THE GRACIOUS QURAN
A MODERN-PHRASED INTERPRETATION IN ENGLISH
also by Dr. Ahmad Zaki Hammad

The Luminous Quran Elucidated in Context

- The Gracious Quran
- A Modern-Phrased Interpretation in English

Deluxe Edition

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THE GRACIOUS
QURAN
A MODERN-PHRASED INTERPRETATION IN ENGLISH

ARABIC-ENGLISH PARALLEL EDITION
SIXTH PRINT

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The typeface for the text of the translation is Bembo, a world classic and typographic gem. Originating in Venice, Italy, in the late 15th century, Aldus Manutius the 3rd published an essay by the Italian scholar Pietro Bembo using this typeface for the text. In the mid-16th century, Francesco Garamond, the French type-founder, cut the font and duplicated the design, thereby spreading its influence throughout Europe. In the year 2005, M. Seddik, produced a new rendering of Bembo for this translation, featuring diacritical marks for Arabic transliteration, such as: أ, أ, د, د, ه, ه, ل, ل, س, س, ط, ط, ع, ع, ز, ز. Other icons featured in this new rendering include: ð, ð, ç, ç, ß, ß, å, å, ò, ò, á, á, à, à, õ, õ, ð, ð, ñ, ñ, and the brackets: ‘, ‘. Humanist hand-script is used for the title page and Palatino Diacritic for the surah titles.

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TRANSLITERATION NOTE

The transliteration of Arabic names and terms into English follows the well-established scheme shown below. For a more extensive discussion on Arabic as the language of the Quran and the pronunciation of Arabic letters and words, see “A Note on the Arabic Language and Its Transliteration and Pronunciation” in Volume II of the Deluxe Edition of The Gracious Quran: A Modern-Phrased Interpretation in English.

<table>
<thead>
<tr>
<th>Arabic Letter</th>
<th>English Representation</th>
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<tbody>
<tr>
<td>أ</td>
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<td>و</td>
<td>w (consonant)</td>
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<tr>
<td>ي</td>
<td>i or i or iyy</td>
</tr>
</tbody>
</table>

With the exception of the main text of the translation itself, nearly every mention of the name of Prophet Muhammad ﷺ is followed by the Arabic “ سبحانه و تعالى,” which may be translated as “God bless him and grant him peace,” a prayer of endearment reflecting Muslim veneration for the Prophet ﷺ. The Arabic Prayer “ سبحانه و تعالى” also may appear after the names of other prophets (as well as Angel Gabriel ﷺ), meaning “peace be upon him,” an expression of Muslim love and esteem for each of them.

The English meanings of other Arabic icons featured in the new rendering of the Bembo font for this translation are listed in the table below.

<table>
<thead>
<tr>
<th>Arabic Icon</th>
<th>English Meaning</th>
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<tbody>
<tr>
<td>ﷺ</td>
<td>Highly exalted is He, and most high</td>
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<tr>
<td>ﷺ</td>
<td>The One to whom belongs absolute power and majesty</td>
</tr>
<tr>
<td>ﷺ</td>
<td>God bless him and grant him peace</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Peace be upon him</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Peace be upon her</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Peace be upon them (plural, masculine)</td>
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<tr>
<td>ﷺ</td>
<td>God be pleased with him</td>
</tr>
<tr>
<td>ﷺ</td>
<td>God be pleased with her</td>
</tr>
<tr>
<td>ﷺ</td>
<td>God be pleased with both of them (dual)</td>
</tr>
<tr>
<td>ﷺ</td>
<td>God be pleased with them (plural, masculine)</td>
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<tr>
<td>ﷺ</td>
<td>God be pleased with them (plural, feminine)</td>
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<tr>
<td>ﷺ</td>
<td>Marks the beginning of the mubâraka, or quarter part</td>
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<tr>
<td>ﷺ</td>
<td>Marks a place at the end of a Quranic verse calling for ritual performance of the sajdah, or bowing down</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Marks the beginning and end of a Quranic citation in English</td>
</tr>
</tbody>
</table>

QURANIC CITATION NOTE

References to the Quran’s verses in this book are cited following an established system: “Surah” (Quran Chapter) name; “Comma”; “Number” of Surah; “Colon”; “Number” of verse. For example, the third verse of the Quran’s first surah (or chapter) is cited as سورة الفاتحة, 1:3.

BRACKET NOTE

Within some translated texts are half brackets [ ] that contain clarifying text that should be read as if it were part of the text. For example: He is the One who pronounces blessings that descend upon you with His mercy … (The Quran, سورة الأحزاب, 33:43).
FOR

Peace on Earth
And for all in the English-speaking world who may derive from the Heavenly Book, even in the smallest degree, the impulse to seek divine guidance for a meaningful life, here and in the Hereafter.

AND FOR
The very special people who have immeasurably enriched my life — as a son, a brother, a husband, a father, a friend, a student, and a teacher — and who have enabled me to enjoy an ever-rewarding study of the Gracious Quran and the graced Prophet ﷺ.

AND
Especially for my wife, a beacon of unfailing light through all the reaches of my life — may she be ever blessed with God’s light.
IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

Had We sent this Quran down upon a mountain, you would have most surely seen it utterly humbled, breaking apart, from the fear of God. And such are the parables We set forth for all people, so that they may reflect on the power of divine guidance.

He alone is God, the One besides whom there is no other God— the Sole, Knower of the realms of all the unseen and the seen. He is the All-Merciful, the Mercy-Giving. 

He alone is God.

There is no God but Him— the King, the All-Holy, the Peace, the Faithful, the Guardian, the Overpowering One, the Irresistible, the Sublime.

Highly exalted is God far above all that they associate as gods with Him! He alone is God.

The Creator, the Maker, the Fashioner. To Him alone belong the most excellent names! All that is in the heavens and the earth gives due exaltation to Him.

For He alone is the Overpowering One, the All-Wise.

—The Quran, 59:21–24
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BEFORE YOU READ!

IN THE PHYSICAL world, elements join forces, despite differences, to sustain the existence we all know. We see water and light, feel the air on our faces, and live on earth with countless diverse beings. We walk the world’s valleys, run its sandy shores, and scale its mountains. Their soft, earthy, or rocky surfaces do not keep us from them. We cherish the fragrant greenery of their plants and flowers no more than the silent austerity of their crests and shoals. Forms diverge in shape and color, smell and texture, function and lifespan; yet they are deeply interdependent and together make up what our scholars of the empirical sciences have so aptly termed the “natural” order. There can be no doubt that an unyielding emphasis on the “dissimilarities” of the constituents of existence would limit the human outlook on the world to a dangerously narrow margin, indeed. For, in fact, such a mood clashes with the most urgent message of the scientists of our age: A great unity underlies all earthly existence, wherein lies its phenomenal individual resilience and its precarious collective fragility.

The analogy I am making is especially well suited to a first, or first serious, exploration of the Quran, the Sacred Text at the root of the religion of Islam. In the world of the Quran, as in the natural one, there is an elemental unity to its Heavenly message just beneath the unique style of its outward expression. This point is particularly important in light of the inexorably mundane conventions of “the publication” that have so thoroughly trained readers in our time to acquiesce in the hegemony of the linear, the chronological, the dismembered, the provisional. Yet the Quran is dynamic, integrative, holistic, and unconditional. That is its nature.

For the Creator, resplendent and exalted, who originated the multifarious order of the physical world, as believers of every Heavenly faith report to us, is the same One who revealed and gave order to the content of the Quran as a final divine dispensation to all human beings, whoever and wherever they might be until the end of time; hence, their similar animation and character. So the natural world fills up our senses with countless signs of its All-Living God, and the Quran explains the significance of those signs directly from God to give life to our hearts. Indeed, both of these constituencies, the individual things of creation and the singular verses of the Quran, the Quran terms ayah (pl. ayât), each one a “sign.”

These “textual” and “contextual” worlds share much else, as well. There is utter distinctiveness in each and every sign, and also a profound repetition in their occurrence and collectivity. The signs in the pages of the Quran, like those in its counterpart book of nature, often appear together, despite their diver-
sity, and shift from shape to scape unexpect-
edly, but never haphazardly, and always to the
effect of an acute escalation of experience and
realization—provided the factor of human
contemplation is applied. Most tellingly, they
share two distinguishing marks of the work of
the Creator: At once, they provoke an exqui-
site event of beauty and an experience of soul-
shuddering truth.

It should come as no surprise, then, that the
divine address of the Quran centers on two
principal domains: That of the Creator and cre-
ation and, as an extension of this, the realms of
the unseen and the seen. Viewed from our lit-
tle corner of the natural cosmos, the human
being represents the focal point of this Heav-
enly discourse. We are introduced as masters of
the earth, vis-à-vis the rest of creation, and
dignified beyond our fellow creatures, animate
and inanimate. Indeed, all of them on earth,
and in the lower heaven, have been subjugated
to us and made serviceable for our life here.
Yet at the same time we are told clearly that, in
fact, we too are servants in both our corpore-
ality and in our nature—but only to the Cre-
ator and to no other, human or otherwise. For
every woman and man of us springs from a sin-
gle origin, is hosted in one environment, and
walks into a singular inevitable destiny. We
meet with all existents, other than God, only
upon the plane of our mutual “createdness” as
His fellow servants. They can never be in ser-
vice, in the sense of worship, to anyone other
than God, and we must never allow ourselves
to be. God has raised human beings to the top
of creation, though we are not the oldest of
creatures, nor the strongest, nor the most com-
plex. Thus, we are forbidden to compromise
this divine order or vested honor to worship
anything or anyone equal to or below us in sta-
tus or stature as creature. There is none to be
worshipped save God.

Who is the Creator? Who is man? How shall
he live as an individual, as part of a family, in
community? What is his relationship to gener-
ations past, his responsibility to those forthcom-
ing? What is his earthly mission? Why are there
different religions and how is the human wor-
sipper to relate to others in view of this? What
shall be man’s worldly end? Shall there be an-
other beginning? These are the vital questions
running through the veins of the human crea-
ture, with tens of related queries besides. Their
answers, all of them, one may find in the “sign-
verses” of the Quran—yet in the peerless style of
the Quran and in its inimitable way.

All that is requested of you, whatever may
be your conviction, is that you approach this
expression of much love to render the Quran’s
meanings into another tongue and time, with
the decisively human virtues of sincerity and
humility, along with an open mind and sound
heart. Read what has come down to us as a
confirmation of the message of Noah the
Parchments of Abraham, the Torah of
Moses, the Psalms of David, and the
Evangel of Jesus. This work of translation
has garnered untold hours of care because of a
divine worthiness in the original that is beyond
the inventive competencies of mere mortals.
Yet I have attempted to make it deserving of
a reader whom I pray will be activated in mak-
ing for a better tomorrow, wherein humankind
will bequeath to its children and its descendants
after them (and all earth’s other inhabitants) a
world guided by the blessings of knowledge
from Heaven and sustained by Heaven’s mercy
from above them and beneath their feet, a place
long from our present woes of hunger and fear,
a far serene country, distant from the desperate
pang of poverty and the desolating shriek of
war. In a word, may they partake in the fruit of
all of this, a term we call “peace”: The very
meaning of a religion the Quran names Islam.
A Final Word

THIS WORK RESOLUTELY adheres to scholarly principles, but it is not directed to the academician or specialist. It has been rendered in the service of the much broader audience comprising the universe of English speakers. This, of course, divulges a monumental hope. I confess an even greater debt of gratitude to every person who has prayed for, given to, or trekked through this long journey to The Gracious Quran: A Modern-Phrased Interpretation in English. They know who they are—and, indeed, God knows them (and shall suffice them!) best.

Lord! Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased. And make righteous for me my children. Indeed, I have repented to You. And, most surely, I am of those who are Muslims, in willing submission to God alone.  

— Sūrat Al-Ahqāf, 46:15

Ahmad Zaki Hammad, Ph.D.
24 Rabi’ Al-Thani 1429
30 April 2008
Cairo, Egypt
To Be Human

GOD CREATED YOU, and all that you see in the world and do not see, for a reason. Your shape and spirit are different from the sky’s, the earth’s, the mountain’s, the bird’s, and the tree’s, but your purpose is not. It is to come to unwavering faith in God as He is—without seeing Him—and then to worship Him as if you do. Your fellows in creation, the nonhuman ones just mentioned and others besides, always know their purpose and succeed in achieving it simply by being what they are because God fixed this function into the natures He created them with. This does not, however, make them better than you. In fact, it is you, as a human being, whom God has raised above much of His creation, subjugating all that you see in this life, and much that you do not see, to your will. That is because you have what these other creatures do not: Freedom to choose and a mind to make those choices with.

These two gifts come with consequences, however. First, God set faith in Him as our Sole Creator, deep within your human nature, even as He did in, say, the bee’s or the flower’s. Yet unlike them, your disposition to believe in and worship God sleeps in your soul and must be awakened by the use of your mind (which is really another word for your heart). Second, God may or may not choose to call the bee or flower to account for what it does, but He will definitely call on you and hold you responsible for all the choices you make as an individual and as a part of a larger community. Moreover, the results of this accountability will come to you and your people, both in this life and after death. This is morality coupled with mortality, the two defining qualities of the human being.

The idea that we are liable in life and after death for our beliefs and actions brings up two important questions, the second one claiming a thing that may surprise some of us: First, why has God obliged us to find our faith instead of programming it in us, like the rest of creation that we know? Second, can it be that when we have lost our souls, and our bodies decay into the earth, that God will truly raise us to life again? The first answer is that by making us come to the realization that we have a Creator, God tests our gratitude to Him for bringing us from a condition of deadness into the thrill of living existence, and from utter unawareness to the dignity of rational being. The second is that God, who created everything from nothing and then guided it to its natural way of life, can recreate it all over again with complete precision whenever He chooses and with no weariness. In fact, He has told us that He means to do exactly this with His entire human creation after we die and the world ends. Then He will keep us in new states of being ever after. This last statement is both a major part of our test of
faith and the perfection of the blessing of human life, for which no amount of thankfulness to God can suffice, a demonstration of pure divine mercy.

Many religions teach the essence of all that has just been said. Moreover, the human sense of moral conduct across time and the world is remarkably common. Yet, how can you know that these ideas are true? Why are the concepts of right and wrong so widely and persistently shared? The response is twofold: God set free-willed people upon the earth to journey back to pure belief in Him alone and to strive for all that is good for themselves and the rest of creation along the way. He did not stand them, however, in the lonely vastness of a planet adrift in space without the sustenance their bodies require or the guidance their souls need. Provision flourishes all about us in the teeming creation God made serve us as food, fuel, and habitation; and it extends to the way He divided us into genders and united us as families. As for the want of our spirits, God continuously sent among humankind two forms of guidance to stir our souls to remembrance of Him and to ease our social and emotional existence. On one hand, He sent us human beings, whom He communicated with, taught, and raised as models for the rest of us to follow. These are the prophets and messengers, most of whom we no longer know, though nearly every community in the history of humanity has had them. On the other, He revealed through some of His messengers Heavenly Books that we ordinary people could directly access. These scriptures are the inscribed remembrances of God in His own words, meant to explain to the first of us and the last of us who our Creator is, what He expects of humankind, and what we can hope for in Him in the days of the world and the life everlasting.

The messages that these prophets and revelations spread enjoin belief in the same One God, practice of the same human virtues, and admonition about our same ultimate destiny. However, God evolved their traditions and systems of human self-governance regarding the rights and obligations of the individual, the community, and human interaction as humankind itself developed personally, socially, and globally. It is God’s way that all He does should come to perfection. Therefore, from the beginning, He willed that the human leadership of His prophets and the revealed guidance of His Books would reach a culmination at precisely the right moment in history. The work that these words introduce represents in English the fruition of that anciently sacred tradition. In its original Arabic, it is entitled the Quran, meaning the Recitation, or the Reading. It is named this because God intended for believing men and women to read and recite it over and over again, as a grace and as a Reminder to them. For it makes clear to them who they are, where they come from, where they are headed, what they are to do, what will happen if they do not listen, what will be theirs if they do, and Who it is that brought them to life and why.

The “translation” of this Book is not the Quran itself, an important distinction to keep in mind. The Quran only exists as God Himself revealed it to the final messenger—letter-by-letter, word-by-word, verse-by-verse, segment-by-segment, surah-by-surah. This prophet then conveyed it verbatim to all those around him as he received it, and saw to it that his companions memorized it accurately and transcribed it meticulously in writing. Nearly fourteen hundred years later, it still holds the selfsame language and final verse and segment order that this last of God’s messengers to the world transmitted, bringing it to life and others to life with it. That messenger’s name is
Muhammad, God’s blessings and peace be upon him—and upon all his brothers whom God sent as prophets and messengers before him. These include Jesus, Moses, Abraham, and Noah. There are other men and women of God that the Quran will present to you as role models, many of whom you will likely have heard of before, and some who may be new to you. The Quran makes no distinction between the creed of any of them. They are a single fellowship charged with bringing to the world a solitary faith: Belief in One God without partner. It does not take its name from any one of them, nor from their peoples or lands. Rather, from its central, singular truth comes its title: Islam, the religion of willing human submission to the will of God.

This Translation

This book is not the first to interpret the Quran into English, but many of the preceding efforts are dependent on the translations of others, rather than on original investigation and studious engagement with the Quran itself. Moreover, it was those who openly, and often hostilely, rejected the truth of the Quran as a divine communication that made most of the early presentations of the Quran in translation. Like the unbelievers that the Quran itself talks about, they saw it as no more than a mere human fabrication, and this inevitably slanted their representations of it. In addition, a majority of the Quran’s translators, Muslims and others, have had inadequate higher training in understanding this Revelation and little or no traditional grounding in its learning or in the related primary fields of knowledge that the Quran gave birth to and still nourishes. This means that a good number of the early translations of the Quran were done by individuals who understood the Quran little, or who sought to attack it because they saw religions and ways of life other than their own as antagonistic competitors.

You may ask why Muslim scholars left such an obviously crucial task to those who would portray the Quran as false or who lacked the capacity to do it well. It is a fair question, but the answer is complex. The upshot is that, for various reasons of confidence and competence, they were profoundly late in meeting the urgent need to express the meaning of the Book of God in English. This is despite the fact that God has entrusted the Muslim community to uphold the Quran’s message on earth and to teach it without compulsion to the peoples of the world. At present, existing English translations of the Quran by Muslims are not few, but the capabilities of their translators differ widely, as do the criteria they set for themselves. A number of them are reasonably good and accurate, and, therefore, worthy.

The distinctive merits of this new interpretation, God willing, are three: (1) It conveys an understanding of the intent of the words and verses of the Arabic Quran, according to a comprehensive, if not exhaustive, study of how the Prophet Muhammad reportedly explained them and how his Companions understood his elucidation. (This is knowledge that has been preserved, considered, and classified through fourteen centuries of continuous Quran scholarship by the learned throughout the world.) (2) It supplies from this research sufficient context, within its translation, to allow the new reader and the nonspecialist to understand the references and connections that an Arabic reader well-studied in the Quran would grasp. (3) It presents this reading of the Quran’s verses in clear language that also tries to elicit a sense of reverence and beauty because the meanings of the Quran should also sound becoming; for that is very much a part of the original Quranic experience, though we have no
hope of duplicating that in another language since the Quran is miraculous in this regard. In addition, a premium has been placed on accessibility, not only in language, but in the way the words, verses, surahs, and parts of the Quran are designated and displayed on the page.

A word here is in order about the religion of Islam and the Quran in our times, though actually it applies to all wisdom and ways of life we may meet. The Quran holds that God gave human beings minds so that they could evaluate for themselves the truth and import of things. The very fact that we have independent wills for which we each bear individual moral responsibility makes thinking one of those essential obligations that one cannot pass off to another. All of us are responsible to assess the truth and rectitude of our own thoughts and beliefs, and to do likewise with the information that comes to us from others. We must do this inventory in an ongoing fashion, in order to adjust our perceptions continually to reality (that is, to learn) and to repeatedly redirect our behavior to good action (that is, to improve). In other words, critical reflection cultivates modesty and honesty, the two mother traits of noble character. God has given this power of judgment to us as an internal safeguard against our being involuntarily misled into either condoning or perpetrating wrongful harm. That is to say, our reasoning ability constitutes a failsafe faculty that nullifies the dubious claim that it is a human “right” to blame others and to excuse oneself for believing wrongly about God and being ignorant of the good, the right, and the wholesome thing to do in virtually every situation.

Increasingly much is now being said in English about Islam, its Book, its Messenger, and Muslims. The truth is this talk simply cannot be properly appraised without accurately knowing what the Quran says for itself and comprehending what it means to say, not what others may second- or third-handedly attribute to it and then recklessly ascribe to its adherents. Nor should hearsay about Muslims—even hearsay dressed in expensive suits and illustrated with quotes and film footage—be taken as legitimate commentary on the Quran. If we do not know something or understand it from our own personal intellectual exertion, then we must reserve judgment until we do. To believe in something that we have not even considered and do not fathom is the definition of ignorance. To act on that assumption is the very meaning of belligerence.

Resolving ourselves to live by this kind of simple but principled policy of forming opinions only after study gives way to thought and thought to knowledge could not possibly be more relevant or crucial to our success as people and nations. It is tantamount to asking oneself what kind of human being one wants to be and what kind of society and world one wants to be part of. For it is only after we first understand that we can begin the reflection that is necessary to believe correctly and then act deliberately. Here, let the Muslim take special note, particularly those who remain confined to the far shores of the Arabic language. God revealed the Quran for humanity to listen to with heed, that is, to pay serious attention to its meanings, because the secret of God’s mercy itself lies in pondering them and living them. This work has been done through many years and challenges to equip people from every place and path of life—someone like yourself—to do exactly that: To make an educated judgment about your faith, your life, your conduct, and your world, and thereby become a wise participant in all of them.

For the Quran is here to tell us that all we shall ever believe, say, and do—that is, our real worship in life—shall hang in the divine balance at an inevitable, all-determining end.
THE GRACIOUS

QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH
1. Sūrat Al-Fātihah

The surah that is THE OPENING to the Quran and to the straight way of God.

2. Sūrat Al-Baqara

The surah that mentions the story of THE COW designated by God for sacrificial offering, whereby He tested the sincerity of faith of the Children of Israel after their deliverance from Pharaoh.

3. Sūrat Āl ‘Imrān

The surah that mentions that God has chosen the descendants of THE FAMILY OF ĀL ‘IMRĀN to inherit prophethood above the people of all the world.

4. Sūrat Al-Nisā'

The surah that enshrines the spiritual-, property-, lineage-, and marriage-rights and obligations of WOMEN.

5. Sūrat Al-Mā’idah

The surah that mentions the story of THE TABLE-SPREAD from Heaven that God sent down at the request of the Disciples to be a clear sign to them of the unambiguous truth that Jesus was, indeed, the awaited Messiah and Prophet of God.

6. Sūrat Al-An’ām

The surah that debunks as a mere forgery against the Law of God the forbidden practices of Pre-Islamic Arabia with regard to the sacrifice, distribution, and consumption of CATTLE—and all such systems that arbitrarily impose upon people meaningless sacrifices, offerings, and prohibitions in the name of ungodly ideas and lifeless idols, which lead invariably to the impoverishment of women and the poor, and the institutionalization, thereby, of infanticide.
7. Sūrat Al-A’rāf  

The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called THE HEIGHTS that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.

8. Sūrat Al-Anfāl  

The surah that answers the question that the believers put to the Prophet regarding how God and His Messenger would have them distribute THE SPOILS OF WAR, after the believers had differed among themselves about its disbursement.

9. Sūrat Al-Tawbah  

The surah that announces for all time that God granted to His Prophet to the Emigrant and Helping Companions, and to three errant but honest believers REPENTANCE; and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God’s decree of amnesty for the truly repentant idolaters who fought the believers at a place called Hunayn.

10. Sūrat Yūnus  

The surah that mentions the repentance of the people of the Prophet JONAH as an exception among the communities to whom the prophets came. They heeded Jonah’s call. Thus, God shed His grace upon them and exempted them from ruin.

11. Sūrat Hūd  

The surah that mentions an ancient prophet after Noah named HŪD, whom God sent to the mighty people of ‘Ād, the dwellers of a great pillared city called Iram.

12. Sūrat Yūsuf  

The surah that narrates the edifying and enthralling life experience of the noble prophet and exceptional interpreter of dreams, JOSEPH—son of Jacob, son of Isaac, son of Abraham—calling it “the fairest of stories,” an inspirational triumph of morality and faith.
13. Sūrat Al-Ra’d  

The surah that translates into human experience the overpowering meaning of what THE THUNDER says when it resounds through the sky and God sends bolts to the earth.

14. Sūrat Ibrāhīm  

The surah that records the prayer of ABRAHAM ۟—Father of Prophets—for the security and perpetual godliness of the barren valley of Makkah, when, at God’s command, he settled his beloved spouse Hagar and first son Ishmael ۟ there, in order to establish the perennial rites of the Prayer, as well as other forms of worship, for all time on earth.

15. Sūrat Al-Ḥijr  

The surah that mentions the ancient and mighty people of Thamūd who carved out their homes in the mountain caves of THE STONE VALLEY, and whom God destroyed because they belied with extreme prejudice His miraculous signs and messengers.

16. Sūrat Al-Nahl  

The surah that mentions BEES—dwelling in mountains, trees, and man-made hives; eating freely of fruited plants; and giving forth variously colored honeys that hold both healthful delight and healing qualities—as a clear sign of the wondrous bounty of God’s creation.

17. Sūrat Al-Isrā’  

The surah that mentions the miracle of THE NIGHT JOURNEY, wherein God transported His servant Muhammad ۟ in a single night from the Sacred Mosque of Makkah to Al-Aqsa Mosque in Jerusalem, to show him some of His most wondrous signs.

18. Sūrat Al-Kahf  

The surah that mentions the wondrous story of a group of youthful believers who retreated from their unbelieving people to the hills and the seclusion of THE CAVE wherein God caused them to sleep for three hundred and nine lunar years as a sign to their people that God shall, indeed, raise the dead—and that also mentions the narratives of other marvels beyond ordinary human conception.
19. Sūrat Maryam

The surah that mentions the miracle-filled story of MARY —the purest woman of all time—and how, though an untouched virgin, she gave birth to Jesus, the true Messiah and a human messenger of God to the Children of Israel.

20. Sūrat Tā Hā

The surah that opens with the discrete Arabic letters TĀ HĀ.

21. Sūrat Al-Anbiyā’

The surah that mentions the names of sixteen PROPHETS and Mary illustrating the unity of the divine message.

22. Sūrat Al-Hajj

The surah wherein God commands Abraham to proclaim to all humanity the obligation of THE HAJJ-PILGRIMAGE to the Ancient House of God—the Ka’bah—in Makkah.

23. Sūrat Al-Mu’minūn

The surah that declares the ultimate success of THE BELIEVERS in One God, without partner, and that describes the irrepresable standard of their spiritual and moral virtues.

24. Sūrat Al-Nūr

The surah that contains the inimitable verse that celebrates God as THE LIGHT of the heavens and the earth, guiding to Himself whomever He so wills.

25. Sūrat Al-Furqān

The surah proclaiming the Quran that God bestowed upon Muhammad to be, in its finality and totality, THE CRITERION of everlasting salvation for all humankind until the end of time.

26. Sūrat Al-Shu’arā’

The surah that mentions the aimless meandering of unbelieving POETS in their creative effort to versify, and how their own actions belie their artistic messages, though it exempts from this censure poets who are believers and act with justice and righteousness.
27. Sūrat Al-Naml

The surah that speaks of the Valley of THE ANTS, through which the hosts of Solomon ﷺ were once marching, wherein God miraculously enabled Solomon ﷺ to hear one of them as she warned the others to flee into their homes before being crushed—a miracle of audition and understanding for which Solomon ﷺ thanked God profusely.

28. Sūrat Al-Qaṣaṣ

The surah that mentions how Moses ﷺ came to the wells of Midian and related to the aged believer, whose daughters he had helped, the series of events and THE STORIES of his flight from Egypt; and that mentions, as well, the stories of Moses’ ﷺ call to prophethood and confrontation with Pharaoh, his Exodus with the Children of Israel, and that of Korah of Israel, whom God destroyed.

29. Sūrat Al-‘Ankabūt

The surah that mentions the practical fragility of the webbed home of THE SPIDER as an analogy for those who take false deities as a shelter.

30. Sūrat Al-Rūm

The surah that mentions the defeat of THE BYZANTINES and the divine promise of their forthcoming victory in several years—and in prophesying this, implying martial triumph for the Muslims over their idolatrous adversaries at the same time. The surah is occasioned by the celebration of the idol-worshipping opponents of the Prophet ﷺ at the news of the Byzantine defeat by the Persians, for they drew an analogy between themselves and the fire-worshipping Persians as defenders of polytheism in opposition to the monotheism of the Muslims and Byzantine Christians.

31. Sūrat Luqman

The surah that mentions the judicious and poignant admonitions of LUQMĀN (whom some call Lokman, the Wise, a man of faith) as he spoke them to his beloved son.

32. Sūrat Al-Sajdah

The only surah beginning with the discrete Arabic letters Alif Lām Mīm that also contains a verse (32:21) which requires one who recites it to perform a prostration of BOWING DOWN to the ground before God in worship at the mention of God’s revealed signs.
33. Sūrat Al-Ahzāb 

The surah that mentions THE FEDERATED CLANS of the unbelievers, who besieged Madinah, the City of the Prophet ﷺ, with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trench around the city as a barrier to invasion, an unprecedented practice in Arabia.

34. Sūrat Saba’

The surah that mentions the gracious dwelling place of the prosperous people of SHEBA in Yemen, whom God whelmed away for their rejection of God’s blessings by causing the great ‘Arim Dam to break, drowning their spectacular parallel orchards.

35. Sūrat Fāṭir

The surah that opens with the praise of God as the SOLE ORIGINATOR of the heavens and the earth.

36. Sūrat Yā Sin

The surah that opens with the discrete Arabic letters YĀ SĪN, and which the Prophet ﷺ called the “Heart of the Quran.”

37. Sūrat Al-Ṣāfāt

The surah that opens with the oath of the Divine One swearing by the angels arrayed before Him in DEVOTIONAL RANKS and, thereafter, by other angels propelling the clouds, dispelling evil, and reciting God’s praise.

38. Sūrat Sād

The surah that opens with the single discrete Arabic letter SĀD.

39. Sūrat Al-Zumar

The surah that mentions THE COMPANIES of the unbelievers who shall be driven to Hell in the Hereafter, and the companies of the God-fearing who shall be ushered to Paradise in honor.

40. Sūrat Ghāfir

The surah that describes the Divine Being in its third verse as the one and only God, who is THE FORGIVER of Sin, the Acceptor of Repentance, but also the Severe in Punishment.
41. Sūrat Fuṣilat

The surah that describes the Quran as THE LUCIDLY DISTINCT Heavenly revelation for those who would give it heed.

42. Sūrat Al-Shūrā

The surah that mentions mutual CONSULTATION among the believers as the godly means by which to conduct their affairs and as a virtuous sign that they will gain the reward of God in the Hereafter.

43. Sūrat Al-Zukhruf

The surah that mentions the solid GOLD ORNAMENTS, and other precious commodities and appointments, which God would have granted in this life to all the unbelievers—had it not been that this would have driven humankind to unite in godlessness—for the trinkets of life are the true hearts’ desire of the ungodly. Yet fleeting are all the things of this world, and far finer and everlasting the joy of Paradise for the believers; and that is their true hearts’ desire.

44. Sūrat Al-Dukhān

The surah that mentions a divine portent of an evil destiny that will come in the appearance of something unknown called THE SMOKE. It manifests in the sky and enveils the unbelievers on the earth, until they cry in vain to God that they shall believe in the Quran and its Messenger if only He delivers them from this torment.

45. Sūrat Al-Jāthiyah

The surah that mentions THE KNEELING of every community around the brink of Hellfire on the Day of Doom in wait of its divine judgment.

46. Sūrat Al-Ahqâf

The surah that mentions the fatal lesson of the ancient people of ‘Ād who dwelled in THE DUNE VALLEYS OF AL-AHQâF, whose prophet warned them to give up idolatry and worship only God, but to no avail.

47. Sūrat Muḥammad

The surah that declares that God absolves of misdeeds, and sets right the intellects, of those who work righteousness and who believe in all that God has sent down upon His final Messenger to humankind, MUHAMMAD ﷺ.
48. Sūrat Al-Fath

The surah that opens by acclaiming the MANIFEST TRIUMPH of peace that God accorded His Prophet Muhammad in the truce he agreed to with the Makkans at a place called Ḥudaybiyyah.

49. Sūrat Al-Hujurāt

The surah that criticized as ill-mannered and uncouth those who would stand behind THE CHAMBERS of the Prophet’s wives and call him forth for discourse with raised voices.

50. Sūrat Qāf

The surah that opens with the single discrete Arabic letter QĀF.

51. Sūrat Al-Dhāriyāt

The surah that opens with the oath of the Divine One swearing by THE SCATTERING WINDS that stream far and wide bearing the rain clouds of His mercy.

52. Sūrat Al-Tūr

The surah that opens with the oath of the Divine One swearing by MOUNT TŪR of Sinai, where the Torah was revealed to Moses.

53. Sūrat Al-Najm

The surah that opens with the oath of the Divine One swearing by every one of THE STARS, as they descend and disappear beneath the horizon, that Muhammad is indeed God’s awaited Messenger.

54. Sūrat Al-Qamar

The surah that opens with the unnerving, cataclysmic sign of the end of the world coming and THE MOON having split apart.

55. Sūrat Al-Rahmān

The surah that crowns the Quran and opens with the chant of a single word proclaiming one of God’s most beautiful names, THE ALL-MERCIFUL.

56. Sūrat Al-Wāqi‘ah

The surah that opens by naming the occurrence of the end of time with the title THE INDISPUTABLE EVENT; for all who deny that it is coming will never belie it when finally it happens.
57. Sūrat Al-Ḥadīd

The surah that mentions the heavy metallic element IRON as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.

58. Sūrat Al-Muṣṭadilah

The surah that mentions the complaint of Khawlah bint Tha’labah to the Prophet ﷺ as SHE WHO ARGUED for the dignity of women against the abominable practice whereby husbands estranged their wives from intimacy on false pretext.

59. Sūrat Al-Ḥāshr

The surah that mentions God’s expulsion of the clan of Banû Al-Naḍîr from their prodigious fortress-settlement near Madinah, in THE MUSTERING it calls the first of its kind; for they had betrayed their covenant of mutual defense by aiding idolaters against monotheistic believers.

60. Sūrat Al-Mumtažanah

The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as THE TEST OF FAITH, establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.

61. Sūrat Al-Ṣaff

The surah that declares God’s love of all those believers who maintain THE SOLID RANKS of unbreachable communal unity in selflessly and fearlessly defending God’s cause against aggression.

62. Sūrat Al-Jumu’ah

The surah that enjoins the believers to proceed at once to the ritual Prayer of THE FRIDAY CONGREGATION and to quit all commercial transacting as soon as they hear the call to the Prayer.

63. Sūrat Al-Munāfiqūn

The surah that declares that God bears witness that the false profession of faith by THE HYPOCRITES is uttered only as a screen to hide their duplicity.
64. Sūrat Al-Taghābun

The surah that calls the Day of Judgment THE DAY OF MUTUAL LOSS AND GAIN. For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers ﷺ.

65. Sūrat Al-Ṭalāq

The surah that issues the lawful procedures by which one may DIVORCE and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God's prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.

66. Sūrat Al-Taḥrim

The surah that opens with admonishing the Prophet ﷺ against THE PROHIBITION of something he once imposed on himself for the purpose of not offending his wives, though God had made it lawful for him.

67. Sūrat Al-Mulk

The surah that opens with the statement «Blessed be the One in whose mighty Hand is all THE DOMINION».

68. Sūrat Al-Qalam

The surah that opens with the single discrete Arabic letter Nūn and the oath of the Divine One swearing by the instrument of THE PEN, as well as all knowledge that people are able to preserve and communicate thereby.

69. Sūrat Al-Ḥāqqah

The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.

70. Sūrat Al-Ma‘ārij

The surah that proclaims God to be the August Lord of THE HEAVENLY ASCENTS, the points of rising from which the angels and Gabriel ﷺ shall go up to God on the Day of Resurrection.
71. Sūrat Nūḥ

The surah that opens with the story of the ancient Prophet NOAH ﷺ, the unrelenting Messenger of Resolve, and his obstinately unbelieving people.

