Divine bounties. 7:17, 18.
— prompts people to evil practices. 4:120, 121.
— makes false promises. 14:23.
— incites unbelievers to disobedience. 19:84.
— misleads his friends through inspiring them with fear. 3:176.
— places obstacles in the way of Prophets. 22:53, 54.
— is prototype of all wicked persons. 2:103; 38:42; 43:37.
— should be shunned. 2:169.
— has recourse to futile devices. 4:77.

How to guard oneself against —.
— has no power of his own but takes advantage of people’s weaknesses. 14:23; 15:43.

(See details of transliteration on page 809.)
SATAN
— was rejected and cast away by Allāh. 15:35, 36.
Whoever make friends with — is bound to be led astray. 22:5.

SAUL (KING ṬĀLŪT)
— appointed king. 2:248.
Companions of — were put to test by means of the river. 2:250.

SCANDAL MONGERING
Prohibition of —. 24:24—27.

SEAS; THE CONFLUENCE OF TWO
— means the end of Mosaic dispensation and the beginning of Islamic dispensation. 18:61.

SERVANTS OF GRACIOUS ALLĀH
— walk on earth in dignified manner. 25:64.
— say ‘peace’ when addressed by the ignorant. 25:64.
— pass their nights in worship of Allāh. 25:65.
— beseech Allāh to avert the punishment. 25:66.
— are neither niggardly nor extravagant but are moderate in spending. 25:68.
— do not associate partners with Allāh nor kill any person unlawfully nor commit adultery. 25:69.
— do not bear false witness. 25:73.
Reward of —. 25:76, 77.

SHU‘A’IB, PROPHET
— was sent to Midian tribes. 7:86; 11:85; 29:37.
— admonished his people to give full measure and full weight. 7:86; 11:85, 86.
—’s people threatened to expel him from his town. 7:89.
—’s people seized by earthquake. 7:92; 11:95, 96.

SLANDER
Prohibition of —. 24:5, 24—27; 104:2.

SLAVES
— procuring freedom of, is highly meritorious. 2:178; 4:93; 5:90; 9:60; 90:14.

SOLOMON (PROPHET SULAIMĀN)
— was heir of David. 27:17.
— was favoured with special knowledge by Allāh. 21:80; 27:16.
— was bestowed everything by Allāh. 27:17.
Propaganda of rebels against —. 2:103.
Winds were subjected to
— (i.e. his people carried on trade in sailing boats). 21:82; 34:13; 38:37.
Deep-water divers in —’s service. 21:83.
Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels, and reservoirs for —. 34:13, 14.
Jinn (i.e. expert workmen, builders and divers) owed allegiance to —. 27:40; 38:38.
Satans (i.e. giants and slaves) who worked for him were in fetters. 38:38, 39.
—’s factories manufactured articles from molten copper. 34:13.
SOLOMON (PROPHET SULAIMĀN)

— was taught the language of the sacred scriptures. 27:17.
—’s army moved to the valley of Naml. 27:19.
— invited Queen of Sabā’ to submit. 27:29—32.
Queen of Sabā’ sent gifts to—. 27:36.
— orders a throne better than that of Queen of Sabā’. 27:39—42.
Queen of Sabā’ goes to— and believes in Allah. 27:43—45.
—’s love for noble steeds. 38:32—34.
— saw in a vision an incapable son as his successor. 38:35.
—’s death and decline of his power at the hands of his incapable successor. 34:15.
— was diligent in turning to Allah. 38:31.
— was bestowed a high rank in the eyes of Allah. 38:41.

SONSHIP OF GOD


SOUL, HUMAN. (RŪḤ)

— is Allah’s creation. 17:86.
— purification of, is salvation. 91:10.

SPIRIT

— means mercy from Allah. 4:172.
Rūḥ means angel. 19:18.
Faithful—. 26:194.
— at rest. 89:28—31.
Self-accusing—. 75:3.
God breathes His spirit into man
i.e. man can receive the revelation. 15:30; 21:92; 32:10; 38:73.

STATE

International relations. 16:93; 95; 60:9, 10.
Best fitted persons to be placed in authority. 4:59.
Obedience to authority. 4:60.
War, obligatory or permissible 2:191—194; 4:76; 8:40; 22:40—42.
Peace. 8:56—64; 9:1—4.

STEADFASTNESS

— in seeking help of Allah enjoined on believers. 2:154.
Allah is with those who show—. 2:154.
Trials of fear, hunger and loss of wealth and lives and fruits
but good news for the patient. 2:156.

STRAIGHT PATH

Prayer for—. 1:6.

(See details of transliteration on page 'm').
Prophet Muhammad followed the — 6:162; 36:5; 43:44.
Prophet Muhammad guides to the — 14:2, 3; 23:74, 75; 42:53.
Qur’an guides to the — 5:17.

SUN, THE
— radiates light and the moon reflects lustre and
each has stages determined for it. 10:6; 25:62.
— and moon are made subservient and glide along their respective orbits. 7:55; 21:34.
Harmony of spheres illumined by — and moon. 71:16.
Eclipse of — and moon, significance of 75:8, 10.
— determining shadow, significance of 25:46, 47.
— no object of worship. 41:38.

SWINE, FLESH OF

TABLET, WELL PRESERVED
Holy Qur’an contained in — 85:23.

TABLETS OF MOSES
— contained directions on all matters. 7:146.
— thrown aside by Moses in his wrath and picked up by him
when his wrath subsided. 7:151, 155.

TABUK; THE EXPEDITION TO
Muslims enjoined to march forth to — 9:41.
Length of the journey to — 9:42.

TÂGHÛT
— are transgressors who exceed all bound

TAYAMMUM (Symbolic Ablution)
— when permissible. 4:44; 5:7.

THEFT
Punishment for — 5:39.

TORAH
— was revealed to Moses, containing guidance and light
and all necessary instructions for Bani Israil. 3:4; 5:45; 6:155; 23:50; 28:44; 37:118.
Mosaic prophets decided according to — 5:45.
Those who profess belief in — but do not carry out its commandments. 62:6.
Promise of ample provision to believers in — if they had believed in Qur’an. 5:67.
People of — invited to believe in the Holy Prophet. 5:16, 17; 20.
Perversion of — 2:80; 3:79; 5:14, 16.

TOWNS, MOTHER OF (UMMUL-QURÂ)
Mecca as — 6:93.

TRADE
— is lawful. 2:276; 4:30.

(See details of transliteration on page 'm').
TRADE
should not divert attention from Prayer or remembrance of Allāh. 9:24; 24:38; 62:12.
— which is most profitable. 61:11 — 14; 35: 30, 31.
Taking error in exchange for guidance is wasteful —. 2:17.
TREATIES 9:4, 7, 12, 13.
TRINITY
—, condemnation of. 4:172; 5:74.
TRUMPET
UḤUD
Battle of —. 3:122, 123.
Enemy returned to Mecca frustrated. 3:128.
—, lessons to be drawn from. 3:140 — 144, 153 — 172.
Muslims got the upper hand at first. 3:155.
Enemy assumed offensive after retreat. 3:154.
Murmurs of hypocrites at —. 3:155.
Delinquents were pardoned. 3:156.
Prophet dealt with them gently. 3:160.
WAR
— is a conflagration and Allāh’s purpose is to put it out. 5:65.
— is permitted against aggression. 2:191; 22:40 — 42.
— is permitted in defence of freedom of religion. 2:194.
Fighting to be stopped if enemy is inclined to do so but not out of fear. 8:62, 63; 47:36.
Treaties must be observed. 9:4.
Justice must be observed despite hostility. 5:9.
Duty to safeguard security. 8:61.
Duty to be on guard. 3:201.
Duty to be steadfast in battle. 8:17; 8:58.
Those killed in just — are martyrs. 2:155; 3:141, 170.
Armageddon. 18:48, 49, 100 — 102.
Organisation for stopping —. 49:10, 11.
WAR, PRISONERS OF
— can only be taken in course of regular fighting. 8:68.
— should be released as a favour or in return for ransom. 47:5.
Marriage may be arranged for —. 24:33.
Conditional release of —. 24:34.
WATER (Revelation)
— as source of life. 11:8; 21:31.
WISE, THE
WITNESSES

Requirement of two male — or one male and two female — for facility of preservation of evidence. 2:283.