72. Sūrat Al-Jinn

The surah that opens with the revelation that a group of JINN-KIND listened to the Prophet ﷺ reciting the Quran, believed in it, and so admonished their own race.

73. Sūrat Al-Muzzammil

The surah that opens by addressing the mantled Prophet ﷺ as THE ENWRAPPED MESSENGER.

74. Sūrat Al-Muddaththir

The surah that opens by addressing the enwrapped Prophet ﷺ as THE MANTLED MESSENGER.

75. Sūrat Al-Qiyamah

The surah that opens with the emphatic oath of the Divine One swearing by the looming DAY OF RESURRECTION.

76. Sūrat Al-Insān

The surah that opens with a question posed to arrogant MAN about his utter nothingness before God brought him into existence.

77. Sūrat Al-Mursalat

The surah that opens with the oath of the Divine One swearing by the gusting winds as THOSE SENT FORTH IN SUCCESSION.

78. Sūrat Al-Naba’

The surah that mentions THE GREAT TIDING of the coming of the Day of Judgment, the truth of which people yet dispute.

79. Sūrat Al-Nāzi’át

The surah that opens with the oath of the Divine One swearing by THE ANGELIC PULLERS who shall harshly wrench out the souls of the unbelievers at their appointed time of death.
80. Sūrat ‘Abasa

The surah that opens with admonishing the Prophet and refers to him as HE WHO FROWNED and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man’s interruption elicited the Prophet’s reaction, which God corrected.

81. Sūrat Al-Takwir

The surah that opens with a riveting description of THE ENFOLDING of the sun at the end of earthly life and the dawn of eternity.

82. Sūrat Al-Infitār

The surah that opens with a riveting description of THE SPLITTING open of the sky at the onset of the Day of Resurrection and asserts that every human is being watched by angels and shall stand accountable before God in the Hereafter.

83. Sūrat Al-Muțaffifin

The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFRAUDERS because they insist on receiving a full amount in return for the partial measure that they themselves give.

84. Sūrat Al-Inshiqaq

The surah that opens with a riveting description of THE RENDING of the sky and the leveling of the earth as a sign of the commencement of the Day of Resurrection.

85. Sūrat Al-Buruj

The surah that opens with a three-part oath of the Divine One, who swears by the sky studded with THE CONSTELLATIONS, by the assurance that the Day of Resurrection shall come, and by His Own Universal Witness, which beholds all, that the believers shall have their reward, and the unbelievers their punishment, in the Hereafter.

86. Sūrat Al-Tariq

The surah that opens with the oath of the Divine One swearing by the sky of the world and THE NIGHT-COMER—which, in one of its senses, is the name of a pulsar of piercing brightness—so called because it comes by night and leaves by day.
87. Sūrat Al-A’lā

The surah that opens with the command to highly exalt God, the Divine One who is THE MOST HIGH, far above all that is unworthy that people wrongly attribute to Him.

88. Sūrat Al-Ghāshiyah

The surah that opens with the edifying question regarding human awareness of the coming of a sure cataclysmic event it calls THE WHELMING—which is the advent of the Day of Resurrection.

89. Sūrat Al-Fajr

The surah that opens with the oath of the Divine One swearing by THE DAWN, and other natural occurrences and sacred designations, as a means of categorical affirmation to humankind that God shall, indeed, hold all people accountable.

90. Sūrat Al-Balad

The surah that opens with the emphatic oath of the Divine One swearing by Makkah, THE CITY of the Sacred Mosque, that humankind is under the absolute power and watchfulness of God.

91. Sūrat Al-Shams

The surah that opens with the oath of the Divine One swearing by THE SUN as it shines out with morning’s radiance.

92. Sūrat Al-Layl

The surah that opens with the oath of the Divine One swearing by the whelming of THE NIGHT that swathes the world in darkness.

93. Sūrat Al-Ḍuḥa

The surah that opens with the oath of the Divine One swearing by THE MORNING SUNSHINE and the night when all falls still.

94. Sūrat Al-Sharḥ

The surah that opens with a reassurance to the Prophet that his divine appointment to receive God’s revelation has been nothing less than THE OPENING OF THE HEART to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.
95. Sūrat Al-Tīn

The surah that opens with the oath of the Divine One swearing by THE FIG and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.

96. Sūrat Al-‘Ālq

The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.

97. Sūrat Al-Qadr

The surah that mentions the moment in which God first revealed the Quran, calling it THE NIGHT OF EMPOWERING DECREE.

98. Sūrat Al-Bayyinah

The surah that mentions the advent of the message of the Quran and its Messenger as THE CLEAR PROOF of a decisive revelation for both the disputing People of the Scripture and the unbelievers unlettered in God's word.

99. Sūrat Al-Zalzalah

The surah that opens with the mention of THE QUAKING of the earth in utter destruction at the end of the world.

100. Sūrat Al-‘Ādiyāt

The surah that opens with the mention of galloping war steeds that it calls THE CHARGERS, whose very hoofs strike sparks upon the rocky earth as they carry their riders furiously into the midst of the fray of life.

101. Sūrat Al-Qārī’ah

The surah that opens with this single word, Al-Qārī’ah, meaning THE GREAT POUNDING, for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.

102. Sūrat Al-Takāthur

The surah that opens with the mention of the vying of the children of Adam for WORLDLY ABUNDANCE, grasping for an ephemeral wealth that shall be utterly consumed and annihilated.
103. Sūrat Al-‘Āṣr

The surah that opens with the oath of the Divine One swearing by THE DECLINE OF TIME and humankind's absolute loss of every single thing but righteousness, truth, patience, and faith.

104. Sūrat Al-Humazah

The surah that opens with a threat of impending affliction and grief to THE SLANDEROUS REVILER, one who, in greediness of wealth and acclaim, defames others.

105. Sūrat Al-Fil

The surah that tells of the destruction of the armed force that came to be known as the company of THE ELEPHANT, after the animal they intended to use to destroy the Ka'bah, in the generation before the advent of Islam.

106. Sūrat Quraysh

The surah that admonishes the first recipients of the Quran, the Makkan tribe of QURAYSH, to give thanks to the One God alone who had long bequeathed to them, in their desert surroundings, abundant provision and security.

107. Sūrat Al-Ma‘ūn

The surah that chastises as irreligious and mean all those who withhold from the helpless and needy the most basic forms of AID.

108. Sūrat Al-Kawthar

The surah that informs the Prophet that God has gifted him with ABUNDANT GOODNESS in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.

109. Sūrat Al-Kāfirūn

The surah that instructs the Prophet to inform THE DISBELIEVERS that the worship of false deities and the worship of One God are not, and can never be, compatible.

110. Sūrat Al-Nāṣr

The surah that informs the Prophet that THE ULTIMATE VICTORY of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God.
111. Sūrat Al-Masad

The surah that mentions THE PALM-FIBER ROPE that in Hellfire shall be twisted around the neck of the wife of the Prophet’s uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet’s path to injure his feet.

112. Sūrat Al-Ikhlāṣ

The surah whose six elements of belief constitute PURE SINCERITY of faith, wherein a believer affirms God’s divinity, Oneness, and eternality, and negates in relation to Him any offspring, ancestry, or likeness.

113. Sūrat Al-Falaq

The surah that opens with the mention of God as the Lord of THE DAYBREAK and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.

114. Sūrat Al-Nās

The surah that opens with the mention of God as the Lord of ALL PEOPLE and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.
THE GRACIOUS QURAN
A MODERN-PHRASED INTERPRETATION IN ENGLISH

Ahmad Zaki Hammad, Ph.D.
In the name of God, the All-Merciful, the Mercy-Giving.

All praise is for God alone, Lord of All the Worlds, the All-Merciful, the Mercy-Giving, Master of the Day of Judgment.

It is You alone we worship, and it is You alone we ask for help.

Guide us along the straight way—the way of those upon whom You have bestowed grace, not those upon whom there is wrath, nor those astray.
The surah that mentions the story of THE COW designated by God for sacrificial offering, whereby He tested the sincerity of faith of the Children of Israel after their deliverance from Pharaoh.

Surah 2 / 286 verses / revealed at Madinah

Al-Baqarah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

2:1 Alif Lám Mīm

2:2 This is the Book of God. There is no doubt therein. It is guidance for the God-fearing:

2:3 Those who believe in the realms of the unseen, and who duly establish the Prayer set by God, and who spend charitably out of what We have provided them; and those who further believe in this Quran that has been sent down to you, O Muhammad, as a revelation from God and who believe in the Scripture that has been sent down to the prophets who came before you, and those who, within themselves, have utter certainty of the imminence of the Hereafter.

2:4 It is these who are advancing upon the path of guidance from their Lord. And so it is these who are the truly successful.
2:6 As for those who disbelieve, it is the same to them whether you forewarn them of the consequence of disbelief or you do not forewarn them. They will not believe.

2:7 Therefore, God has set a seal upon their hearts and upon their hearing. And over their eyes, there is a veil. Thus for them there is a great torment awaiting in the Hereafter.

2:8 Now, there are also among humankind those who say: We believe in God and in the coming Judgment of the Last Day! But they do not truly believe.

2:9 They seek to deceive God and those who believe. Yet they deceive none but themselves, though they do not perceive it.

2:10 In their doubting hearts, there is a sickness. Therefore, God increases them in sickness. Thus for them there is a most painful torment awaiting in the Hereafter because they have lied about their faith.

2:11 Now, when it is said to them: Do not spread corruption in the earth, they say: On the contrary, it is we who are the ones sowing righteousness!

2:12 Most assuredly 'no'! Indeed, it is they themselves who are the sowers of corruption. Yet they do not perceive it.

2:13 Moreover, when it is said to them:
Believe in the Heavenly message, as the people of true faith have believed, they say:
Shall we believe as the fools have believed?
Most assuredly, no!
Indeed, it is they themselves who are the fools. Yet they do not know it.

2:14 Thus when they meet those who believe, they say:
We too have believed!
But when they are alone with their evil ones, they say:
We are, indeed, with you!
We were only making mockery of them!

2:15 Rather, it is God who makes a mockery of them, for He lets them continue in their transgression, wandering blindly.

2:16 These are the ones who have purchased misguidance at the cost of guidance. Thus their trade has not profited their souls, for they have not been guided aright.

2:17 Their parable is this:
They are like one who seeks to kindle a fire for his companions. Then when it has begun to shine out all around him, God takes away their light, and He leaves them enveiled in darkness, unable to see.

2:18 Deaf, dumb, and blind—never shall they return to guidance.

2:19 Or they are like those who have been caught in a cloudburst from the sky
in which there are 'billowing' veils
of darkness, and thunder, and lightning.
They put their fingers in their ears
'to shield themselves'
against the peals of thunder, wary of death.
Yet God is all-encompassing of the disbelievers.

2:20
The lightning nearly snatches away their sight.
Whenever it shines forth for them,
they walk in its 'light'.
But when suddenly it darkens all about them,
they stand still.
And had God so willed,
He, most surely, could have taken away
their hearing and their sight altogether.
Indeed, God is powerful over all things.

2:21
O humankind!
Worship your Lord, who created you
and those before you,
so that you may become God-fearing.

2:22
'Worship none but the One
who alone has made the earth
a furnished habitation for you,
and who alone
has made the heaven a 'sheltering' edifice,
and who alone
has sent down from the sky water,
whereby He brought forth with it
the 'varied' fruits of the earth
as a provision for you.
Therefore, you shall not set up rivals to God
when you know 'well
that such deities cannot exist'.

2:23
And if you are in doubt about the divine origin
of what We have sent down
part one

2:24 Yet if you cannot do so—and never shall you do so—then fear the Fire of Hell, whose fuel is people and stones—a Fire prepared for the disbelievers.

2:25 But give glad tidings, O Prophet, to those who believe and do righteous deeds that for them there are Gardens of Paradise awaiting in the Hereafter, beneath which rivers flow. Whenever they are provided from it of its varied Heavenly fruits as a provision to enjoy, they will say: This is, in appearance, like what we were provided before in the life of the world! And, indeed, it shall be brought to them in full resemblance, yet being far more delectable! And so too shall they have in these Gardens of Delight spouses who are ever pure. And, therein, shall they abide with them forever.

2:26 *Indeed, God does not refrain from giving any example to teach humankind—not even that of a gnat—or anything that should surpass it,
Then, as for those who believe, they know well that such an example is, indeed, the truth from their Lord. But as for those who disbelieve, they say, with contempt: What would God intend with such an `unworthy` example? Say to them: It is a test of choice. By this He leads many astray. And by this He guides many. Yet He does not lead anyone astray, thereby, except the ungodly—

2:27 those who break the covenant of God after it has been solemnly pledged `before Him`; and who cut off the relations that God has commanded to be kept joined; and who spread corruption in the earth. It is such as these who are the losers of an everlasting Paradise.

2:28 How can you `human beings` disbelieve in God when you were `once` lifeless, and He gave you life; then He causes you to die; then He shall `again` give you life; then to Him shall you all be returned `for Judgment`?

2:29 He is the One who created for you all that is in the earth. Then He directed Himself toward the heaven, and He fashioned it into seven heavens. For He `alone` is all-knowing of all things.
2:30 Now, behold!
Your Lord said to the angels:
I am placing upon the earth
a `human` successor to steward it.`
They said:
Will You place thereupon
one who will spread corruption therein,
and who, `moreover,` will shed blood,
while we ever exalt You with all praise
and hallow You?
He said:
Indeed, I know what you do not know.

2:31 Thus He taught Adam
the names of created beings, all of them.
Thereafter, He arrayed them before the angels.
Then He said:
Tell Me the names of these,
if you are truthful in saying
that man is undeserving of this stewardship.

2:32 They said:
Highly exalted be You!
We have no knowledge,
other than what You, Yourself, have taught us.
Indeed, it is You, our Lord, You `alone`,
who are the All-Knowing, the All-Wise.

2:33 He said: O Adam!
Tell them the names of these `beings`.
So when he had informed them
of all their names,
`God` said to the angels:
Did I not say to you that I know all the `realms
of the` unseen of the heavens and the earth,
and I know what you reveal
and what you conceal?

2:34 Then behold! We said to the angels:
Bow your faces down to receive Adam into life and to honor him!
So they all bowed down, except Iblis.
He refused and grew greatly arrogant.
And thus did he become of the rebellious disbelievers.

2:35 Thereafter, We said: O Adam!
Dwell, you and your wife, in the garden;
and eat from it plentifully, both of you, wherever of it you so please.
But you shall not come near this single tree to eat of its fruit.
For, then, you shall both be of the wrongdoers.

2:36 Yet Satan caused them both to eat from it and so slip from the garden.
Thus did he expel them from where they had been secure.
And so it was that We said to them all:
Descend from here, being enemies to one another!
Yet there is for you in the earth a place suitable for settlement,
and of goodly provision, for a preordained time.

2:37 Adam then received words of guidance from his Lord.
Thus, He granted him repentance.
For, indeed, it is He alone who is the All-Relenting, the Mercy-Giving.

2:38 For We had said:
Descend from it now, all together!
Then whenever guidance from Me comes to you—then know that as for all those who follow My guidance,
there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

2:39 But as to those who disbelieve
and belie Our natural and revealed signs—it is these who are destined
to be the Companions of the Fire of Hell. They shall abide therein forever.

2:40 O Children of Israel!
Recall in your hearts My blessings
with which I have blessed you.
Thus you shall fulfill the terms
of My covenant with you,
and I shall fulfill the terms
of your covenant with Me.
And it is Me alone you shall hold in awe.

2:41 Therefore, you shall believe
in that which I have sent down in this Quran,
confirming the truth of the Scripture
that is already with you.
And be not the first
among the People of the Scripture
to disbelieve in it.
Nor be the ones
to sell My revealed signs for a small price.
And it is Me alone whom you shall fear.

2:42 Nor shall you mix the truth with falsehood,
nor willfully suppress the truth,
while you know that it is wrong to do so.

2:43 Rather, you shall duly establish the Prayer,
and you shall give the Zakât-Charity,
and you shall bow to God in Prayer
along with those who bow to Him.
2:44 * Do you enjoin virtuousness upon other people while forgetting yourselves? And yet you are a people who recite the Scripture! Are you not, then, able to understand?

2:45 Rather, seek God’s help through enduring patience and devotion in Prayer. And this is, indeed, a great burden, except on those who humble themselves before God—

2:46 those who realize that they will, assuredly, meet their Lord, and that, indeed, it is to Him alone that they are returning for Judgment in the Hereafter.

2:47 O Children of Israel! Recall in your hearts My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of the time in all the world.

2:48 Then be ever fearful of a Day Hereafter when no soul shall indemnify any other soul against anything from God. Nor shall any intercession be accepted from it for its salvation. Nor shall any compensation be taken from it in atonement for its sins. Nor shall they who have disbelieved ever be helped against God’s Judgment.

2:49 And recall, O Children of Israel, how We delivered you from the House of Pharaoh.
They were inflicting upon you a most evil torment, slaying your sons and keeping your womenfolk alive in bondage for themselves.

And in this, there was a great trial from your Lord.

2:50 And recall how We divided the sea for you. Thus We delivered you and drowned the House of Pharaoh, even while you were looking on.

2:51 And recall when We promised to Moses an appointment of forty nights on Mount Tûr in Sinai to receive the Torah. Then you took the ‘Golden Calf’ as a god after him, when he had departed from your midst—and in this you became idolatrous wrongdoers!

2:52 Then We pardoned you, even after this, so that you might give thanks.

2:53 And recall when We gave Moses the Book of the Torah and the criterion of right and wrong, so that you might be guided aright.

2:54 And recall when Moses said to his people: O my people! Indeed, you have wronged yourselves by your taking of the ‘Golden Calf’ as a god. So repent to your Maker, and let the righteous among you slay the wrongdoers among yourselves.
That is best for you in the sight of your Maker. Then He granted you repentance. Indeed, it is He who is the All-Relenting, the Mercy-Giving.

2:55 And recall when you said: O Moses! We shall never believe in you until we see God openly, before our very eyes. Then, suddenly, the thunderbolt seized you, even while you were looking on.

2:56 Then We revived you after your death, so that you might give thanks.

2:57 Furthermore, We shaded you in the desert with thin cloud cover. Moreover, We sent down upon you manna and quail, saying: Eat of the wholesome foods which We have provided you. And yet it was not Us whom they wronged with their defiant ingratitude. But, rather, it was their own souls they were all the while wronging.

2:58 And recall when We said: Enter the blessed land of this city, and eat from it plentifully wherever you will. Yet you shall enter the gateway bowing down to God while you say in prayer: Disburden us, our Lord, from the consequences of our wrongdoing. Then We shall forgive you of your sins. And We shall increase the reward of those who excel in doing good.

2:59 But those of them who were habituated to doing wrong
substituted ‘this invocation’ with a word unlike ‘the Heavenly command’ that was said to them.
So upon those who were doing wrong,
We sent down ‘a plague of castigation from the sky
for the deeds of ungodliness they had committed.

And ‘recall’ how Moses sought drinking water in the desert for his people.
So We said to him:
Strike the stone with your staff!
Then from it twelve springs burst forth.
Each group of people knew its watering place.
‘And it was said to them:’
Eat and drink ‘freely’ from the generous provision of God.
Yet you shall not make mischief in the earth, sowing corruption in it.

And ‘recall’ when you said, ‘thereafter’:
O Moses!
Never shall we endure with ‘patience’ one ‘kind of food.
So call upon your Lord for us, to bring forth for us some ‘variation’ from what the earth grows—
of its herbs and its cucumbers, and its garlic, and its lentils, and its onions.
He said:
Do you seek to substitute that which is lesser for that which is better?
Go down ‘in shame’ to any township!
Then, indeed, you shall have
all that you have asked for!
So they were struck with humiliation
and indigence.
For they had brought upon themselves
great wrath from God.
That is because, again and again,
they disbelieved in the revealed signs of God
and killed His prophets without any right.
That is because they disobeyed God
and persistently transgressed His covenant.

2:62 Indeed, those who believe in Islam,
and those of Jewry, and the Christians,
and the Sabians—
whoever among them truly believes in God
and in the coming Judgment of the Last Day
and works righteousness—
shall have their reward with their Lord in full;
and there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

2:63 And recall, O Children of Israel,
when We took your pledge
to fulfill Our covenant,
and We lifted Mount Ṭūr of Sinai
above you, saying:
Take hold of all that We have given you
in the covenant with utmost power!
And be ever mindful of
what is prescribed in it,
so that you may become truly God-fearing.

2:64 But, thereafter, you turned away.
And had it not been
for the grace of God upon you, and His mercy, most surely,
you would have become among the losers of an everlasting Paradise.

2:65 And truly, you have known already what became of those of you who violated the solemnity of the Sabbath. Thus, We said to them: Be you apes, most despicable!

2:66 Thus We made it an exemplary punishment for the people of their time, and for those who succeeded them; and it remains an admonition to the God-fearing for all time.

Moreover, behold!
Moses said to his people:
Indeed, God commands you to slaughter a cow in charitable sacrifice.
They said: Do you mean to make a mockery of us?
He said:
I take refuge in God from ever being of the ignorant who mock God’s commands!

2:68 They said:
Call upon your Lord for us to make clear to us what sort of cow it may be.
He said:
Indeed, He says: It is to be a cow that is neither old nor a virgin calf—but midrange in between. So do at once as you are commanded.

2:69 They said:
Call again upon your Lord for us
to make clear to us what its color may be.
He said:
Indeed, He says:
It is to be a yellow cow, so intense in its color
that it gladdens all beholders.

2:70 They said:
Call again upon your Lord for us
to make clear to us what \sort of cow\ it may be;
for,\ indeed, all cows look alike to us.
If God so wills, we shall, most surely,
be guided aright.

2:71 He said:
Indeed, He says:
It is to be a cow never yoked to plow the land,
or to water the tillage,
one which has been \kept\ sound,
without any blemish in it.
They said:
Now you have come out with the whole truth!
Then \reluctantly\ they slaughtered it—
though very nearly they did not do so.

2:72 And \recall\ when \some among\ you
had killed a person, and therein
you contended against each other—
though God was to bring to light
all that you were suppressing.

2:73 So We said:
Strike the \slain\ one
with part of \the slaughtered cow,
and he shall come to life!'
Even so does God give life to the dead
and show you His \miraculous\ signs,
so that you might reflect \and believe
that He who gives life to one can give life to all`.
Yet still your hearts hardened after all this, and they became like stones, or even harder; for assuredly there are some stones from which rivers burst forth!
And, indeed, some of them split asunder, so that water issues from them!
And some of them fall down in fear of God!
And never is God at all heedless of what you do.

So after all this, do you `believers` hope for them to profess belief because of you, while already a group of them used to hear the very words of God in the Torah and would thereafter alter them—after they had understood them—and they did so knowingly?

Now, when they meet those of you who believe, they say:
We believe!
But when they are alone with one another, they say to each other:
Do you speak to them about what God has revealed to you in the Torah, so that with it they can argue against you before your Lord? Will you not, then, understand and beware?

Do they not know that God knows well all that they conceal and all that they reveal?

Rather, some among them are illiterate, having no knowledge of the Scripture other than vague fancies.
Thus they do nothing but conjecture.

So woe to those who write the Scripture with their own hands and then say:
This is from God!  
They do so to obtain thereby a small price.  
So woe to them  
for what their hands have written!  
And woe to them for what they earn from it!  

Moreover, they have even said:  
Never will the Fire of Hell touch us in the Hereafter,  
except for a few numbered days. Say:  
Have you made a covenant with God promising you this?  
For never will God fail His covenant!  
Or is it, rather, that you say about God what truly you do not know?  

Indeed, the truth is that whoever has earned an evil deed and is encompassed by the enormity of his sin—then it is these who are the Companions of the Fire of Hell. They shall abide therein forever.  

Yet those who truly believe and do righteous deeds, it is these who are the Companions of the Everlasting Garden of Paradise. They shall abide therein forever.  

Now, behold! We took the covenant of the Children of Israel, commanding them:  
You shall worship none but God.  
And to your parents you shall be good—as well as to close relatives, and to orphans, and to the indigent.  
And you shall speak to people in a goodly way.
And you shall establish the Prayer.
And you shall give the Zakât–Charity.
Yet, thereafter, all but a few of you turned away.
And still, you forsake your covenant.

2:84
And recall, O Children of Israel,
that We took your covenant,
commanding you that you shall not
shed the blood of your own;
and you shall not expel one another
from your dwellings.
And to this you consented and bore witness.

2:85
Then there you were
treacherously killing one another
and expelling a group
of your own faith-community
from their dwellings—
banding together against them
with unbelievers, in sin and aggression.
Then, when they have been seized
by the unbelievers,
and they come to you as captives
to obtain their own release,
it is you who ransom them
according to the Law of the Torah—
while their expulsion
was unlawful for you in the first instance!
Then is it that you believe
in part of the Scripture
and disbelieve in part of it?
What, then, shall be the recompense
for those among you who do such deeds—
except disgrace in the life of this world?
Then on the Day of Resurrection
such wrongdoers shall be driven
2:86 Into the most severe torment of Hell.

For never is God at all heedless of what you do.

These are the ones who have purchased
the life of this world
at the cost of the Hereafter.

Thus the torment
shall never be lightened for them.

Nor shall they ever be helped
against God’s punishment.

2:87 Now, very truly, We gave Moses the Scripture,
and following in his footsteps,
We sent the Children of Israel
many messengers.

Then We gave Jesus, son of Mary,
clear and miraculous proofs
to confirm his truth to them.

Moreover, We aided him
with Angel Gabriel, the Holy Spirit.

So is it that whenever a messenger
comes to you with a message
that your souls do not desire,
you grow so very arrogant
and you belie some messengers,
while others you kill?

2:88 Indeed, they have said of this revelation:
Our hearts are encased in our own religion
against further revelation.

Rather, God has cursed them
for their unbelief—
and little is it that they believe!

2:89 So when this very Book
came to them from God
confirming what is with them,
they belied it—
though beforehand
they were `ardently seeking `God's victory over those who disbelieved. Yet when that which they recognized as a true message came to them, they disbelieved in it. So may the curse of God be upon the disbelievers!

2:90 How woeful is that for which they have sold their souls! For it is only out of malice that they have disbelieved in what God has sent down—"envious" that God should send down guidance from His bounty upon whomever He so wills from among His servants. So they have brought upon themselves wrath upon wrath. And for the disbelievers, there shall be a disgracing torment. 

2:91 For when it is said to them: Believe in what God has sent down! They say: We believe `only in what has been sent down to us! Thus, they disbelieve in what is beyond it, though it is the truth, confirming what is already with them.

Say `to them, O Prophet : Why, then, did you kill God's prophets of old who came specially to you, if, indeed, you are `true believers in what has been sent down to you? 

2:92 Moreover, very truly, Moses `himself came to you
with clear and miraculous proofs from God.
Then still you took the Golden Calf
as a god, after him, when he had departed
to receive the Torah—
and in this
you became idolatrous wrongdoers!

2:93 Furthermore, recall
when We took your pledge
to fulfill Our covenant,
and We lifted Mount Tūr of Sinai
above you, saying:
Take hold of all that We have given you
in the covenant with utmost power,
and hear, O Children of Israel!
But they said:
We hear and we disobey!
For profound adoration of the Golden Calf
had infused deep into their hearts
because of their incessant unbelief in God.
Say to them:
Woeful is what your false faith bids you to,
if, indeed, you are believers!

2:94 Say to the Children of Israel:
If the abode of the Hereafter with God
is, indeed, purely for you,
to the exclusion of all other people,
then wish for death, if, indeed, you are truthful.

2:95 But never will they ever wish for it,
for they well know
what their hands in this life have forwarded
for the Hereafter.
And God is all-knowing about the wrongdoers
who are godless in heart.

2:96 Thus you will most surely find them
the most eager of all people for this life—
even more than those who associate gods with God.
Each one of them—"who disbelieve"
would love that his life be prolonged for a thousand years—
though, still, this would not remove such a one from the torment of Hellfire,
even if he should live that long.
For God is all-seeing of all that they do.

2:97 Say, O Prophet:
Woe to whomever is an enemy to Angel Gabriel.
For, indeed, it is he who has brought this Quran
to your own heart from on high—by the permission of God—
as a confirmation of all the Heavenly revelations that preceded it, and as guidance to salvation and glad tidings of an everlasting Paradise for the believers.

2:98 Whoever is an enemy to God,
and His angels, and His messengers—and especially to angels Gabriel and Michael—then let it be known, that, most surely, God is an enemy to all the disbelievers.

2:99 Now, very truly, We have sent down to you, O Prophet, in this Quran clear Heavenly verses.
Thus none shall disbelieve in them but the ungodly.

2:100 Is it that whenever these Children of Israel make a covenant with God, a group of them must cast it away?
Rather, most of them do not truly believe.

2:101 For even now, when a messenger has come to them from God—
and his description is in confirmation of what was already with them in the Torah—a group of those to whom that Scripture was given did cast the Book of God behind their backs, as though they did not know it to be true.

2:102 So too, before this, did they follow what the satans deceptively recited to their predecessors during the reign of Solomon. And, most surely, Solomon did not disbelieve or learn sorcery, as they have alleged, but it was the satans themselves who disbelieved, teaching the people sorcery. Moreover, thereafter, they followed into unbelief what was sent down to the two angels of Babylon, Hárût and Márût. Yet the two of them did not teach anyone without first saying to them:

We are but a test of faith,

sent from God to expose the evil of sorcery. So do not disbelieve by learning it.

Even so, they did learn from them that by which they could separate a man from his wife. Yet they could not harm anyone with it, except by God's permission. Thus they learned what would harm their own souls, rather than benefit their own souls. For, most surely, they knew that whoever acquired this evil knowledge
would have no share of Paradise in the Hereafter.
So how woeeful a price it is for which they have sold their souls—if only they were to know the graveness of their sin.

2:103 And had they believed and been God-fearing, then, most surely, their reward from God would have been far better, if only they were to know the delight in the Hereafter awaiting the believers.

2:104 O you who believe!
Do not say to the Prophet: Râ’indâ, pay heed to us!
But, rather, say: Unzumâ, grant us consideration—and listen, thereafter, attentively to him!
Indeed, for the disbelievers there shall be a most painful torment.

2:105 Those who disbelieve from among the People of the Scripture—along with the idolaters—wish that nothing good would ever be sent down to you believers from your Lord.
But it is God who singles out for His mercy whomever He so wills.
For God alone is the Possessor of Magnificent Bounty.

2:106 Whatever decree or verse We abrogate, or cause to be forgotten, We bring in its place.
one better for the welfare of humanity or one similar to it.

Do you not know that God is, indeed, powerful over all things?

Do you not know that to God alone belongs all dominion over the heavens and the earth and that you do not have, apart from God, any patron or supporter to help you?

Or is it that you believers wish to question your Messenger, as Moses was questioned before by his people? Yet whoever replaces faith with unbelief has truly strayed far from the even way.

Many are those among the People of the Scripture who would love to turn you back into disbelievers after your coming to faith—out of the envy that has grown in their souls, even after the truth has become clear to them. Yet pardon and overlook this, O believers, until God brings about whatever He shall decree regarding them. Indeed, God is powerful over all things.

However, duly establish the Prayer, and give the Zakät-Charity. For whatever good you advance for your souls, you will find its reward with God. Indeed, God is all-seeing of all that you do.

Now, some among the People of the Scripture have said: None shall enter the Garden of Paradise except for those who are Jews, or those who are Christians.
These are their wishful fancies!
Say to them:
Bring us your proof, if you are truthful in this.

On the contrary!
Whoever willingly submits his face in worship to God alone—
striving all the while to excel in doing good—
he shall then have his reward with his Lord in full.
And there shall be no fear upon such as these
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

Nevertheless, the Jews say:
The Christians stand on nothing!
And the Christians say:
The Jews stand on nothing!
Yet they recite from the same Scripture.
Moreover, these idolaters—who do not even know revealed Scripture—say the same of both of them,
just as these both have said of each other.
Thus God will judge between them all
on the Day of Resurrection about that wherein they have been disputing.

Yet who does a greater wrong than those who close off the mosques of God,
barring the mention of His name in them
and striving all the while to bring them to ruin?
It is not befitting for such as these
to ever even enter them—except in fear.
For them there shall be in this world disgrace.
And for them there shall be in the Hereafter
a great torment awaiting.

2:115 For to God alone
belongs the East and the West.
So wherever you turn, there is the Face of God.
Indeed, God is all-encompassing, all-knowing.

2:116 Yet ‘still’ they say:
God has taken for Himself offspring.
Highly exalted is He far above this!
Rather, to Him alone
belongs all that is in the heavens and the earth.
All are inescapably obedient to Him.

2:117 For He is the Sole Originator
of the heavens and the earth
with no precedent.
Thus when He decrees a matter,
He but says to it: Be! And so it is.

2:118 But these idolaters who do not know
revealed Scripture say:
If only God would speak to us,
or if only a miraculous sign would come to us,
we would believe!
So said those disbelievers before them—
similar in their very word.
Their hearts are all alike.
Truly, We have made the revealed verses clear
for a people who would have certainty of faith.

2:119 O Prophet!
Indeed, We have sent you with the truth,
as a bearer of glad tidings
of everlasting delight in Paradise
and as a forewarner
of God’s nearing Judgment.
But you shall not be called to account
for the fate of the Companions of Hellfire.
2:120 Yet, never will the Jews or the Christians be pleased with you until you follow their way of faith. So say to them: Indeed, the revealed guidance of God is the only sure guidance. For if ever you were to follow their whims, O Prophet—after sure knowledge has come to you—then against God you would have neither patron nor supporter to help you.

2:121 Those to whom We have given the Quran as a revealed Book—who recite it with its due recitation—it is these who truly believe in it. And whoever disbelieves in it, then it is such as these who are the losers of an everlasting Paradise.

2:122 O Children of Israel! Recall in your hearts My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of the time in all the world.

2:123 Then be ever fearful of a Day Hereafter when no soul shall indemnify any other soul against anything from God. Nor shall any compensation be accepted from it in atonement for its sins. Nor shall any intercession benefit it to obtain salvation. Nor shall they who have disbelieved ever be helped against God’s Judgment!
2:124 **Now, behold!**
Abraham’s Lord tested him
with ardous commandments,
and he fulfilled all of them.
So God said to him:
Indeed, I shall make you an exemplar
for all people.
Abraham implored the favor of his Lord:
And also my descendants.
God said:
The promise of My covenant shall not extend
to the wrongdoers among them
who are godless in heart.

2:125 So behold!
We made the Sacred House in Makkah
a spiritual resort and place of security
for all believing people.
So take up
the marked Station of Abraham there,
as a place of Prayer.
Moreover,
We covenanted with Abraham and Ishmael:
You shall purify My House for all those
who shall circumambulate it in worship;
and for all those who shall retreat there;
and for all those who shall both bow,
and bow their faces down to the ground,
in Prayer there.

2:126 And behold! Abraham said in supplication:
My Lord!
Make this land of Makkah secure.
And provide its people
with every kind of fruit—
such of them as believe in God
and in the coming Judgment of the Last Day.
God said:
As for any one of them who disbelieves,
I shall grant him
the enjoyment of his provision,
for a little while, until the Hereafter —
whereupon I shall compel him
into the torment of the Fire of Hell —
and a most woeful destination it is!

2:127 Thus when Abraham and Ishmael
raised the foundation of the Sacred House,
they prayed: Our Lord!
Accept this deed from us.
Indeed, it is You, You alone
who are the All-Hearing, the All-Knowing.

2:128 Our Lord!
And make us both Muslims,
in willing submission to You alone.
And make of our children
a community of Muslims,
in willing submission to You alone.
And show us
our religious rites in Your worship,
and grant us repentance.
Indeed, it is You, You alone
who are the All-Relenting, the Mercy-Giving.

2:129 Our Lord!
And send forth among our descendants
a messenger from their own midst
who shall recite to them Your verses,
and teach them the revealed Book
and the way of prophetic wisdom,
and purify them.
Indeed, it is You, You alone
who are the Overpowering One, the All-Wise.

2:130 Now, who but one who fools himself
could be averse to the sacred way of Abraham?
For very truly, We did choose him
as a messenger in this world.
Moreover, in the Hereafter,
he shall, most surely,
be among the righteous in Paradise.

2:131
For when his Lord said to him:
Submit yourself!
He said at once:
Willingly, I submit my face in worship
to the Lord of All the Worlds.

2:132
Thus Abraham enjoined his children
with this sincere devotion to God,
as did Jacob, saying:
O my children!
Indeed, God has chosen for you
the religion of purity.
So take care not to die except as Muslims,
in willing submission to God alone.

2:133
Or were those of you who would deny this
witnesses when death approached Jacob?
Behold! He said to his children:
What will you worship after me?
They said:
We shall worship your God alone
and the God of your fathers—
Abraham, and Ishmael, and Isaac—
the One and only God.
Thus are we Muslims,
in willing submission to Him alone.

2:134
This is a community that has already passed on.
For its people awaits the recompense
of all that they have earned.
And for you awaits the recompense
of all that you have earned.
Thus you shall not be called `to account` for what they used to do `in life`.

2:135 Now, `some` have said: Be Jews!
Or: `Be` Christians!
`And then` you shall be guided `aright`.
Say `to them, O Prophet`:
Rather: `We follow only`
the sacred way of Abraham,
the `purely` upright `in heart`—
and never was he of those
who associated gods with God.

2:136 Say, `O believers`:
We believe in `One `God,
and `in` all that has been sent down to us
`in the Quran`;
and `in` all that has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and `to` the `prophets of the` `Tribes` `of Israel`;
and `in all` that was given to Moses
and `to` Jesus;
and `in` all that was given
to all `the other` prophets from their Lord.
We do not differentiate `in faith`
between any of them.
Thus are we Muslims,
in willing submission to Him `alone`.

2:137 Then if they believe in the same `creed`
in which you have believed,
then, truly, they are guided `aright`.
But if they turn away `from the true religion`,
then it is they who are `the ones`
in schism `with God's religion`.
Thus God
shall suffice you, `O Prophet,` against them.
For He is the All-Hearing, the All-Knowing.

2:138 Say, O believers:

It is the hue of God alone that is upon our religion.

And who is there better than God to endue the human soul with the true hue of His religion?

Thus to Him alone we do solemnly devote all our worship.

2:139 Say to the People of the Scripture, O Prophet:

Do you argue with us about our faith in God, while He alone is our Lord and your Lord; and while to our souls shall be the recompense of our deeds and to your souls shall be the recompense of your deeds; and while it is Him alone we do serve in all sincerity?

2:140 Or do you say that Abraham, and Ishmael, and Isaac, and Jacob, and the prophets of the Tribes of Israel were Jews or Christians?

Say to them, O Prophet:

Do you know best, or does God?

For who does a greater wrong than one who willfully suppresses the truth of a testament revealed from God?

Yet never is God at all heedless of what you do.

2:141 Again, this is a community that has already passed on.

For its people awaits the recompense of all that they have earned.

And for you awaits the recompense of all that you have earned.

Thus you shall not be called to account for what they used to do in life.
2:142 The `insolent` fools among the people shall say of the Muslims:
What turned them away from their `first` direction of Prayer toward Jerusalem, which they had been `facing`?
Say to them, O Prophet:
To God belongs the East and the West.
He guides whomever He so wills to a straight way of salvation.

And so it is that We have `now` appointed you `Muslims` the `Chosen` Community of the Midmost Way, to stand as witnesses to the revealed truth before all people, and for `Muhammad`, the Messenger of God, to be a witness before `all of you`. Nor did We appoint the `first` direction of Prayer which you had been `facing` but `as a trial`, so that We might distinguish one who would follow the Messenger from one who would turn back on his heels. And, indeed, it was most surely a great `trial` — except for all those whom God guided. Yet never would God render the acts of your `sincere` faith futile. For toward all people, God is all-kind and mercy-giving.

2:144 O Prophet!
We have, indeed, seen your face turn `in supplication` toward the heaven. Therefore, We shall turn you
toward a direction of Prayer that is pleasing to you. So, henceforth, turn your face in Prayer toward the Sacred Mosque in Makkah built by Abraham. Thus, wherever you may be, O you who believe, turn your faces toward it in Prayer. Indeed, those who have been given the Scripture know that this change is, most surely, the truth from their Lord. And never is God at all heedless of what they do.

2:145 Yet even if you were to bring every miraculous sign in evidence to those who have been given the Scripture, O Prophet, still they would not follow your direction of Prayer. Nor are you ever to follow their direction of Prayer. Indeed, some of them will not even follow the direction of Prayer of others among themselves. And were you ever to follow their whims, after sure knowledge from God has come to you, then, most surely, you would be of the wrongdoers, godless in heart.

2:146 Those to whom We have given the Scripture recognize the divine message of this Prophet as they recognize their own children. But there is a group of them who willfully suppress the truth, though they know it well.
2:147 The very essence of all truth is from your Lord. So do not ever be of those who doubt it.

2:148 Thus for each faith-community there is a direction of Prayer to which one is to turn in facing God. Therefore, race one another to good works. Wherever you may be, God will bring all of you to Judgment. Indeed, God is powerful over all things.

2:149 Thus from wherever you may go forth, O Prophet, turn your face in Prayer toward the Sacred Mosque. For, indeed, this decree is most surely the truth from your Lord. And never, O believers, is God at all heedless of what you do.

2:150 And, again, O Prophet! From wherever you may go forth, turn your face in Prayer toward the Sacred Mosque. Thus, wherever you may be, O you who believe, turn your faces toward it in Prayer. God makes this decree so that people will have no argument against you believers—except for those of them who are clearly wrongdoers, godless in heart. Therefore, you shall not fear them! Rather, you shall fear Me—and so shall it be, that I may perfect My blessings upon you, and so that you may be guided aright—

2:151 even as We have already sent among you the blessing of a messenger from among your own selves.
He recites to you Our revealed verses.
And he purifies you.
And he teaches you the commandments of God's Book
and the way of prophetic wisdom.
Moreover, he teaches you other matters that you did not know.

So be ever in remembrance of Me,
and I shall remember you.
Moreover, be ever thankful to Me,
and do not ever be ungrateful to Me!

O you who believe!
Seek God's help through enduring patience
and devotion in Prayer.
Indeed, God is with those who are enduringly patient.

Thus you shall not say,
regarding those who are killed
in the path of God, that they are dead.
Rather, they are alive!
But you cannot perceive it.

And, most surely,
We shall test all of you believers
with something of fear and with hunger
and with loss of wealth and life and crops.
So give glad tidings
of everlasting delight in Paradise
to those who are enduringly patient—
those who when an affliction strikes them, say:
Indeed, to God do we belong,
and, indeed, to Him are we returning.

Upon such as these descend prayers of blessing
from their Lord, and His mercy.
And it is these who are the rightly guided.
2:158 Concerning the Pilgrimage:
the Mounts of Safa and Marwah are, indeed, among the ritual waymarks set by God.
So as to one who makes the Hajj-Pilgrimage to the Sacred House in Makkah, or one who makes the Umrah-Lesser Pilgrimage—
it is no sin for him to circumambulate between the two hillocks.
Moreover, whoever volunteers a good act for the sake of God—then, indeed, God is ever-thankful, all-knowing.

2:159 As to those who suppress the clear evidences of divine revelation and its right guidance that We have sent down in the preceding Scripture—
‘doing so after We had made it clear for all people—
it is they whom God shall curse, and who shall be cursed by whoever is entitled to curse—
except for those of them who repent and set things aright and make evident what they had formerly suppressed.
It is to these that I grant repentance; for I alone am God, the All-Relenting, the Mercy-Giving.

2:160 As to those who have disbelieved, and died as disbelievers, upon them is the curse of God and of the angels and of humanity all together.

2:162 They are doomed to Hell and shall abide therein forever.
Never shall the torment be lightened for them. 
Nor shall they ever be reprieved.

2:163 For the God of all of you is One God. 
There is no God but Him, 
the All-Merciful, the Mercy-Giving.

2:164 Indeed, in the creation of the heavens 
and the earth;  
and in the alternation of the night 
and the daylight;  
and in the ships that run through the sea 
with all that benefits people;  
and in every shower of water 
that God sends down from the sky 
with which He gives life to the earth 
after its death;  
and in all the many species 
that He spreads about therein 
of every treading creature;  
and in His turning about of the winds;  
and in the clouds subjugated 
between heaven and earth— 
in all this there are sure signs 
of God’s magnificent blessing 
for a people who would use their reason 
to understand.

2:165 Yet among humankind 
there are those who take false gods 
 apart from God as His rivals. 
They love them with the love due only to God!  
But those who truly believe 
have a far greater love for God.  
If only those who do wrong 
by associating others with God
could see `themselves`
at the moment they shall behold
the torment `of Hellfire,
when they realize that, indeed, all power
belongs to God, entirely—and that, indeed,
God is most severe in `administering` torment.

2:166 Then `and there, all` those who were followed
`into heinous unbelief in the world`
shall disavow `all` those who followed `them`—
as they behold the `imminent` torment
`that awaits them`.
Thus all ties between them
shall be `utterly` cut off.

2:167 And those who were followers
shall say `of their leaders`:
If only we had a chance
to return `to life in the world`!
Then we would disavow them
as they `now` have disavowed us.
Thus will God show them
`the enormity of` their deeds,
heaping much `overwhelming` regret
upon them.
For never shall they emerge
from the Fire `of Hell`.

2:168 O humankind!
Eat from whatever is upon the earth
that is lawful and wholesome.
Yet do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.

2:169 Thus, indeed, he is a clear enemy to you.
Thus, he but commands you
to `every` evil and lewdness,
and that you should say about God
what you do not know.
When the disbelievers are admonished with this, and it is said to them: Follow what God has sent down!

They say:
Rather, we shall follow only that to which we found our forefathers adhering.
Will they do so even if their forefathers did not understand anything about the truth of God, nor were they guided aright?

This is the parable of those who disbelieve in the call of their messenger:
It is like the case of a shepherd who hollers out to flocks that hear nothing but mere calls and cries.
Deaf, dumb, and blind in heart—never shall they understand.

O you who believe!
Eat of the wholesome foods which We have provided you.
And give thanks to God, if, indeed, it is He alone whom you worship.

Indeed, He has but forbidden you to eat carrion, and blood, and the flesh of swine, and that over which other than the name of God has been invoked at the time of slaughter.
But whoever is compelled by circumstance to eat any of this—without being rebellious and without being a willful transgressor—then no penalty of sin shall there be upon him.
Indeed, God is all-forgiving, mercy-giving.

As for those who suppress any part
of what God has sent down in the Scripture—and thereby sell it for a small price—they do nothing but consume fire from Hell into their bellies. Nor shall God speak to them on the Day of Resurrection. Nor shall He purify them from the stain of sin. Thus for them, there is a most painful torment awaiting.

2:175 These are the ones who have purchased misguidance at the cost of guidance, and eternal torment at the cost of forgiveness. Oh, with what shocking patience shall they endure the Fire of Hell!

2:176 This they deserve because God sent down the Scripture to His messengers with the truth. Then the wrongdoers suppressed it. And, indeed, those of the People of the Scripture who dispute about the Scripture are yet in uttermost schism about its true tidings.

2:177 Righteousness in the sight of God is not the mere turning of your faces toward the East or the West. Rather, true righteousness dwells in one who believes in God, and in the coming Judgment of the Last Day, and in the angels, and in every revealed Book, and in all the prophets; and dwells in one, who—despite his love for it—gives of his wealth in charity
to close relatives and orphans, 
and to the indigent and the wayfarer, 
and to beggars, 
and for the emancipation of slaves; 
and dwells in one who establishes the Prayer 
and gives the Zakát-Charity; 
and dwells in all those 
who fulfill their covenant 
when they make a covenant, 
as well as in those who are patient 
during periods of affliction and harm 
and times of conflict.

These are the ones who have been truehearted, 
and it is such as these who are the God-fearing.

2:178 O you who believe! 
Equivalence in retribution is prescribed for you 
regarding all those who are murdered. 
For instance: 
The life of the freeman who has killed 
for the life of the freeman he has killed; 
and the life of the slave who has killed 
for the life of the slave he has killed; 
and the life of the female who has killed 
for the life of the female she has killed. 
But if one is granted a pardon from execution 
by his brother in faith, 
then let the latter pursue restitution, 
in accordance with what is right. 
Moreover, let his due compensation 
be remitted in a most excellent way. 
This commandment is an alleviation 
from your Lord, and thus a mercy from Him, 
for it frees you from lawless vengeance. 
So whoever commits an offense of reprisal
after this compensation is taken, then for him, there shall be a most painful torment in the Hereafter.

2:179 Hence, there is life for all of you in retribution, O people of discretion and understanding, so that you may be ever God-fearing.

2:180 Prescribed for you believers, when death approaches any one of you who shall leave behind wealth, is that he make a will for his parents and nearest relatives, in accordance with what is right. This is an obligation upon the God-fearing.

2:181 Thus whoever changes a will after hearing it from a testator, the guilt of sin shall fall only upon those who make the change in it. Indeed, God is all-hearing, all-knowing.

2:182 Yet as to one who fears erroneous inclination from the testator, or willful violation of the heirs' due right, and who then sets matters aright between them, no guilt of sin shall fall upon him. Indeed, God is all-forgiving, mercy-giving.

2:183 O you who believe! Fasting is prescribed for you as it has been prescribed for those who have believed before you, so that you may be ever God-fearing.

2:184 It is for a specified number of days. But one among you who is sick or is on a journey shall then fast the same number of other days.
Yet for those who are "hardly able to endure it, and do not fast," the redemption for each day is feeding an indigent person "instead."
And if one volunteers a good offering over and above this, it is better for him, "still."
However, if you fast "despite difficulty," it is best for you, if only you were to know.

2:185 It was the month of Ramadan in which the Quran was "first" sent down as guidance for all people, having "in it" clear proofs of "divine" guidance and the criterion "for right and wrong."
So whoever among you bears witness to the month shall then fast it. Yet if one among you is sick or is on a journey "such a person shall then fast the same number of other days."
God intends for you ease, and does not intend for you hardship.
Rather, "He wills" for you to complete the number of prescribed days — and that you shall extol God for the blessing of faith to which He has guided you, so that you may give thanks to Him alone for easing its way and establishing you therein."
Permitted for you `believers` on the night of the fast is intimate approach to your wives. They are a garment for you. And you are a garment for them. God knows that `before granting this permission,` you used to betray yourselves. Thus He has granted you repentance for what is past and pardoned you. So now you may lie with them and seek whatever `offspring` God has decreed for you. Moreover, you may now `eat and drink` until the white thread of dawn becomes clear to you, `as distinguished` from the black thread `of night`. Then complete the fast until the night. But do not `ever` lie with them for so long as you may be in ritual retreat in the mosques `of God`. These are the ordained limits of God. Therefore, do not approach them. Thus does God make clear His `revealed` signs to `all` people, that they may be ever God-fearing.

Moreover, you shall not consume one another's wealth by false means, nor proffer any of it to `bribe` those in authority, in order to sinfully consume a portion of people's wealth—while you know `it is wrong`.

*They `who believe` ask you, `O Prophet,`
about the significance of the lunar crescents and the waxing and waning of the moon. Say: They are but time-marks for people and for the Hajj-Pilgrimage. Thus there is no virtue in the pagan custom that after making the Pilgrimage you return home and come into your houses from openings you rend in their back walls. Rather, true virtue is exemplified in the conduct of one who is God-fearing. So come into your homes from their proper doors. And be ever God-fearing, so that you may be successful.

2:190 Furthermore, fight in the path of God all those who fight you. But do not commit aggression. Indeed, God does not love those who commit aggression.

2:191 Yet if they continue in their aggression against you, kill them wherever you encounter them. And expel them from wherever they have expelled you. For persecution is far more grievous than killing. But do not fight them at the Sacred Mosque, unless they first fight you therein. Yet if they fight you there, then kill them. Such is the recompense of the disbelievers.

2:192 But if they desist, then, indeed, God is all-forgiving, mercy-giving.

2:193 Moreover, fight them until there is no more persecution,
and religion is for God alone.
But if they desist,
then let there be no `ongoing` hostility,
except against the wrongdoers
`who are godless in heart.

2:194 Reprisal in `the Sacred Month
is `rightly due` for `aggression
in `the Sacred Month,
for there is to be retribution
for `violating `the sacred.
So whoever commits aggression
against you `believers therein`,
then `you may rightfully` commit
the like of that aggression against him.
Yet be ever God-fearing, and know that God
is with the God-fearing.

2:195 And thus shall you spend `freely for defense` in the path of God.
Yet do not cast your souls,
by your own hands, into destruction.
Rather, do good `to one and all`.
Indeed, God loves those
who excel in `doing` good.

2:196 So complete the Hajj-Pilgrimage
and the `Umrah-Lesser Pilgrimage
solely for the sake of `God.
But if you are prevented `therefrom`,
then `send forth`
whatever charitable-offering of sacrifice`
is ready at hand.
Yet you shall not `ritually` shave your heads
until the charitable-offering reaches
its destination `for sacrifice`
As to whoever among you becomes sick,
or has an ailment of the head
that requires shaving,
then the due redemption is fasting,
or a charitable-offering of sacrifice.
But when you become safe and secure,
then whoever takes advantage of performing
the 'Umrah-Lesser Pilgrimage separately,
before the designated days of Hajj-Pilgrimage,
let him then send forth
whatever charitable-offering of sacrifice
is ready at hand.
But if one of you does not find the means
to make an offering,
then fasting three days during Hajj-Pilgrimage
is obligatory —
and seven days when you return home.
This is a total of ten days.
That is for one whose family
does not reside in the precincts
of the Sacred Mosque.
Thus be ever God-fearing!
And know that God is severe in punishment.

The time-frame of the Hajj-Pilgrimage
falls within the well-known months
at the end of the lunar year.
So whoever determines to undertake
the Hajj-Pilgrimage therein,
then there shall be no sexual relations,
nor ungodliness, nor disputation,
during the Hajj-Pilgrimage.
And whatever good you do, God knows it.
Moreover, take with you
your own provisions —
and, indeed, the best provision
is to be ever God-fearing.
Therefore, fear Me,
O people of discretion and understanding.

2:198 It is not a sin for you during Hajj-Pilgrimage if you seek to obtain bounty from your Lord through commerce.
Yet when you pour forth from the plain of Arafat, then remember God much with most solemn reverence at the sacred waymark of Muzdalifah.
And remember Him always with much solemn reverence, as He has guided you.
And, indeed, before this you were of those gone astray.

2:199 Thus be sure to pour forth from Arafat, where all the people have poured forth in the past.
And seek God's forgiveness.
Indeed, God is all-forgiving, mercy-giving.

2:200 Yet even when you have concluded your rites of Hajj-Pilgrimage, then still you shall remember God with much solemn reverence, like your past remembrance of your forefathers—or with yet greater solemnity and remembrance.

Now, among people, there are those who say in supplication:
Our Lord! Give to us in this world!
Yet such a one has no Heavenly share in the Hereafter.

2:201 But among them are those who say:
Our Lord!
Give us good in this world
and good in the Hereafter,
and save us
from the torment of the Fire of Hell.

2:202 As to these,
for them there is a Heavenly portion awaiting
for all the good that they have earned.
And God is swift in reckoning.

2:203 *Thus make much mention
of the name of God with solemn reverence
in the special numbered days
in the valley of Minâ.
Yet should one hasten to depart Minâ
on the second day,
then no penalty of sin shall there be upon him.
And as to one who delays a day more,
then no penalty of sin shall there be upon him, either,
provided one remains God-fearing.
So be ever God-fearing!
And know that all of you
shall, indeed, be assembled before Him for Judgment.

2:204 Now, there is among humanity,
the like of one
whose words about the life of this world
please you.
And he openly calls upon God to bear witness
as to what is in his heart, though truly,
he is most relentlessly contentious.

2:205 For when he turns away from you,
he strives in the land
to spread corruption therein
and to destroy tillage and livestock—and
and God does not love corruption.

2:206 Thus when it is said to him:
Be 'truly' God-fearing!
arrogant pride carries him into yet more sin.
Thus sufficient for him is Hell—and
a most woeful cradle 'it is!

2:207 Yet there are among people
those who would give their 'very' souls
in seeking the good pleasure of God—and
and God is all-kind to 'all His' servants.

2:208 O you who believe!
Enter into peace, all of you together.
And do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.

2:209 And should you ever backslide,
after the clear proofs 'from God'
have come to you,
then know that God is overpowering, all-wise.

2:210 Do those 'who are faithless' await anything
but that God should come to them
'with punishment'
from overshadowing clouds,
along with the angels,
and that the matter 'of their doom'
be determined!
Indeed, to God 'alone' are all matters returned
'for just Judgment'.

2:211 Ask the Children of Israel
how many a clear 'and miraculous' sign
We gave them.
Yet whoever exchanges the favor
of 'faith in' God 'for ungodliness'
after faith has come to him—know, then, that God is, indeed, severe in punishment.

2:212 The life of this world is made fair-seeming to those who disbelieve. And so they scoff at those who believe. But those who are God-fearing shall be above them on the Day of Resurrection. For God alone gives provision to whomever He so wills without measure.

2:213 Once, all people were one faith-community. Then they differed. So God sent forth the prophets, as bearers of glad tidings and forewarners. And with them, He sent down the Heavenly Scripture with the truth, so as to judge between people about that wherein they disputed. Yet none other than those peoples to whom the Scripture was given disputed over it—after the clear and miraculous proofs of God had come to them—thereby exceeding the due bounds of God with one another out of nothing but insolence and envy. Then, by His divine permission, God guided those who believed to the truth about that wherein they had been disputing. For God guides whomever He so wills to a straight way of salvation.

2:214 So do you believers think that you will ever enter the Garden of Paradise without there coming to you the like of the trials that befell
those who have passed
over the path of belief before you?
Affliction and harm struck them,
and they were severely shaken,
until each messenger,
and whoever believed with him, would say:
When comes the help of God?
Yet most surely, the help of God is ever near!

2:215 They ask you, 'O Prophet,
what ways they should spend charitably'.
Say to them:
Whatever good offering you spend
is to be for your parents, and nearest relatives,
and orphans, and the indigent,
and the needy wayfarers.
And whatever good you do,
God is, indeed, all-knowing of it.

2:216 Fighting in the just cause of God
is prescribed for you,
though it is hateful to you to fight.
Yet it may be that you hate a thing,
while it is good for you.
And it may be that you love a thing,
while it is evil for you.
Yet God knows
what is most beneficial for you,
and you do not know.

2:217 They ask you, 'O Prophet,
about the sacred month, about fighting therein.
Say:
Fighting therein is a great sin.
But to bar people from the way of God,
and to disbelieve in Him,
and to bar them from the Sacred Mosque, and to expel its people from its precincts—all are greater sins in the sight of God. For persecution is a far greater sin than killing. Still, they shall never cease fighting you believers until they turn you away from your religion, if ever they are so able. And whoever among you should turn away from his religion, then die while he is a disbeliever—the good works of the likes of these are rendered utterly futile with God—in this world and in the Hereafter—and these are the Companions of the Fire of Hell. They shall abide therein forever.

2:218 As for those who have believed, and those who have emigrated and striven in the path of God, the likes of these have hope for the mercy of God—and God is all-forgiving, mercy-giving.

2:219 They ask you, O Prophet, about intoxicants and gambling. Say: In both of them, there is great sinfulness—and some benefit for people. Yet their sinfulness is far greater than their benefit.

They ask you, as well, O Prophet, what part of their wealth they should spend charitably. Say: Spend of your surplus.
Thus does God make the wisdom of His revealed verses clear to you, so that you may reflect on them in relation to the affairs of this world and the consequences in the Hereafter.

And they ask you, ‘O Prophet,’ about looking after orphans. Say:
Setting their affairs aright is best for you and them. Thus if you interrelate with them, then they are to be treated as your brothers in faith.
And God knows best the sower of corruption from the sower of righteousness.
And had God so willed, He could have overburdened you with restrictions.
Indeed, God is overpowering, all-wise.

Moreover, you shall not marry idolatrous women until they believe in God alone.
For a believing bondwoman is most surely better than an idolatrous woman—even if she should please you.
Nor shall you marry your believing women to idolatrous men until they believe in God alone.
For a believing bondman is most surely better than an idolater—even if he should please you.
These idolaters call to the Fire of Hell, while God calls to the Garden of Paradise, and to forgiveness, by His permission.
Thus does He make
His signs clear to the people,
so that they may become mindful
of His commandments.

2:222 And they ask you, O Prophet,
about menstruation. Say:
It is a cause for harm.
So withhold yourselves
from sexual intercourse with women
during menstruation,
and do not approach them there
until they are cleansed.
Then, when they are cleansed, come to them
as God has commanded you.
Indeed, God loves those who are ever-penitent,
and He loves those who purify themselves.

2:223 Your lawful women are a tillage for you.
So come to your tillage as you will.
Yet advance good deeds for your souls.
And fear God!
And know that you will, most surely, meet Him.
So give glad tidings to the believers.

2:224 Moreover, do not use the name of God
in your oaths as a hindrance to being virtuous,
or to being God-fearing,
or to setting things aright among the people.
And God is all-hearing, all-knowing.

2:225 God will not hold you accountable
for unintended vows in your oaths.
But He will hold you accountable
for what your hearts have intentionally earned.
For God is all-forgiving, most forbearing.

2:226 So as to those who forswear
relations with their wives,
causing them to suffer abuse, there shall be a waiting period of cessation of intimacy for four months. But if they go back to their wives during this period, then, indeed, God is all-forgiving, mercy-giving.

But if they stay resolved to divorce them thereafter, so shall it be — and God is all-hearing, all-knowing.

Divorced women shall keep themselves in wait for three monthly periods before remarrying. Nor is it lawful for them therein to conceal what God has created in their wombs — if they truly believe in God and in the coming Judgment of the Last Day. For their husbands have full right to restore them as wives during this waiting period, if they truly desire reconciliation. Yet for women, there are rights equal to what is enjoined upon them, in accordance with what is right. But commensurate with their family obligations, men shall have a degree over them. And God is overpowering, all-wise.

Pronouncement of divorce is revocable two times. Each time thereafter, wives are to be retained, in accordance with what is right, or set free with generous kindness. Moreover, it is not lawful for you to take back anything in divorce of what you have given them —
unless both have cause to fear
that they will not be able to maintain
the ordained limits of God in their settlement.
So, if you who judge between them
have cause to fear
that they will not be able to maintain
the ordained limits of God,
then there shall be no blame on either of them
in that which she may compensate
the husband, for her parting.
Thus these are the ordained limits of God,
so do not transgress them.
For whoever transgresses
the ordained limits of God,
then it is such as these who are the wrongdoers,
accountable before Him.

But if he duly divorces her the third time,
she is not lawful to him thereafter,
until she marries a husband other than him.
Then, should the succeeding husband die,
or should he duly divorce her,
then there is no blame on either of them
in the preceding union
if they go back to each other—
provided both think they can maintain
the ordained limits of God.
Thus, these are the ordained limits of God,
which He makes clear
for a people who would seek to know
and fulfill His commandments.

Thus, if you declare the first or second
divorce pronouncement to your wives
and they reach the end
of their term of waiting,
then retain them in marriage,
in accordance with what is right, 
or set them free, 
in accordance with what is right. 
Yet you shall not retain them 
to cause them harm, 
so as to transgress against them and God. 
For whoever does this, 
then truly he has wronged his own soul. 
Moreover, you shall not take 
the revealed verses of God as a mockery. 
Rather, remember with reverence 
the grace of God upon you, 
and what He has sent down to you 
of the Book, and the wisdom of revelation, 
with which He admonishes you. 
So fear God, and know that, indeed, 
God is all-knowing of all things.

2:232 Now, if you declare 
the first or second divorce pronouncement 
to your wives and they reach the end 
of their term of waiting, 
you believers shall not impede them 
from marrying their husbands again, 
if both of them consent, 
in accordance with what is right. 
With this, let whoever among you 
who believes in God 
and in the coming Judgment of the Last Day 
be admonished. 
These commandments are most befitting for you 
and most pure for your hearts. 
For God knows 
what is most beneficial for you, 
and you do not know.
2:233 *Furthermore,* mothers shall nurse their children two full years, for one who desires to complete the nursing ‘period’.

And ‘incumbent’ upon the child’s father is ‘supplying’ their provision and their clothing, in accordance with what is right.

No soul shall be tasked beyond its capacity.

No mother shall be harmed for her child, nor a father for his child.

Moreover, ‘incumbent’ upon the father’s heir is the like of this ‘paternal obligation’.

But if both ‘parents’ desire to wean ‘the child’ by their mutual consent and consultation, then there is no blame on either of them.

And if you desire to wet-nurse your children, then there is no blame on you, provided each of you tender all ‘the wages’ that you must give, in accordance with what is right. And fear God!

And know that, indeed, God is all-seeing of all that you do.

2:234 As for those among you who die and leave wives ‘behind’, your widows shall keep themselves in wait for four months and ten ‘days’.

But when they reach the end of their term ‘of waiting’, then there shall be no blame on you ‘who watch over them’ as to what they ‘choose to’ do with themselves, in accordance with what is right.

And God is all-aware of all that you do.

2:235 Moreover, there shall be no blame
on you ‘believers’
wherein you allude to a marriage proposal
regarding such ‘women in waiting’,
or if you conceal it within yourselves.
God knows
that you will make mention of them.
But do not make a firm promise
‘of marriage’ to them in secret,
other than to say a ‘benevolent’ word,
in accordance with what is right.
Yet do not resolve
to make the marriage contract
until the prescribed term reaches its end.
And know that, indeed,
God knows what is within your souls.
So beware of Him.
And know that
God is all-forgiving, most forbearing.

2:236 There shall be no blame on you
if after the marriage contract
you divorce women
whom you have yet to touch ‘in intimacy’
and with whom you have not yet determined
an obligatory dowry.
Yet make a ‘goodly’ provision for them—
the affluent man according to his means
and the constrained man according to his means.
A ‘goodly’ provision
in accordance with what is right is incumbent
upon those who excel in ‘doing’ good.

2:237 But if you divorce them
before you have touched them ‘in intimacy’,
and you have already determined for them
an obligatory dowry,
then ‘give them’ half
of what you have already determined, unless they grant remission of it, or the one in whose hand is the marriage contract grants remission of it. Yet if you believers grant remission of the full amount, it is, indeed, nearer to the virtue of fearing God. Thus do not forget benevolence among yourselves. Indeed, God is all-seeing of all that you do.

2:238 Be ever mindful of the obligatory Prayers—and especially the middle Prayer. And stand devoutly obedient before God.

2:239 But if you fear harm, then pray on foot or while riding. Then when you become secure, remember God with solemn reverence, as it is He who has taught you of the Divine Law what you did not know.

2:240 As to those among you who die and leave wives behind, let there be a testament for their wives, bequeathing provision for a year, without expulsion from the husband’s residence. But if they depart of their own accord, then there is no blame on you who are his heirs, as to what they choose to do with themselves, in accordance with what is right. And God is overpowering, all-wise.
2:241 And let there also be reasonable provision for divorced women, in accordance with what is right, as an obligation upon the God-fearing.

2:242 Thus does God make the commandments of His revealed verses clear to you, so that you may understand them.

2:243 Have you not considered the miraculous case of those from the Children of Israel who in the spirit of cowardice departed from their dwellings in thousands, fearful of death, whereupon God said to them: Die all of you! and, thereafter, brought them back to life? Indeed, God is ever bountiful to all people. But most people do not give thanks for the plenty God gives them.

2:244 So have no fear, and fight in the path of God against aggression — and know that God is, indeed, all-hearing, all-knowing.

2:245 Who is that special one who shall loan to God a goodly loan for His cause, so that He may multiply it for him many times over? For it is God alone who withholds and extends reward and abundant provision. And to Him alone shall you all be returned.

2:246 Have you not also considered the case of the elders of the Children of Israel after Moses? They said to a prophet of theirs:
Appoint for us a king and we will fight in the path of God!
He said:
Might it be that if fighting is prescribed for you you will not fight?
They said:
Why should we not fight in the path of God while truly we have been driven out of our own dwellings and deprived of our children whom they have killed?
But when fighting was prescribed for them, they turned away from it — all but a few of them.
And God is all-knowing about the wrongdoers who are godless in heart.

Thus their prophet said to them:
Indeed, God has appointed Saul for you as a king.
They said:
How can it be that he shall have kingship over us, while we are nobles more worthy of kingship than him, and while he has not even been given any abundance of wealth?
He said:
Indeed, God has chosen him over you and has increased him amply in knowledge and in stature.
For God gives His dominion to whomever He so wills.
And God is all-encompassing, all-knowing.

Thus their prophet said to them:
Indeed, the sign of his kingship
is that the ark of the covenant will come to you from the hand of the enemy, wherein shall be tranquility for your hearts from your Lord and a remnant of what the Family of Moses and the Family of Aaron have left behind. And carrying it shall be the angels. Indeed, in this there is a sure sign for you if, indeed, you are believers.

2:249 So when Saul set out with the hosts of Israel, he said:

God shall, indeed, test you with thirst when you come to a river. Thus whoever drinks of it is not of me. And whoever does not taste it, he is of me—except one who is compelled to scoop up a single scoop with his hand. But they all drank their fill of it, except a few of them. Then when he had crossed it—he and those few who believed with him—they said in their council:

There is no force of strength for us today compared with Goliath and his hosts! But those who realized that they would certainly meet God said:

How many a small company of believers has prevailed over a more numerous company of the ungodly, by God’s permission? And God is with those who are patient.

2:250 So when they came forth to engage Goliath and his hosts, they said:

Our Lord! Pour forth upon us patience.
And set firm our feet.
And grant us victory
over the disbelieving people.

2:251 And so they vanquished them,
by God’s permission.
And David killed Goliath.
And God gave him kingship
and prophetic wisdom.
Moreover, He taught him
of divine and worldly matters
whatever He so willed.
And were it not for the decree of God
to repel some people by means of others,
the whole earth
would, most surely, become corrupted.
But ever is God benevolent
to the peoples of all the world.

2:252 These are the revealed verses of God.
We recite them to you
with the very essence of all truth.
For, indeed, ‘O Muhammad,
you are, most surely,
one of the chosen messengers of God.

2:253 Of these messengers—
We have shown preference
to some above others:
Among them
are those to whom God has spoken.
And some of them He raised higher by degrees.
Thus We gave Jesus, son of Mary,
clear and miraculous proofs
to confirm his truth.
Moreover, We aided him
with Angel Gabriel, the Holy Spirit.
And had God so willed, those people who came after them would not have fought each other, after the clear and miraculous proofs of God had come to them. Yet they bitterly disputed. So among them are those who believed. And among them are those who disbelieved. And had God so willed, they would not have fought each other. Yet God does all that He intends.

2:254 O you who believe! Spend charitably out of what We have provided you, before there comes a Day Hereafter in which there shall be no gainful trade nor availing friendship, nor intercession. Then as to the disbelievers who embrace false gods— it is they who are the wrongdoers, godless in heart.

2:255 God! There is no God but Him, the All-Living, the Self-Subsisting All-Sustaining One. Slumber does not overtake Him, nor does sleep. To Him belongs all that is in the heavens and all that is in the earth. Who is it that shall intercede with Him, except by His permission? He knows what lies before them and what lies behind them. And they do not comprehend anything of His knowledge— except that which He wills.
His Seat of Divinity encompasses the heavens and the earth, and preserving them does not fatigue Him. For He is the Ever-Exalted, the Magnificent.

2:256 There shall be no compulsion in religion! For truly rectitude has been made clearly distinct from perversity. Thus whoever disbelieves in false deities and believes in God alone has truly grasped the firmest handhold, which is forever unbreakable. And God is all-hearing, all-knowing.

2:257 God is the Patron of those who believe. He brings them out from the veils of darkness into the light. And those who disbelieve, their patrons are false deities. They bring them out from the light into the veils of darkness. These are the Companions of the Fire of Hell. They shall abide therein forever.

2:258 Have you not considered the folly of the one who arrogantly argued with Abraham about his Lord—simply because God had given him the kingship? When Abraham said to him: My Lord is He who gives life and gives death, he said: I give life and give death. Abraham said: Then, indeed, it is God who brings the sun from the East;
so you bring it from the West.
Thus he who disbelieved was confounded.
For God does not guide the wrongdoing people
who are godless in heart.

Or consider the case
of the sincere and humble one
from the prophets of Israel
who passed by a town,
desolate and toppled upon its rooftops.
He said:
How will God ever give life to all this
after its death?
So God caused him to die for a hundred years.
Then He resurrected him.
'God' said to him:
How long have you tarried?
He said:
I have tarried a day, or some part of a day.
He said: No.
Rather, you have tarried a hundred years!
But look at your food and your drink.
They have not spoiled.
And look at the remnants of your donkey,
so that We may make you
a clear sign of resurrection for people.
Now look at the bones of the donkey,
how We set them together,
then clothe them with flesh!
So when it all became clear to him, he said:
I know now with certainty
that God is, indeed, powerful over all things!