WOMAN

(i) GENERAL
Spiritual equality between men and women. 3:196; 33:36; 57:13.
Bounty of Allah that
He has created your mates of the same species. 7:190; 16:73; 30:22; 42:12.
Men are guardians over women. 4:35.

(ii) MARRIAGE; Husband and Wife
— is permanent relationship. 4:25.
Permission to marry up to four wives. 4:4.
Equal treatment of wives. 4:130; 33:5.
Person fearing he may not deal justly with more wives than one should marry only one wife. 4:4, 130; 33:5.
Reciprocal rights and obligations. 2:229; 4:20.
Confining women guilty of misbehaviour. 4:16.
Relationship of husband and wife is like that of garment and wearer. 2:188.
—, a source of comfort for each other. 7:190.
Beneficence between each other. 2:238.
— is a binding covenant. 4:22.
— is obligatory, subject to means. 24:33, 34.
— with idolaters is forbidden. 2:222; 60:11, 12.
Object of —. 2:224.
Proposal for — during women’s waiting period is forbidden. 2:236.
Marrying women under compulsion is forbidden. 4:20.
Women with whom marriage is forbidden. 4:23—25.
Divorced women and widows are free to remarry. 2:233, 235, 236.
Lodging for divorced wife and widow. 2:241; 65:2, 7.

(iii) DowRY
— on marriage prescribed. 4:25.
Substitute for —. 2:237.
Wife may remit —. 4:5.

(iv) COHABITATION
— forbidden during menstruation period. 2:223.
— forbidden during period of retreat in mosque. 2:188.
— forbidden during fast. 2:188.
— forbidden during period of pilgrimage. 2:198.
— object of 2:224.

(v) WAITING PERIOD (‘IDDAT) BEFORE REMARRIAGE
—, observance of 65:2.
— for widow. 2:235.
<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>— for a divorced woman. ________________________________ 2:229.</td>
</tr>
<tr>
<td>— for a pregnant woman. ______________________________ 65:5.</td>
</tr>
<tr>
<td>— for women who do not menstruate. ____________________ 65:5.</td>
</tr>
</tbody>
</table>

(vi) DIVORCE
Procedure for —. ______________________________________ 2:230, 231.
Revocable —. ______________________________________ 2:232.
Irrevocable —. ______________________________________ 2:231.
Arrangements concerning children after —. ___________ 2:234.

(vii) PERIOD OF GIVING SUCK
— is two years. ______________________________________ 2:234.

(viii) VOWING ABSTINENCE FROM WIVES, (İLÂ’)
period of maximum waiting. __________________________ 2:227, 228.

WORM OF THE EARTH (DÂBBATUL ARĐ)
— meaning one following low desires. ___________________ 34:15.
— meaning germs of plague. __________________________ 27:83.

WORSHIP
Object of—. ______________________________________ 1:5; 2:22.

(i) ŞALÂT; (NIMÂZ OR OBLIGATORY PRAYER)
Obligatory —. ______________________________________ 4:104; 24:57.
Ablution for —. ______________________________________ 5:7.
Prohibition against offering — when not in full control of senses or in state of impurity. 4:44.
Postures of—. ______________________________________ 22:27.
Watching over —. __________________________________ 2:239.
— when it may be shortened. __________________________ 4:102.
—, form of, in face of the enemy. _____________________ 4:103.
Friday —. ______________________________________ 62:10—12.
— safeguards against misconduct. ______________________ 29:46.
—, constancy in. __________________________________ 70:24.
—, neglect of, condemned. __________________________ 107:5—7.
Exhorting others to performance of—. __________________ 20:133.
Offering — in congregation. __________________________ 2:44.
Offering — with propriety and in a state of purity. ___________ 4:44; 7:32.
Allâh provides for those who are constant in —. __________ 20:133.

(ii) FASTING
— prescribed during month of Ramadân. ________________ 2:184—186.
Exemption from —. __________________________________ 2:186.
Expiation for—. ____________________________________ 2:185.

(iii) PILGRIMAGE (ḤAJJ)
— is obligatory upon every Muslim who can afford the journey. _______ 3:98.
(iii) PILGRIMAGE (HĀJJ)
Directions concerning —. 2:197—204; 5:2, 3.
Abraham was commanded to proclaim — unto mankind. 22:28.
Object of —. 22:29—34.

(iv) ZAKĀT (CAPITAL LEVY)
— objects of 9:60.
— disbursement of 9:60.

ZACHARIAH
Allāh’s favour bestowed upon—. 3:39—42; 19:3—12.