And behold! Abraham said:
My Lord!
Show me how You give life to the dead.
God said:
Do you not believe?
Abraham said: I do indeed!
But it is only that my heart
may be fully assured.
He said:
Take, then, four varied types of birds
and draw them to you.
Then set on each mountain a dismembered part of them.
Then call them.
They shall come rushing to you.
And know, then, with certainty that God is, indeed, overpowering, all-wise.

2:261 The likeness of those who spend their wealth in the path of God is as the likeness of a grain that sprouts seven spikes.
In every spike, there are a hundred grains.
Thus does God multiply reward for whomever He so wills.
And God is all-encompassing, all-knowing.

2:262 Those who spend their wealth in the path of God—then do not follow up what they have spent in charity with boastful reminders, or any harm—they shall have their reward with their Lord in full.
And there shall be no fear upon them when they assemble for Judgment.
Nor shall they ever grieve over the life of the world.

2:263 *A good word and forgiveness are better than any charity that is followed by harm.
And God is self-sufficient, most forbearing.

2:264 O you who believe!
Do not nullify your charitable acts
with boastful reminders and harm,
as does one who spends his wealth
merely to be seen by people
while he does not truly believe in God
and in the coming Judgment of the Last Day.
The likeness of such a one
is as a smooth boulder
upon which there is light soil.
Then a heavy rain strikes it and leaves it bare.
They have no power to retain anything
that they have sought to earn.
For God does not guide the disbelieving people.

2:265 But the likeness of those who spend their wealth
seeking the pleasure of God—
and as an affirmation of faith for themselves—
is as the likeness of a garden on a hilltop
struck by heavy rain,
such that it brings forth its produce twofold.
And even if no heavy rain strikes it,
then a drizzle suffices.
And God is all-seeing of all that you do.

2:266 Would any one of you like
to have a garden of date palms and grapevines,
beneath which rivers flow,
wherein he has every kind of fruit,
but then old age strikes him
while he has children who are weak,
and then a whirlwind wherein is fire
strikes it, and thus it is burned?
Thus does God make the wisdom
of His revealed verses clear to you,
so that you may reflect on them and their benefit for you.

2:267 O you who believe!
Spend charitably from the wholesome things you have earned and from all that We have brought forth for you from the earth.
Thus do not target what is vile to spend from it in charity, though you yourselves would not take it, without closing your eyes to accept it. And know that God is self-sufficient, all-praised.

2:268 Satan threatens you with poverty, and he commands you to obscenity, while God promises you much forgiveness from Him and great bounty. And God is all-encompassing, all-knowing.

2:269 He gives wisdom to whomever He so wills. And whoever is given wisdom has truly been given much goodness. And none is truly mindful of this but those who are endowed with discretion and understanding and so heed admonition.

2:270 Thus whatever expenditure you spend, and whatever vow you vow, indeed, God knows it. And for the wrongdoers who are godless in heart, there shall not be any helpers against God’s punishment.

2:271 If you disclose your charitable offerings, it is commendable. But if you conceal them,
and give them to the poor, 
then it is best for you. 
Thus shall He absolve you of your misdeeds. 
For God is all-aware of all that you do. 

2:272 **It is not incumbent upon you,**
O Muhammad, **to ensure the openness** 
of the hearts of people 
and their acceptance of divine guidance. 
Rather, it is God who guides 
whomever He so wills. 
And **know that** whatever good you believers spend, 
it is for the good of your own souls. 
So whatever you spend in charity, 
do so seeking only the Face of God. 
Thus whatever good you spend 
shall be rendered to you in full— 
and never shall you be wronged in the least. 

2:273 **Give to the poor** 
who, striving in the path of God, 
have become constrained— 
unable to tread through the land for livelihood. 
One ignorant of their condition 
would think them rich 
because of their self-restraint. 
You shall recognize them 
by their mark of poverty. 
They ask not of people importunately. 
And whatever good you spend, 
God is indeed all-knowing of it. 

2:274 **Those who spend their wealth** 
for the sake of God, by night and by day, 
secretly and openly— 
they shall have their reward 
with their Lord in full.
And there shall be no fear upon them when they assemble for Judgment.
Nor shall they ever grieve over the life of the world.

2:275 Those who devour usury shall not rise on Judgment Day, except as one rises whom Satan has battered with the touch of madness.
That is because they say: Indeed, selling is just like usury—while God has made selling lawful and has prohibited usury.
So when an admonition comes to one from his Lord, and he quits usury, then to him belongs what was formerly gained. And his affair henceforth rests with God.
But whoever returns to usury—then these are the Companions of the Fire of Hell.
They shall abide therein forever.

2:276 God obliterates all blessing from usury and increases generously the reward for charity.
For God loves no relentlessly unbelieving sinner.

2:277 Indeed, those who believe and do righteous deeds and duly establish the Prayer and give the Zakát-Charity, they shall have their reward with their Lord in full.
And there shall be no fear upon them when they assemble for Judgment.
Nor shall they ever grieve over the life of the world.
2:278 O you who believe!
Be ever God-fearing and forsake all that remains `due to you` from usury,
if, indeed, you are believers.

2:279 Yet if you do not do so,
then be forewarned of war from God
and His Messenger.
But if you repent,
for you is the capital of your wealth.
You shall neither do wrong nor be wronged.

2:280 Now, if one `in debt` has hardship,
then let there be respite,
until there is ease `for him`.
And should you give it `up` as charity,
it is best for you, if only you were to know.

2:281 Thus fear a Day `Hereafter`
in which you shall be returned to God.
Then each soul shall be rendered in full
what it has earned—
and never shall they be wronged `in the least`.

2:282 O you who believe!
When you contract a loan between each other
for a stated term, then write it down.
Indeed, let a scribe
write it down between you with justice.
And never should a scribe refuse to write,
`truthfully`, as God has taught him.
Therefore, let him write.
Moreover, let the one who shall incur the debt
dictate `the terms of the contract`.
And let him fear God, his Lord.
Nor shall he defraud `anyone` of any part of it.
But if the one who shall incur the debt
is incompetent, or a minor, or he himself is unable to dictate its terms, then let his guardian dictate them with justice. Moreover, bring two witnesses from your men to witness it. But if there are not two men, then you may bring a man and two women from those whom you mutually approve of as witnesses, so that if one of the two should err then the other one can remind her. Nor shall the witnesses refuse to bear witness when they are called upon to do so. Still, you shall not be loath to write it down in a contract — be it small or large in value — together with its due term. That is more just than oral agreement in the sight of God, and more suitable for testimony, and likelier to safeguard you from becoming doubtful. Excepted from this command to write down terms is an immediate transaction transferred between yourselves. In such case, then, there shall be no blame on you for not writing it down. But otherwise have witnesses when you sell to one another. Moreover, neither scribe nor witness shall be harmed. For if ever you do so, it shall be deemed grave ungodliness on your part. Therefore, be ever God-fearing.
For it is God who teaches you. And God is all-knowing of all things.

2:283 But if you are on a journey and you cannot find a scribe, then have a security on hand. But if you trust one another, then let him who is entrusted deliver his trust—and let him be ever God-fearing, and conscious of God, his Lord. Nor shall you ever willfully suppress a testimony. For whoever suppresses it, then, most surely, his heart is sinful. And God is all-knowing of all that you do.

2:284 To God belongs all that is in the heavens and all that is in the earth. Hence, whether you disclose what is in your souls or you conceal it, God will call you to account for it. Thus He shall mercifully forgive whomever He so wills and justly torment whomever He so wills. For God is powerful over all things.

2:285 The Messenger believes in what has been sent down to him from his Lord, as do the believers. All believe in God and His angels and His `revealed` Books and His messengers. They say: We do not differentiate in faith between any of His messengers. Moreover, they say: We hear and we obey. Your forgiveness, our Lord!
For to You `alone` is the ultimate destiny.

God does not task a soul beyond its capacity.

For it `in the Hereafter`
is all `the good` that it has earned.
And against it is `the evil` it has reaped.
`Thus pray, O you who believe:` Our Lord!

Hold us not accountable
if ever we forget or we have erred.
Our Lord! Neither lay upon us a burden
like that which You have laid
upon those before us.
Our Lord! Nor lay upon us
that which we do not have the strength to bear.
Rather, pardon us. And forgive us.
And have mercy upon us.
You `alone` are our Patron.
So give us victory over the disbelieving people.
The surah that mentions that God has chosen the descendants of THE FAMILY OF IMRÂN to inherit prophethood above the people of all the world.

Surah 3 / 200 Verses / Revealed at Madinah

Âl ʿImrân

In the name of God, the All-Merciful, the Mercy-Giving

3:1 ʿAlif Lām Mīm

3:2 God!
   There is no God but Him, the All-Living, the Self-Subsisting ʿAll-Sustaining One.

3:3 It is He who has sent down
   to you, ʿO Muhammad, the Book
   with the ʿvery essence of all revealed truth—
   to confirm the divine revelations
   that have preceded it.
   And He sent down the Torah and the Evangel
   before this—as guidance for all people.
   And now He has sent down in this Quran
   the Criterion of the way of truth.
   As for those who disbelieve
   in the revealed signs of God,
   for them there is a severe torment
   awaiting in the Hereafter.
   For God is overpowering,
   all-avenging of evildoing.

3:5 Indeed, God is He
   from whom nothing in the earth
   nor in the heaven is hidden.
3:6 He is the One who fashions you in the wombs as He so wills. There is no God but Him, the Overpowering, the All-Wise.

3:7 He is the One who has sent down the Book to you. In it are verses clearly decisive in their meaning. They are the mother of the Book. And others are ambiguous. As for those in whose hearts there is perversity, they pursue whatever is ambiguous in it, thereby seeking dissension and thereby seeking to distort its interpretation. But none truly knows its ultimate interpretation except God. Thus, those well-grounded in knowledge say: We believe in it. All of it is from our Lord. And none is truly mindful of this but those who are endowed with discretion and understanding and thus heed admonition, and so pray:

3:8 Our Lord! Let not our hearts swerve after You have guided us. And grant us mercy from Your own providence. Indeed, it is You, You alone, who are the All-Granting.

3:9 Our Lord! You shall certainly gather all people for a Day Hereafter, about which there is no doubt. Indeed, God does not fail to fulfill the promise He makes.
3:10 As for those who disbelieve—
never shall their wealth, nor their children,
avail them against God in anything at all.
And it is they who are the fuel
for the Fire of Hell.

3:11 Such was the case with the House of Pharaoh,
and all those who disbelieved before them.
They denied Our signs.
Then, suddenly, God seized them by their sins,
for God is severe in punishment.

3:12 Say, 'O Prophet,' to those who disbelieve:
You shall be defeated.
And you shall be mustered to Hell—and
a most woeful cradle it is!

3:13 There has already been,
for you who disbelieve,
a sure sign of the triumph of faith
in the encounter of the two companies
at the Battle of the Wells of Badr:
One company, fighting in the path of God;
and the other—staunch disbelievers,
who 'saw' the believers with their very eyes
as twice their 'own' number.
For God aids with His victory
whomever He so wills.
Indeed in this, there is a sure lesson
for those who have eyes to see!

3:14 Made fair-seeming to people
are their beloved desires—as
to women, and 'begetting' children,
and heaped up piles of gold and silver,
and well-bred horses, and cattle, and tillage.
That is the mere enjoyment
of the life of this world. Yet with God is the most excellent resort.

3:15 *Say, °O Prophet, to humanity°:

Shall I tell you of something ‘far’ better than this, ‘reserved’ for those who are God-fearing? They shall have Gardens of Paradise with their Lord, beneath which rivers flow, wherein they shall abide forever—along with spouses, ever pure, and the good pleasure of God. And God is all-seeing of all His servants.

3:16 It is they who say ‘penitently’:

Our Lord, we have, indeed, believed. So forgive us our sins. And save us from the torment of the Fire of Hell.

3:17 These are the patient ones, the truthful ones, the devoutly obedient, the givers of charity, and the seekers of forgiveness at night’s end.

3:18 God °Himself° bears witness that, indeed, there is no God but Him—as do the angels, and those with knowledge—that He is the One upholding justice. There is no God but Him, the Overpowering, the All-Wise.

3:19 Indeed, the ‘true’ religion with God ‘that He has revealed to all the prophets’ is Islam, a willing submission to God alone. As for those who were ‘previously given the Scripture, they did not dispute among themselves regarding the true religion, until after the ‘revealed knowledge of the Scripture’ had come to them,
part three

3:20 So if they argue with you about God, then say: Willingly, have I submitted my face in worship to God alone, as have those who follow me. And say, moreover, to those who were given the Scripture and to those who are unlettered in revelation: Will you not submit yourselves to God willingly? Thus if they willingly submit themselves, then truly they are rightly guided. But if they turn away, then what is incumbent upon you is no more than the clear conveyance of the message. And God is all-seeing of all His servants.

3:21 As to those who disbelieve in the signs of God, and who kill the prophets without any right, and who kill those among the people who enjoin justice—give them heavy tidings of a most painful torment.

3:22 It is these whose good works are rendered utterly futile with God—in this world and in the Hereafter. And for them, there shall not be any helpers against God’s punishment.

3:23 Have you not seen the case of those who were given knowledge of a portion of Heavenly Scripture?
3:24 They are called to the Book of God, so that it may judge between them wherein they differ. Yet thereafter a group of them turns away, in utter evasion thereof. They are called to the Book of God, so that it may judge between them wherein they differ. Yet thereafter a group of them turns away, in utter evasion thereof.

3:25 And they dare do this because they say: Never will the Fire of Hell touch us, in the Hereafter except for a few numbered days! For these lies they have forged in their religion have deluded them.

3:26 How then shall it be when We gather them to a Day Hereafter wherein there is no doubt and each soul is rendered in full what it has earned? And never shall they be wronged in the least.

3:27 Rather, say in all humility: O God! Master of all dominion! You give dominion to whomever You will. And You strip dominion from whomever You will. You exalt whomever You will. And You abase whomever You will. In Your mighty Hand is all good. Truly, You have power over all things.

3:28 Let not the believers take the disbelievers as allies
instead of the believers.
And whoever among you does this has nothing to hope for from God—except if you are safeguarding against a genuine fear from them.
And God warns you to beware of Him.
For to God alone is the ultimate destiny.

3:29 Say to them, O Prophet:
Whether you conceal what is in your breast or you disclose it, God knows it.
And He knows what is in the heavens and what is in the earth.
For God is powerful over all things.

3:30 There shall come a Day Hereafter when each soul will find present before it whatever good it had done in the world.
And concerning whatever evil it had done— it shall wish there were a very great distance between it and that evildoing.
And God warns you to beware of Him, though God is all-kind to all His servants.

3:31 O Muhammad, say to the believers:
If you love God, then follow me.
God will love you and forgive you your sins.
For God is all-forgiving, mercy-giving.

3:32 Say to them:
Obey God and the Messenger.
And if they turn away,
then know that God does not love the disbelievers.

3:33 Indeed, God has chosen Adam and Noah, and the Family of Abraham, and the Family of Imran above the people of all the world.
3:34 They are descendants, one of another. And God is all-hearing, all-knowing.

3:35 Behold! The wife of ‘Imrān said: My Lord, I have, indeed, dedicated to You what is in my belly to be solely devoted to Your service.

So accept this from me. For it is You who are the All-Hearing, the All-Knowing.

3:36 So when she delivered her, she said: My Lord! I have, indeed, delivered her, a female—and God knows best what she had delivered.

And, my Lord, she said, the male is not like the female as to service in the High Temple!

Yet I have named her Mary. And I do, indeed, seek refuge for her in You, and for her children, from Satan, the Accursed.

3:37 And so it was that her Lord accepted Mary with goodly acceptance and caused her to grow up wholesomely in the years of her growing. And He entrusted her to the foster care of Zachariah. Whenever Zachariah entered upon her place in the Sanctuary, he found her with provisions. He said: O Mary! From where does this come to you? She said: It is from God. Indeed, God provides for whomever He so wills without measure.

3:38 Then and there, Zachariah called upon his Lord. He said: My Lord! Grant me from Your bounty wholesome children.
Indeed, You are the Hearer of Prayer.

Then the angels called out to him, as he stood offering his Prayer in the Sanctuary: God, indeed, gives you glad tidings of a son who shall be named John, confirming the revelation of a word from God. And he shall be an honored leader, and abstinent, and a prophet from among the righteous.

He said: My Lord!
How shall I have a boy when old age has already come upon me, and my wife is barren?
He said: So shall it be! God does whatever He so wills.

He said: My Lord!
Appoint for me a sign that this will be!
He said:
Your sign is that you shall not be able to speak to people for three days, except by gesture. And remember your Lord much, with reverence. And exalt Him in the evenings and the mornings.

And behold! The angels said: O Mary! Indeed, God has chosen you to serve Him and purified you. And He has chosen you above all the women of the world.

O Mary, be ever devoutly obedient to your Lord. And bow your face down
to the ground before Him.
And bow with those who bow in Prayer.

3:44 O Muhammad!
This is but one of the tidings
of the unseen past that We reveal to you.
For you were not with them
when they cast their quills
to resolve which of them
would have the foster care of Mary.
And you were not with them
when they were contending for this honor.

3:45 Behold!
The angels said: O Mary!
Indeed, God gives you glad tidings of a son
brought into being by a word from Him.
His name is the Messiah, Jesus, son of Mary,
eminent in this world and in the Hereafter,
and of those brought near to God.

3:46 And he shall speak to people
of Heavenly guidance while in the cradle
and in the prime of manhood.
Moreover, he shall be of the righteous.

3:47 She said: My Lord!
How shall I have a son
when no human being has touched me?
He said: So shall it be!
God creates whatever He so wills.
When He decrees a matter,
He but says to it: Be! And so it is.

3:48 Moreover, He shall teach him
the skill of writing,
with regard to the divine law,
and the wisdom of prophethood,
and the Torah, and the Evangel,
and appoint him as a messenger
to the Children of Israel, to say:
Truly, I have come to you
with a sign of my commission from your Lord,
that I, indeed, form for you
from the mud of the earth a bird-like figure.
Then I blow into it, and so it becomes a bird—
by God’s permission.
I heal the born-blind and the leper;
and I give life to the dead—
by God’s permission.
And I tell you what no person knows
of what you eat
and of what you store up in your houses.
Indeed, in this there is a sure sign for you,
if, indeed, you are believers.

And I am to confirm what has preceded me
of the Commandments of the Torah
and to make lawful for you
some of what has been previously
prohibited to you.
I have come to you
with a sign of my truth from your Lord.
So fear God, and obey me!

Indeed, God is my Lord and your Lord.
So worship Him alone.
This is a straight way to salvation.

But when Jesus discerned from them
resolute unbelief, he said to his followers: Who will be my supporters
on the path to God?
The Disciples said: We are the supporters of the religion of God. We have, indeed, believed in God.
So bear witness that we are, indeed, Muslims, in willing submission to God alone.

3:53 Our Lord! We have believed in the Revelation that You have sent down to Jesus. And we have followed him as the Messenger You sent to us. So inscribe us among those who bear witness to Your Oneness.

3:54 Now, they who disbelieved had devised a plan to kill Jesus. But God had devised a plan to save him. And God is the best of all those who plan.

3:55 Behold! God said: O Jesus! Indeed, I shall take your soul. And I shall lift you up to Me. And I shall cleanse you from the defilement of all those who disbelieve in you. Moreover, I shall place those who follow you and confirm your message above those who disbelieve until the Day of Resurrection. Then to Me alone shall be the return of all of you, and I shall judge between you regarding that wherein you have been disputing.

3:56 Then as for those who disbelieve, I shall torment them with a severe torment in the life of this world and in the Hereafter. And for them, there shall not be any helpers against God’s punishment.

3:57 But as for those who believe in God, and do righteous deeds, He shall render them their rewards in full. Yet God does not love the wrongdoers who are godless in heart.
3:58 This account that We recite to you, O Muhammad, is among the signs of your prophethood and a confirmation of the truth of this Quran—the All-Wise Reminder—for all humanity.

3:59 Indeed, the likeness of the creation of Jesus, with respect to God, is as the likeness of that of Adam: He created him out of dust. Then He said to him: Be! And he was.

3:60 This is the truth from your Lord regarding Jesus. So do not be of those who have doubt about it.

3:61 Hence, whoever argues with you, O Prophet, concerning him after this knowledge has come to you, say to them: Come! Let us call upon our sons and your sons, and our women and your women, and ourselves and yourselves. Then we shall earnestly pray to lay the curse of God upon those of us who are the liars.

3:62 Indeed, this is most surely the true narrative regarding Jesus. Nor is there any god but the One God. Indeed, God is most surely the Overpowering, the All-Wise.

3:63 Yet if they turn away from this summons, then God is assuredly all-knowing of the sowers of corruption.

3:64 O Muhammad, say: O People of the Scripture! Come to an equitable word...
between us and you:
That together we shall not
worship other than God.
And together we shall not
associate anything at all
in our worship of Him.
And together we shall not
take one another as lords apart from God.
Yet if they turn away, O believers,
then say to them:
Bear witness that we, indeed, are Muslims,
in willing submission to God alone.

3:65 O People of the Scripture!
Why do you argue with us about your claim
that Abraham was a Jew or a Christian,
while the Torah of Moses
and the Evangel of Jesus
were not sent down until after him?
Are you not, then, able to understand?

3:66 Yet there you are!
You attempt to argue about Moses and Jesus,
wherein you have some knowledge.
Why, then, would you argue
about that which you have
no knowledge at all?
For God knows the truth of all matters,
and you do not know!

3:67 Abraham was neither a Jew nor a Christian.
Rather, he was a believer,
purely upright in heart,
a Muslim, in willing submission to God alone—and
and never was he of those
who associated gods with God.

3:68 Indeed, the people most worthy
of tracing their faith back to Abraham are surely those who follow him in willing submission to God alone—and foremost among them is this Prophet, Muhammad, and all those who believe in his message. And God alone is the Patron of the believers.

3:69 A group of the People of the Scripture would love to lead you believers astray. But they lead none astray but themselves, though they are not aware of their doom.

3:70 O People of the Scripture! Why do you disbelieve in the revealed signs of God while you yourselves bear witness to their truth?

3:71 O People of the Scripture! Why do you mix the truth with falsehood and willfully suppress the truth, while you know that it is wrong to do so?

3:72 And furthermore, a group from the People of the Scripture say to one another: Profess faith at the start of the day in what has been sent down to Muhammad and to those who believe in his message. And renounce faith at day’s end, so that they may doubt themselves and turn back from their faith.

3:73 Yet all the while, in your heart believe none except one who follows your own religion, keeping its knowledge to yourselves.
Say to them:
Indeed, all true guidance is the guidance of God.
Are you envious and begrudging that someone is given revealed knowledge from God like what you have been given from Him, or are you fearful that the believers will prevail in argument against you on Judgment Day before your Lord?
Say: Indeed, all bounty is in the mighty Hand of God. He gives it to whomever He so wills. And God is all-encompassing, all-knowing.

3:74 It is He who singles out for His mercy whomever He so wills. For God alone is the Possessor of Magnificent Bounty.

3:75 * Yet there are also among the People of the Scripture the likes of one who, if you were to entrust him with a heap of gold, he would faithfully restore it to you. And there are among them the likes of one who, if you were to entrust him with even a single dinar, he would not restore it to you, unless you were to remain standing over him. That is because they say: It is not incumbent upon us to keep faith with people unlettered in Scripture! And thus do they speak lies against God—and they do so knowingly.
3:76 Rather, whoever fulfills his covenant and fears God, know that God, indeed, loves the God-fearing.

3:77 As for those People of the Scripture who sell the covenant of God and their solemn oaths for a small price, they shall not have any share of Paradise in the Hereafter.

Nor shall God speak to them!
Nor shall He even look at them on the Day of Resurrection!
Nor shall He purify them of this evildoing!
Rather, there shall be for them a most painful torment awaiting.

3:78 For, indeed, there is a faction among them who distort the Scripture with their tongues, so as to make you think what they say is from the Scripture, when it is not from the Scripture.
And they say: This is from God!
Yet it is not from God.
And thus do they speak lies against God—and they do so knowingly.

3:79 It is not conceivable for a human being to whom God gives the Scripture and good judgment and the gift of prophethood to say thereafter to the people:
Be you worshippers of me instead of God!
Rather he would say:
Be you well-versed and devout servants of God alone and exemplify His way,
in that you have been teaching the Scripture, and in that you have been studying it.
3:80 Nor would one so commissioned command you to take the angels or the prophets as lords to be worshipped. Would he command you to disbelieve after you have become Muslims, in willing submission to God alone?

3:81 And behold! God made a sacred covenant with all the prophets, saying: Convey to your people whatever I give you of the Scripture and of revealed wisdom. Then when there comes to you a final messenger who confirms what is with all of you in fulfillment of My promise ardently shall you believe in him and ardently shall you support him. God said: Do you pledge your consent and accept My solemn compact to fulfill this trust? They said: We do so consent. He said: Then bear you witness to it! For, indeed, I am with you among those who so bear witness.

3:82 Thus whoever turns away from God's religion after this—then it is they who are the ungodly.

3:83 So as to the People of the Scripture: Is it, then, other than God's religion that they seek, when all those in the heavens and in the earth submit to Him—
willingly or unwillingly—
and when it is to Him
that they shall all be returned for Judgment?

3:84 Say to one and all, O Prophet:
As for those who follow me, we believe in God
and in what has been sent down to us,
and in what has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and to the prophets of the Tribes of Israel.
And we believe in what was given to Moses
and to Jesus and to all the other prophets
from their Lord.
We do not differentiate in faith
between any of them.
Thus are we Muslims,
in willing submission to Him alone.

3:85 And so, anyone after this
who seeks submission to God
through a religion other than Islam
as revealed to all the prophets—
never shall it be accepted from him!
Moreover, in the Hereafter,
he shall be among the losers
of an everlasting Paradise.

3:86 How shall God guide a people
who have disbelieved
after they have professed their faith
and borne witness that the Messenger is true,
and after the clear proofs of God
have come to them?
For God does not guide the wrongdoing people
who are godless in heart.

3:87 As for the likes of these,
their recompense is
that upon them is the curse of God,
and of the angels and of humanity all together.

3:88 They are doomed to Hell
and shall abide therein forever.
Never shall the torment be lightened for them.
Nor shall they ever be reprieved—

except for those of them
who repent after this breach of faith,
and set things aright.
For, indeed, God is all-forgiving, mercy-giving.

3:90 But as for those who have disbelieved
after having professed their faith,
and who then stubbornly increase in unbelief,
never shall their repentance be accepted!
For it is these who are the ones astray.

3:91 Indeed, those who disbelieve
and die as disbelievers,
not even the whole earth full of gold
shall be accepted from any of them
in repentance,
were one of them so able
to ransom himself with it.
It is these for whom there shall be
a most painful torment.
And for them, there shall not be any helpers
against God’s punishment.

3:92 Even so, O believers, you shall never attain
to the highest virtue of faith
until you spend in charity
from that which you love.
And anything you spend,
indeed, God is all-knowing of it.

3:93 Furthermore, all wholesome food
was lawful to the Children of Israel,
except what the Prophet Israel
prohibited for himself long before the Torah was sent down. Say to them, O Muhammad: If you deny this, then bring the Torah and recite the evidence from it, if you are truthful in your claim.

3:94 But whoever forges lies against God after this word of truth, then it is they who are the wrongdoers, godless in heart.

3:95 Say: God has spoken the truth. So follow the sacred way of Abraham, the purely upright in heart—and never was he of those who associated gods with God.

3:96 Indeed, the first House of God appointed for all people is that in the valley of Bakkah. It is most blessed and a source of guidance for all the peoples of the world.

3:97 From the time of Abraham, there have remained in it clear signs—such as the Station of Abraham. Moreover, whoever enters its sanctuary shall be secure. Thus Hajj—Pilgrimage to the Sacred House in Makkah is owed to God, as an obligation upon all people who are able to attain a way to it. And as to those who disbelieve this, know, then, that God is, indeed, self-sufficient, without any need for any of His creation in all the worlds.
3:98 Say: O People of the Scripture!
Why do you disbelieve
in the revealed signs of God,
while you yourselves know
that God is all-witnessing over what you do?

3:99 Moreover, say: O People of the Scripture!
Why do you bar from the straight path of God
those who believe, seeking to render it crooked,
while you are charged
to be witnesses to its truth?
Yet never is God at all heedless of what you do.

3:100 O you who believe!
Were you to obey the dictates
of a certain faction of those
who have been given the Scripture,
they would turn you back into disbelievers
after your having come to faith.

3:101 Yet how could you disbelieve,
while it is to you yourselves
that the verses of God are being recited?
Moreover, His Messenger is among you!
So know well
that whoever holds fast to faith in God,
threat is he who is most surely guided
along a straight way of salvation.

3:102 O you who believe!
Be ever God-fearing, with a fear justly due Him.
And do not die, except while you are muslims,
in willing submission to God alone.

3:103 So hold fast to the rope of God—
all of you together! You shall not divide!
And remember with reverence
the grace of God upon you.
when you were enemies
and He bound your hearts together,
so that you became—by His grace—
brothers to one another.
For you were on the brink of a pit of Fire.
And He rescued you from it.
Thus does God make His revealed signs
clear to you, so that you may be guided aright.

3:104 So let there be of you one `united` community
calling to all that is good
and enjoining what is right
and forbidding what is wrong.
And it is these who are the `truly` successful.

3:105 Therefore, be not like those
who became divided
and disputed `regarding the true religion`—
even after the clear
`and miraculous` proofs `of God` had come to them!
Indeed, for these,
there shall be a great torment `awaiting`:

3:106 on a Day `Hereafter`
when `some faces
shall be whitened `with purity`,
and some faces blackened `by sin`.
As for those whose faces shall be blackened,
`it will be said`:
Did you disbelieve after `professing` your faith?
Then taste the `everlasting` torment
in that `before this Day` you have disbelieved!

3:107 Yet as for those whose faces shall be whitened,
they shall be `secure` in the mercy of God.
Therein shall they abide forever.

3:108 These are the `revealed` verses of God
that We recite to you, ‘O Prophet, with the very essence of all truth. And never does God desire injustice for any being in all the worlds.

3:109 For to God alone belongs all that is in the heavens and all that is in the earth. Indeed, to God alone are all matters returned for just judgment.

3:110 You believers are the best Community ever brought forth for the good of humankind: You enjoin what is right. And you forbid what is wrong. And you believe in God.

Yet if only the People of the Scripture had believed! It most surely would have been better for them. Among them, there are believers. But most of them are ungodly.

3:111 So be comforted that they shall not inflict harm upon you, except a slight hurt. And if they should fight you, they shall ultimately turn away from you in retreat. Then they shall not be helped by God.

3:112 They shall be struck with humiliation wherever they are encountered—except if they have a bond of covenant with God, or a bond of peace and security with the people of the community. For they have incurred great wrath from God.
Moreover, they shall be struck with indigence. That is because, again and again, they have disbelieved in the revealed signs of God and killed His prophets without right. That is also because they have disobeyed God and persistently transgressed His covenant.

3:113 Yet know that not all of them are the same. For among the People of the Scripture, there is an upstanding community that recites the verses of God in the watches of the night. And they bow their faces down to the ground in worship before Him alone.

3:114 They believe in God and in the coming Judgment of the Last Day. Moreover, they enjoin what is right and forbid what is wrong. And they hasten to exceed one another in good works. So these are among the righteous.

3:115 Thus whatever good they do, never shall they be denied its reward. For God is all-knowing of those who are God-fearing.

3:116 As for those who disbelieve, never shall their wealth, nor their children, avail them against God in anything at all. These are the Companions of the Fire of Hell. They shall abide therein forever.

3:117 The parable of what they spend charitably in the life of this world is like that of a wind in which there is a bitter cold that afflicts—and thus destroys—the tillage of a people who have wronged their own souls.
For God has not wronged them in punishing them.
But rather, it is their own souls they themselves have wronged with ungodliness.

3:118 O you who believe!
Do not take anyone as a confidant, apart from those who believe in your own faith.
And beware!
Those who disbelieve will spare nothing to corrupt you.
They love that which overburdens you.
Already, bitter hatred has become apparent from their own mouths.
And what their hearts conceal is greater still.
We have, indeed, made clear to you the revealed signs, if you but use your reason to understand His admonitions.

3:119 Yet there you are! You love them.
But they do not love you.
Moreover, you believe in every revealed Book.
But as for them, when they meet you they say:
We believe.
But when they are alone, they bite their very fingertips out of rage because of you.
Say to them: Die in your rage!
Indeed, God is all-knowing of all that is harbored within the breast of people.

3:120 If any good comes to you believers, it troubles them.
And if any evil afflicts you, they rejoice in it.
And yet, if you but remain patient and God-fearing, their cunning will not harm you in anything at all. Indeed, God is all-encompassing of what they do.

3:121 Remember, O Muhammad, when you went forth in the early morning from your household to settle the believers in positions for fighting at the Battle of Uhud. And God is all-hearing, all-knowing.

3:122 Then two groups among you were about to become faint-hearted. Yet God was the assuring, Patron of them both. So upon God alone, let the believers rely.

3:123 And truly God gave you victory at the Battle of Badr before this, though you were humble in number. Thus be ever God-fearing. And be conscious of His help so that you may give thanks to Him.

3:124 Behold, O Prophet! You said to the believers: Will it not suffice you that your Lord shall reinforce you with three thousand forces from the angels sent down to help you?

3:125 Most certainly, if you remain patient and God-fearing and the enemy forces come upon you suddenly, your Lord will reinforce you with five thousand forces from the angels of marked distinction.
3:126 Nor does God occasion this promise of help as other than a glad tiding for you—and for your hearts to be calmed thereby. For victory comes only from God, the Overpowering One, the All-Wise.

3:127 God made the believers victorious at Badr, so that He might cut off a leading flank of those who disbelieve, or subdue them, so that they would turn back in utter failure.

3:128 You have nothing to say of this matter, O Prophet. Rather, it is for Him alone to determine whether to grant them repentance or to punish them. For, indeed, they are wrongdoers, godless in heart.

3:129 For to God alone belongs all that is in the heavens and all that is in the earth. He forgives whomever He so wills. And He punishes whomever He so wills. Yet God is all-forgiving, mercy-giving.

3:130 O you who believe! You shall not consume usury on anything lent, multiplying and compounding the return. Rather, be ever God-fearing, so that you may be successful.

3:131 Therefore, fear the Fire of Hell, which has been prepared for the disbelievers.

3:132 Thus obey God and, Muhammad, the Messenger, so that you may be shown mercy.

3:133 And hasten to attain forgiveness from your Lord—
and a Garden in Paradise, whose breadth is as the heavens and the earth, prepared only for the God-fearing:

3:134 The ones who spend in charity, in times of prosperity and adversity alike; and who suppress their rage, and who pardon people—for God loves those who excel in doing good.

Moreover, these are the ones who when they commit any act of obscenity, or wrong themselves with sin, they remember God, to whom they are accountable, and so seek forgiveness for their sins. For who is it that forgives sins but God? Nor do they persist in whatever wrong they have done when they know it is wrong.

3:135 It is these whose reward is forgiveness from their Lord—and Gardens beneath which rivers flow, wherein they shall abide forever. And how exceedingly commendable is the reward of those who ever do the will of God!

Entire ways of life have already passed away in the generations before you, O humanity. So journey in the earth, and see how devastating was the end of those who belied God!

3:137 This Quran is a clear declaration of divine truth for all people. Thus it is Heavenly guidance and an inspired admonition.
for the God-fearing.

3:139 So do not grow feeble in spirit, O believers, nor grieve over losses. For you shall be the uppermost, if, indeed, you are believers.

3:140 If painful injury has touched you, then know that similar injury has certainly touched the people opposing you. And such are the days of life. By turns do We alternate them among humankind, that God may know those who believe, and that He may take to Himself martyrs from among you.

For God does not love the wrongdoers who are godless in heart.

3:141 Moreover, in this way does God purge fault from the believers and obliterate the disbelievers.

3:142 Or did you think that you would enter the Garden of Paradise while God has not yet made known who among you has faithfully striven, nor made known those who are truly patient?

3:143 And, indeed, you used to long for death in the cause of God, before actually confronting it in combat. So now you have truly seen it for yourselves and looked upon it. So endure patiently.

3:144 And remember that Muhammad is not other than a Messenger of God. All the messengers before him have already passed on. If he dies, or is killed in battle,
will you then turn back on your heels after having faith? Yet should any one so turn back on his heels, never would he harm God in anything. And it is the thankful whom God shall reward.