ZAKĀT — (See Under WORSHIP)
<table>
<thead>
<tr>
<th>Word</th>
<th>Ref.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ākhirah</td>
<td>29:21</td>
<td>462</td>
</tr>
<tr>
<td>Aghrainā</td>
<td>5:15</td>
<td>118</td>
</tr>
<tr>
<td>Akābira mujrimiḥā</td>
<td>6:124</td>
<td>156</td>
</tr>
<tr>
<td>Al-phaltah</td>
<td>43:5</td>
<td>577</td>
</tr>
<tr>
<td>Al-Furqān</td>
<td>3:5</td>
<td>52</td>
</tr>
<tr>
<td>Al-Qāri‘ah</td>
<td>69:5</td>
<td>686</td>
</tr>
<tr>
<td>An tamīda bikum</td>
<td>16:16</td>
<td>300</td>
</tr>
<tr>
<td>Aqīmu al-Ṣalāta</td>
<td>10:88</td>
<td>239</td>
</tr>
<tr>
<td>Aṣāinā</td>
<td>4:47</td>
<td>91</td>
</tr>
<tr>
<td>Aṭṭair</td>
<td>38:20</td>
<td>532</td>
</tr>
<tr>
<td>Adhā</td>
<td>2:223</td>
<td>36</td>
</tr>
<tr>
<td>‘Azīm</td>
<td>6:16</td>
<td>140</td>
</tr>
<tr>
<td>Bahirah</td>
<td>5:104</td>
<td>133</td>
</tr>
<tr>
<td>Baiḍun</td>
<td>37:50</td>
<td>523</td>
</tr>
<tr>
<td>Baiḍun maknūn</td>
<td>37:50</td>
<td>523</td>
</tr>
<tr>
<td>Dābbah</td>
<td>34:15</td>
<td>500</td>
</tr>
<tr>
<td>Dinūl-Qayyimah</td>
<td>12:41,30:31</td>
<td>265</td>
</tr>
<tr>
<td>Faraddū aidiyahum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fī afwāhihim</td>
<td>14:10</td>
<td>284</td>
</tr>
<tr>
<td>Fī sabīlillāh</td>
<td>4:101</td>
<td>100</td>
</tr>
<tr>
<td>Fu‘ād</td>
<td>32:10</td>
<td>482</td>
</tr>
<tr>
<td>Ḥāmi</td>
<td>5:104</td>
<td>134</td>
</tr>
<tr>
<td>Huwā baiḍatul balad</td>
<td>37:50</td>
<td>523</td>
</tr>
<tr>
<td>Ikhtilāf kathīrān</td>
<td>4:83</td>
<td>96</td>
</tr>
<tr>
<td>Innā bikullin kāfīrūn</td>
<td>28:49</td>
<td>453</td>
</tr>
<tr>
<td>Inalladhīna</td>
<td>4:158</td>
<td>110</td>
</tr>
<tr>
<td>Iṣrān</td>
<td>2:287</td>
<td>51</td>
</tr>
<tr>
<td>Iyyākum</td>
<td>34:41</td>
<td>503</td>
</tr>
<tr>
<td>Iḍṭurra</td>
<td>6:146</td>
<td>160</td>
</tr>
<tr>
<td>Jibāl</td>
<td>38:19</td>
<td>532</td>
</tr>
<tr>
<td>Jannah</td>
<td>20:122</td>
<td>364</td>
</tr>
<tr>
<td>Junuban</td>
<td>4:44</td>
<td>90</td>
</tr>
<tr>
<td>Kahlan</td>
<td>5:111</td>
<td>135</td>
</tr>
<tr>
<td>Kun fayākūn</td>
<td>6:74</td>
<td>148</td>
</tr>
<tr>
<td>Kursī</td>
<td>2:256</td>
<td>44</td>
</tr>
<tr>
<td>Lahū</td>
<td>18:2</td>
<td>330</td>
</tr>
<tr>
<td>Maghdūb</td>
<td>1:7</td>
<td>1</td>
</tr>
<tr>
<td>Mā‘īdāh</td>
<td>16:16</td>
<td>301</td>
</tr>
<tr>
<td>Minhum</td>
<td>2:254</td>
<td>43</td>
</tr>
<tr>
<td>Muqtaṣid</td>
<td>37:114</td>
<td>527</td>
</tr>
<tr>
<td>Muṣaddīqan</td>
<td>3:4,5</td>
<td>52</td>
</tr>
<tr>
<td>Nakkirū laḥā ‘Arshahā</td>
<td>27:39</td>
<td>440</td>
</tr>
<tr>
<td>Naqīb</td>
<td>5:13</td>
<td>118</td>
</tr>
<tr>
<td>Qabla mautiḥī</td>
<td>4:160</td>
<td>111</td>
</tr>
<tr>
<td>Qāiman bil qist</td>
<td>3:19</td>
<td>54</td>
</tr>
<tr>
<td>Qaṭṭa‘na aidiyahumna</td>
<td>12:32</td>
<td>264</td>
</tr>
<tr>
<td>Qayyim</td>
<td>12:41</td>
<td>265</td>
</tr>
<tr>
<td>Rafa‘a</td>
<td>4:159</td>
<td>110</td>
</tr>
<tr>
<td>Ribbiyyūn</td>
<td>3:147</td>
<td>72</td>
</tr>
<tr>
<td>Saḥar</td>
<td>43:62</td>
<td>583</td>
</tr>
<tr>
<td>Sabiq bil khairāt</td>
<td>37:114</td>
<td>527</td>
</tr>
<tr>
<td>Šadra</td>
<td>6:126</td>
<td>156</td>
</tr>
<tr>
<td>Sā‘ibah</td>
<td>5:104</td>
<td>134</td>
</tr>
<tr>
<td>Sami‘nā wa at‘anā</td>
<td>4:47</td>
<td>91</td>
</tr>
<tr>
<td>Sau‘atuhumā</td>
<td>20:122</td>
<td>363</td>
</tr>
<tr>
<td>Shubbīha</td>
<td>4:158</td>
<td>109</td>
</tr>
<tr>
<td>Taklīman</td>
<td>4:165</td>
<td>112</td>
</tr>
<tr>
<td>Ṭayyīb</td>
<td>2:169</td>
<td>26</td>
</tr>
<tr>
<td>Thiyyābaka</td>
<td>74:5</td>
<td>701</td>
</tr>
<tr>
<td>Ukhrā</td>
<td>29:21</td>
<td>462</td>
</tr>
<tr>
<td>Ulā‘ika</td>
<td>11:18</td>
<td>245</td>
</tr>
<tr>
<td>Ullām amri minkum</td>
<td>4:60</td>
<td>93</td>
</tr>
<tr>
<td>Ummah</td>
<td>11:18</td>
<td>245</td>
</tr>
<tr>
<td>Ummul Kitāb</td>
<td>43:5</td>
<td>577</td>
</tr>
<tr>
<td>Ummul Qurā</td>
<td>42:8</td>
<td>569</td>
</tr>
<tr>
<td>Waj‘alū buyūtakum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qiblatan</td>
<td>10:88</td>
<td>239</td>
</tr>
<tr>
<td>Waṣīlah</td>
<td>5:104</td>
<td>134</td>
</tr>
<tr>
<td>Yakhruṣūn</td>
<td>6:117</td>
<td>155</td>
</tr>
<tr>
<td>Yalbisakum</td>
<td>6:66</td>
<td>147</td>
</tr>
<tr>
<td>Yuhadhdhiru kumulāhu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nafṣahū</td>
<td>3:29</td>
<td>56</td>
</tr>
<tr>
<td>Zabūr</td>
<td>4:164</td>
<td>112</td>
</tr>
<tr>
<td>Zālim</td>
<td>37:114</td>
<td>526</td>
</tr>
<tr>
<td>Zālimun linafsiḥī</td>
<td>37:114</td>
<td>526</td>
</tr>
<tr>
<td>Żulm</td>
<td>37:114</td>
<td>526</td>
</tr>
</tbody>
</table>

(See details of transliteration on page 'm'.)
### List of References of Proposed Translations

by Ḥaḍrat Mirzā Ṭāhir Ἁḥmad
the fourth successor of the Promised Messiah a.s.

First number indicates reference, then comes page number. References without brackets indicate proposed translation only. References in brackets indicate explanatory note only and references in brackets with starlet indicate proposed translation with note.