3:145 Nor does any soul ever die, except by the permission of God, at the end of a predetermined term. So whoever desires the reward of this world, from this shall We give him. And whoever desires the reward of the Hereafter, from this shall We give him. And it is the thankful whom We shall reward with great goodness.

3:146 And how many a prophet has there been, alongside of whom fought many godly followers! Nor were they ever disheartened by what afflicted them in the path of God. Nor did they weaken. Nor did they seek to surrender. And God loves those who are patient.

3:147 Rather, their only utterance then was to say: Our Lord! Forgive us our sins, and our excesses in our affairs. And set firm our feet. And grant us victory over the disbelieving people.

3:148 So God gave them the reward of this world and the most excellent reward of the Hereafter. For God loves those who excel in doing good.

3:149 O you who believe! Were you to obey the dictates of
those who disbelieve, they would cause you to turn back on your heels after having faith.
And thus you would turn back as losers of an everlasting Paradise.

Indeed, God Alone is your patron.
And He is the very best of supporters.

We shall cast terror in the hearts of those who disbelieve for having associated gods with God, for which He has not sent down any authority. Moreover, their final abode shall be the Fire of Hell—and a most woeful dwelling it is for the wrongdoers who are godless in heart!

And truly God has fulfilled His promise to you of victory at Uhud.
Behold! You were sweeping them away, with His permission—until, suddenly, you grew fainthearted. And you quarreled about the Prophet’s order to hold your positions.
And you disobeyed it—as soon as He had shown you what you love of spoils and worldly gain—among you being those who desire this world, and among you being those who desire the Hereafter. Thereupon, He turned you away from routing them, that He might test you. But truly He has pardoned you. For ever is God benevolent to the believers.

*Behold!
You were scrambling up the hillsides, fleeing—and not looking back for anyone else!—while the Messenger was calling out to you,
from behind you, to stand firm.
And God sees all things.
Thus He requited you,
with anguish upon anguish,
so that you might learn not to grieve
for whatever gain has escaped you,
nor for whatever loss has stricken you.
And God is all-aware of all that you do.

Then He sent down upon you,
after the anguish, a sense of security
in the form of a sleepfulness
that came upon a group of you.
Yet a group of you
kept worrying about themselves,
having thoughts about God that are not true—
like the thoughts of the days of ignorance,
saying:
Did we have any choice at all
in undertaking this affair?
Say to them:
Indeed, the whole of every affair
belongs to God alone.
They conceal in their souls
what they do not disclose to you, O Prophet.
They say to themselves:
Had we anything at all to do with this affair,
we would not have fought and our companions
would not have been killed here in this place!
Say to them:
Even if you had been
in your own homes at that time,
still those for whom death by killing
was prescribed
would have issued forth to their death place.
And it is such, so that God may test you
as to what conviction is in your breast; and also that God may purge whatever sin is in your hearts.
For God is all-knowing of all that is harbored within the breast of people.

3:155 As for those among you who turned away from their duty, the day the two armies met at Uhud, it was Satan who caused them to slip into error by means of something sinful they themselves have earned.
Yet truly God has pardoned them.
Indeed, God is all-forgiving, most forbearing.

3:156 O you who believe!
Do not be like those who disbelieve and who say of their brothers when they tread in the land or are on a campaign:
Had they remained with us, they would not have died, and they would not have been killed.
'So does it appear, but only that God may make it a cause of regret in their hearts.
For it is God 'alone' who gives life and gives death.
And God is all-seeing of all that you do.

3:157 Thus, if you are killed in the path of God or die in it, most surely forgiveness from God and His mercy are far better than all that they who remain alive shall amass in the life of this world.

3:158 Yet even if you should so die or be killed, still, you shall most surely
be assembled before God in the Hereafter.

And so, ‘O Muhammad’, it was by the sheer mercy of God that you were lenient with them after their disobedience at Uhud. For had you been harsh and hard-hearted, then they would have disbanded from around you. So pardon them. And seek forgiveness for them. And take counsel with them concerning the community’s affairs. Thereafter, if you become resolved on a matter, O Muhammad, then rely upon God alone. Indeed, God loves those who rely only on Him.

If God helps you, then none shall defeat you. But if ever He forsakes you, then who is it that can help you besides Him? So upon God alone let the believers rely.

It is not conceivable that a prophet would defraud. For whoever defrauds shall come on the Day of Resurrection with whatever he has defrauded. Then each soul shall be rendered in full what it has earned—and never shall they be wronged in the least.

Is one who follows the good pleasure of God like one who brings upon himself the wrath of God, and whose final abode shall be Hell? And a most woeful destination it is!

They shall be arrayed before God in ranks of ascending grace
and descending damnation.
For God is all-seeing of all that they do.

3:164 Truly, God has conferred favor
upon the believers
in sending forth to them a messenger
from among themselves,
`one` who recites to them
His verses revealed in the Quran,
and who purifies them,
and teaches them the `Heavenly` Book
and the wisdom `of prophethood`.
Indeed, before this
they were `utterly lost` in clear misguidance.

3:165 Is it that when an affliction strikes you—
while you have already
afflicted `your opponents` with one twice as great!—
that you say:
How could this be?
`Rather,` say `to them, O Prophet`:
It is from `the doings of` your own souls.
Indeed, God is powerful over all things.

3:166 Thus what afflicted you
the day the two armies met `at Uhud`
was by the permission of God,
so that God might make known
the `true` believers;
and that He might make known
those who are hypocrites.
For when it was said to them: Come!
Fight in the path of God,
or defend us `against our foes`!
They said:
If we knew `with certainty`
that there will be fighting,
we certainly would follow you
to the battlefield.
On that day,
they were closer to unbelief than to belief.
They say with their mouths
what is not in their hearts.
And God knows best what they suppress.

3:168 They are the ones who said of their brothers,
while they themselves stayed behind:
Had they obeyed us,
they would not have been killed!
Say to them:
Then thrust death away from yourselves,
if you are truthful.

3:169 And do not think those
killed in the path of God are dead.
Rather, they are alive, with their Lord,
being provided for,
rejoicing in what God has given them
from His bounty.
Moreover, they are gladdened
by the prospects of those believers
who have not yet joined them,
who remain behind in the world.
For they know
that there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

3:171 ***They are gladdened
by the grace and great favor of God,
and that God, indeed,
does not neglect the reward of the believers:

3:172 The ones who have answered the summons
of God and the Messenger
to press on in pursuit of the aggressors—even after they themselves had been stricken with wounds.
For such of them as have excelled in doing good and have been God-fearing, there is a magnificent reward awaiting; the ones to whom the faithless people said:
Indeed, the people have amassed against you. So be fearful of them!
This, then, only increased them in faith. Thus they said to them:
God is sufficient for us.
And He is the most excellent Guardian!
So they returned from pursuing the aggressors with the grace of God and His great favor, untouched by any evil.
For they had followed the good pleasure of God.
And God alone is the Possessor of Magnificent Bounty.
Indeed, that voice of despair is only from Satan, prompting your hearts with fear of his patrons.
So do not fear them.
But fear Me, if, indeed, you are believers!
O Messenger!
Do not let those factions bent on racing one another into unbelief grieve you:
Never shall they harm God in anything at all. God intends not to assign to them any good portion in the Hereafter. And for them, there is a great torment awaiting.
3:177 Indeed, those who have purchased unbelief at the cost of belief shall never harm God in anything. For them, moreover, there is a most painful torment awaiting.

3:178 Then let not those who disbelieve think that the respite We now grant them is good for their souls. Indeed, We grant them respite only that they may increase in sin. For them, moreover, there is a disgracing torment awaiting.

3:179 Never will God leave you believers in the state of vulnerability you are in, with hypocrites in your midst, but only until He sets apart through trial those who are corrupt in faith from those who are good. Nor will God let you believers look into the realms of the unseen to know who is faithful and who is not. But rather, God chooses from His messengers whomever He so wills for this end. So believe in God and His messengers, unfailingly.

And if you so believe and are God-fearing, then for you there is a magnificent reward awaiting.

3:180 Nor let those who are miserly with what God has given them of His bounty think that it is good for them. Rather, it is evil for them. What they stingily withheld shall be hung about their necks on the Day of Resurrection.
For to God \`alone\`
belongs the \`inevitable\` heritage
of the heavens and the earth.
For God is all-aware of all that you do.

3:181
Truly God has heard the statement
of those who \`mockingly\` said:
Most surely God is poor, and we are rich!
We shall inscribe what they have said—
along with their \`condoning\`
of the \`killing\` of the prophets without any right!
Then We shall say \`to them\` in the Hereafter:
Taste the \`everlasting\` torment of burning!

3:182
That is \`the recompense\` for all \`the evil\`
that your own hands
have advanced \`in the world\`—
and never does God wrong \`His\` servants
\`in the least\`.

3:183
There are others, as well, who have said:
Indeed, God has made a covenant with us
that we shall not believe
in any messenger until he brings us an offering
that shall be consumed by fire.
Say \`to them\`: 
Truly, messengers have come to you
before me \`from God\`—
with clear \`and miraculous\` proofs—
and with \`the fulfillment\`
of \`what you have \`now\` said.\`
Why, then, did you kill them,
if you are truthful?

3:184
So if they have belied you, \`O Muhammad,\`
then do not grieve \`.\`
For messengers before you
have been belied \`by them\`.
They came \`to them\`. 

\*For to God \`alone\`
\*belongs the \`inevitable\` heritage
\*of the heavens and the earth.
\*For God is all-aware of all that you do.

\*Truly God has heard the statement
\*of those who \`mockingly\` said:
\*Most surely God is poor, and we are rich!
\*We shall inscribe what they have said—
\*along with their \`condoning\`
of the \`killing\` of the prophets without any right!
\*Then We shall say \`to them\` in the Hereafter:
\*Taste the \`everlasting\` torment of burning!

\*That is \`the recompense\` for all \`the evil\`
\*that your own hands
\*have advanced \`in the world\`—
\*and never does God wrong \`His\` servants
\*\`in the least\`.

\*There are others, as well, who have said:
\*Indeed, God has made a covenant with us
\*that we shall not believe
\*in any messenger until he brings us an offering
\*that shall be consumed by fire.
\*Say \`to them\`: 
\*Truly, messengers have come to you
\*before me \`from God\`—
\*with clear \`and miraculous\` proofs—
\*and with \`the fulfillment\`
of \`what you have \`now\` said.\`
\*Why, then, did you kill them,
\*if you are truthful?

\*So if they have belied you, \`O Muhammad,\`
\*then do not grieve \`.
\*For messengers before you
\*have been belied \`by them\`.
\*They came \`to them\`

\*For to God \`alone\`
\*belongs the \`inevitable\` heritage
\*of the heavens and the earth.
\*For God is all-aware of all that you do.

\*Truly God has heard the statement
\*of those who \`mockingly\` said:
\*Most surely God is poor, and we are rich!
\*We shall inscribe what they have said—
\*along with their \`condoning\`
of the \`killing\` of the prophets without any right!
\*Then We shall say \`to them\` in the Hereafter:
\*Taste the \`everlasting\` torment of burning!

\*That is \`the recompense\` for all \`the evil\`
\*that your own hands
\*have advanced \`in the world\`—
\*and never does God wrong \`His\` servants
\*\`in the least\`.

\*There are others, as well, who have said:
\*Indeed, God has made a covenant with us
\*that we shall not believe
\*in any messenger until he brings us an offering
\*that shall be consumed by fire.
\*Say \`to them\`: 
\*Truly, messengers have come to you
\*before me \`from God\`—
\*with clear \`and miraculous\` proofs—
\*and with \`the fulfillment\`
of \`what you have \`now\` said.\`
\*Why, then, did you kill them,
\*if you are truthful?

\*So if they have belied you, \`O Muhammad,\`
\*then do not grieve \`.
\*For messengers before you
\*have been belied \`by them\`.
\*They came \`to them\`

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with clear and miraculous proofs from God—along with revealed Writs, and the Illuminating Scripture.

3:185 Every single soul shall taste death.
And you shall all be rendered in full your rewards on the Day of Resurrection.
So whoever is removed far from the Fire of Hell and is admitted to the Garden of Paradise, truly he has triumphed.
For the life of this world is nothing but the mere enjoyment of a delusion.

3:186 You shall most surely be tested in your wealth and in your persons.
And you shall most surely hear many hurtful things from those who have been given the Scripture before you and from those who have associated gods with God.
But if you remain patient and be God-fearing, great shall be your reward.
For, indeed, these are among the foremost commandments of God that must be kept with diligent resolve.

3:187 And behold!
God took the covenant of those who were given the Scripture, saying:
You shall make its message clear to the people.
And you shall not suppress it.
But they cast it behind their backs.
And sold it for a small price.
How woeful is what they have purchased with it!
3:188 Do not think that those who exult
in `abominable acts’ that they have done,
and who love to be praised
for what they have not done—
do not think that they shall ever
be safe from torment in this life’.
And for them in the Hereafter,
there shall be a most painful torment.

3:189 For to God alone belongs all dominion
over the heavens and the earth.
And God is powerful over all things.

3:190 Indeed, in the creation
of the heavens and the earth
and in the alternation
of the night and the daylight
are signs of God’s creative power
for those who are endowed
with `discretion and understanding
and so heed admonition’:

3:191 The ones who remember God with reverence
while standing and while sitting
and while lying on their sides;
and who reflect on the creation
of the heavens and the earth,
saying: Our Lord!
You have not created all this in vain.
Highly exalted are You far above all!
So save us from the torment of the Fire of Hell.

3:192 Our Lord!
Indeed, whoever You commit
to the Fire of Hell,
truly You have disgraced him.
And for the wrongdoers
who are godless in heart,
there shall not be any helpers
Our Lord!

We have heard a caller calling to faith, saying:
Believe in your Lord! So we have believed.
Our Lord! Forgive us our sins.
And absolve us of our misdeeds.
And take our souls
while we are among the virtuous.

Our Lord!

And give us what You have promised us
through Your messengers.
And do not disgrace us
on the Day of Resurrection.
Indeed, You do not fail 'to fulfill'
the promise 'You make'.

Thus their Lord has answered them:
I do not neglect the deeds of anyone of you
who works, whether male or female.
You are of one another.
So those who have emigrated
for the sake of God
and who have been expelled from their homes
and who have suffered harm in My path
and who fought 'against persecution'
and were killed—
I shall absolve them 'all' of their misdeeds.
Moreover, I shall admit them
into Gardens beneath which rivers flow—
a reward from God.
And with God is the most excellent reward.

Do not let the unrestrained mobility
of the disbelievers in the land delude you.

It is small enjoyment!
Thereafter, their abode shall be Hell—
3:198 But as to those who fear their Lord, for them there are Gardens beneath which rivers flow wherein they shall abide forever—an everlasting hospitality extended from God. And all that is with God is most surely far better for the virtuous.

3:199 Now, indeed, there are among the People of the Scripture those who believe in God and in what has been sent down to you and in what has been sent down to them, humbling themselves before God. They do not sell the revealed signs of God for a small price. For these, their reward is with their Lord in full. Indeed, God is swift in reckoning.

3:200 O you who believe! Be patient. And have outlasting patience. And be ever at the ready. And be ever God-fearing, so that you may be successful.
Surah 4 / 176 Verses / Revealed at Madinah

Al-Nisâ’

In the Name of God, the All-Merciful, the Mercy-Giving

4:1 O humankind!
Be ever God-fearing, conscious of your Lord who created all of you from a single soul—and from it created its mate, and from them both spread abroad many men and women.
So fear God, in whose name you ask consideration of one another.
And, therefore, be dutiful to kindred.
For, indeed, ever is God vigilant over all of you.

4:2 Moreover, restore to orphans their wealth when they attain maturity.
Nor shall you substitute your tainted wealth for their wholesome wealth.
Nor shall you consume their wealth with your own wealth, for it is, indeed, a great offense.

4:3 Thus if you men fear that in marrying orphaned females you may not act with justice, then marry other women.
that seem good to you—
up to two, or three, or four.
Yet if you fear that you will not be equitable
between them, then marry only one.
Or consider those
whom your hands may rightfully attain to.
This is most befitting
to ensure that you will not be unfair.

4:4 Moreover, give the women whom you marry
their rightful marriage present, unconditionally.
Yet if they are pleased
to give something of it to you,
then enjoy it salubriously, pleasantly.

4:5 But do not give those
who are mentally incompetent your wealth,
for God has assigned you
to maintain this yourselves.
Rather, provide for them from it.
And clothe them.
And say to them
a gracious and comforting word.

4:6 Therefore, test the judgment of the orphans
in your care,
until they reach the age of marriage.
And when you recognize
mature judgment in them,
then hand over their wealth to them.
Nor shall you consume it in wasteful spending,
or in haste,
for fear they will grow up and claim it.
Moreover,
if the one who is the orphan’s guardian is rich,
then let him abstain from it entirely.
But if one is poor, then let him consume of it
only in accordance with what is right.
And when you hand over their wealth to them, then bring witnesses before them to attest to it. Yet sufficient is God as a just reckoner.

4:7 For men, there shall be a portion of what parents and nearest relatives leave behind in death. And for women, there shall be a portion of what parents and nearest relatives leave behind. Whatever there is of it, little or much, there shall be an obligatory apportionment made.

Moreover, when close relatives, or orphans, or the indigent attend the division of inheritance, provide for them out of it. Moreover, say to them a gracious and comforting word. And let those, who were they themselves to leave behind them helpless children—for whom they would be fearful—beware of God! Thus let them fear God and say a forthright word to uphold the inheritance rights of orphans and others.

4:10 Indeed, those who consume the wealth of the orphan unjustly are only consuming fire into their bellies. For they shall roast in a flaming fire in Hell.

4:11 God hereby enjoins you concerning your children’s inheritance:

To the male heir
goes a portion like that of two females. But if there are only females—two or more—then to them goes two-thirds of what he who is deceased leaves behind. But if there is only one daughter, then to her goes one-half. And as to his parents, to each one of them, goes one-sixth of what he leaves behind, if he has children. But if he does not have children, and his only heirs are his parents, then to his mother goes one-third. Yet if he has brothers or sisters, then to his mother goes one-sixth, after any testament he bequeaths is apportioned or any debt is paid.

Behold! They are your parents and your children. Yet you do not know which one of them is rightfully closer as a benefactor to you. This injunction of inheritance is an obligation from God. Indeed, ever is God all-knowing, all-wise.

4:12 *And as to you men, there goes one-half of what your wives leave behind, if they do not have children. But if they have children, then to you goes one-fourth of what they leave behind, after any testament they bequeath is apportioned or any debt is paid.*
And to them goes one-fourth of what you husbands leave behind, if you do not have children.

But if you have children, then to them goes one-eighth of what you leave behind, after any testament you bequeath is apportioned or any debt is paid.

And if a man or a woman is to be inherited by a non-lineal heir while having a uterine brother or sister, then to each one of them goes one-sixth.

But if they number more than two, then they all share equally in one-third, after any testament one bequeaths is apportioned or any debt is paid—without causing anyone harm.

This is an enjoinder from God.

And God is all-knowing, most forbearing.

4:13 These are the ordained limits of God.
And whoever obeys God and His Messenger, He shall admit him into Gardens beneath which rivers flow to abide therein forever.
And that is the magnificent triumph!

4:14 But whoever disobeys God and His Messenger, and transgresses His ordained limits, He will commit him to a blazing Fire in Hell, wherein he shall abide forever.
And for the likes of him a disgracing torment awaits.

4:15 As to those of your women
who commit illicit sexual intercourse,
you shall call against them
four eyewitnesses to the very act
from among yourselves.
Thus if these so bear witness,
then confine such women
within designated homes
until death takes them,
or until God decrees in His Book
a different means of discipline for them.

4:16 As to the two parties among you
who commit this offense,
you shall punish them both.
Then if they repent and do righteousness,
turn aside from them
and punish them no more.
Indeed, ever is God
all-relenting, mercy-giving.

4:17 Yet there is acceptance of repentance with God
only for those who do evil out of ignorance
then repent soon after.
It is to such as these whom God
will grant repentance.
And ever is God all-knowing, all-wise.

4:18 But there is no repentance for those
who continue to do great sins—
until, when death approaches one of them,
he says:
I do, indeed, repent now!
Nor is there repentance for those who die
while they are disbelievers.
For such as these, We have made ready
a most painful torment.

4:19 O you who believe!
It is not lawful for you
to inherit like mere objects
the women of your deceased;
nor to hold them forcibly
in order to have their wealth.
Nor shall you impede them from marriage,
in order for you to take away anything
of whatever possessions you have given them,
except when they commit flagrant indecency.
So consort with them only in accordance
with what is right and honorable.
And should you come to detest them
after marrying them, then behold:
It may be that you detest something
and God will place therein much goodness.

Moreover,
if you intend a substitution of one wife
in place of another wife
and you have given one of them
as much as a heap of gold in dowry,
then you shall not take back
anything at all from it.
Will you take it by way of calumny
and clear sin?

And how could you take it back
when you have consorted intimately
with each other,
and when they have taken from you
a most solemn covenant of marriage?

Moreover, you shall not marry those women
whom your fathers have married before.
Excepted from this proscription
is what has already taken place in the past.
It is, indeed, lewdness,
and utterly abhorrent, and an evil way.

4:23 Forbidden to you in marriage, as well, are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and the daughters of a brother, and the daughters of a sister, and your foster-mothers—who have nursed you—and your sisters through nursing, and the mothers of your wives, and your step-daughters who are in your foster care from your wives with whom you have consummated marriage.

But if you divorce them while you have not yet consummated marriage with them, then there is no blame on you in marrying their daughters.

Furthermore, the spouses of your sons from your own loins are forbidden to you in marriage as is having two sisters as wives together.

Excepted from this proscription is what has already taken place in the past.

Indeed, ever is God all-forgiving, mercy-giving.

Also forbidden to you are presently wedded women, excepting those whom your hands may rightfully come to attain to.

Such is the prescribed law of God. It is binding upon you.
But lawful for you are `all` those beyond this, provided you seek them out through a gift of your wealth in chaste matrimony, not in fornication. So if ever you are to have intimate marital enjoyment from them, you shall `first` give them their `full dowry` compensation, by way of obligation. Yet there is no blame on you regarding adjustments you `both` agree to by mutual consent, after having established the dowry obligation. Indeed, ever is God all-knowing, all-wise.

Now, if any among you are unable to afford marrying believing, chaste, free-women, then you may marry of those to whom your hands may rightfully attain from your believing handmaids. And God knows best about your faith. Moreover, you `human beings` are `all` of one another. So regarding your handmaids, you may marry them, with the permission of their households. But give them their `full dowry` compensation, in accordance with what is right. They are to be chaste women and not fornicators, nor those who take lovers. But when they are in wedlock, if they commit illicit sexual intercourse, then for them is half the punishment prescribed for chaste free-women.
This marriage provision to handmaids is for those among you who fear the burden of illicit sexual intercourse.
Yet if you remain patient, it is best for you. And God is all-forgiving, mercy-giving.

4:26 God desires to clarify for you His commandments, and to guide you to the godly ways of those before you, and to grant you repentance. For God is all-knowing, all-wise.

4:27 Moreover, God desires to grant you repentance, while those who follow their passions desire that you should fall a great fall away from faith.

4:28 God desires to lighten the burden for you, for man is created weak.

4:29 O you who believe! You shall not consume one another’s wealth by false means. But, rather, let there be free trade with consent among yourselves. And you shall not kill one another. Indeed, God is ever merciful to you.

4:30 And whoever does this—with aggression and injustice—We shall most surely roast him in the Fire of Hell. And that, for God, is ever easy.

4:31 If you but keep away from the great sins from which you are forbidden, We shall absolve you of your misdeeds.
And We shall cause you to enter Paradise with a most honorable entrance.

4:32 Thus you shall not covet that with which God has favored some of you over others. To men goes in recompense the portion that they have earned. And to women goes in recompense the portion that they have earned. Rather, ask God of His bounty. Indeed, God is ever knowing of all things.

4:33 Therefore, to everyone have We assigned heirs to receive from what parents and nearest relatives leave behind. As to those with whom you have a bond of sworn fidelity, give them their due portion, as well. Indeed, ever is God a witness over all things.

4:34 Men are maintainers of the affairs of women, for God has preferred in bounty one of them over the other, and for what they spend to sustain them from their own wealth. Thus, righteous women are devoutly obedient, safeguarding their sacred trusts in the absence of their husbands. For God has ordained such trusts to be safeguarded. So as to those wives whose flagrant defiance you fear, you shall admonish them. And, should they persist, part with them in bed. And, should they persist, strike them with a light hand. But if they obey you,
then do not seek to go against them in any way.
Indeed, God is ever exalted, all great.

Moreover, as to spouses in dispute, if you believers fear a split between the two of them, then send for an arbitrator from his people and another arbitrator from her people. If they both desire reconciliation, God will bring about harmony between the two of them. Indeed, God is ever-knowing, all-aware.

4:36 *O believers!* You shall worship God alone.
And you shall not associate anything with Him therein.
And to your parents you shall be good, as well as to close relatives and orphans and the indigent; and also to the neighbor who is near, and to the neighbor who is distant; and to the companion by your side, and to the wayfarer; and to those whom your hands rightfully possess. Indeed, God does not love anyone who is self-conceited, boastful—

those who are miserly and enjoin miserliness on people, and who conceal whatever God has given them of His bounty. Thus have We made ready for the disbelievers a disgracing torment.

4:38 *Nor does God love* those who spend their wealth
merely to be seen by people, while in truth they do not believe in God, nor in the coming Judgment of the Last Day. So as to such as these for whom Satan becomes a close companion—how evil a close companion they have chosen!

4:39 For what harm would come to them were they to believe in God and in the coming Judgment of the Last Day—and spend charitably from all that God has provided them? And ever is God all-knowing about them.

4:40 Indeed, God wrongs none, not even an atom’s weight. Yet if there is a good deed, He multiplies it and gives, moreover, from His own bounty a magnificent reward in the Hereafter.

4:41 How then shall it be on Judgment Day when We bring forth from each community its prophet as a witness—and We bring you forth, O Muhammad, over all these as a witness?

4:42 On that Day, those who have disbelieved and disobeyed the Messenger shall ardently wish that the earth would be leveled with them in it. For they shall not conceal from God even a single word of their deeds.

4:43 O you who believe! Do not approach the Prayer while you are intoxicated, until you know what you are saying. Nor approach a place of Prayer when you are ritually unclean,
until you have bathed—except to cross through. And if you become sick, or are on a journey, or if one of you comes forth from the place of relieving oneself, or if you have touched women intimately and you cannot find water—then take recourse to patting clean earth; then wipe it over your faces and your hands in place of ritual ablution. Indeed, God is ever pardoning, all-forgiving.

4:44 Have you not seen the case of those who were given a portion of Heavenly Scripture, how they have purchased misguidance in exchange for Heavenly truth? And now they desire that you too should stray from God’s path. Yet God knows best your enemies! And sufficient is God as an invincible ally. And sufficient is God as a mighty supporter.

4:45 There are those among Jewry who alter the words of the Scripture, omitting them from their contexts. Moreover, they say of this Quran: We have heard. But we disobey! And also they say to you, O Prophet: Hear! But may you be unable to hear! And they say to you, as well: Rā’i nā, pay heed to us, twisting it with their tongues and thereby reviling this religion. Yet if only they had said: We have heard, and we obey! And also: Do hear and regard us.
It, most surely, would have been better for them and most upright of heart. But God has cursed them for their unbelief. Little, then, do they believe.

4:47 O you who have been given the Scripture! Believe in what We have sent down to Muhammad, confirming what is already with you, before the time comes when We blot out faces and turn them around upon their backs; or before We condemn the ungodly and curse them, as We have cursed the Sabbath-breakers. And the command of God is ever done.

4:48 Indeed, God will not forgive associating any god with Him. But He forgives anything less than this for whomever He so wills. For whoever associates gods with God has truly forged a great sin.

4:49 Have you not seen those among Jewry who profess the inherent purity of their own souls. Rather, it is God who commends the purity of whomever He so wills. And never shall they be wronged even a whit. Look how they have forged lies against God by saying this! And that alone suffices as a clear act of sin.

4:50 Have you not seen the case of those who were given knowledge of a portion of Heavenly Scripture? They believe in demonic witchery and false deities. Then they dare to say—
4:52 Those who disbelieve: These idolaters have a more guided way than Muhammad and those who have believed with him.

And whomever God curses—never will you find any supporter for him!

4:53 So do they yet claim to have a controlling share in God’s kingdom? If ever they did, then be sure that they would not give people even a speck of it.

4:54 Or is it rather that they envy Muhammad and his people for the Heavenly guidance that God has given them from His abounding benevolence? Then, assuredly, such is Our way. For We gave to the Family of Abraham the Scripture, and prophetic wisdom. And We gave to them under David and Solomon a magnificent kingdom.

Yet as to Muhammad, some of them, who follow the Scripture, have believed in him, and some of them have barred people from believing in him. So sufficient for the disbelievers is Hell as a flaming fire!

4:56 As for those who disbelieve in Our revealed signs, We shall, assuredly, roast them in the Fire of Hell. Whenever their skins are thoroughly burned, We shall give them, in exchange, other skins,
so that they may ceaselessly taste the eternal torment.
Indeed, ever is God overpowering, all-wise.

4:57 But as to those who believe and do righteous deeds, We shall admit them into Gardens beneath which rivers flow, wherein they shall abide forever and ever. For them therein are spouses ever-pure. And We shall admit them into a blissful shade that is ever-shading.

4:58 Indeed, God commands you to render all trusts to their rightful people. Moreover, whenever you judge between people, you shall judge with justice. Indeed, that to which God exhorts you is most excellent. Indeed, ever is God all-hearing, all-seeing.

4:59 O you who believe! You shall obey God. And you shall obey the Messenger and those in authority among you. And if you should ever dispute over anything, then refer it to God and the Messenger, if truly you believe in God and in the coming Judgment of the Last Day. That is the best and fairest resolution to your conflicts.

4:60 Have you not seen the feckless example of those who allege that they have believed in the revelation that has been sent down to you and in the revelation
that has been sent down before you? They desire to submit to the judgment of false deities, while they have been commanded to disbelieve in them. Yet Satan desires to mislead them far astray.

So when it is said to them: Come to the decree that God has sent down, and to the judgment of the Messenger, you see the hypocrites—so very averse to this—adamantly turn themselves and others away from you, ‘O Prophet’.

How then shall it be when an affliction strikes them for what evil their own hands have advanced, whereafter they come to you lamenting, swearing by God, we intended nothing but to bring about goodwill and conciliation? These are the ones whom God well knows what is lurking in their hearts. So turn aside from them. Yet admonish them. And say to them a cogent word about the remedy for their souls.

For never have We sent any messenger but to be obeyed by the people, with the permission of God. Thus, if after wronging themselves they had come to you, ‘O Muhammad,’ and sought the forgiveness of God—and had the Messenger, as well, sought forgiveness for them—they most surely would have found God all-relenting, mercy-giving.
By your Lord, they will not truly believe until they make you the judge of whatever disputes break out among them, finding, then, no sense of constraint within themselves, as to complying with what you have decided—submitting to it willingly with a pure submission.

4:66 And had We ever prescribed for them: You are to kill the godless wrongdoers among yourselves! Or: You are to leave your own dwellings forevermore! They would not have done it, except for a few of them. Yet had they done what they were admonished to do, it would have been best for them and far stronger in setting firm their faith.

4:67 For, then, We would have given them, out of Our own bounty, a magnificent reward in the Hereafter.

4:68 Moreover, We would have certainly guided them upon a straight way in this life.

4:69 For whoever obeys God and the Messenger, then it is these who shall be with those upon whom God has bestowed grace—among the prophets and the truthful and the martyrs and the righteous in the Hereafter. And most excellent are they as companions!

4:70 Such is the abounding benevolence of God. And sufficient is God as the All-Knowing.
O you who believe!
Take due precaution against all belligerents.
Then advance against them in detachments.
Or advance all together.

For, indeed,
there are among you those who tarry.
Then if an affliction strikes you believers,
the likes of one who tarried says:
Truly, God has bestowed grace upon me,
since I was not present with them in defeat.

But whenever a great triumph and bounty comes to you from God,
he most surely says in lament—
as if there had never been genuine mutual love between you and him—
Oh! If only I had been with them,
I too would have obtained a magnificent worldly triumph.

So let those who would trade the life of this world for the Hereafter fight on against aggression in the path of God.
For whoever fights aggression in the path of God and is killed or triumphs,
We shall then give him a magnificent reward.

Then what is with you that you do not fight in the path of God,
and for the utterly helpless among the men and the women
and the children who say: Our Lord!
Bring us out of this city whose people are oppressive wrongdoers,
godless in heart.
And appoint for us, from Yourself, an invincible ally.
And appoint for us, from Yourself,
Those who believe fight in the path of God.
And those who disbelieve
fight in the path of false deities.
So fight the allies of Satan.
Indeed, Satan’s plot is ever weak.

Have you not seen the example
of those to whom it was previously said:
Stay your hands from fighting
and duly establish the Prayer
and give the Zakât-Charity?
Yet when fighting was prescribed for them,
at once, a group of them
feared the people they were to fight
as they should fear God—
or with an even greater fear.
And so they said: Our Lord!
Why now have You prescribed fighting for us?
If only You had deferred it for us
to a near term!
Say to them:
The enjoyment of this world is little,
while the Hereafter is best
for those who are God-fearing.
And never shall you be wronged even a whit.

Wherever you may be, death shall overtake you
at the pre-ordained time—
even if you are in lofty towers.
Yet if any good comes to them,
they say in their wavering hearts:
This is from God!
But if any harm strikes them,
they say:
This is from you, O Muhammad!
Say to them:
All things are decreed from God. What is with these people that they can hardly understand any discourse?

4:79 Whatever good has come to any one of you, it is from God. And whatever harm has stricken you, it is from your own self. Thus have We sent you, O Muhammad, as a Messenger to all people to convey this message. And sufficient is God as a witness to this.

4:80 Whoever obeys the Messenger has thus obeyed God. But as to whoever turns away from God—then know that We have not sent you, O Muhammad, to be a keeper over any of them.

4:81 Moreover, they say to you: We pledge obedience! But when they depart from your presence, a group of them deliberate by night to do other than what you say. Yet God inscribes what they deliberate on by night. So turn away from them. And rely on God alone. For sufficient is God as a guardian.

4:82 Will they not, then, reflect on the meaning of the Quran? If it had been from other than God, they would, most surely, have found in it much discrepancy.

4:83 And again, when there comes to them a matter—be it of general security or alarm—
they broadcast it.
But if they referred it to the Messenger, and to those in authority among them, those of them who could discover its veracity, would know of it and act accordingly.
And had it not been for the grace of God upon you, and His mercy, all but a few of you believers would have followed the promptings of Satan.

So fight against aggression in the path of God, undaunted.
You are not accountable, O Prophet, for other than yourself.
Yet urge the believers on to fearlessness, as well.
It may be that God will hold back the mighty power of those who have disbelieved.
For God is far greater in mighty power and far greater in chastisement.

Whoever intercedes in a matter with benevolent intercession, there shall be for him a portion of its Heavenly reward.
And whoever intercedes with evil intercession, there shall be for him a share of its sin.
And ever is God an able watcher over all things.

Moreover, whenever you are greeted with a salutation, then return the greeting with an even better salutation.
Or, at least, return it in kind.
Indeed, ever is God a just reckoner of all things.

God! There is no God but Him.
He shall, indeed, gather all of you to the Day of Resurrection, in which there is no doubt. And who is more truthful in word than God?

4:88 What is with you, then, that you believers are of two parties, divided in opinion regarding the hypocrites, while God has subverted them for all the evil works they have earned? Do you wish to guide those whom God has left to stray? And whomever God leaves to stray, never will you find for him a rightly guided way.

4:89 They would love that you disbelieve, as they themselves have disbelieved—so that you may be all alike. Therefore, take no allies from among them until they emigrate in the path of God. But if they turn away from faith, then seize them and kill them wherever you find them. So take from them no ally, nor supporter.

4:90 Excepted are those who take asylum with a people wherein there is a treaty between you and them; and also those who come to you with their hearts constrained from fighting against you, or from fighting their own people. Had God so willed, He would have given them power over you. Then they would have most surely fought you. Therefore, if they withdraw themselves from belligerence against you,
and do not fight you, and offer you peace,  
then God accords you no 'lawful' way  
'to fight' against them.