<table>
<thead>
<tr>
<th>Al-Fāṭiḥah</th>
<th>(1:7)*</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Baqarah</td>
<td>2:7</td>
<td>2</td>
</tr>
<tr>
<td>2:11</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>(2:19)</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>2:26</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>2:31</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>2:35</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>2:76</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>2:113</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>(2:139)</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>(2:147)*</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>2:167</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>(2:169)*</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>(2:179)</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>(2:188)</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>(2:189)</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>(2:223)*</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>(2:254)</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>(2:256)*</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>2:268</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>(2:277)</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>(2:287)</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Al-e-'Imrān</td>
<td>(3:4, 5)*</td>
<td>52</td>
</tr>
<tr>
<td>3:16</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>3:19</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>(3:29)</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>3:37</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>(3:48)</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>(3:74)*</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>3:80</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>3:114</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>3:131</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>3:134</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>3:139</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>3:144</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>(3:147)</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>3:153</td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>(3:154)</td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>3:160</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>3:170</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>3:185</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>3:194</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Al-Nisā’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4:2</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>4:4</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>(4:6)*</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>4:7</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>4:13</td>
<td>84</td>
<td></td>
</tr>
<tr>
<td>(4:36)*</td>
<td>89</td>
<td></td>
</tr>
<tr>
<td>(4:44)*</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>(4:47)</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>4:48</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>4:58</td>
<td>92</td>
<td></td>
</tr>
<tr>
<td>(4:60)*</td>
<td>93</td>
<td></td>
</tr>
<tr>
<td>4:63</td>
<td>93</td>
<td></td>
</tr>
<tr>
<td>(4:67)</td>
<td>94</td>
<td></td>
</tr>
<tr>
<td>(4:83)</td>
<td>96</td>
<td></td>
</tr>
<tr>
<td>(4:84)</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>4:86</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>(4:87)</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>4:93</td>
<td>99</td>
<td></td>
</tr>
<tr>
<td>(4:101)</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>4:104</td>
<td>101</td>
<td></td>
</tr>
<tr>
<td>4:106</td>
<td>101</td>
<td></td>
</tr>
<tr>
<td>4:114</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>4:115</td>
<td>103</td>
<td></td>
</tr>
<tr>
<td>4:118</td>
<td>103</td>
<td></td>
</tr>
<tr>
<td>4:120</td>
<td>103</td>
<td></td>
</tr>
<tr>
<td>4:130</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>4:136</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>4:143</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td>4:154</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>(4:158)</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>(4:159)</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>(4:160)</td>
<td>111</td>
<td></td>
</tr>
<tr>
<td>(4:164)*</td>
<td>112</td>
<td></td>
</tr>
<tr>
<td>(4:165)</td>
<td>112</td>
<td></td>
</tr>
<tr>
<td>Al-Mā’idah</td>
<td>(5:3)*</td>
<td>115</td>
</tr>
<tr>
<td>(5:13)</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>(5:14)*</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>(5:15)</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>(5:21)*</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>5:42</td>
<td>123</td>
<td></td>
</tr>
<tr>
<td>5:56</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>5:65</td>
<td>127</td>
<td></td>
</tr>
<tr>
<td>5:67</td>
<td>128</td>
<td></td>
</tr>
<tr>
<td>5:74</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>5:76</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>5:80</td>
<td>130</td>
<td></td>
</tr>
<tr>
<td>5:91</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>5:92</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>(5:102)*</td>
<td>133</td>
<td></td>
</tr>
<tr>
<td>(5:104)</td>
<td>133</td>
<td></td>
</tr>
<tr>
<td>5:106</td>
<td>134</td>
<td></td>
</tr>
<tr>
<td>(5:108)*</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>5:109</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>5:110</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>(5:111)</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>Al-An‘ām</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6:4</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>6:7</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>6:13</td>
<td>139</td>
<td></td>
</tr>
<tr>
<td>(6:16)</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>6:18</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>6:19</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>6:20</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>6:25</td>
<td>141</td>
<td></td>
</tr>
<tr>
<td>6:37</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>6:40</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>6:41</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>Chapter</td>
<td>Verse</td>
<td>Reference</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
<td>-----------</td>
</tr>
<tr>
<td>Hüd</td>
<td>11:2</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>11:4</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>11:7</td>
<td>243</td>
</tr>
<tr>
<td>(11:18)*</td>
<td></td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>11:35</td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>11:68</td>
<td>252</td>
</tr>
<tr>
<td></td>
<td>11:71</td>
<td>252</td>
</tr>
<tr>
<td></td>
<td>11:72</td>
<td>252</td>
</tr>
<tr>
<td>(11:79)*</td>
<td></td>
<td>253</td>
</tr>
<tr>
<td>(11:82)</td>
<td></td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>11:86</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>11:92</td>
<td>255</td>
</tr>
<tr>
<td></td>
<td>11:99</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>11:100</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>11:115</td>
<td>258</td>
</tr>
<tr>
<td>Yūsuf</td>
<td>12:3</td>
<td>260</td>
</tr>
<tr>
<td></td>
<td>12:4</td>
<td>260</td>
</tr>
<tr>
<td></td>
<td>12:7</td>
<td>260</td>
</tr>
<tr>
<td></td>
<td>12:16</td>
<td>261</td>
</tr>
<tr>
<td></td>
<td>12:19</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>12:21</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>12:22</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>12:23</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>12:25</td>
<td>263</td>
</tr>
<tr>
<td>(12:32)</td>
<td></td>
<td>264</td>
</tr>
<tr>
<td>(12:41)</td>
<td></td>
<td>265</td>
</tr>
<tr>
<td></td>
<td>12:44</td>
<td>266</td>
</tr>
<tr>
<td></td>
<td>12:50</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>12:51</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>12:52</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>12:53</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>12:54</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>12:59</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>12:60</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>12:69</td>
<td>269</td>
</tr>
<tr>
<td></td>
<td>12:81</td>
<td>271</td>
</tr>
<tr>
<td></td>
<td>12:84</td>
<td>271</td>
</tr>
<tr>
<td></td>
<td>12:85</td>
<td>271</td>
</tr>
<tr>
<td></td>
<td>12:86</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>12:91</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>12:102</td>
<td>273</td>
</tr>
<tr>
<td>12:105</td>
<td></td>
<td>274</td>
</tr>
<tr>
<td>12:109</td>
<td></td>
<td>274</td>
</tr>
<tr>
<td>12:111</td>
<td></td>
<td>275</td>
</tr>
<tr>
<td>Al-Ra‘d</td>
<td>13:4</td>
<td>276</td>
</tr>
<tr>
<td></td>
<td>13:5</td>
<td>276</td>
</tr>
<tr>
<td></td>
<td>13:7</td>
<td>277</td>
</tr>
<tr>
<td></td>
<td>13:15</td>
<td>278</td>
</tr>
<tr>
<td></td>
<td>13:40</td>
<td>282</td>
</tr>
<tr>
<td>Ibrāhīm</td>
<td>(14:10)</td>
<td>284</td>
</tr>
<tr>
<td></td>
<td>14:15</td>
<td>285</td>
</tr>
<tr>
<td></td>
<td>14:18</td>
<td>285</td>
</tr>
<tr>
<td></td>
<td>14:19</td>
<td>286</td>
</tr>
<tr>
<td></td>
<td>14:20</td>
<td>286</td>
</tr>
<tr>
<td></td>
<td>14:34</td>
<td>288</td>
</tr>
<tr>
<td></td>
<td>14:41</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>14:47</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>14:53</td>
<td>290</td>
</tr>
<tr>
<td>Al-Ḥijr</td>
<td>15:11</td>
<td>291</td>
</tr>
<tr>
<td></td>
<td>15:17</td>
<td>292</td>
</tr>
<tr>
<td></td>
<td>15:27</td>
<td>293</td>
</tr>
<tr>
<td></td>
<td>15:28</td>
<td>293</td>
</tr>
<tr>
<td></td>
<td>15:48</td>
<td>294</td>
</tr>
<tr>
<td></td>
<td>15:56</td>
<td>295</td>
</tr>
<tr>
<td></td>
<td>15:72</td>
<td>296</td>
</tr>
<tr>
<td></td>
<td>15:80</td>
<td>296</td>
</tr>
<tr>
<td></td>
<td>15:86</td>
<td>297</td>
</tr>
<tr>
<td></td>
<td>15:89</td>
<td>297</td>
</tr>
<tr>
<td></td>
<td>15:90</td>
<td>297</td>
</tr>
<tr>
<td></td>
<td>15:91</td>
<td>297</td>
</tr>
<tr>
<td>(15:92)*</td>
<td></td>
<td>297</td>
</tr>
<tr>
<td>Al-Nāhľ</td>
<td>16:3</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>16:6</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>16:12</td>
<td>300</td>
</tr>
<tr>
<td>(16:16)*</td>
<td></td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>16:44</td>
<td>304</td>
</tr>
<tr>
<td></td>
<td>16:45</td>
<td>304</td>
</tr>
<tr>
<td></td>
<td>16:53</td>
<td>305</td>
</tr>
<tr>
<td></td>
<td>16:61</td>
<td>306</td>
</tr>
<tr>
<td></td>
<td>16:70</td>
<td>307</td>
</tr>
<tr>
<td>16:71</td>
<td></td>
<td>307</td>
</tr>
<tr>
<td>16:80</td>
<td></td>
<td>309</td>
</tr>
<tr>
<td>16:84</td>
<td></td>
<td>309</td>
</tr>
<tr>
<td>16:85</td>
<td></td>
<td>309</td>
</tr>
<tr>
<td>16:91</td>
<td></td>
<td>310</td>
</tr>
<tr>
<td>16:97</td>
<td></td>
<td>311</td>
</tr>
<tr>
<td>16:107</td>
<td></td>
<td>312</td>
</tr>
<tr>
<td>16:113</td>
<td></td>
<td>313</td>
</tr>
<tr>
<td>16:116</td>
<td></td>
<td>314</td>
</tr>
<tr>
<td>16:118</td>
<td></td>
<td>314</td>
</tr>
<tr>
<td>(16:121)*</td>
<td></td>
<td>314</td>
</tr>
<tr>
<td>16:122</td>
<td></td>
<td>315</td>
</tr>
<tr>
<td>(16:125)*</td>
<td></td>
<td>315</td>
</tr>
<tr>
<td>Banī Isra‘īl</td>
<td>17:2</td>
<td>316</td>
</tr>
<tr>
<td></td>
<td>17:6</td>
<td>316</td>
</tr>
<tr>
<td></td>
<td>17:8</td>
<td>316</td>
</tr>
<tr>
<td></td>
<td>17:12</td>
<td>317</td>
</tr>
<tr>
<td></td>
<td>17:13</td>
<td>317</td>
</tr>
<tr>
<td></td>
<td>17:14</td>
<td>317</td>
</tr>
<tr>
<td></td>
<td>17:17</td>
<td>318</td>
</tr>
<tr>
<td></td>
<td>17:24</td>
<td>319</td>
</tr>
<tr>
<td></td>
<td>17:30</td>
<td>319</td>
</tr>
<tr>
<td></td>
<td>17:47</td>
<td>321</td>
</tr>
<tr>
<td>(17:56)*</td>
<td></td>
<td>322</td>
</tr>
<tr>
<td>17:105</td>
<td></td>
<td>328</td>
</tr>
<tr>
<td>17:107</td>
<td></td>
<td>328</td>
</tr>
<tr>
<td>17:111</td>
<td></td>
<td>329</td>
</tr>
<tr>
<td>Al-Kahf</td>
<td>(18:2)*</td>
<td>330</td>
</tr>
<tr>
<td></td>
<td>18:12</td>
<td>331</td>
</tr>
<tr>
<td></td>
<td>18:18</td>
<td>331</td>
</tr>
<tr>
<td></td>
<td>18:21</td>
<td>332</td>
</tr>
<tr>
<td>(18:22)*</td>
<td></td>
<td>332</td>
</tr>
<tr>
<td>18:23</td>
<td></td>
<td>333</td>
</tr>
<tr>
<td>18:27</td>
<td></td>
<td>333</td>
</tr>
<tr>
<td>18:38</td>
<td></td>
<td>335</td>
</tr>
<tr>
<td>18:45</td>
<td></td>
<td>336</td>
</tr>
<tr>
<td>18:47</td>
<td></td>
<td>336</td>
</tr>
<tr>
<td>18:51</td>
<td></td>
<td>337</td>
</tr>
<tr>
<td>18:56</td>
<td></td>
<td>337</td>
</tr>
<tr>
<td>18:62</td>
<td></td>
<td>338</td>
</tr>
<tr>
<td>18:64</td>
<td></td>
<td>339</td>
</tr>
<tr>
<td>Page</td>
<td>Reference</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
<td>------</td>
</tr>
<tr>
<td>18:70</td>
<td>339</td>
<td>22:36</td>
</tr>
<tr>
<td>18:104</td>
<td>343</td>
<td>22:64</td>
</tr>
<tr>
<td>Maryam</td>
<td>19:24</td>
<td>(22:66)*</td>
</tr>
<tr>
<td>19:70</td>
<td>350</td>
<td>22:76</td>
</tr>
<tr>
<td>19:87</td>
<td>352</td>
<td>22:77</td>
</tr>
<tr>
<td>6:12</td>
<td>353</td>
<td>22:117</td>
</tr>
<tr>
<td>6:16</td>
<td>354</td>
<td>23:10</td>
</tr>
<tr>
<td>6:23</td>
<td>354</td>
<td>23:21</td>
</tr>
<tr>
<td>6:26</td>
<td>354</td>
<td>23:25</td>
</tr>
<tr>
<td>6:28</td>
<td>355</td>
<td>23:31</td>
</tr>
<tr>
<td>6:45</td>
<td>356</td>
<td>23:38</td>
</tr>
<tr>
<td>6:61</td>
<td>357</td>
<td>23:51</td>
</tr>
<tr>
<td>6:85</td>
<td>359</td>
<td>23:53</td>
</tr>
<tr>
<td>20:89</td>
<td>360</td>
<td>23:54</td>
</tr>
<tr>
<td>(20:95)</td>
<td>361</td>
<td>23:58</td>
</tr>
<tr>
<td>20:109</td>
<td>362</td>
<td>23:72</td>
</tr>
<tr>
<td>20:114</td>
<td>362</td>
<td>23:88</td>
</tr>
<tr>
<td>(20:122)*</td>
<td>363</td>
<td>23:98</td>
</tr>
<tr>
<td>20:130</td>
<td>365</td>
<td>23:103</td>
</tr>
<tr>
<td>20:134</td>
<td>365</td>
<td>23:105</td>
</tr>
<tr>
<td>Al-Anbiyā’</td>
<td>21:4</td>
<td>23:109</td>
</tr>
<tr>
<td>21:8</td>
<td>366</td>
<td>23:117</td>
</tr>
<tr>
<td>21:11</td>
<td>367</td>
<td>24:3</td>
</tr>
<tr>
<td>21:14</td>
<td>367</td>
<td>24:16</td>
</tr>
<tr>
<td>21:23</td>
<td>368</td>
<td>24:23</td>
</tr>
<tr>
<td>(21:64)*</td>
<td>372</td>
<td>24:32</td>
</tr>
<tr>
<td>21:70</td>
<td>372</td>
<td>24:34</td>
</tr>
<tr>
<td>21:88</td>
<td>374</td>
<td>24:37</td>
</tr>
<tr>
<td>21:92</td>
<td>375</td>
<td>24:38</td>
</tr>
<tr>
<td>21:95</td>
<td>375</td>
<td>24:40</td>
</tr>
<tr>
<td>21:106</td>
<td>376</td>
<td>24:46</td>
</tr>
<tr>
<td>21:107</td>
<td>376</td>
<td>24:55</td>
</tr>
<tr>
<td>Al-Ḥajj</td>
<td>22:2</td>
<td>24:61</td>
</tr>
<tr>
<td>22:3</td>
<td>378</td>
<td>24:63</td>
</tr>
<tr>
<td>(22:6)*</td>
<td>378</td>
<td>24:65</td>
</tr>
<tr>
<td>22:12</td>
<td>379</td>
<td>Al-Furqān</td>
</tr>
<tr>
<td>22:25</td>
<td>381</td>
<td>25:24</td>
</tr>
<tr>
<td>22:30</td>
<td>382</td>
<td>25:28</td>
</tr>
<tr>
<td>22:31</td>
<td>382</td>
<td>25:40</td>
</tr>
<tr>
<td>Al-Shu‘arā’</td>
<td>25:60</td>
<td>25:41</td>
</tr>
<tr>
<td>25:62</td>
<td>418</td>
<td>25:53</td>
</tr>
<tr>
<td>25:69</td>
<td>419</td>
<td>25:56</td>
</tr>
<tr>
<td>25:75</td>
<td>419</td>
<td>25:76</td>
</tr>
<tr>
<td>26:15</td>
<td>422</td>
<td>26:174</td>
</tr>
<tr>
<td>26:22</td>
<td>422</td>
<td>26:179</td>
</tr>
<tr>
<td>26:43</td>
<td>424</td>
<td>26:183</td>
</tr>
<tr>
<td>26:65</td>
<td>425</td>
<td>26:184</td>
</tr>
<tr>
<td>26:73</td>
<td>426</td>
<td>26:185</td>
</tr>
<tr>
<td>26:80</td>
<td>426</td>
<td>26:199</td>
</tr>
<tr>
<td>26:90</td>
<td>426</td>
<td>26:200</td>
</tr>
<tr>
<td>26:92</td>
<td>427</td>
<td>26:212</td>
</tr>
<tr>
<td>26:126</td>
<td>429</td>
<td>Al-Naml</td>
</tr>
<tr>
<td>26:130</td>
<td>429</td>
<td>27:13</td>
</tr>
<tr>
<td>26:136</td>
<td>429</td>
<td>27:19</td>
</tr>
<tr>
<td>26:144</td>
<td>430</td>
<td>27:20</td>
</tr>
<tr>
<td>26:149</td>
<td>430</td>
<td>27:21</td>
</tr>
<tr>
<td>26:157</td>
<td>430</td>
<td>27:22</td>
</tr>
<tr>
<td>26:163</td>
<td>431</td>
<td>27:34</td>
</tr>
<tr>
<td>26:169</td>
<td>431</td>
<td>(27:39)*</td>
</tr>
<tr>
<td>26:174</td>
<td>431</td>
<td>27:41</td>
</tr>
<tr>
<td>26:179</td>
<td>432</td>
<td>27:42</td>
</tr>
<tr>
<td>26:183</td>
<td>432</td>
<td>(27:45)</td>
</tr>
<tr>
<td>26:184</td>
<td>432</td>
<td>27:48</td>
</tr>
<tr>
<td>26:185</td>
<td>432</td>
<td>27:51</td>
</tr>
<tr>
<td>27:53</td>
<td>442</td>
<td></td>
</tr>
<tr>
<td>27:56</td>
<td>442</td>
<td></td>
</tr>
<tr>
<td>27:57</td>
<td>442</td>
<td></td>
</tr>
<tr>
<td>27:60</td>
<td>443</td>
<td></td>
</tr>
<tr>
<td>27:73</td>
<td>444</td>
<td></td>
</tr>
<tr>
<td>27:82</td>
<td>445</td>
<td></td>
</tr>
<tr>
<td>27:83</td>
<td>445</td>
<td></td>
</tr>
<tr>
<td>27:85</td>
<td>445</td>
<td></td>
</tr>
<tr>
<td>27:86</td>
<td>445</td>
<td></td>
</tr>
<tr>
<td>27:89</td>
<td>446</td>
<td></td>
</tr>
</tbody>
</table>