4:91 You shall find others, 'as well, '  
who seek 'a promise of' security from you,  
and who at the same time  
seek 'to have security from their own people.  
Yet whenever they are returned  
to the temptation 'of unbelief and hostility',  
they are subverted therein.  
So if they do not withdraw 'unconditionally'  
from 'fighting' you,  
and if they do not 'offer you peace  
and stay their hands,  
then seize them and kill them  
wherever you encounter them.  
It is over these people  
that We have accorded you manifest authority.

4:92 But it is not 'lawful' for a believer  
to kill a believer, unless it be by mistake.  
Thus, whoever kills a believer by mistake,  
then the atonement 'shall be  
the freeing of a believing human being  
from bondage', and 'due' compensation  
submitted to his 'surviving' family—  
unless they remit it as a charitable offering.  
But if the one 'killed' is from a people  
who are an enemy to you,  
and he was a believer,  
then the atonement 'shall be  
the freeing of a believing human being  
from bondage only'.  
And if he is from a people  
wherein there is a treaty between you and them,
then `the atonement` shall be
`due` compensation submitted to his family
and the freeing of a believing human being
`from bondage`.
As for one who `commits this offense,
yet `cannot find `such means of atonement`,
then he shall `instead` fast
two consecutive months
as a repentance `ordained` by God!
And ever is God, all-knowing, all-wise.

4:93 But whoever kills a believer deliberately,
his due recompense is Hell,
wherein he shall abide forever.
For God will be wrathful with him
and will curse him and will prepare for him
a great torment in the Hereafter.

4:94 O you who believe!
When you strike out in the path of God
in a campaign,
be duly discerning of friend and foe.
But you shall not say to one
who offers you `the greeting of peace:
You are not a believer, `and vanquish him,`
seeking `to have` the fleeting things
of the life of this world.
For with God are abundant gains.
You yourselves were `exactly` like this
before `Islam came to you`.
Then God conferred `His` favor upon you.
So be duly discerning!
Indeed, ever is God all-aware of all that you do.

4:95 Not equal are the believers
who stay behind `in times of conflict`—
apart from those who suffer injury—
and those who strive in the path of God with their wealth and their persons. God has preferred in rank those who strive with their wealth and their persons above those who stay behind. And to each, God has promised great goodness. Yet God has preferred those who strive above those who stay behind with the promise of a magnificent reward.

4:96 High ranks from Him shall they have in Paradise, and His forgiveness and mercy. And ever is God all-forgiving, mercy-giving.

4:97 As for those whose souls the angels take while they are wronging themselves in the midst of unbelief, the angels will say to them: In what state of faith were you in life? They will say: We were utterly helpless in the land. The angels will say: Was God’s earth not spacious enough for you to migrate therein, away from unbelief? It is these, then, whose final abode shall be Hell—and what an evil destination it is!

4:98 Excepted are the truly helpless among the men and the women and the children who can gather no means to avert their oppression, nor find a way out of it.

4:99 It is these, then, whom God may pardon.
Indeed, ever is God all-pardoning, all-forgiving.

4:100 Thus whoever emigrates in the path of God shall find in the land many a flourishing refuge and great plenitude.
And whoever departs from his home as an émigré to God and His Messenger, but thereafter death overtakes him on the road, then truly the granting of his reward shall fall to God.
And ever is God all-forgiving, mercy-giving.

4:101 Now, when you strike out in the land, then there shall be no blame on you if you shorten something of the Prayer, should you fear that those who disbelieve will assail you.
Indeed, the disbelievers are to you a clear enemy.

4:102 Thus, as to congregational Prayer with the believers in an area of conflict, O Prophet, whenever you are among them and you have called them to stand for the Prayer, then let one group of them stand with you in the Prayer.
Moreover, let them take with them their arms.
And when they are bowing their faces down to the ground in the Prayer, let the other group be on guard behind you.
Then after you rise from first bowing your face down, let the other group who has not yet prayed come and begin to pray with you.
after the first group has completed its Prayer. And let them take due precaution as well as their arms. For those who disbelieve would love for you to neglect your arms and your belongings. Then they would pounce down upon you all at once. But there shall be no blame on you—when you are beset with hardship from rain or you are sick—if you set aside your arms. Yet take due precaution. And know that indeed, God has prepared for the disbelievers a disgracing torment.

So when you have concluded the Prayer, then remember God with reverence, while standing, or sitting, or lying on your sides. Thereafter, when you are secure, establish the regular Prayer. Indeed, the Prayer is a prescribed obligation for the believers at the well-known appointed times.

Yet do not become disheartened in pursuing the people who have assailed you. If you suffer pain, they too suffer pain as you suffer pain. But you have hope to receive from God what they can never hope for. And ever is God all-knowing, all-wise.

O Prophet! We have, indeed, sent down the Book to you with the very essence of all truth to judge between people
by what God has shown you.
So do not be an advocate
for the treacherous who disavow the truth.

4:106 But seek much forgiveness from God.
Indeed, ever is God all-forgiving, mercy-giving.

4:107 Moreover, do not argue on behalf of those
who betray their own souls with sin.
Indeed, God does not love one
who is treacherous, sinful.

4:108 They seek to hide their true selves from people.
But they do not hide from God.
For He is with them, watching,
when at night they deliberate
on a discourse with which He is not pleased.
And ever is God
all-encompassing of what they do.

4:109 So there you believers are
having argued on their behalf
in the life of this world!
But who will argue before God on their behalf
on the Day of Resurrection?
Or who will be there as a guardian for them
to defend them?

4:110 Whoever does a misdeed
or wrongs his own soul
then seeks forgiveness from God
will find God all-forgiving, mercy-giving.

4:111 Yet whoever earns a sin
earns it only against his own soul.
And ever is God all-knowing, all-wise.

4:112 But whoever commits an offense or a sin,
then casts it upon an innocent person,
then, assuredly, he shall bear the burden
of both a grave calumny and a clear sin.

4:113 And were it not for the grace of God upon you,
O Muhammad, and His mercy,
a group of them would have resolved
to lead you astray.
But, in fact,
they lead none astray but themselves.
And they will not harm you in anything.
For it is God
who has sent down to you the Book
and prophetic wisdom.
And He has taught you what you did not know.
Thus the bounty of God upon you
has been magnificent, indeed.

4:114 There is nothing good
in most of the secret converse of people,
except if one enjoins charitable offerings,
or the doing of what is right,
or reconciliation among people.
And whoever does this,
seeking the pleasure of God,
than We shall give him a magnificent reward.

4:115 But whoever rebels against the Messenger
after the revealed guidance
has become clear to him,
and follows other than the way of the believers,
We shall turn him over
to that which he himself has turned.
And We shall roast him in Hell—and
what an evil destination it is!

4:116 Indeed, God will not forgive
associating any god with Him.
But He forgives anything less than this
for whomever He so wills.
Thus whoever associates gods with God
has truly strayed far astray!
4:17 As for the Makkan idolaters, they call upon nothing besides Him but false female deities. And they call upon nothing, in reality, but a rebellious Satan, whom God has cursed, and who has himself said to God: I shall most surely take hold of an appointed portion of Your servants. And I shall, most surely, lead them astray. Moreover, I shall, most surely, fill them with fancies. Thus, I shall command them: And they shall slit the ears of cattle in false ritual. And I shall command them: And they shall seek unnatural change to the creation of God. But whoever takes Satan as a patron, apart from God, has most surely suffered a manifest loss.

4:18 Satan makes promises to them and fills them with fancies. Yet Satan promises those of them who follow him nothing but a mere delusion.

4:19 The final abode of these shall be Hell! And they shall not find any asylum from it.

4:20 But as for those who believe and do righteous deeds, We shall admit them into Gardens beneath which rivers flow, wherein they shall abide, forever and ever. It is the true promise of God. And who is more truthful in word than God?

4:21 It shall not be willed by your fancies—
nor the fancies of the People of the Scripture—that any of you enter Paradise.
Rather, whoever does a misdeed shall be recompensed for it.
And he shall not find for himself, apart from God, any patron nor supporter.

4:124 But whoever does righteous deeds—whether male or female and is a believer—these, then, shall enter the Garden of Paradise. And never shall they be wronged even a speck.

4:125 For who is of a more excellent faith than one who submits his face to God, while he excels in doing good and follows the sacred way of Abraham, the upright in heart?
For God took Abraham to be a beloved friend.

4:126 And to God belongs all that is in the heavens and all that is in the earth.
And ever is God all-encompassing of all things.

4:127 Now, they who follow you in faith seek a ruling from you, O Muhammad, about their obligations concerning women.
Say to them: God Himself gives you a ruling about them—and what has been recited to you before in the Book clarifies this for you:
Uphold all rights with regard to female orphans—especially those whom you have not granted all that has been duly prescribed for them by God, though you desire to marry them.
Moreover, uphold all rights with regard to children, who are utterly helpless.
In addition, uphold all rights with regard to all orphans, with due justice. And know that whatever good you do, then, indeed, ever is God all-knowing of it.

Furthermore, if any woman fears disfavor or alienation from her husband, then there shall be no blame on the two of them if they reconcile a peaceful settlement between themselves. For reconciliation is far better than kindling strife, though beware that avarice is ever-present in the human soul.

But if you excel in doing good and are God-fearing—then ever is God all-aware of all that you do.

Yet you shall never be able to be purely equitable between wives—even if you are solicitous about doing so. But do not altogether incline against one, such that you leave her, as it were, hanging.

Rather, if you set affairs aright, and be God-fearing, then, indeed, ever is God all-forgiving, mercy-giving.

If, however, the two of them part equitably, God will enrich each one of them out of His vast bounty. And ever is God all-encompassing, all-wise.

For to God belongs all that is in the heavens and all that is in the earth. And truly We have enjoined those who were given the Scripture before you—and you yourselves—
that you shall all be God-fearing.  
But if you disbelieve—  
then, nevertheless, to God  
belongs all that is in the heavens  
and all that is in the earth.  
And ever is God self-sufficient, all-praised.

4:132 For to God belongs all that is in the heavens  
and all that is in the earth.  
And sufficient is God as a guardian.

4:133 If ever He so wills, He shall do away with you,  
O people of the Earth,  
and bring others in your place.  
And ever is God all-able to do this.

4:134 Thus whoever desires  
the reward of this world—  
then know that  
with God is the reward of this world  
and the Hereafter.  
Indeed, ever is God all-hearing, all-seeing.

4:135 ✺ O you who believe!  
Be most upright in upholding justice,  
bearing true witness  
for the sake of God alone—  
even if it is against your own selves,  
or your parents, or your nearest relatives—  
regardless of whether one party is rich  
and the other is poor,  
for God is most regardful  
of what is good for them both.  
So do not follow whim  
such that you pervert equity.  
For if you distort testimony  
or turn away from the truth,  
then, indeed, ever is God all-aware
of all that you do.

4:136 O you who believe!
Believe steadfastly in God,
and His Messenger, and the Book
that He has, indeed, sent down
to His Messenger—
and every revealed Book
that He has sent down before.
For whoever disbelieves in God
and His angels and His revealed Books
and His messengers
and in the coming Judgment of the Last Day
has truly strayed far astray.

4:137 As to those who have believed, then disbelieved,
then believed, then disbelieved,
then stubbornly increased in unbelief—
never will God forgive them.
Nor will He guide them to the right way.

4:138 Give heavy tidings to the hypocrites, as well,
that for them there is a most painful torment
awaiting in the Hereafter.

4:139 For they are the ones
who take the disbelievers as allies
instead of the believers.
Do they seek invincible might from them?
Then, most surely,
invincibility is altogether with God.

4:140 Moreover, recall
that He has already sent down to you
a commandment in the Book
that when you hear the verses of God
being belied and mocked at by people,
then do not sit with them
until they take up some other discourse.
For, indeed, you would then be like them. Indeed, God shall gather the hypocrites and the disbelievers in Hellfire, all together. 

The hypocrites are those who await misfortune to befall you. But if there is for you a victory from God, they say: Were we not with you? But when the disbelievers have a measure of success over you, they say to them: Did we not have the advantage over you and shield you against the believers? Indeed, God shall judge between you all on the Day of Resurrection. And never will God make a way for the disbelievers to utterly overcome the true believers.

Indeed, the hypocrites seek to deceive God. But it is He who causes them to be deceived. Whenever they stand for the Prayer, they stand lazily, for they merely desire to show themselves before people. Nor do they remember God thereafter except a little—

waver between the two sides, belonging neither to these nor to those. Yet whomever God leaves to stray, never will you find for him a rightly guided way.

O you who believe! You shall not take the disbelievers as allies instead of the believers. Do you desire, in doing this, to give God a manifest proof against you
Indeed, the hypocrites shall be in the lowest depth of the Fire of Hell! And never will you find for them any helper to deliver them.

Excepted are those who repent, and set their affairs aright, and hold fast to faith in God, and make their religion sincere to God alone. Such as these shall be ever with the believers. And God shall give the believers a magnificent reward.

What would God attain by tormenting you if you give thanks to Him and truly believe in Him? And ever is God all-thankful, all-knowing.

God does not love overt expression of offensive discourse, unless it be in redress by one who has been wronged. And, indeed, ever is God all-hearing, all-knowing.

If you disclose a good deed done by one, or conceal it, or pardon an evil offense against you—then know that ever is God all-pardoning, almighty.

Those who disbelieve in God and His messengers, and who desire to separate between belief in God and belief in all His messengers, saying: We believe in some. But we disbelieve in others!—and who thereby desire
to pursue a deceptive path between them—
it is these who are, in truth, the disbelievers.
And We have made ready for the disbelievers
a disgracing torment.

But all those who believe in God
and His messengers—
not differentiating in faith
between any of them—
to those He shall give their full rewards.
And ever is God all-forgiving, mercy-giving.

The People of the Scripture ask you,
O Prophet, to bring down to them
an inscribed book from Heaven.
Truly, they have asked Moses
for something greater than this.
They said:
Show us God openly, before our very eyes!
Then, suddenly, the thunderbolt seized them
for their wrongdoing.
Then they took the Golden Calf for worship,
after the clear and miraculous proofs
of God had come to them.
Then We pardoned this.
Moreover, We gave Moses
clear evidence against idolatry.

For We lifted Mount Tûr above them
as a warning for defying their covenant.
And thereafter We said to them:
Enter through the gate of Jerusalem
bowing down in all humility.
But they defied it.
And thereafter We said to them,
You shall commit no violation in the Sabbath.
But they defied it.
And thereafter We took from them a most solemn covenant; But they defied it.

Thus for breaking their own covenant; and for their disbelief in the signs of God; and for their killing of the prophets without any right; and for their saying: Our hearts are encased against further Revelation— they were condemned.

Rather, as to their hearts, God has set a seal upon them for their unbelief. For they do not believe, except for a little.

Moreover they were condemned for their unbelief; and for their utterance of an enormous calumny against Mary; and for their saying: Indeed, we have killed the Messiah, Jesus, son of Mary, the Messenger of God! However, they did not kill him. Nor did they crucify him.

Rather, it was made to appear to them as so. And as to those who are in dispute with regard to him and the crucifixion, they themselves remain in doubt about it. They have no sure knowledge of it, except the following of mere conjecture. Yet for a certainty they did not kill him!

Rather, God has raised him to Himself. And ever is God overpowering, all-wise.

And there is not a single one of the People of the Scripture save that every last one of them shall most surely believe in him.
as the Messiah before his death.
Moreover, on the Day of Resurrection, he himself shall be a witness against them.

4:160 Because of the wrongdoing perpetrated by those of Jewry, We have made forbidden to them wholesome foods previously made lawful to them—and also because of their barring of so many people from the way of God; and for their taking of usury, though they were forbidden to do it; and for their consuming the wealth of the people by false means. Moreover, We have prepared for the disbelievers among them a most painful torment in the Hereafter.

4:161 But those among them who are well-grounded in knowledge, as well as the true believers, believe in this revelation that has been sent down to you, O Muhammad, and in the Scripture that has been sent down to the prophets who came before you—as do the steadfast in establishing the Prayer, and the givers of the Zakât-Charity, and the believers in God and in the coming Judgment of the Last Day. It is to these that We shall give a magnificent reward.

4:162 Indeed, We have given revelation to you, O Muhammad, even as We gave revelation to Noah
and the prophets after him—
and as We have given revelation to Abraham,
and Ishmael, and Isaac, and Jacob,
and to the prophets of the Tribes of Israel,
and to Jesus, and Job, and Jonah,
and Aaron, and Solomon.
And We gave David the Psalms as a revelation.

Thus there are messengers
of whom We have told you before
and other messengers
of whom We have not told you.
And it is true
that God spoke directly to Moses—
His very word, indeed!

They were messengers—
bearers of glad tidings and forewarners—
so that after the coming of the messengers
people would have no argument before God
to justify their misdeeds.
Indeed, ever is God overpowering, all-wise.

Yet if they belie you, God bears witness
to what He has sent down to you,
O Muhammad:
He has sent it down with His knowledge.
And all the angels so bear witness.
Yet sufficient is God as a witness to this.

So as to those who disbelieve
and bar people from the path of God,
they have truly strayed far astray.

Indeed, those who disbelieve and do wrong,
God shall not forgive them!
Nor shall He guide them along any path—
except the path to Hell,
wherein they shall abide, forever and ever.
And that, for God, is ever easy.
4:170 O humankind!
Most surely, the `promised` Messenger has come to you with the truth from your Lord.
So believe. It is best for you.
Yet if you disbelieve, then `be forewarned that`, indeed, to God belongs all that is in the heavens and the earth.
And ever is God all-knowing, all-wise.

4:171 O People of the Scripture!
Do not exceed the bounds of revealed faith in the creed of your religion.
Nor say about God other than the truth.
Indeed, the Messiah, Jesus, son of Mary, is only God’s messenger;
and was created by His word that He cast to Mary;
and was a spirit that issued forth by a command from Him to be.
So believe in God and all His messengers.
And do not say:
Three `gods in a Trinity`!
Desist! It is better for you.
Indeed, God is but One God.
Highly exalted is He above having a son!
To Him belongs all that is in the heavens and all that is in the earth.
And sufficient is God as a guardian.

4:172 Never shall the Messiah disdain to be a servant of God, nor the angels brought near.
So as to whoever is disdainful of His worship—and grows arrogant—`let it be known`, then,
that He shall certainly assemble them for Judgment before Him, all together.

4:173 Then as to those who believe in God, and do rightious deeds, He shall render them their rewards in full and increase them evermore from His bounty. But as for those who become disdainful of His worship, and grow arrogant, He shall torment them with a most painful torment. And they shall not find for themselves, apart from God, either patron or supporter.

4:174 O humankind! Truly decisiv.e proof of the true religion has come to you from your Lord in this Quran. And herein have We sent down to you a manifest light.

4:175 So for those who believe in God and hold fast to faith in Him, He shall admit them to a mercy of His own, and to His favor. And He shall guide them to Himself, along a straight way of salvation.

4:176 They who believe seek an additional ruling from you, concerning inheritance, O Muhammad. Say to them: God Himself gives you a ruling regarding one who has only a non-lineal heir: If a person perishes, having no children, but he has a sister, then to her goes one-half of what he leaves behind. And he alone inherits her
if she has no children.
But if there are two `surviving` sisters,
to them `go` two-thirds
of what he leaves `behind`.
Yet if there are `surviving` siblings,
men and women,
then to the male `goes` a portion
like that of two females.
God clarifies `this` for you,
so that you may not go astray.
And God is all-knowing of all things.
The surah that mentions the story of THE TABLE-SPREAD from Heaven that God sent down at the request of the Disciples to be a clear sign to them of the unambiguous truth that Jesus was, indeed, the awaited Messiah and Prophet of God.

Surah 5 / 120 Verses / Revealed at Madinah

Al-Mâ‘idah

In the Name of God, the All-Merciful, the Mercy-Giving

5:1 O you who believe!
Fulfill all contracts, treaties, and covenants with God and with people.

God decrees these terms:
Lawful for you as food are grazing beasts—excluding what shall be presently recited to you as specifically forbidden, and provided you do not make lawful the hunting of game while you are in the state of pilgrim sanctity. Indeed, God decrees whatever He so wills.

5:2 O you who believe!
As to the Pilgrimage:
Do not violate the prescribed rituals and waymarks of God therein—neither in relation to the sacred month in which it occurs; nor in relation to the animal you bring along as a charitable-offering of sacrifice; nor in relation to sacrificial animals for charity, so marked by their bearing of garlands;
nor in relation to those pilgrims headed for the Sacred House in Makkah seeking bounty from their Lord and in quest of His good pleasure. But when you lawfully end the state of pilgrim sanctity, then you may resume hunting game. Yet you shall not let your feelings of detestation toward a people who have previously barred you from the Sacred Mosque cause you to commit aggression against them. Rather, you shall help one another to virtuousness, and to the fear of God. But you shall not help one another to sin and to aggression. Therefore, fear God. Indeed, God is severe in punishment for the breaking of His covenant.

5:3 As to specific dietary prohibitions: Forbidden to you is the consumption of carrion, and blood, and the flesh of swine, and that over which other than the name of God has been invoked, and what has been strangled, and what has been beaten to death, and what has fallen to its death, and what has been gored to death, and what has been eaten by a predator—except that which you duly slaughter before it dies—and what has been slaughtered on any altar. And prohibited to you, as well,
is that you cast lots with divining arrows to determine your decisions. This is sheer ungodliness.

This day:
Those who disbelieve have despaired of destroying your religion. So do not fear them. But fear Me!

This day:
I have perfected for you your religion! And I have completed My grace upon you! And I am well-pleased for you with Islam—The Peace—as your religion!

But whoever is compelled by starvation to eat of forbidden foods without inclining to sin, then, indeed, God is all-forgiving, mercy-giving.

They ask you, O Prophet, for further clarification about what food is lawful for them.

Lawful for you are all wholesome foods, along with the prey of the hunting creatures you have taught, training them as hounds and teaching them from what God has taught you. So eat from what they catch for you. But mention the name of God over it. And be ever God-fearing! Indeed, God is swift in reckoning.

This day:
Also made lawful for you
are all wholesome things.
Thus the food of those
who have been given the Scripture
is lawful for you.
And your food is lawful for them.
Moreover, lawful for you in matrimony
are chaste women from among the believers
and chaste women from among those
who have been given the Scripture
before you—
provided you have given them
their full dowry compensation in marriage—
not to commit fornication,
nor to take them as lovers.
Yet whoever belies faith in God,
his good work
shall assuredly be rendered utterly futile.
And he shall be, in the Hereafter,
among the losers of an everlasting Paradise.

5:6 O you who believe!
When you rise for the Prayer,
wash your faces, and your hands to the elbows.
And wipe your heads with wet hands.
And wash your feet to the ankles.
And when again you become ritually unclean,
then cleanse yourselves thus.
But if you become sick or are on a journey,
or if one of you comes forth
from the place of relieving oneself,
or if you have touched women intimately
and you cannot find water—
then take recourse to patting clean earth;
then wipe over your faces
and your hands with it.
in place of ritual ablution.
God does not wish to place any strain upon you.
Rather, He intends to purify you
and to perfect His blessings upon you,
so that you may give thanks.

And remember, with reverence,
the grace of God upon you
and His solemn covenant
which He has covenanted with you,
when you said:
We hear and we obey! So fear God.
Indeed, God is all-knowing
of all that is harbored
within the breast of people.

O you who believe!
Be ever upright for the sake of God,
bearing witness to truth with impartial justice.
Therefore, let not detestation
for some people induce you to be unfair.
Rather, be fair!
For to do so is, indeed, closer to the fear of God.
Therefore, fear God!
Indeed, God is all-aware of all that you do.

God has promised those who believe
and do righteous deeds,
that for them there is forgiveness
and a magnificent reward awaiting!

As for those who have disbelieved
and belied Our revealed signs,
these are the Companions of Hellfire.

O you who believe!
Remember, with reverence
the grace of God upon you
when a certain people resolved
to stretch out their hands against you.
But God held back their hands
from harming you.
So be ever God-fearing!
And upon God alone, let the believers rely.

5:12
*For truly God
had previously taken the solemn covenant
of the Children of Israel.
And We raised up from among them
twelve leaders.
And God said to them:
Indeed, I am with you.
Assuredly, if you but duly establish the Prayer
and give the Zakât-Charity
and believe in My messengers and uphold them
and lend to God a goodly loan
by spending in His cause,
I shall most surely absolve you of your misdeeds.
And I shall most surely admit you
into Gardens beneath which rivers flow.
But whoever among you disbelieves after this
shall have truly strayed from the even way.
Thus for breaking their own covenant,
We cursed them.
And We made their hearts harden.
For they altered the words of the Scripture,
omitting them from their contexts.
Thus they forgot a cardinal portion
of the Torah out of neglect for the very thing
that they had been reminded to uphold.
Nor shall you cease
to observe treachery from them—
except for a few among them. So pardon them.
And overlook `mistreatment from them`. Indeed, God loves those who excel in `doing` good.

5:14 Now, as to those who say: We are Christians! We took their `solemn covenant`, as well. Yet they `too` have forgotten a `cardinal` portion of the Evangel out of neglect for the very thing that they had been reminded `to uphold`.

Thus We have roused between them enmity and `bitter hatred` until the Day of Resurrection. And God shall tell them `then` about all that they used to do `in life`.

5:15 O People of the Scripture! Truly Our Messenger has come to you to make clear to you much of what you have been concealing of the Scripture— and to pass over much `that is no longer essential`.

Truly there has `now` come to you from God a `guiding light` and a clear Book `in this Quran`.

5:16 By it God guides whomever follows His good pleasure along the pathways of peace. And, thereby, He brings them out from the `veils of` darkness into the light—by His permission.

Thus does He guide them to a straight way `of salvation`.

5:17 Very truly they have disbelieved who say: Indeed, God, Himself, is the Messiah,
son of Mary.
Say to them:
Who, then, would be able

to do anything against God
if He so willed to destroy the Messiah,
son of Mary,
and his mother—
and everyone in the earth all together?
For to God alone belongs
all dominion over the heavens and the earth
and all that is between them.
He creates whatever He so wills.
For God is powerful over all things.
Moreover,
both the Jews and the Christians say:
We are the children of God,
and His most beloved!
Say to them:
Why, then, does He punish you for your sins?
Rather, you are but human beings
among all the others that He has created!
He forgives whomever He so wills.
And He punishes whomever He so wills.
For to God alone belongs
all dominion over the heavens and the earth
and all that is between them.
Thus to stand for Judgment before Him
in the Hereafter
is the ultimate destiny of every human being.

5:19 O People of the Scripture!
Truly Our Messenger has come to you
to make faith clear to you
after an extended interval has passed
in the coming of the messengers.
For otherwise you would say
‘in your defense on Judgment Day’:
Neither bearer of glad tidings nor forewarned
has ‘ever’ come to us ‘from You’!
So truly a bearer of glad tidings and a forewarned
has ‘now’ come to you.
And God alone is powerful over all things.

5:20 ‘Give heed, O believers!’
For Moses said to his people: O my people!
Remember ‘with reverence’
the grace of God upon you
when He appointed prophets among you
and made you sovereigns ‘over yourselves’.
Moreover, He gave to you
what He has not given to anyone ‘else’
in all the worlds.

5:21 O my people!
Enter the Holy Land
that God has decreed for you ‘to enter’.
And do not turn away ‘from this battle’
in retreat.
For then, you shall turn back ‘from faith itself’
as losers ‘of an everlasting Paradise’.

5:22 They said: O Moses!
Indeed, there are people therein
of a tyrannical might.
And never, indeed, shall we enter it,
until they depart from it!
But if they depart from it,
then we shall most surely enter ‘the land
as you so command’.

5:23 Two men from among those who feared ‘God’,
on whom God had bestowed His blessings, said:
Enter upon them
‘through’ the very gate ‘of the city’.
For if you so enter it, you shall be triumphant—and rely upon God alone, if, indeed, you are believers!

5:24 They said: O Moses! Never, indeed, shall we enter it, ever, so long as they remain in it! So go—you and your Lord—and both of you fight them! Indeed, we shall be right here, sitting!

5:25 He said: My Lord! Indeed, I control none but myself and my brother. So give judgment between us and the ungodly people.

5:26 God said: Therefore, as to the Holy Land, it shall, indeed, be forbidden to them. Forty years shall they wander in the earth! So do not grieve over the ungodly people.

5:27 And recite to them, in truth, O Muhammad, the tidings of the two sons of Adam, as well. For they both offered a freewill offering. So it was accepted by God from one of them. And it was not accepted from the other, who thus said to his brother: Most surely, I will kill you! His brother said: Indeed, God but accepts the offering of the God-fearing.

5:28 Assuredly, if you stretch out your hand against me to kill me, I will not stretch out my hand against you.
to kill you.
For, indeed, I fear God,
Lord of All the Worlds.

5:29 Indeed, I intend by withholding my hand
that you bear my sin and your own sin,
so that you will become
of the Companions of the Fire of Hell!
For that is the recompense
of the wrongdoers who are godless in heart.

5:30 Yet still his brother’s soul prompted him
to kill his own brother. So he killed him.
Thus he became among the losers
‘of an everlasting Paradise’.

5:31 Then God sent forth a crow
that scratched a hollow into the earth
to show him how to bury
the corpse of his brother.
He said: Oh, woe to me!
Am I not even able to be like this crow,
so as to bury the corpse of my own brother?
And thus did he become of the regretful.

5:32 Because of this,
We did prescribe for the Children of Israel
that whoever kills a person—
except in punishment
for the killing of another person,
or for the spreading of dire corruption
in the earth—
it shall be reckoned as though
he has killed all humankind.
And whoever saves a life,
it shall be reckoned as though
he has saved the life of all humankind.
And very truly, Our messengers came to them
with the clear and miraculous proofs of God.
Yet, indeed, even then
many among them thereafter
were exceedingly rebellious in the land.

5:33 Assuredly, the just recompense
for those who wage war against God
and His Messenger,
and go about in the land sowing corruption,
is nothing less
than that they be killed or crucified,
or that their hands and their feet
be cut off on opposite sides,
or that they be exiled from the land.
That is a disgrace for them in this world.
And for them there shall be in the Hereafter
a great torment awaiting —

5:34 except for those
who return penitently to you believers
before you gain power over them.
Know, then, that God is most forgiving, mercy-giving.

5:35 O you who believe! Be ever God-fearing!
And seek every devout way
of approach to Him.
And strive hard in His path,
so that you may be successful.

5:36 As for those who disbelieve,
even if they shall have
amassed all that is in the earth
and the like of it along with it
by which to ransom themselves
from the torment of the Day of Resurrection,
it shall not be accepted from them.
Rather, for them
there is a most painful torment awaiting.
5:37 How they will desire to get out of the Fire!
But they will never get out of it.
Rather, for them there is only an enduring torment.

5:38 As for the male thief and the female thief among yourselves,
cut off their hands as a recompense for what evil they have earned,
and as a chastisement of deterrence from God.
And God is overpowering, all-wise.

5:39 But whoever repents after his wrongdoing,
and sets things aright, then, indeed, God shall grant him repentance.
Indeed, God is most forgiving, mercy-giving.

5:40 Do you not know that to God alone belongs all dominion over the heavens and the earth?
He punishes whomever He so wills.
And He forgives whomever He so wills.
For God is powerful over all things.

5:41 O Messenger!
Do not let those factions bent on racing one another into unbelief grieve you:
Those hypocrites who say with their mouths:
We believe!
while their hearts do not believe;
and those among Jewry who listen eagerly to lies about you,
who listen eagerly to the connivance of another group among their people
who have never themselves even come to you to heed your judgment.
They knowingly alter the laws laid down
in the words of the Scripture,
after their contexts have been set,
by saying to one another
when seeking your prophetic arbitration:
If you are given this
favorable ruling by the Messenger, then take it.
But if you are not given it,
then beware of accepting his ruling.
Do not grieve for them.
For one whose trial God intends,
you shall never acquire for him
any measure of saving grace from God.
These are the ones whose hearts
God does not intend to purify.
For them there shall be in this world disgrace.
And for them there shall be in the Hereafter
a great torment awaiting.

5:42 They listen eagerly to lies.
They devour ill-gotten gains.
Thus, if ever they should come to you again
for arbitration, then judge between them
or turn away from them.
And should you turn away from them,
they shall never harm you in any way.
Yet if you judge between them,
then judge between them with justice.
Indeed, God loves those who are just.

5:43 And how is it that they seek your judgment
while the Torah itself is with them?
In it is the ruling from God which they seek.
Yet even when you render
the Torah’s own judgment,
still, after this, they turn away from it!
Therefore, these are not truly believers.

Indeed, it is We, Ourselves,
who sent down the Torah.
In it there is guidance and light.
With it the prophets,
who submitted themselves to God,
made judgments for Jewry,
as did the rabbis and the scribes;
for they had been entrusted
to preserve the Scripture of God—
and to this trust they were mindful witnesses.

God said to them:
Henceforth, you shall not fear people!
Rather, you shall fear Me.
Nor shall you sell My revealed signs
for a small price.
And whoever does not rule
by what God has sent down—
then such as these are the disbelievers.

5:45 Now, in it 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 retribution for wounds.
Yet whoever would forgo this, out of charity,
then it will be taken as an atonement
for the one who has suffered injury.
But whoever does not rule
by what God has sent down—
then such as these are the wrongdoers,
godless in heart.

5:46 And after the prophets of Israel,
We sent following upon their traces
Jesus, son of Mary,
as a confirmation of the truth
that had preceded him in the law of the Torah.
Moreover, We gave him the Evangel—
in which there is guidance and light—
as a confirmation of the truth
that had preceded him
in the law of the Torah,
along with further guidance
and inspired admonition for the God-fearing.

5:47 Then let the people of the Evangel
rule by what God has sent down in it.
For whoever does not rule
by what God has sent down—
then such as these are the ungodly.

5:48 Now We have sent down to you,
O Muhammad, the Scripture of the Quran
with the truth,
as a confirmation of all the Scripture
that preceded it—
and as a guardian over it
to preserve divine guidance.
So judge between them
by what God has sent down.
And do not follow their whims
over what has come to you
as a clear statement of the truth.
For each faith-community among you
We have appointed a Divine Law
and a way of life.
And had God so willed,
He would have made all of you
one faith-community without choice.
But He has intended to test you
in what He has given you.
Thus race with one another to good works!
To God is your return—all of you.
He shall then tell you the truth
about all that you have been disputing.
And thus, judge between them
by what God has sent down.
Nor are you to follow their whims.
Yet beware of them!
Or else they may tempt you from adhering
to some of what God has sent down to you.
So if they turn away
from the commandments of God,
then know that God only intends to afflict them
for some of their sins.
And, assuredly,
many of the people are, indeed, ungodly.

Is it, then, the judgment of pagan ignorance
that they seek?
Yet who renders a fairer judgment than God
to a people who would have certainty of faith?

*O you who believe!
Do not take the Jews and the Christians as allies.
They are allies one to another.
And whoever among you
takes them as allies, then he is of them.
Indeed, God does not guide
the wrongdoing people
who are godless in heart.

Yet you see the hypocrites,
those in whose doubting hearts
there is a sickness,
rushing to ally themselves with them,
saying to one another:
We must do this for fear of defeat,
for we fear that a bad turn of fortune
will afflict us.
Yet it may be
that God shall bring the believers' victory,
or a decree from Him
that whelms away the disbelievers'.
Then will the hypocrites
become utterly remorseful
for what treachery they kept secret
within themselves.

For those who believe will then say:
Are these traitors
the same ones who swore by God
with the utmost of their vows
that they were most surely with you?
Utterly futile are their good works with God!
Thus have they become losers
of an everlasting Paradise.

O you who believe!
Should any of you turn back from his religion,
then know that God shall bring forth instead
a people He will love and who will love Him—
humble with the believers,
mighty with the disbelievers,
striving hard in the path of God,
and having no fear of the blame of any
who would cast blame on their religion.
That is the bounty of God.
He gives it to whomever He so wills.
And God is all-encompassing, all-knowing.

Indeed, your ally is none but God,
and also His Messenger,
and those who have believed—
those who duly establish the Prayer,
and give the Zakát-Charity,
and who, moreover, bow humbly
before God alone.

Thus whoever takes God as an ally—
and also His Messenger,  
and those who believe—  
they are indeed of the alliance of God.  
It is they who shall be triumphant.

5:57 O you who believe!  
You shall not take as allies  
those who take your religion  
for mockery and play,  
be it from those  
who have been given the Scripture before you,  
or the disbelievers.  
And fear God, if, indeed, you are believers.