**Al-Qaṣaṣṣ**

| 28:4 | 447 |
| 28:9 | 447 |
| 28:11 | 448 |
| 28:12 | 448 |
| 28:13 | 448 |
| 28:14 | 448 |
| 28:16 | 448 |
| 28:19 | 449 |
| 28:25 | 450 |
| 28:29 | 450 |
| 28:31 | 451 |
| 28:39 | 452 |
| (28:48)* | 453 |
| (28:49)* | 453 |
| 28:50 | 454 |
| 28:67 | 456 |
| 28:72 | 456 |
| 28:73 | 457 |
| 28:77 | 457 |
| 28:82 | 458 |

**Al-‘Ankūḥūt**

| 29:3 | 460 |
| 29:7 | 460 |
| 29:9 | 460 |
| 29:11 | 461 |
| 29:14 | 461 |
| 29:15 | 461 |
| 29:17 | 461 |
| (29:21)* | 462 |
| 29:30 | 463 |
| 29:39 | 464 |
| 29:45 | 465 |

| 29:62 | 467 |
| (30:31)* | 472 |
| 30:37 | 473 |
| 30:44 | 474 |
| 30:58 | 475 |

**Al-Rūm**

**Luqmān**

| 31:29 | 480 |

**Al-Sajdhā**

| 32:10* | 482 |
| 32:22 | 484 |

**Al-Aḥzāb**

| 33:5 | 486 |
| 33:6 | 486 |
| 33:7 | 487 |
| 33:11 | 487 |
| 33:16 | 488 |
| 33:21 | 489 |
| 33:34 | 491 |
| 33:47 | 493 |
| 33:49 | 493 |
| 33:50 | 493 |
| 33:52 | 494 |
| 33:54 | 494 |
| 33:58 | 495 |
| 33:60 | 495 |
| 33:61 | 496 |
| 33:70 | 496 |
| 33:72 | 497 |
| 33:73 | 497 |

**Sabā’**

| 34:10 | 499 |
| 34:11 | 499 |
| (34:15) | 500 |
| 34:17 | 500 |
| 34:35 | 502 |
| (34:41)* | 503 |
| 34:50 | 504 |
| (34:53) | 505 |
| 34:54 | 505 |

**Fāṭir**

| 35:9 | 507 |
| 35:11 | 507 |
| 35:16 | 508 |
| 35:37 | 510 |
| 35:46 | 512 |

**Yāsīn**

| 36:9 | 513 |
| 36:31 | 515 |
| 36:38 | 516 |
| 36:39 | 516 |
| 36:43 | 516 |
| 36:56 | 517 |
| 36:69 | 518 |
| 36:70 | 518 |
| 36:71 | 518 |
| 36:76 | 519 |
| 36:83 | 519 |

**Al-Ṣaffāt**

| 37:7 | 520 |
| 37:9 | 520 |
| 37:12 | 520 |
| 37:20 | 521 |
| 37:29 | 521 |
| (37:50) | 523 |
| 37:80 | 524 |
| 37:85 | 525 |
| 37:87 | 525 |
| 37:104 | 526 |
| (37:114)* | 526 |
| 37:118 | 527 |
| 37:142 | 528 |
| 37:152 | 529 |
| 37:159 | 529 |

**Ṣād**

<p>| 38:6 | 531 |
| 38:7 | 531 |
| 38:8 | 531 |
| 38:9 | 531 |
| 38:13 | 532 |
| 38:14 | 531 |
| 38:15 | 532 |
| 38:16 | 532 |
| 38:18 | 532 |
| (38:19) | 532 |
| (38:20) | 532 |</p>
<table>
<thead>
<tr>
<th>38:21</th>
<th>533</th>
</tr>
</thead>
<tbody>
<tr>
<td>38:23</td>
<td>534</td>
</tr>
<tr>
<td>38:34</td>
<td>534</td>
</tr>
<tr>
<td>38:36</td>
<td>534</td>
</tr>
<tr>
<td>38:43</td>
<td>535</td>
</tr>
<tr>
<td>38:44</td>
<td>535</td>
</tr>
<tr>
<td>38:46</td>
<td>535</td>
</tr>
<tr>
<td>38:47</td>
<td>535</td>
</tr>
<tr>
<td>38:65</td>
<td>537</td>
</tr>
<tr>
<td>38:76</td>
<td>537</td>
</tr>
<tr>
<td>38:89</td>
<td>538</td>
</tr>
</tbody>
</table>

**Al-Zumar**

<table>
<thead>
<tr>
<th>39:3</th>
<th>539</th>
</tr>
</thead>
<tbody>
<tr>
<td>39:5</td>
<td>539</td>
</tr>
<tr>
<td>39:7</td>
<td>539</td>
</tr>
<tr>
<td>39:10</td>
<td>540</td>
</tr>
<tr>
<td>39:17</td>
<td>541</td>
</tr>
<tr>
<td>39:29</td>
<td>543</td>
</tr>
<tr>
<td>39:30</td>
<td>543</td>
</tr>
<tr>
<td>39:43</td>
<td>544</td>
</tr>
<tr>
<td>39:46</td>
<td>545</td>
</tr>
<tr>
<td>39:57</td>
<td>546</td>
</tr>
<tr>
<td>39:62</td>
<td>547</td>
</tr>
<tr>
<td>39:68</td>
<td>547</td>
</tr>
</tbody>
</table>

**Al-Shūrā**

<table>
<thead>
<tr>
<th>42:4</th>
<th>569</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:6</td>
<td>569</td>
</tr>
<tr>
<td>(42:8)*</td>
<td>569</td>
</tr>
<tr>
<td>42:12</td>
<td>570</td>
</tr>
<tr>
<td>42:15</td>
<td>571</td>
</tr>
<tr>
<td>42:20</td>
<td>572</td>
</tr>
<tr>
<td>42:24</td>
<td>572</td>
</tr>
<tr>
<td>42:25</td>
<td>572</td>
</tr>
</tbody>
</table>