5:58 For when you call to the Prayer,  
they take it for mockery and play.  
That is because they are people  
who have no understanding of true religion.

5:59 Say to them:  
O People of the Scripture!  
Do you take umbrage at us for any reason  
but that we believe in God  
and what was sent down to us,  
and what was sent down before us,  
while most of you are ungodly?  
Say to them:  
Shall I tell you of a recompense  
awaiting with God that is far worse than that  
which you do to us?  
It is the punishment  
of those whom God has cursed,  
and with whom He is wrathful,  
and out of whom He made apes and swine,  
and who worship false deities.  
It is these who are in the worst position  
and furthest astray from the even way of faith.
5:61 And when they come to you, they say:
We believe!
though truly they entered your presence
with unbelief in their hearts.
And truly they have departed
with it, unchanged.
And God knows best about
what they have been suppressing.

5:62 Moreover, you see many of them
racing with one another
in sinful lies and aggression,
and in their devouring of ill-gotten gains.
Truly woeful is what they have been doing!

5:63 If only the rabbis and the scribes
would forbid their saying
of what is false and sinful
and their devouring of ill-gotten gains!
Truly woeful is what they have wrought!

5:64 And the Jews have said:
The Hand of God is chained!
Chained be their hands!
And cursed are they for what they have said!
Rather, both His mighty Hands
are stretched out wide.
He dispenses His ever-flowing blessings
as He so wills.
And assuredly, O Prophet,
what has been sent down to you from your Lord
shall increase many of them
in transgression and unbelief.
Thus have We cast between them
enmity and bitter hatred
until the Day of Resurrection.
And whenever they kindle a fire for war,
God extinguishes it.
Moreover, they go about in the earth sowing corruption in it.
And God does not love the sowers of corruption.

5:65 But if only the People of the Scripture had believed and been God-fearing!
Assuredly, We would have absolved them of their misdeeds.
And, assuredly,
We would have admitted them forever into the Gardens of Delight.

5:66 And if only they had upheld the commandments of the Torah and the Evangel,
and what has thereafter been sent down to them from their Lord in the Quran!
They assuredly would have partaken of every kind of goodness,
from above them and from beneath their feet.
Among them, there is an equable community.
Yet for many of them,
evil is that which they do.

5:67 O Messenger!
Proclaim all that has been sent down to you from your Lord.
For if you do not,
thен you will not have conveyed His message.
And have no fear.
God will preserve you from the people.
Indeed, God does not guide the disbelieving people.

5:68 Say: O People of the Scripture!
You stand on nothing,
until you uphold the Commandments of the Torah and the Evangel and what has been sent down to you from your Lord in the Quran. Yet, assuredly, O Prophet, what has been sent down to you from your Lord shall increase many of them in transgression and unbelief. So do not grieve over a disbelieving people.

5:69 Indeed, those who believe in Islam and those of Jewry, and the Sabians, and the Christians— whoever among them truly believes in God and in the coming Judgment of the Last Day and works righteousness— there shall be no fear upon them when they assemble for Judgment. Nor shall they ever grieve over the life of the world.

5:70 As to Jewry:
Truly We have taken a covenant with the Children of Israel. And We sent to them messengers to guide them.
Whenever a messenger came to them with anything that they disliked, a group of the messengers they belied and a group they killed— and they thought there would be no trial by affliction in consequence! Thus were they struck blind to guidance and deaf to truth.
Then God granted them repentance.
Then, again, many of them were stricken blind and deaf for their disobedience. Yet God is all-seeing of all that they do.

5:72 And as to the Christians: Very truly they have disbelieved who say: Indeed, God, Himself, is the Messiah, son of Mary. while the Messiah 'himself' said: O Children of Israel: Worship God, my Lord and your Lord! Indeed, as to anyone who associates gods with God, then truly God has prohibited for such a one the Garden of Paradise. And his abode shall be the Fire of Hell. And for the wrongdoers who are godless in heart, there shall not be any helpers to deliver them from it. Truly they have disbelieved who say that God is the third of three in a trinity, while there is no other god but the One God. And if they do not desist from what they are saying, assuredly a most painful torment will strike those of them who thus disbelieve. Will they not, then, repent to God and seek His forgiveness, while God is all-forgiving, mercy-giving?

5:74 The Messiah, son of Mary, was only a mortal messenger. Truly, before him messengers have passed away. And his mother too
was a mortal woman of faith and truth. Both of them used to eat food to sustain themselves.
Look how We make clear to those of them who thus disbelieve the signs of Our Oneness.
Then, look again!
How are they turned away from the truth?

5:76 Say to them:
Do you worship apart from God what holds neither harm nor benefit for you, while God is He who is the All-Hearing, the All-Knowing?

5:77 Say to them: O People of the Scripture! Do not exceed the bounds of Heavenly faith in the creed of your religion without revealed truth.
And do not follow the whims of a people who have gone astray before you. For they have led many astray, having strayed from the even path themselves.

5:78 Cursed by the tongue of David and Jesus, son of Mary, in their Heavenly Books, were those who disbelieved of the Children of Israel. That is because they disobeyed God and persistently transgressed His covenant.

5:79 They used not to forbid one another from any wrongdoing they did. Truly woeful is what they have been doing!

5:80 You see many of them taking as allies those idolaters who disbelieve. Woeful is what their souls have advanced for themselves,
such that God’s wrath has fallen upon them! Thus in the torment of Hellfire, they shall abide forever.

5:81 And had they believed in God and the Prophet Muhammad, and the Quran that was sent down to him, they would not have taken them as allies. But many of them are ungodly.

* You shall assuredly find that of all people the severest in enmity against those who believe are the Jews and those who associate gods with God. And you shall assuredly find that the nearest of all of them in genuine love to those who believe are those who say: We are, indeed, Christians. That is because there are among them priests and monks—and they do not grow arrogant.

5:82 And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth, which they recognize. They say: Our Lord! We have believed. So inscribe us among those who bear witness to the truth.

5:83 Why should we not believe in God and the truth that has come to us, and hope for our Lord to admit us to Paradise with the righteous people?

5:84 So God has rewarded them for what they have said—Gardens beneath which rivers flow,
wherein they shall abide forever. Such is the reward of those who excel in ‘doing’ good.

5:86 But those who have disbelieved and belied Our ‘revealed’ signs, these are the Companions of Hellfire.

5:87 O you who believe!
You shall not prohibit the wholesome things that God has made lawful for you.
And you shall not transgress His ordained limits. Indeed, God does not love the transgressors.

5:88 Thus eat from whatever God has provided for you, lawful and wholesome. And you shall fear God, in whom you are believers.

5:89 God will not hold you accountable for unintended vows in your oaths. But He will hold you accountable for what you have intentionally bound yourselves to by oaths, the atonement of which is feeding ten indigent people with the average of what you feed your own families; or clothing them; or freeing a human being from bondage. But if one of you does not find such means, then fast three days instead. That is the atonement for your oaths, when you swear and break them. So guard your oaths. Thus does God make clear to you His ‘revealed’ signs, so that you may give thanks.

5:90 O you who believe!
Indeed intoxicants, and gambling,  
and idol altars, and divining arrows  
are but defilement from the works of Satan.  
So shun them, so that you may be successful.

5:91 Indeed, Satan only desires  
to instill between you enmity and `bitter` hatred  
through intoxicants and gambling,  
and to turn you away  
from the remembrance of God  
and from the Prayer.  
Will you not, then, desist?

5:92 Rather, you shall obey God.  
And you shall obey the Messenger.  
And you shall beware of all evil!  
But if you turn away,  
then know that, indeed,  
what is incumbent upon Our Messenger  
is only the clear conveyance of this message.

5:93 There is no blame on those who believe  
and do righteous deeds  
as to what they have consumed  
before this prohibition,  
provided that they fear God and believe  
and do righteous deeds!  
And, again,  
provided that they fear God and believe!  
And, again, provided that they fear God  
and excel in `doing` good!  
And God loves those who excel in `doing` good.

5:94 O you who believe!  
God shall assuredly test you  
`during the Pilgrimage`  
with something of the `restricted` game  
to which your hands and your lances  
can readily attain—
that God may know who fears Him
and His torment in the unseen.
Thus, whoever commits such a violation
after this warning,
for him there is a most painful torment
awaiting in the Hereafter.

O you who believe!
Do not kill any game
while you are in the state of pilgrim sanctity.
And whoever among you
kills any game therein deliberately,
then the recompense for him shall be
the like of what he has killed
in a charitable sacrifice of cattle—as
two just men from among you shall so judge.
It shall be treated
as a charitable-offering of sacrifice to God
brought to the Ka‘bah for the poor.
Or, in atonement,
one shall offer its value in food
for the indigent of the Sacred Precincts;
or one shall render
the equivalent of this measure in fasting—so that he may taste
the grievous consequences of his action.
God has pardoned of this
what has already passed.
Yet whoever willfully repeats this violation,
then God will take vengeance on him.
And God is overpowering,
al-avenging of evildoing.

Lawful for you is fishing the waters
and eating of its food,
as an enjoyment for you
who are fishermen and for travelers.
Yet forbidden for you still
is `hunting` the game of the land—
as long as you remain
in the `state of pilgrim sanctity.`
And you shall fear God,
before whom you shall be assembled
`for Judgment`.

5:97  *God `from of old` has ordained the Ka`bah,
the Sacred House `in Makkah,
to be `a cherished sanctuary
`of peace and security`,
for `the future welfare and prosperity
of `the people`—
and `so too ordained` the Sacred Months,
and the charitable-offerings `of sacrifice`,
and the `animals bearing `garlands
`that mark them for sacrifice`.
This `We reveal` that you may `come to` know
that God `alone` knows all that is in the heavens
and all that is in the earth,
and that `from everlasting to everlasting`,
God is, indeed, all-knowing of all things.

5:98  Know that God is severe in punishment,
and that God is all-forgiving, mercy-giving.

5:99  What is incumbent upon the Messenger
is only the `clear` conveyance `of this message`.
And God knows what `all of` you reveal
and what `all of` you conceal.

5:100 Say `to humanity`:
The corrupt and the good are not equal—
even if the profusion of corrupt `ways`
is pleasing to you.
So fear God,
O you people of `discretion and `understanding,
so that you may be successful.

5:101 O you who believe!
Do not ask about things of religion with which you have not been obliged, which if disclosed to you will distress you with further obligation. Yet if you ask about them when the Quran is being sent down, they will be disclosed to you. God has pardoned of it what has past. For God is all-forgiving, most forbearing.

5:102 Truly people before you have asked such questions of their messengers. Then they forsook the ensuing obligations, and thereby became disbelievers.

5:103 God has never sanctified pagan designations for offerings, such as *Bahîrah*, the ear-slit she-camel, or *Sâ’ibah*, the free-grazing she-camel, or *Wasîlah*, the successive female-bearing cattle, or *Hâm*, the protected, ten-sire camel. Rather, those who disbelieve have forged lies against God about them. And most of them have no understanding of true religion.

5:104 Thus when it is said to them: Come to faith in that which God has sent down and to enlightenment from the Messenger. They say: Sufficient for us is the faith that we found our forefathers following. How so, when their forefathers knew nothing of revealed religion and were not guided to the truth?

5:105 O you who believe!
Incumbent upon you is the safeguarding of your own souls. For those who go astray will not harm you if you are guided. To God is your return, all of you. He shall then tell you the due recompense of all that you have been doing in life.

O you who believe! When the signs of death approach any one of you, let two just persons among you who are Muslims be in witness among you at the time of one’s utterance of bequeathal. Or let two persons other than from your own community be in witness, if you have set out in the land and the affliction of death strikes you. Thereupon summon them to testify to the bequest before people after the Prayer. Then both shall swear by God, saying: If you doubt our testimony, we swear: Never would we exchange truth at any price—even if it were to benefit a close relative. And never would we conceal any testimony that we have sworn to by God. Indeed, we would then be of the sinful! Yet if it is discovered that both of them are guilty of sinning by bearing false witness, then two others, from those bereaved against whom the two have committed a sin, shall stand in witness in their place, and shall then swear by God saying:
Our testimony is more truthful than their testimony.
And we swear we have not transgressed against the other witnesses.
For, indeed, we would then be of the wrongdoers.

5:108 This provision makes it more likely that they who testify will give testimony according to fact, or else have fear that their oaths will be refuted by the oaths of others.
So fear God and listen carefully.
For God does not guide an ungodly people.

5:109 On a Day Hereafter,
God shall assemble all the messengers, then say to them:
What has been the response of your people to you?
They shall say:
We have no knowledge of their hearts.
Indeed, it is You who are all-knowing of all the realms of the unseen.

5:110 It is then when God shall say:
O Jesus, son of Mary!
Remember My grace upon you, and upon your mother:
When I aided you with Angel Gabriel, the Holy Spirit, so that you might speak to the people of Heavenly guidance, while in the cradle and in the prime of manhood;
and when I taught you writing and the wisdom of prophethood and the Torah and the Evangel;
and when you formed out of mud
a bird-like figure—by My permission—
then you blew into it,
`and` behold it became a bird—
by My permission;
and `when` you healed the born-blind
and the leper—by My permission;
and when you brought forth the dead—
by My permission;
and when I withheld the Children of Israel
from `killing` you, when you came to them
with clear and miraculous proofs
`confirming the truth of your Message`.
Then those who disbelieved
from among them said:
This is nothing but manifest sorcery.

5:111 And `remember`
when I revealed to the Disciples:
Believe in Me and `in` My messenger, Jesus.
They said: We believe!
And bear witness that we are, indeed, muslims,
in willing submission to God `alone`.

5:112 Behold! The Disciples said:
O Jesus, son of Mary!
Can your Lord send down to us
a table-spread of food as a sign `from Heaven`?
He said:
Fear God, if, indeed, you are believers!

5:113 They said:
We wish to eat from it
and for our hearts `thereby` to repose `in full assurance`,
so that we may know `with certainty` that you have spoken the truth to us,
and so that we may `ourselves` be
among the `elect` witnesses to its `miracle`.
Jesus, son of Mary, said:

O God! Our Lord!

Send down to us a table-spread from Heaven
to be a feast for us—
for the first of us and the last of us—
and to be a sure sign from You
of my prophethood.

And provide for us always,
for You are the best of providers.

God said:

Indeed, I shall send it down to you.

But whoever of you disbelieves thereafter,
I will punish him with a punishment
such as I shall not punish anyone else with
among all the people of the world.

Thus it is then,
on the Day of Judgment, when God shall say:

O Jesus, son of Mary:

Did you say to the people:
Take me and my mother both
as gods apart from God?

Jesus shall say:
Highly exalted are You far above this!

It was not for me to say
what I had no right to say.

If I had said it,
then, truly, You would have known it.

You know what is in my soul,
and I do not know what is in Yourself.

Indeed, it is You,
You who are all-knowing
of all the realms of the unseen.

I have not said to them other than what
You have commanded me:
Worship God alone, my Lord and your Lord!
Moreover, I was witness over them only while I remained among them. Then when You took my soul, You Yourself were ever-vigilant over them. For You are witness over all things.

5:118 If You torment them, indeed, they are Your servants. And if You forgive them, indeed, it is You who are the Overpowering, the All-Wise.

5:119 God shall say:
This is the Day when the truthful shall benefit from their truthfulness. For them are Gardens beneath which rivers flow— wherein they shall abide, forever and ever— God being well-pleased with them, and they well-pleased with Him. That is the magnificent triumph!

5:120 To God alone belongs all dominion over the heavens and the earth, and all that is in them. And He alone is powerful over all things.
The surah that debunks as a mere forgery against the Law of God the forbidden practices of Pre-Islamic Arabia with regard to the sacrifice, distribution, and consumption of CATTLE—and all such systems that arbitrarily impose upon people meaningless sacrifices, offerings, and prohibitions in the name of ungodly ideas and lifeless idols, which lead invariably to the impoverishment of women and the poor, and the institutionalization, thereby, of infanticide.

Surah 6 / 165 Verses / Revealed at Makkah

Al-An‘âm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

6:1 All praise is for God alone, who created the heavens and the earth and made the `enveiling' darkness and the `unveiling' light. Yet those who disbelieve assign equals to their Lord!

6:2 He is the One who created all of you out of mud. Then He decreed a term for human life on earth. And a stated term for the Day of Judgment is with Him alone. Yet those of you who disbelieve doubt that it is nearing.

6:3 Moreover, He is God in the heavens and in the earth. He knows your secrets and what you make public. And He knows all the good and the evil that you are earning.
Yet not a single sign of God’s Oneness comes to them, from the revealed and natural signs of their Lord, but that they who disbelieve turn away from it.

So truly, they have willfully denied the truth when it came to them from God. And thus the revealed tidings of the just recompense that they are mocking shall come to them.

Have they not considered how many a disbelieving generation before them We have destroyed—whom We firmly established in the earth, such as We have not established you, having sent down upon them of old the blessing of rain from heaven in abundance, thus causing the great rivers to run beneath them at their feet? Then We destroyed them for their sins and brought forth after each of them another generation.

And had We sent down to you, O Muhammad, a revealed Book inscribed on parchment, so that they could feel it with their very own hands, those who disbelieve would still most surely say: This is nothing but manifest sorcery!

For already they have said: If only an angel had been sent down with Muhammad to confirm him! But had We sent down an angel,
it would have been with their destruction, and the matter would have been concluded. Then they would not have been reprieved for a single moment.

6:9 And even if We had sent other than a human messenger and made him an angel, We, assuredly, would have made him appear like a man. Yet, assuredly, by this We would have made confounding for them what they now make confounding for themselves.

6:10 And very truly, messengers before you were mocked, ‘O Muhammad’. But those who scoffed at them were encompassed by the very punishment they used to mock.

6:11 Say to them: Journey in the earth, and see how devastating was the end of those who denied God!

6:12 Say to them: To whom belongs all that is in the heavens and the earth? ‘And say in answer: To God alone’. He has prescribed for Himself mercy. Yet, most surely, He shall, indeed, gather all of you to the Day of Resurrection, in which there is no doubt. The ones who shall then lose their souls are but those who do not believe in the Heavenly call of God.
6:13 Moreover, to Him alone belongs all that dwells in stillness in the night and the daylight. And He is the All-Hearing, the All-Knowing.

6:14 Say to them:
Shall I take a patron other than God, the ´Sole´ Originator of the heavens and the earth, while it is He who feeds and is not fed? Say to them, O Muhammad:
Indeed, I have been commanded to be the foremost of those who have willingly submitted themselves as a Muslim to God alone. Moreover, I have been commanded:
You shall not be of those who associate gods with God.

6:15 Say to them:
Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day!

6:16 Whoever is turned away from the torment that Day, then He has truly shown him mercy. And that is the manifest triumph!

6:17 Yet should God touch you with harm, there is none who can remove it but Him. But if He touches you with good, then He is powerful over all things.

6:18 For He alone is all-dominating over all His servants. And He is the All-Wise, the All-Aware.

6:19 Say to them, O Muhammad:
Which thing is greatest as a witness to the truth of my message?
And say in answer:
God Himself is a witness between me and you.
Moreover, this Quran has been revealed to me,
as a means with which to forewarn you
and whomever it reaches
of His nearing Judgment.
Do you, indeed, bear witness
that there are other gods with God?
Say to them: I shall not be such a witness!
Say: Indeed, He is One God alone.
And, indeed, I am innocent of worshipping
all that you associate as gods with God.

6:20 Regarding those to whom
We gave the Scripture,
they recognize the divine message
of this Prophet
as they recognize their own children.
These are the ones
who have utterly lost their souls,
for they do not believe
in the Heavenly call of God.

6:21 For who does a greater wrong
than one who forges lies against God
or belies His revealed signs?
Indeed, the godless wrongdoers
shall not succeed.

6:22 For on the Day of Judgment
We shall assemble them all together.
We shall then say to those
who associated gods with God:
Where, now, are your associate-gods
that you used to allege?

6:23 Thereupon, they shall have nothing else
in their hour of trial, but to say:
By God, our Lord!
Never were we of those
who associated gods with God!

6:24 Look how even then
they shall lie about themselves!
For all the false gods that they used to forge
shall have strayed from them.

6:25 Yet even now
as you recite this Quran to them,
among them are those
who listen to you with malicious intent,
pursuing their whims.
Therefore, We have placed sheaths
over their ill-inclined hearts,
so that they may no longer understand it,
and in their ears, an utter deafness.
For even if they were to see
every natural and revealed sign
of Heavenly truth,
still they would not believe in it.
Thus when they come to you
to argue with you, those who disbelieve say:
This is nothing but tales of the ancients!

6:26 Moreover, they forbid other people
from listening to it.
And they draw themselves away from it.
Yet they are destroying none but themselves,
though they are not aware of it.

6:27 And if only you could now see
when they shall be set upon
the brink of the Fire of Hell,
and they shall say: Oh, woe to us!
If only we could be returned to the world
and not deny the signs
of the Oneness of our Lord.
and become of the believers!

6:28 Rather, what they previously used to conceal shall manifest itself before them. Yet `even` if they were to be `so` returned to the world, they would revert to all the ways that have been forbidden to them. For, indeed, they are most surely liars.

6:29 Now, `also`, they who disbelieve say:
There is nothing but our life in this world.
And never shall we be raised `from the dead`

6:30 Yet if only you could now see when they shall be `brought back to life` and set before their Lord `for Judgment`.
He shall say `to them`:
Is this `Resurrection to life` not the very truth?
They shall say: Oh yes, indeed!
By our Lord `it is`!
He shall say:
Then taste the `everlasting torment` in that `before this Day` you have disbelieved!

6:31 Truly those `in life` who have belied `resurrection` and the `destined` Meeting of God `for Judgment in the Hereafter` shall lose `all`—
until, suddenly, when the Hour `of Doom` shall have come to them, they shall say:
Alas for us!
for all that we have neglected regarding this `Day`!
And they shall carry their load `of sin` upon their backs.
Most surely, evil is the load they bear.

6:32 For the life of this world
is nothing but play and amusement. 
And, most surely, 
the abode of the Hereafter is far better 
for those who are God-fearing. 
Will you not, then, understand?

6:33 Truly, We know that what they say 
in open defiance of your message 
grieves you, ‘O Muhammad’. 
But it is not really you 
whom they are belying. 
Rather, it is the revealed signs of God 
that the godless wrongdoers disavow.

6:34 Yet very truly, messengers before you, 
‘O Muhammad’, were belied. 
But they endured patiently 
against the denials and harm they suffered— 
until Our help came to them. 
For there is none who can replace 
the words of God, 
‘which have assured you of victory’. 
And very truly, 
some account of what the messengers faced 
and their ultimate triumph 
has already come to you.

6:35 Yet as to the disbelievers, if their turning away 
is too great a burden on you, O Prophet, 
then seek a tunnel into the heart of the Earth, 
if you are so able, or a stairway to Heaven, 
so as to bring to them a sign 
that will make them believe! 
For had God so willed, 
He would most surely have gathered them all 
upon the path of guidance. 
So never become of the ignorant, 
frozen with anguish.

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6:36 *Indeed, only those who truly hear shall answer the call to faith.
And as for the dead of heart, who disbelieve, God shall, indeed, resurrect them as well. Then to Him they shall all be returned.

6:37 Moreover, in arrogance they have said of you, O Prophet:
If only a miraculous sign from his Lord were sent down to him!
Say to them:
Indeed, God is well able to send down such a sign. Yet most of them do not know the wisdom of God.

6:38 For there is not a single beast treading on the earth, nor a bird flying with its two wings, but that they are communities like you. We have not neglected anything in the Preserved Book of Heaven. Then they who ask for miracles shall be assembled in the Hereafter before their Lord with all people.

6:39 And so it is that those who have denied Our signs are deaf and dumb to God’s living miracles, cut off in veils of darkness. Whomever God so wills, He leaves astray. And whomever God so wills, He sets upon a straight way of salvation.

6:40 Say to all those who take associate-gods with God: Have you considered if the punishment of God were to come to you,
or if the Hour of Doom itself were to come to you?
Would it be other than God whom you would call upon for help, if you are truthful with yourselves?

Rather, it is only Him you call upon!
And He alone removes the affliction for which you call Him, if He so wills—for then you utterly forget all that you associate as gods with Him.

And very truly, We have sent messengers to communities before you.
But they denied Our message, so We seized them with affliction and harm in this world, so that they might humble themselves.

Yet if only when Our affliction came to them, they had humbled themselves.
But rather, their hearts hardened, and Satan made what they were doing fair-seeming to them.

Then when they forgot that true faith of which they had been reminded, We opened for them the gates of everything they desired—until when they exulted in what they had been given, We seized them suddenly; and then they became utterly despondent.

Thus all the people who did wrong—to the very last one of them—were cut off. For all praise is for God alone, Lord of All the Worlds.

Say to them:
Have you considered if God
were to take away your hearing
and your sight and seal up your hearts?
Who is that god, other than God Himself,
that would give them back to you?
Behold how We vary the clear signs.
Yet still they turn away.

6:47 Say to them:
Have you considered if the torment of God
were to come upon you suddenly, or overtly?
Would anyone be destroyed
but the wrongdoing people?

6:48 Thus We do not send the messengers
but as bearers of glad tidings to the believers
of everlasting delight in Paradise,
and as forewarners of God’s nearing Judgment.
So whoever believes and does righteousness—
there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

6:49 But as to those who deny Our signs,
the torment shall touch them
for the deeds of ungodliness
they have committed.

6:50 Say to them, O Muhammad:
I do not say to you
that the treasures of God are with me,
nor that I know the unseen.
Nor do I say to you that I am an angel.
I but follow what is revealed to me.
Say to them:
Are the blind and the seeing equal?
Will you not, then, reflect on the signs of God?

6:51 Hence, forewarn with this Quran
all those who fear being gathered
before their Lord
that they have no patron apart from Him,
or any intercessor,
so that they may become God-fearing.

6:52 Nor shall you heed the arrogant
and send away the humble
who call upon their Lord with devotion
in the morning and in the evening,
desiring only His Face.
Nothing of their reckoning bears upon you.
And nothing of your reckoning
bears upon them
that you should send them away
and thus become of the wrongdoers.

6:53 For in this variance of wealth and poverty
We but try some of them
through the condition of the others—that
they who are rich and powerful
might be tempted to say:
Is it these, the poor and the meek,
upon whom God has conferred favor
among all of us?
Rather, is not God most knowing
of those who are thankful?

6:54 So when those who believe
in Our revealed signs come to you,
then say to them: Peace be upon you!
Your Lord has prescribed
for Himself mercy,
so that whoever among you
does a misdeed in ignorance,
then repents after it, and sets things aright,
then, indeed, He is all-forgiving, mercy-giving.

6:55 And so it is that We make utterly distinct
the revealed signs, so as to make manifest
the `contrary` way of the defiant unbelievers.

6:56 Say to them, O Prophet:
Indeed, I have been forbidden to worship `all` those whom you call upon apart from God. Then say:
I shall not follow your whims.
For then I would have certainly gone astray, and I would not be of the `rightly` guided.

6:57 Say to them, as well:
I am `firmly established` on a clear proof from my Lord.
Yet you have belied it.
It is not in my power to carry out the threat of divine judgment which you seek to hasten.
Judgment belongs to none but God.
He relates `nothing but` the truth in His forewarnings.
And He is the very best of judges.

6:58 Say to them:
If what you seek to hasten `of your punishment` was with me, the matter would have been decided between me and you.
But God knows best `about` the wrongdoers `who are godless in heart`.

6:59 Moreover, with Him are the keys of the `realms of the` unseen.
No one knows `of` them but Him.
And He knows, `as well`, all that is in the land and the sea.
Not even a leaf falls but He knows it.
Nor is there a `single` grain `hidden` within `the veils` of the darkness of the earth—
nor anything moist therein
nor anything withered—
but that it is recorded in a clear Book
preserved in Heaven.

Moreover, it is He who takes your souls
by night as you sleep.
And He knows what you earn by day.
Then He restores your souls,
awakening you therein
for a stated term to be fulfilled.
Then to Him is your return in the Afterlife.
Then He shall tell you the due recompense
of all that you have been doing in life.

For He alone is all-dominating
over all His servants.
Thus He sends angels, as guardians over you,
to record your every deed—
until when death comes to any one of you,
Our messenger-angels take his soul—and never do they neglect anything
they are ordered to do.

Then they who die are returned to God,
their true Patron.
Most surely, judgment belongs to Him alone—and He is the swiftest of reckoners.

Say to them:
Who is it that delivers you
from the veils of darkness of land and sea?
You call upon Him imploringly and inwardly:
If He delivers us from this peril,
we shall most surely
be of those who are ever-thankful!

Say to them:
God delivers you from this
and from every anguish!
Yet still you associate gods with Him.

6:65 Say to them:
It is He alone who is well-able
to send forth upon you torment from above you
or from beneath your feet;
or to confound you into dissenting factions
and cause some of you
to taste the violent affliction of others.
Behold how We vary the clear signs,
that they may gain understanding
and heed admonition.

6:66 Yet your people have denied this Quran,
O Muhammad,
while it is in every word the truth.
Say to them:
I am not a guardian over you
to compel you to believe.

6:67 For every tiding revealed in this Quran,
there is an appointed destiny for its fulfillment.
And soon shall you know
your own fate with God.

6:68 Thus, whenever you see those
who fall to vilifying Our revealed signs,
then turn away from them
until they take up some other discourse.
And if Satan should ever cause you
to forget this command, then do not continue
to sit with the wrongdoing people
after remembering this.

6:69 And while those who are God-fearing
bear nothing of the disbelievers’ sin
or their reckoning,
nevertheless, they should give them a reminder,
so that they may desist from their calumny
and become God-fearing.
6:70 Thus, leave alone those who take their religion as play and amusement and whom the life of this world has `utterly' deluded.
Yet remind `one and all' with this `Quran', so that no soul shall be wrecked by what it has earned.
For `each soul' shall have neither patron nor intercessor apart from God `on Judgment Day'.
And even if it seeks to `ransom itself' with every `conceivable' ransom, such shall not be accepted from it.
These are the ones who shall be wrecked by what they have earned.
For them, `in the Hereafter,' there shall be a drink of scalding fluid, along with a most painful torment, in that they have disbelieved.

6:71 Say to them:
Are we `in our worship' to call upon other than God—`upon' what neither benefits us nor harms us?
And are we to be turned back on our heels `from true faith' after God has guided us—like one whom the satans lure `aimlessly' through the land, `until' he is utterly bewildered, `though' he has `faithful' companions calling him to `the path of' guidance, `saying':
Come to us! Say to them:
Indeed, the `revealed' guidance of God is the `only' sure guidance.
And we are commanded
to willingly submit only to the Lord of All the Worlds.

6:72 And thus are we commanded, as well: You shall duly establish the Prayer. And you shall fear God alone. For He is the One before whom you shall all be assembled.

6:73 And He is the One who created the heavens and the earth with the very essence of all truth. Thus, on the Day of Resurrection He shall but say: Be! And so shall it be. His word is the utter truth. And for Him shall be all the dominion on a Day Hereafter when the Trumpet of Resurrection is blown. He is the Sole Knower of all the realms of the unseen and the seen. For He is the All-Wise, the All-Aware.

Now, behold! Abraham said to his father, Azar: Do you take idols for gods? Indeed, I see you and your people falling into clear misguidance.

6:75 And so too did We show Abraham the celestial majesty and divine authority in the vast kingdom of the heavens and the earth, so that he would be of those who believe in God with certainty.

6:76 So when the night spread over him, he saw a star. He said: This is my Lord! Then when it disappeared,
he said: I do not love that which disappears.

6:77 So when he saw the moon rising, he said:
This is my Lord!
Then when it disappeared, he said:
If my Lord does not guide me,
I shall most surely
be of the people who are astray.

6:78 So when he saw the sun rising, he said:
This is my Lord!
This is greater than both of them!
Then when it disappeared, he said:
O my people!
I am innocent of `worshipping`
all that you associate as gods with God.

6:79 I have turned my face,
being ever upright of heart,
to the One who alone originated the heavens
and the earth—
and I am not of those
who associate gods with God!

6:80 And so his people argued with him
`about his faith`.
He said: Do you argue with me
concerning the Oneness of God,
while truly He Himself has guided me
`to the truth`?
Thus I shall never fear `your threats of wrath
from all the gods`
that you associate with Him—
except if my Lord were to will something;
`for my Lord has encompassed
all things in knowledge.
Will you not then be mindful `that God is One`?

6:81 And how is it that I should fear
what you have associated as gods `with Him`,
while you do not fear
to associate in worship with God
that for which He has not sent down to you
any authority?
Which of these two parties, then,
is more worthy of feeling secure—
if, indeed, you know the truth?

6:82 Those who believe in the One God—
and who do not mingle their faith
with wrongdoing—
it is these who shall have security
from God’s Judgment.
For they are, indeed, guided.

6:83 Such, then, was Our clear argument.
We gave it to Abraham against his people.
We raise in rank whomever We so will.
Indeed, your Lord is all-wise, all-knowing.

6:84 And to him We granted Isaac
and, from Isaac, Jacob.
Each We guided.
And Noah We had guided long before.
And descending from Noah, of his seed,
We guided David and Solomon,
and Job and Joseph, and Moses and Aaron.
And even so do We reward
all those who excel in doing good.

6:85 And also We guided
Zachariah and John and Jesus and Elias.
All are of the righteous.

6:86 And so too We guided
Ishmael and Elisha and Jonah and Lot.
And each of these messengers
We preferred above all the people
of their times.

6:87 And thus have We guided
many of their forefathers,
and their descendants, and their brethren.
For We chose them and guided them
to a straight way of salvation.

6:88
Such is the guidance of God.
He guides with it
whomever He so wills of His servants.
But had they associated others
as gods with Him,
all the good they had ever done
would be rendered utterly futile for them
with God.

6:89
These are the ones
to whom We gave the Scripture,
and the knowledge of revealed wisdom,
and the inspiration of prophethood.
So if these unbelievers now disbelieve in it,
then, assuredly,
We have already entrusted it to a people
who do not disbelieve in it.

6:90
These prophets of old are the ones
whom God has guided.
So follow after their guidance,
walking in their way.
And say to those
who disbelieve in this message:
I do not ask of you any reward for it.
Indeed, this Quran is but a revealed Reminder
sent to all the people of the worlds.

6:91
Thus they who disbelieve
have not esteemed God with His rightful esteem
when they have said:
God has never sent down anything
of His Heavenly revelation
to a mere human being.
Say to them:
Who then sent down the Scripture that Moses came with, as a light and guidance for people? You, O People of the Scripture, make of it parchments, disclosing them in part and concealing much. And you who were unlettered in revelation have been taught from this Quran that which you did not know before its revelation—neither you nor your forefathers. Say to them all: God revealed it! Then leave them stepped in their indulgence, playing!

6:92 For this Quran is also a Heavenly Book We have sent down. It is blessed and it is a confirmation of all the revealed Scripture that has preceded it, and to forewarn therewith Makkah, the Mother of Cities, of God’s nearing Judgment, as well as those in all the world dwelling around it. Thus those who truly believe in the Hereafter believe in it as His revelation. And so they are constant in keeping up their Prayers.

6:93 For who does a greater wrong than one who forges lies against God? Or one who says: It has been revealed to me! While in truth nothing has been revealed to him.
Or one who says:
I too shall send down revelation like that which God has sent down.
If only you could see
when the godless wrongdoers arewhelmed in the throes of death
and the angels stretch out their hands, saying:
Bring forth your souls!
This Day, you shall be recompensed
with the torment of disgrace,
in that you used to say of God
other than the truth.
Moreover, you grew arrogant
against the imperatives of His revealed signs.

And, truly, you have come to Us now,
singly and naked,
just as We created you the first time.
And you have left all that We afforded you
of wealth and power
behind your backs in the world.
Nor do We see with you your intercessors,
whom you alleged in life
to be associates with God
in the matter of saving you from His torment.
Truly the bond between you and them
has been utterly cut off.
Thus all the false gods that you have alleged
have gone far astray from you.

Indeed, God alone is splitter of grain and pit.
He brings forth the living from the dead.
And He brings forth the dead from the living.
That is God!
How, then, are you turned away
from worshipping Him alone?
6:96 Splitter of morning light—
from the darkness—
He alone made the night for repose
and the sun and the moon for reckoning.
That is the decree
of the Overpowering ‘One’, the All-Knowing.

6:97 And He alone is the One
who made the stars for you,
that you might be guided by them
through the veils of darkness of land and sea.
Truly, We have made the signs in creation
utterly distinct indications
for a people who would know God
and His way.