**Al-Zukhruf**

<table>
<thead>
<tr>
<th>(43:5)</th>
<th>577</th>
</tr>
</thead>
<tbody>
<tr>
<td>43:9</td>
<td>577</td>
</tr>
<tr>
<td>43:14</td>
<td>578</td>
</tr>
<tr>
<td>43:16</td>
<td>578</td>
</tr>
<tr>
<td>43:24</td>
<td>579</td>
</tr>
<tr>
<td>43:26</td>
<td>579</td>
</tr>
<tr>
<td>43:33</td>
<td>580</td>
</tr>
<tr>
<td>43:40</td>
<td>581</td>
</tr>
<tr>
<td>43:45</td>
<td>581</td>
</tr>
<tr>
<td>43:58</td>
<td>582</td>
</tr>
<tr>
<td>(43:62)*</td>
<td>583</td>
</tr>
<tr>
<td>43:70</td>
<td>583</td>
</tr>
<tr>
<td>43:71</td>
<td>584</td>
</tr>
<tr>
<td>43:78</td>
<td>584</td>
</tr>
</tbody>
</table>

**Al-Jāthiyah**

<table>
<thead>
<tr>
<th>45:15</th>
<th>591</th>
</tr>
</thead>
<tbody>
<tr>
<td>45:18</td>
<td>591</td>
</tr>
<tr>
<td>45:19</td>
<td>591</td>
</tr>
<tr>
<td>45:24</td>
<td>592</td>
</tr>
<tr>
<td>45:28</td>
<td>593</td>
</tr>
<tr>
<td>45:36</td>
<td>594</td>
</tr>
</tbody>
</table>

**Al-Aḥqāf**

| 46:28 | 599 |

**Muḥammad**

<table>
<thead>
<tr>
<th>47:3</th>
<th>601</th>
</tr>
</thead>
<tbody>
<tr>
<td>47:5</td>
<td>601</td>
</tr>
<tr>
<td>47:6</td>
<td>601</td>
</tr>
<tr>
<td>47:7</td>
<td>601</td>
</tr>
<tr>
<td>47:21</td>
<td>603</td>
</tr>
<tr>
<td>47:25</td>
<td>604</td>
</tr>
<tr>
<td>47:32</td>
<td>604</td>
</tr>
<tr>
<td>47:36</td>
<td>605</td>
</tr>
</tbody>
</table>

**Al-Fatḥ**

<table>
<thead>
<tr>
<th>48:7</th>
<th>606</th>
</tr>
</thead>
<tbody>
<tr>
<td>48:13</td>
<td>607</td>
</tr>
<tr>
<td>48:24</td>
<td>609</td>
</tr>
<tr>
<td>48:27</td>
<td>610</td>
</tr>
<tr>
<td>48:30</td>
<td>610</td>
</tr>
</tbody>
</table>

**Al-Ḥujurāt**

<table>
<thead>
<tr>
<th>49:2</th>
<th>611</th>
</tr>
</thead>
<tbody>
<tr>
<td>49:4</td>
<td>611</td>
</tr>
<tr>
<td>49:5</td>
<td>611</td>
</tr>
<tr>
<td>49:12</td>
<td>612</td>
</tr>
<tr>
<td>49:13</td>
<td>612</td>
</tr>
<tr>
<td>49:14</td>
<td>613</td>
</tr>
<tr>
<td>49:18</td>
<td>613</td>
</tr>
</tbody>
</table>

**Qāf**

<table>
<thead>
<tr>
<th>50:2</th>
<th>615</th>
</tr>
</thead>
<tbody>
<tr>
<td>50:17</td>
<td>616</td>
</tr>
<tr>
<td>50:43</td>
<td>618</td>
</tr>
</tbody>
</table>

**Al-Dhariyāt**

<table>
<thead>
<tr>
<th>51:2</th>
<th>619</th>
</tr>
</thead>
<tbody>
<tr>
<td>51:3</td>
<td>619</td>
</tr>
<tr>
<td>51:4</td>
<td>619</td>
</tr>
<tr>
<td>51:5</td>
<td>619</td>
</tr>
<tr>
<td>51:9</td>
<td>619</td>
</tr>
<tr>
<td>51:10</td>
<td>619</td>
</tr>
<tr>
<td>51:11</td>
<td>619</td>
</tr>
<tr>
<td>51:12</td>
<td>619</td>
</tr>
<tr>
<td>51:15</td>
<td>620</td>
</tr>
<tr>
<td>51:20</td>
<td>620</td>
</tr>
<tr>
<td>51:29</td>
<td>620</td>
</tr>
<tr>
<td>51:40</td>
<td>621</td>
</tr>
<tr>
<td>51:48</td>
<td>622</td>
</tr>
</tbody>
</table>

**Ḥā Mīm Al-Sajdah**

<table>
<thead>
<tr>
<th>41:4</th>
<th>561</th>
</tr>
</thead>
<tbody>
<tr>
<td>41:6</td>
<td>561</td>
</tr>
<tr>
<td>51:56</td>
<td>622</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td><strong>Al-Ţur</strong></td>
<td></td>
</tr>
<tr>
<td>52:10</td>
<td>624</td>
</tr>
<tr>
<td>52:20</td>
<td>625</td>
</tr>
<tr>
<td>52:36</td>
<td>626</td>
</tr>
<tr>
<td>52:46</td>
<td>627</td>
</tr>
<tr>
<td><strong>Al-Najm</strong></td>
<td></td>
</tr>
<tr>
<td>53:2</td>
<td>628</td>
</tr>
<tr>
<td>53:8</td>
<td>628</td>
</tr>
<tr>
<td>53:25</td>
<td>629</td>
</tr>
<tr>
<td>53:31</td>
<td>630</td>
</tr>
<tr>
<td>53:40</td>
<td>630</td>
</tr>
<tr>
<td>53:54</td>
<td>631</td>
</tr>
<tr>
<td><strong>Al-Qamar</strong></td>
<td></td>
</tr>
<tr>
<td>54:25</td>
<td>634</td>
</tr>
<tr>
<td>54:30</td>
<td>635</td>
</tr>
<tr>
<td><strong>Al-Raḩmān</strong></td>
<td></td>
</tr>
<tr>
<td>55:5</td>
<td>637</td>
</tr>
<tr>
<td>55:32</td>
<td>638</td>
</tr>
<tr>
<td>55:47</td>
<td>639</td>
</tr>
<tr>
<td><strong>Al-Wāqi‘ah</strong></td>
<td></td>
</tr>
<tr>
<td>56:3</td>
<td>642</td>
</tr>
<tr>
<td>56:9</td>
<td>642</td>
</tr>
<tr>
<td>56:14</td>
<td>642</td>
</tr>
<tr>
<td>56:24</td>
<td>643</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>56:39</th>
<th>644</th>
<th>56:42</th>
<th>644</th>
</tr>
</thead>
<tbody>
<tr>
<td>56:56</td>
<td>645</td>
<td>56:58</td>
<td>645</td>
</tr>
<tr>
<td>56:62</td>
<td>645</td>
<td>56:66</td>
<td>645</td>
</tr>
<tr>
<td>56:76</td>
<td>646</td>
<td>56:82</td>
<td>646</td>
</tr>
<tr>
<td>56:91</td>
<td>647</td>
<td>56:92</td>
<td>647</td>
</tr>
<tr>
<td><strong>Al-Ţadīd</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>57:18</td>
<td>650</td>
<td>57:22</td>
<td>651</td>
</tr>
<tr>
<td>57:26</td>
<td>652</td>
<td>57:28</td>
<td>652</td>
</tr>
<tr>
<td><strong>Al-Mujādalah</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>58:13</td>
<td>655</td>
<td>58:14</td>
<td>655</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>59:7</th>
<th>657</th>
<th>59:10</th>
<th>658</th>
</tr>
</thead>
<tbody>
<tr>
<td>59:20</td>
<td>660</td>
<td>59:23</td>
<td>660</td>
</tr>
<tr>
<td>59:24</td>
<td>660</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Ţa‘ar</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>60:3</td>
<td>661</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Mumtaţinah</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>61:6</td>
<td>664</td>
<td>61:15</td>
<td>665</td>
</tr>
<tr>
<td><strong>Al-Ţaf</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>63:5</td>
<td>668</td>
<td>63:8</td>
<td>669</td>
</tr>
<tr>
<td><strong>Al-Munāfiqūn</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>64:3</td>
<td>670</td>
<td>64:4</td>
<td>670</td>
</tr>
<tr>
<td>64:7</td>
<td>670</td>
<td>64:17</td>
<td>672</td>
</tr>
<tr>
<td><strong>Al-Taţab</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>65:2</td>
<td>673</td>
<td>65:5</td>
<td>674</td>
</tr>
<tr>
<td>65:7</td>
<td>674</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Taţrīm</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>66:3</td>
<td>676</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>66:10</th>
<th>677</th>
<th><strong>Al-Mulk</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>67:5</td>
<td>679</td>
<td>67:12</td>
<td>680</td>
</tr>
<tr>
<td>67:13</td>
<td>680</td>
<td>67:31</td>
<td>681</td>
</tr>
</tbody>
</table>

| **Al-Qalam** |      |       |      |
| 68:23 | 683  | 68:25 | 683  |
| 68:26 | 683  | 68:32 | 683  |
| 68:53 | 685  |       |      |
| **Al-Ţāqqah** |      |       |      |
| 69:48 | 689  |       |      |

<table>
<thead>
<tr>
<th>70:26</th>
<th>691</th>
<th><strong>Al-Ma‘aráj</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>70:29</td>
<td>691</td>
<td>70:35</td>
<td>692</td>
</tr>
<tr>
<td>70:44</td>
<td>692</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| **Nūh** |      |       |      |
| 71:8  | 693  | 71:9  | 693  |
| 71:11 | 693  | 71:14 | 694  |
| 71:15 | 694  | 71:16 | 694  |
| 71:18 | 694  | 71:19 | 694  |
| 71:27 | 695  |       |      |

| **Al-Jinn** |      |       |      |
| 72:27 | 698  | 72:28 | 698  |     |

<p>| <strong>Al-Muzzammil</strong> |      |       |      |
| 73:2  | 699  | 73:18 | 700  |     |</p>
<table>
<thead>
<tr>
<th>Al-Muddaththir</th>
<th>Al-Burūj</th>
<th>Al-Qadr</th>
</tr>
</thead>
<tbody>
<tr>
<td>74:4</td>
<td>85:4</td>
<td>96:13</td>
</tr>
<tr>
<td>(74:5)*</td>
<td>85:5</td>
<td>96:14</td>
</tr>
<tr>
<td>74:27</td>
<td>85:14</td>
<td>96:15</td>
</tr>
<tr>
<td>74:28</td>
<td>85:17</td>
<td>96:16</td>
</tr>
<tr>
<td>74:29</td>
<td>85:21</td>
<td>96:17</td>
</tr>
<tr>
<td>74:30</td>
<td></td>
<td>96:18</td>
</tr>
<tr>
<td>74:43</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Qiyāmah</strong></td>
<td><strong>Al-Tāriq</strong></td>
<td><strong>Al-Qadr</strong></td>
</tr>
<tr>
<td>75:3</td>
<td>86:12</td>
<td>97:5</td>
</tr>
<tr>
<td>75:6</td>
<td>86:16</td>
<td>97:6</td>
</tr>
<tr>
<td>75:15</td>
<td>86:17</td>
<td></td>
</tr>
<tr>
<td>75:21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75:22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75:37</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Dahr</strong></td>
<td><strong>Al-Ghāshiyah</strong></td>
<td><strong>Al-Bayyinah</strong></td>
</tr>
<tr>
<td>76:3</td>
<td>88:20</td>
<td>98:3</td>
</tr>
<tr>
<td>76:17</td>
<td>88:23</td>
<td>98:4</td>
</tr>
<tr>
<td>76:22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>76:31</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Mursalāt</strong></td>
<td><strong>Al-Fajr</strong></td>
<td><strong>Al-Zilzāl</strong></td>
</tr>
<tr>
<td>77:2</td>
<td>89:9</td>
<td>99:6</td>
</tr>
<tr>
<td>77:3</td>
<td>89:12</td>
<td></td>
</tr>
<tr>
<td>77:4</td>
<td>89:22</td>
<td></td>
</tr>
<tr>
<td>77:5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77:6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77:7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77:33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77:34</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Nabā’</strong></td>
<td><strong>Al-Balad</strong></td>
<td><strong>Al-‘Ādiyāt</strong></td>
</tr>
<tr>
<td>78:3</td>
<td>90:11</td>
<td>100:6</td>
</tr>
<tr>
<td>78:12</td>
<td>90:12</td>
<td></td>
</tr>
<tr>
<td>78:19</td>
<td>90:13</td>
<td></td>
</tr>
<tr>
<td>78:25</td>
<td>90:21</td>
<td></td>
</tr>
<tr>
<td>78:26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>78:27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>78:38</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Nāzi‘āt</strong></td>
<td><strong>Al-Shams</strong></td>
<td><strong>Al-Qāri‘ah</strong></td>
</tr>
<tr>
<td>79:2</td>
<td>91:2</td>
<td>101:10</td>
</tr>
<tr>
<td>79:3</td>
<td>91:10</td>
<td></td>
</tr>
<tr>
<td>79:4</td>
<td>91:15</td>
<td></td>
</tr>
<tr>
<td>79:5</td>
<td>92:7</td>
<td></td>
</tr>
<tr>
<td>79:6</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Al-Inshirāh</strong></td>
<td><strong>Al-Lail</strong></td>
<td><strong>Al-Takāthur</strong></td>
</tr>
<tr>
<td>93:11</td>
<td></td>
<td>102:2</td>
</tr>
<tr>
<td>93:12</td>
<td></td>
<td>102:3</td>
</tr>
<tr>
<td><strong>Al-‘Aṣr</strong></td>
<td><strong>Al-Humazah</strong></td>
<td><strong>Al-Quraish</strong></td>
</tr>
<tr>
<td>103:2</td>
<td></td>
<td>104:10</td>
</tr>
<tr>
<td>103:2</td>
<td>104:5</td>
<td></td>
</tr>
<tr>
<td>103:2</td>
<td>104:6</td>
<td></td>
</tr>
<tr>
<td>103:2</td>
<td>104:8</td>
<td></td>
</tr>
<tr>
<td>103:2</td>
<td>104:9</td>
<td></td>
</tr>
<tr>
<td>103:2</td>
<td>104:10</td>
<td></td>
</tr>
<tr>
<td><strong>Al-Inshirāh</strong></td>
<td><strong>Al-‘Alaq</strong></td>
<td><strong>Al-Ma‘ūn</strong></td>
</tr>
<tr>
<td>94:9</td>
<td>96:2</td>
<td>107:7</td>
</tr>
<tr>
<td><strong>Al-Tīn</strong></td>
<td>96:3</td>
<td></td>
</tr>
<tr>
<td>95:4</td>
<td>96:4</td>
<td></td>
</tr>
<tr>
<td>95:5</td>
<td>96:5</td>
<td></td>
</tr>
<tr>
<td>95:6</td>
<td>96:12</td>
<td></td>
</tr>
<tr>
<td><strong>Al-‘Alaq</strong></td>
<td><strong>Al-Lahab</strong></td>
<td><strong>Al-Falaq</strong></td>
</tr>
<tr>
<td>96:2</td>
<td></td>
<td>113:2</td>
</tr>
<tr>
<td>96:3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96:4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96:5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96:12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(111:2)*</td>
<td></td>
<td>111:5</td>
</tr>
<tr>
<td><strong>Al-Falaq</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>113:2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>