6:98 And He alone is the One
who has produced all of you from a single soul.
Then there is habitation for you
upon the earth,
then a repository in it, in the grave.
Truly, We have made the signs in your lives
utterly distinct indications
for a people who would reflect on them
and understand their wisdom.

6:99 And He alone is the One
who has sent down
from the sky water,
by which We have thus brought forth
plants of every kind,
and from which We bring forth anew
green sprouts.
From this do We bring forth
lushly layered grain.
And so too from the spathes of date palms
issue clusters of dates,
hanging near in easy reach;
moreover, from it
He brings forth gardens of grapevines and groves of olives and pomegranates—alike in their foliage yet unalike in their fruitage. Look at their fruits when they fruit and again when they ripen upon them. Indeed, in this there are sure signs of God’s might and mercy for a people who believe.

Still, they who disbelieve have appointed for God associate-gods from among the jinn, though He created them. Moreover, they impute to Him sons and daughters, as well, without any true source of knowledge. Highly exalted is He and Most High far above all that they ascribe to Him!

He is the Sole Originator of the heavens and the earth with no precedent! Then, shall there be a son for Him, while there has never been a consort for Him? Rather, He created everything from nothing. For He is all-knowing of all things.

O humanity! That is God, your Lord! There is no God but Him, the Creator of everything. So worship Him alone. For He is guardian over all things, directing the affairs of creation.

No eye attains Him. Yet He attains all that every eye sees.
For He is the Subtle, the All-Aware.

6:104 Truly, manifest proofs have come to you from your Lord. Thus whoever sees them, then it is for the good of his own soul. But whoever blinds himself to them, then it is an offense against himself. So say to them, O Muhammad: I am not a keeper over you.

6:105 And so it is that We vary the natural and the revealed signs; so that they who disbelieve may say: You have studied this from another! And that We may bring forth the truth and make it clear to a people who know that it is revelation from God.

6:106 Follow what has been revealed to you from your Lord, O Muhammad. There is no God but Him. And turn away from the idolaters.

6:107 For had God so willed, He would not have given them wills to choose with, and they would not have associated gods with God. Therefore, We have not appointed you a keeper to avail them against divine punishment. Nor are you a guardian over them to compel them to believe.

6:108 Yet do not revile any of the divinities which they call upon apart from God. For out of aggression they may revile God without knowledge of its enormity.
For to every community
We have made their deeds fair-seeming.
Then to their Lord is their return.
Then He shall tell them the due recompense
of all that they have been doing in life.

6:109 Now, they who disbelieve have sworn by God
with the utmost of their vows that most surely
if a miraculous sign were to come to them,
they would believe in it.
Say to them: All such signs are only with God.
Yet what will make you believers realize
that even if these signs were to come to them,
they still would not believe?

6:110 Thus We turn away their hearts and their eyes
from recognizing the varied signs,
just as they denied the miracle of the Quran
and did not believe in it
from the very first moment—and
thus shall We leave them
in their transgression wandering blindly.

6:111 And were We to send
the angels from heaven down to them,
and were the dead of the earth
to speak to them,
and were We to assemble before them
every miraculous thing in creation
that they request—face to face—
still, they would never believe—
except if God so willed.
Rather, most of them are ignorant.

6:112 And so it is
that We have appointed for every prophet
an inveterate enemy—satans,
from among both people and jinn,
inspiring one another with florid words, causing mere delusion among themselves.
Yet had your Lord so willed, they would not have done this.
So leave them alone, along with all the lies that they forge.

6:113 They but embellish words,
so that the hearts of those who do not believe in the Hereafter may be swayed by them
and be pleased with them
and go on reaping the evil
that they are diligently reaping.

6:114 Ask them, O Muhammad:
Shall I seek other than God as a judge between us, while it is He
who has sent down to you the Quran as a Book detailing all distinctions?
Yet those to whom
We have previously given the Scripture
well know that the Quran is sent down from your Lord with the truth.
So do not ever be of those
who doubt the revealed word of God.

6:115 For the word of your Lord is ever fulfilled
with profound truth and justice—and
there is none who can replace His words!
And He is the All-Hearing, the All-Knowing.

6:116 For were you to obey the dictates
of most of those on earth, they would lead you astray from the way of God.
For they do not follow anything but mere conjecture
and do nothing but bring forth lies.

6:117 Indeed, it is your Lord who knows best
those who stray from His way.
And He knows best those who are guided.

6:118 So `in the matter of food',
cat only of that over which
the name of God has been mentioned,
if, indeed, you are believers
in His `revealed' signs.

6:119 And why should you not eat of that over which
the name of God has been mentioned,
while He has, indeed, made distinct for you
all that He has forbidden to you—
exempting that food
to which you are compelled `to eat of'?
For, indeed, many lead `others' astray
by their whims,
without any `true source of knowledge.
Indeed, your Lord knows best
about the acts of the transgressors.

6:120 Moreover, forsake all `manifest sin,
`O humankind'—
and its hidden `practice, as well'.
Indeed, those who earn sin shall be recompensed
for all that they have been reaping.

6:121 Thus you `who believe'
shall not eat `any flesh' of that over which
the name of God has not been mentioned
`in its slaughter'.
For it is, indeed, ungodly.
And the satans do, indeed, inspire their patrons
to dispute with you `as to eating carrion'.
So if you obey them,
then you, indeed, are most surely idolaters.

6:122 So, is one who was dead
whom We then gave life
for whom We made light
by which he might walk among the people
like one who is as if shrouded
in veils of darkness
from which he cannot come out?
So it is that whatever the disbelievers do
has been made fair-seeming to them.

And so it is, `as well,`
that We have placed in every town
its chief trespassers and defiant unbelievers,
so that they may plot in it.
Yet they plot against none but themselves,
though of this they are unaware.

Thus when a divine sign came
to the people of Makkah, they said:
We shall never believe until we ourselves
are given the like of the revelations
that the messengers of God have been given!
Yet it is God who knows best
where to place His message.
Abasement decreed by God
shall afflict those who defiantly disbelieve,
and a severe torment shall befall them
for what they used to plot `against God`.

Thus whomever God desires to guide,
He opens his heart to Islam,
a willing submission to God alone.
And whomever He desires to leave astray,
He makes his breast narrow and constrained `by it`,
as if he were mounting up to the heaven.
Thus does God lay chastisement
upon those who do not believe.

For this `religion` is the way of your Lord:
It is ever straight.
Truly, We have made the `revealed` signs utterly distinct for a people who would remember God with reverence'.

6:127 *For them is the Abode of Peace, in Paradise with their Lord. And ever is He their Patron because of all `the good` that they used to do.

Thus on a Day `Hereafter` when He shall assemble them all together, He shall say: O fellowship of jinn: Truly you have `tempted` a great number of humans. Their allies from among the humans shall say: Our Lord! We have enjoyed `benefits` from one another `in the world`. But we have reached `the end of our earthly term` that You have appointed for us. He shall say: The Fire `of Hell` is your dwelling, wherein you shall abide evermore—except as God wills. Indeed, your Lord is all-wise, all-knowing.

6:129 And even so do We make the `godless` wrongdoers allies of one another `in the world`, for all `the sin` that they have been `duly` earning `in it`. Moreover, on that Day God shall say: O fellowship of jinn and humans! Did there not come to you messengers from among yourselves relating to you My `revealed` signs and forewarning you of the `inevitable` Meeting
of this Day of yours?
They will say:
We do so bear witness against ourselves!
For the life of the world `utterly` deluded
the disbelievers among them.
Thus they `who denied the messengers` shall bear witness against themselves
that they were, indeed, disbelievers
in their lifetimes.

6:131 That is so, for never has your Lord
destroyed any `of the past` communities unjustly,
while their people were `left` heedless,
`without divine forewarning
against their ungodliness`.

6:132 Thus, for each `and every individual` there is a rank in accordance with all
that they have done `in life`.
And never is your Lord at all heedless
of what they do.

6:133 Moreover, your Lord, `O Prophet`, is the Self-Sufficient `One`,
the Possessor of Mercy.
If ever He so wills,
He shall do away with `all of` you,
`O people of the earth`,
and appoint as successors after you
whomever He so wills,
just as He brought you forth
from the posterity of another people.

6:134 Indeed, all that you are promised
shall assuredly come to pass.
And never shall you be able to elude
the mighty Hand of God.
O Prophet! Say to them:
O my people!
Work in accordance with your `ungodly` stand.
Indeed, I am working `for God’s way`.
Yet soon shall you know
for whom will be
the ultimate abode `of Paradise`.
Indeed, the `godless` wrongdoers
shall not succeed.

Now, `the idolaters` have appointed for God,
as an offering to the poor,
a portion of the tillage and cattle
He `Himself` has `created and` multiplied.
Then they have `arbitrarily` said:
This `portion` is for `the sake of` God—
according to their `false` claims—
and this `other portion`
is `only` for our associate-gods
`and thus is forbidden to the poor`.
So whatever is `apportioned`
for their associate-gods
`only depletes their own provision
and` shall never reach God `for reward`.
And whatever is `apportioned by them
for the poor` for `the sake of` God—
rather `they appropriate it
for their associate-gods.
Thus `it reaches` the idol-altars
of `their associate-gods,
whereupon they forbid it to the poor`.
So very grievous is the judgment they make!

And so it is that their associate-gods
`impoverish them,
and thus` make fair-seeming
for many of the idolaters
the killing of their children
"for fear of poverty",
that they may "in effect"
doom themselves "with God
for killing innocent souls"
and confound for them
their religion "with deceit".
Yet had God so willed,
they would not have done this.
So leave them alone,
along with all that they forge.

Moreover, they have "arbitrarily" said:
Such and such cattle and tillage
are religiously designated offerings
that are restricted.
None shall eat from them
except whomever we so will—
according to their "false" claims.
And they further restrict cattle
whose backs are forbidden to be ridden
and "other" cattle over which
they do not mention the name of God—
all of which is "mere forgery against God."
He shall recompense them
for what they have been forging.

Furthermore, they have "arbitrarily" said:
Whatever is in the bellies
of these "designated" cattle
is purely for the "consumption
of the "males among us
and forbidden "by religion
to be food "for our wives.
But if it is "born "dead,
then they all may have shares in it. He shall recompense them for their false claim. Indeed, He is all-wise, all-knowing.

6:140 Truly, those who have killed their children in unlawful folly—without the permission of revealed knowledge—have utterly lost their souls. Moreover, they have made forbidden the very food that God has lawfully provided for them in a manifest forgery against God! Truly, they have gone far astray and have not been guided.

6:141 *For He is the One who has brought forth for you gardens, trellised and untrellised, and date palms, and planted fields of varied produce, and olives and pomegranates—alike in their foliage yet unalike in their fruitage. Eat of their fruits when they bear fruit. And give out to the poor what is rightfully due from this on the day of its harvest. But do not be excessive. For, indeed, He does not love those who are excessive.

6:142 And of the cattle He has made for you, there are the load carrying and the tender of age for slaughter. Eat of them what God has provided you as lawful. And do not follow the footsteps of Satan in forbidding their use or consumption.
For, indeed, he is a clear enemy to you.

6:143 Let the idolaters consider the randomness of their prohibitions:
Suppose there are eight males and females in four pairs of cattle:
Of sheep there are two pairs, and of goats there are two.
Say to them, O Prophet:
Has He made forbidden for food or use the two males among them or the two females? Or is it rather what is contained in the wombs of the two females that He has forbad? Tell me with sure knowledge what God has forbad, if you are truthful.

6:144 Also, of camels there are two, one male and one female and of cows there are two, one male and one female.
Say to them:
Has He made forbidden the two males or the two females? Or is it what is contained in the wombs of the two females that He has forbad? Or is it the case that you ´idolaters´ were present as witnesses when God was to have enjoined such ´prohibitions´ upon you? Rather, who does a greater wrong than one who forges lies against God to lead people astray, without any sound knowledge! Indeed, God does not guide the wrongdoing people.
who are godless in heart.

Say to them, O Muhammad:
I do not find in what has been revealed to me anything prohibited of the food one eats—except if it be carrion or outpoured blood or the flesh of swine—for, indeed, this is defilement—or an ungodly offering invoked thereby to other than God. But whoever is compelled by circumstance to eat any of this—without being rebellious and without being a willful transgressor—then, indeed, your Lord is all-forgiving, mercy-giving.

And as to those of Jewry, We forbade every animal with undivided hoof. And from cows and sheep, We forbade them their fat, excepting what their backs carry, or the animals' entrails, or what is joined with bone. That is how We recompensed them for their offenses. And, indeed, We are ever truthful.

So if they belie you, 'O Prophet,' then say: Your Lord alone is the Possessor of All-Encompassing Mercy. Yet His severe chastisement shall not be turned back from any defiant, unbelieving people.

Those who associate gods with God shall say: If God had so willed, we would not have associated gods with Him. Nor would our forefathers have done so.
Nor would we have made forbidden anything `without His approval'.
In this `very` manner did those before them deny `Our message`—
until they tasted `Our deadly` affliction.
Say `to them`:
Do you have any `sure` knowledge
`to prove your claims`
so that you may bring it forth for us?
Rather, you follow nothing
but mere conjecture,
and you do nothing but bring forth lies.

6:149 Say `to them`:
Yet to God belongs the all-conclusive proof—
and had He so willed,
He would have guided all of you.

6:150 Say `to them`:
Bring forward your witnesses
who will bear witness that God has, indeed,
made forbidden such `animals`!
Yet if they so bear witness,
then you shall not so bear witness with them.
Nor shall you follow the whims
of those who belie `Our revealed` signs—
those who do not believe in the Hereafter—
and who, moreover, assign equals to their Lord.

6:151 *Say `to them`: Come!
I will recite what your Lord
has `in fact` forbidden to you:
That you shall not
associate anything `as a god` with Him.
And to your parents you shall be good.
And you shall not
kill your children because of indigence;
We provide for you and for them.
And you shall not come near lewdness, what is manifest of it and what is hidden. And you shall not ever kill any `human` soul that God has prohibited, except by what is lawful and right. `All` this has He enjoined upon you, so that you may understand `the commandments of God and observe them`.

6:152
And you shall not ever approach the wealth of the orphan `in your care`—except in the fairest manner, until he reaches full maturity `and you return it to him`.
And `in trade`, fill the measure and `weigh` the balance with `all` justice; We do not task any soul beyond its capacity. And when you speak out, be fair, even if one `party` is a close relative. And fulfill the covenant of God. `All` this has He enjoined upon you, so that you may become mindful `of the commandments of God`.

6:153
For, indeed, this is My way, a straight one. So follow it. Thus, you shall not follow `other crooked` ways, for they will separate you from His way. `All` this has He enjoined upon you, so that you may be God-fearing.

6:154
Furthermore, `it is We` who `gave Moses the Book `of the Torah` as a complete `blessing` upon one who does good, and `as` an explanation for everything `fundamental to the Law`,
and as a guidance and a mercy, so that they who would have faith may believe in and work for the destined Meeting of their Lord.

6:155 And this Quran is also a Heavenly Book We have sent down. It is blessed. So follow it. And be ever God-fearing, so that you may be shown mercy—

6:156 or else you would say in the Hereafter: Indeed, the Book was only sent down upon two groups of people long before us. And, assuredly, we were heedless of their scriptural study.

6:157 Or you would say: If only the Book had been sent down to us, assuredly, we would have been more guided than them. So truly, there has now come to you a clear proof from your Lord, and guidance, and mercy. Who, then, does a greater wrong than one who denies God's signs and turns away from them? We shall recompense those who turn away from Our signs with the worst torment, for, indeed, they used to turn away unfailingly.

6:158 Then do those who disbelieve await anything other than for the angels to come to them with death; or for your Lord Himself to come to them; or for some of the great signs of your Lord, heralding the end of time, to come?
On a Day when some of the awesome signs of your Lord shall come at the end of time, sudden belief will not benefit a soul that has not believed before, nor a soul that has not earned any good from its belief. Say to them: Wait! Indeed, we too are waiting.

6:159 As to those who divide up their religion and become factions, you, O Prophet, are not associated with them in anything. Indeed their affair is left only to God. Then He shall tell them the due recompense of all that they used to do in life.

6:160 Whoever comes on Judgment Day with a good deed, then he shall have ten times the like of it in reward. And whoever comes with a misdeed, then he will not be recompensed but with the like of it—and never shall they be wronged in the least.

6:161 Say to them: As for me, my Lord has guided me to the straight way. It is the upright religion, the sacred way of Abraham, the purely upright in heart—and never was he of those who associated gods with God.

6:162 Say to them: Indeed, my Prayer and my rites of worship and my life and my death are for God alone, Lord of All the Worlds.
6:163 No partner is there for Him. 
And to this I have been commanded. 
Moreover, I am the foremost 
of those who are Muslims, 
in willing submission to God alone.

6:164 Say to them:
Shall I seek a lord other than God, 
while He is the Lord of everything? 
Nor does a soul earn anything ‘sinful’, 
but that it is counted against itself. 
Moreover, no sin-laden soul 
shall carry the ‘sinful’ load of another. 
Then to your Lord 
is your return on Judgment Day. 
He shall then tell you the truth 
about that which you have been disputing.

6:165 For He alone is the One 
who has made you successors in the land, 
‘O humankind,’ 
and He has raised some of you above others 
by degrees, to test you 
in all that He has given you. 
Indeed, your Lord is swift in punishment. 
Yet, indeed, 
He is most surely forgiving, mercy-giving.
The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called THE HEIGHTS that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.

Surah 7 / 206 Verses / Revealed at Makkah

Al-A'râf

In the Name of God, the All-Merciful, the Mercy-Giving

7:1 Alif Lâm Mîm Sâd

7:2 This is a Heavenly Book that God has sent down to you, O Muhammad. So let there be no cause for anguish in your breast from it. With it, you are to forewarn the disbelievers of divine judgment. Moreover, it is a revealed Reminder of God’s commandments sent to the believers.

7:3 O humankind! Follow what has been sent down to you from your Lord. And, apart from Him, you shall not follow any patrons. How very little you remember God’s favor upon you!

7:4 Yet how many a sinful community have We devastated, such that Our deadly affliction came upon them by night,
or while they were napping.

Then their only plea, when Our `deadly` affliction came upon them, was but to cry out: Indeed, we have been `godless` wrongdoers!

Thus, We shall certainly question `on Judgment Day` those `communities` to whom `Our messages` were sent. And We shall certainly question the messengers `about what they conveyed to them`.

Then, most surely, We shall relate `their every response` to them with `precise` knowledge, for never were We absent—

and the weighing `of deeds on` that Day will be true. Thus those whose balances are heavy `with good works`— then it is these who are the `truly` successful.

But those whose balances are light— `whose sins thus prevail`—then it is these who shall have `utterly` lost their souls, for they were ever transgressing `Our revealed` signs.

For very truly, We have well-established you in the earth, `O humanity`. Moreover, it is `We` alone who `have made for you therein prolific` livelihood. `How very` little are the thanks that you give!

And very truly, We created you. Then We fashioned you.
Then We said to the angels:
Bow down before Adam.
So they all bowed down, except Iblis.
He was not among those who bowed down.

7:12 God said to him:
What has prevented you
from bowing your face down to the ground
when I commanded you?
He said: I am better than him!
You created me out of fire,
and You created him out of mud.

7:13 God said: Descend from this blessed place!
It is not for you to be arrogant herein.
Be gone!
You are assuredly of the eternally disgraced.

7:14 Iblis said:
Grant me respite,
until the Day they who are his offspring are all resurrected.

7:15 God said:
You are, indeed, of those granted respite.

7:16 Iblis said:
Then because You have denounced me as astray,
I shall, most surely, lie in ambush for them with temptation
upon Your straight way of salvation.

7:17 Then I shall set upon them from before them and from behind them;
from their right and from their left.
And You shall not find most of them thankful.

7:18 God said:
Be gone from here, utterly despised, banished!
Whoever among them follows you,
I shall, most surely, fill Hell
with all of you, all together!

7:19 And God said: O Adam!
Dwell, you and your wife, in the garden.
Then eat, both of you,
from wherever of it you so please.
But neither one of you
shall come near this single tree
to eat of its fruit.
For, then, you shall both
be of the wrongdoers.

7:20 Then Satan whispered to them both,
to expose to them both
what had been hidden from them both
of their secret parts.
Thus Satan said to them:
Your Lord has forbidden you both from this tree
only so that you would not become angels,
or become of the immortal.

7:21 And he swore to them:
Indeed, I am truly of good counsel
to both of you.

7:22 Thus he caused them to fall into sin
by way of delusion.
So when they had both tasted of the tree,
their secret parts became exposed to them.
So, instantly,
they both took to heaping together
upon themselves leaves of the garden,
whereupon their Lord called out to them both:
Did I not forbid you both from this tree
and say to you both that Satan is most surely
a clear enemy to both of you?

7:23 They both said: Our Lord!
We have wronged ourselves!
And if You do not forgive us
and have mercy upon us,
we shall most surely be among the losers
of an everlasting Paradise.’

7:24 He said:
Descend from here,
being enemies to one another!
Yet there is for you in the earth
a place suitable for settlement,
and of goodly provision,
for a preordained time.

7:25 He said: Therein shall you live.
And therein shall you die.
And therefore you shall be brought forth
from the earth for Judgment.

7:26 O Children of Adam!
We have, indeed, bestowed upon you
a sense of want for clothing—
to cover your secret parts—and garments for adornment.
Yet the garment of fearing God—that is the best of human adornment.
This is of the manifest signs of One, God,
that they may remember His mercy
and be thankful.

7:27 O Children of Adam!
Let not Satan seduce you,
as he expelled your parents from the garden,
stripping them of their clothing,
that he might show them their secret parts.
Indeed, he sees you—he and his tribe—from where you do not see either him or them.
Indeed, We have made the satans allies
of those who do not believe.

7:28 Thus, when they who disbelieve
commit an obscene act, they say:
We found our forefathers doing it,
and God commanded us to it.
Say to them :
Indeed, God does not command obscenity.
Do you say of God what you do not know?

7:29 Say to them :
My Lord has commanded only justice
in the conduct of your affairs,
and that you shall set your faces
devoutly toward Him
at every place of worship;
and that you shall call upon Him,
making the practice of your religion
pure and sincere to Him alone.
For even as He first made you,
so shall you return to Him for Judgment.

7:30 One faction of humanity He has guided.
And the other faction
has deservedly gone astray.
For, indeed,
they have taken the satans as patrons,
apart from God.
Yet they think that they themselves are guided.

7:31 O Children of Adam!
Don your adorning apparel
when setting out for every place of worship.
Moreover, eat and drink freely.
But do not be excessive.
For, indeed, He does not love those
who are excessive.

7:32 Say to those who would ban God’s blessings:
Who is it that has prohibited
the adornments of God,
which He has brought forth for His servants, and the wholesome things of His provision?
Say to them:
Such things are lawful in the life of this world for those who believe—and they shall be purely so for them alone on the Day of Resurrection.
Thus do We make distinct the revealed signs for a people who would know God’s purpose for creation.

Say to them:
Indeed, my Lord has only prohibited obscenities—whatever of it is manifest and whatever of it is hidden; and all sin; and especially the offense of oppression, without any right; and that you associate as a god with God that for which He has never sent down any authority; and that you say concerning God what you do not know.

Yet for every disbelieving nation, there is a term of demise.
When their term comes due, they shall not tarry for even an hour; nor shall they go in advance of their time.

O Children of Adam! Whenever there come to you messengers—mortals from among you—who relate to you My signs of divine guidance, then such as heed them and become God-fearing, and do righteousness, there shall be no fear upon them...
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

7:36 But those who belie Our revealed signs
and become arrogant regarding them,
they are the Companions of the Fire of Hell.
They shall abide therein forever.

7:37 For who does a greater wrong
than one who forges lies against God
or belies His revealed signs?
It is these who shall have their share of torment
as decreed in the Preserved Book of Heaven.
So when Our messenger-angels
come to them to take their souls,
they shall say to them:
Where are those that you used to call upon
in worship apart from God?
They shall say: They have strayed away from us!
Thus shall they bear witness against themselves
that they were, indeed, disbelievers
in their lifetimes.

7:38 God will say:
Enter among the communities
of jinn and humans,
which have passed before you
into the Fire of Hell.
Whenever a community enters,
it curses its preceding sister-community
which they followed in the world
into unbelief.
So at last, when they follow one another into it
all together, the last of them shall say
of the first of them: Our Lord!
These disbelievers have led us astray.
So give them a double torment of the Fire!
He shall say:
For each one of you
shall be a double torment!
Yet the last of you do not realize
why it is doubled for you, as well.

Thus the first of them
shall say to the last of them:
You have no favor over us.
So taste the torment
for all that you yourselves have earned!

Indeed, those who belie Our revealed signs
and who are arrogant regarding them—
the gates of Heaven
shall never be opened for them.
Nor shall they ever enter
the Garden of Paradise,
any more than a camel can pass
through the eye of a needle.
And thus do We recompense
the defiant unbelievers.

For them there are cradles of Hell.
And from above them tiers of enveiling fire.
And thus do We recompense
the wrongdoers who are godless in heart.

But those who truly believe
and do righteous deeds—
and We do not task any soul
beyond its capacity—
these are the Companions
of the Everlasting Garden of Paradise.
They shall abide therein forever.

Moreover, We shall strip away any malice
that is within their breast,
rivers running beneath them at their feet,
while they rejoice as they enter Paradise, and say:
All praise is for God alone who has guided us to this!
Nor would we ever have been guided had God not guided us.
Truly, the messengers of our Lord came with the truth.
And they shall be hailed to Paradise on the Day of Judgment:
This is the Garden you are given to inherit for what you have done in life!
And it is then that the Companions of the Everlasting Garden of Paradise shall call out
to the Companions of the Fire of Hell:
Indeed, we have found what our Lord has promised us to be true!
Have you also found what your Lord has promised to be true?
They shall reply: Yes!
And then between them a caller shall call out:
May the curse of God be upon the godless wrongdoers—those who used to bar others from the straight path of God, and who sought to have it appear crooked, and who, concerning the Hereafter, were inveterate disbelievers!
For there shall be between them a dividing wall as a veil.
Yet awaiting upon the Heights of the wall will be men who can see and recognize each group, those of Paradise and those of Hell.
by their respective marks:
Thus they shall call out to the Companions of the Everlasting Garden of Paradise:
Peace be upon you!
For they themselves will have not yet entered it, while ardently they desire to do so.

7:47 But when their eyes are turned toward the Companions of the Fire of Hell, they will say: Our Lord!
Do not place us among the wrongdoing people!

7:48 And the Companions of the Heights will call out to men whom they recognize by their mark, saying:
Your amassing of forces and resources has not availed you, nor have your arrogant ways.

7:49 Are these believers the same ones about whom you swore, claiming that God would not extend any mercy to them?
At last it will be said to the Companions of the Heights:
Enter the Garden of Paradise!
No fear shall be upon you, nor shall you grieve.

7:50 And the Companions of the Fire of Hell shall call out to the Companions of the Everlasting Garden of Paradise:
Pour down upon us some water or give us some sustenance from what God has provided you!
They shall say:
Indeed, God has forbidden each of them to the disbelievers,
those who took their religion
as amusement and play, and whom the life of the world utterly deluded. God shall say:
So this Day We shall forget them, as they have forgotten the destined Meeting of God for Judgment on this Day of theirs, and as they used to disavow Our revealed signs.

7:52 For truly in this Quran, We have brought to them a Book that We have, indeed, expounded with full knowledge, as guidance and mercy for a people who believe.

7:53 Do they who disbelieve only await the fulfillment of its forewarnings? The Day its fulfillment comes true, those who neglected it before shall say: Indeed, the messengers of our Lord came with the truth! Then do we have any intercessors to intercede for us now before God? Or can we be returned to the world so that we may do other than what we used to do? Truly, they shall have utterly lost their souls to the Fire. For all the false gods that they used to forge shall have strayed from them.

7:54 Indeed, your Lord is God, who created the heavens and the earth in the span of six Heavenly days. Then, befittingly, He settled Himself over the Throne.
He causes the night to enveil the day,
pursuing it incessantly.
And the sun and the moon and the stars
are subjugated by His command.
Most surely, to Him belongs all the creation
and all the command.
Blessed be God, Lord of All the Worlds.

7:55 ‘O believers!’
Call upon your Lord, in humility and privately!
Indeed, He does not love the transgressors
who violate God’s commandments.

7:56 Nor shall you spread corruption in the earth,
after it has been set aright by God.
So call upon Him, in fear and hope.
Indeed, the mercy of God is ever near to those
who excel in doing good.

7:57 For it is He who sends the winds
bearing glad tidings before the rain-showers
of His mercy—
until when they lift heavy clouds aloft,
We drive them to a lifeless land.
Then upon it, We send down water.
Then We bring forth with it
fruits of every kind.
Thus do We bring forth the dead,
so that you may become mindful
of your own resurrection.

7:58 As for the wholesome land—
its plants come forth
by permission of their Lord.
Yet as for that land which is befouled—
they come forth from it only meagerly.
Thus do We vary the clear signs of God
for a people who are thankful.
7:59 Now, very truly,
We sent Noah as a messenger to his people.
So he said: O my people!
Worship God alone.
You do not have any God other than Him.
Indeed, I fear for you
the divine torment of an awesome Day!

7:60 The elders of his people said:
Indeed, we certainly see that you are mired
in clear misguidance.

7:61 He said: O my people!
There is no measure of misguidance in me.
Rather, I am a messenger
from the Lord of All the Worlds.

7:62 I convey to you the messages of my Lord,
and I give to you good counsel,
for I know from God through His revelation
what you do not know.

7:63 So is it that you are astounded
that a reminder has come to you from your Lord
by way of a man from among you,
that he may forewarn you
of God’s nearing Judgment,
so that you might become God-fearing
and perhaps be shown mercy?

7:64 But they belied him.
So We delivered him, and all those with him,
to safety in the Ark.
And We drowned those
who belied Our self-evident signs.
Indeed, they were a blind people.

7:65 And to the people of ‘Ad, We sent
their brother Hûd as a messenger.
He said: O my people! Worship God alone.
You do not have any God other than Him. Will you not then be God-fearing?

7:66 The elders of his people who disbelieved said:
Indeed, we certainly see that you are mired in foolishness. Rather, indeed, we think you are to be counted among the sheer liars.

7:67 He said: O my people!
There is no foolishness in me. Rather, I am a messenger from the Lord of All the Worlds.

7:68 I convey to you the messages of my Lord. Moreover, I am a trustworthy counselor for you.

7:69 Then are you astounded that a reminder has come to you from your Lord by way of a man from among you, that he may forewarn you of God’s nearing Judgment? Rather, remember with gratitude that God appointed you successors in the earth, after the people of Noah, and increased you amply in the endowment of your creation.

So remember with gratitude God’s bounties upon you, that you may be successful and be saved from their doom.

7:70 They said:
Did you come to us that we should worship God alone and forsake what our forefathers worshipped? Bring us, then, whatever doom you have promised us, if, indeed, you are one of the truthful messengers of God.
7:71 He said:
Truly, chastisement
and great wrath from your Lord
shall befall you!
Do you argue with me about `mere` names
you yourselves have named—
you and your forefathers!
God has not sent down
any authority for them `as deities`.
So wait for the Judgment of God.`
Indeed, I too am waiting with you.

7:72 Then We delivered him, and those with him,
with mercy from Us.
And We cut off the `very` last of those
who belied Our signs and were not believers.

7:73 And to the people of Thamûd
We sent their brother Sâlih `as a messenger`.
He said: O my people! Worship God `alone`.
You do not have any God other than Him.
Truly, a clear proof has come to you
from your Lord:
This is the `miraculously created` she-camel
of God, `come as` a sign for you.
So leave her to eat in God`s land,
and do not touch her
with any `act of evil `intent`,
or you will be seized by a most painful torment.

7:74 Rather, remember `with gratitude`
when He made you successors
after the people of `Âd,
and settled you in the land.
You take `for residences` castles upon its plains
and carve out of the mountains `sturdy` houses.
So remember God`s bounties
And do not make mischief in the earth, sowing corruption in it.

7:75 The elders among his people who had become arrogant said to those who were considered weak, to those of them who believed:

Do you know with certainty that Šâliḥ is one truly sent from his Lord?

They said:

We are, indeed, believers in what he has been sent with.

7:76 Those who became arrogant said:

Indeed, we are disbelievers in what you believe in!

7:77 So they hamstrung the she-camel. Thus they insolently defied the command of their Lord. Moreover, they said: O Šâliḥ! Bring us, then, whatever doom you have promised us, if, indeed, you are truly one of the messengers.

7:78 Then the convulsion of the earth seized them, suddenly, and by morning they were dead, laying prostrate in their dwelling-place.

7:79 So he turned away from them and said:

O my people! Very truly, I conveyed to you the message of my Lord. And I gave to you good counsel. But you do not love the givers of good counsel.

7:80 And mention Lot, as well, when he said to his people:
Do the men among you openly commit such abominable lewdness with each other, with which no one has preceded you in all the worlds!

7:81 You do, indeed, approach men in lust instead of women. No, but you are an exceedingly rebellious people!

7:82 Yet the response of his people was only to say of Lot and his followers: Expel them from your town! For they are a people who seek to keep themselves pure from our ways.

7:83 So We delivered him and his family from doom—except his faithless wife. She was of those who lingered behind.

7:84 And We rained down upon them a devastating rain of marked stones! So see how dreadful was the end of the defiant unbelievers.

7:85 And to the people of Midian We sent their brother Shu‘ayb as a messenger. He said: O my people! Worship God alone! You do not have any God other than Him. Truly, clear proof upholding my message has come to you from your Lord. So equitably fill the measure and the balance in your trade. And you shall not defraud the people of their rightful things. Nor shall you spread corruption in the earth,
after it has been set aright by God.
This is best for you,
if, indeed, you are believers.

Moreover, do not sit as highwaymen alongside every pathway,
threatening people with robbery
and barring those who believe in Him
from the straight path of God,
such that you seek to make it a crooked way.
Rather, remember with gratitude
when you were few,
then He made you many.
So see yourselves
how devastating was the end of the sowers of corruption!

Moreover, if there is a group of you
that believes in what I have been sent with
and a group that does not believe,
then be patient until God judges between us.
For He is the very best of judges.

The elders of his people,
who became arrogant,
said:
Most surely,
We shall expel you from our town,
O Shu‘ayb,
and those who believe along with you,
unless you do, indeed, return to our ways!
He said:
Even if we are unwilling?

Truly, we would forge a lie against God
if we returned to your way of worship
after God has delivered us from it.
It is not for us to return to it,
unless God, our Lord, so wills.
Our Lord encompasses all things in knowledge.
On God ‘alone’ do we rely. Our Lord!
Judge between us and our people
with the truth—
for You are the best of those who judge.

7:90 The elders of his people
who disbelieved said to the people:
Indeed, if you follow Shu’ayb,
then assuredly you shall all be utter losers.

7:91 Then the convulsion of the earth
seized them, suddenly,
and by morning they were dead,
laying prostrate in their dwelling-place.

7:92 Those who denied Shu’ayb—
it was as if they had never dwelled
in prosperity therein.
Those who had denied Shu’ayb—
it was they who were the utter losers.

7:93 Then he turned away from them and said:
O my people!
Very truly, I conveyed to you
all the messages of my Lord.
And I gave to you good counsel.
So how shall I grieve over a disbelieving people?

7:94 Nor have We sent any prophet
into a town that belied them,
but that We seized its disbelieving people
with severe affliction and harm,
so that they might humble themselves
before God.

7:95 Then We replaced bad conditions with good,
until they thrived and said:
Truly, harm and joy
have likewise touched our forefathers throughout time!
Then We seized them suddenly, while they were completely unaware.

Yet if only the people of the faithless towns had believed and feared God,
We most surely would have opened forth upon them blessings from the sky and the earth.
But they denied faith.
So We seized them, suddenly, for what they had duly earned.

Do the people of the towns of the world then feel secure against Our deadly affliction that may come to them at night while they sleep?

Or do the people of the towns of the world feel secure against Our deadly affliction that may come to them at mid-morning while they play?

Do they, then, feel secure against God’s design?
For none feels secure against God’s design, except a people who are losers of an everlasting Paradise.

Is it, then, not enough of a guiding sign for those who have inherited the land after it had been inhabited by others whom We destroyed for their sins—that had We so willed We could have stricken them too for their sins and set a seal upon their hearts, as well, so that they could not hear the admonitions of God?
7:101 Such were the faithless towns.
We relate to you of their tidings, O Prophet.
For very truly, their messengers came to them with clear and miraculous proofs of God.
But they were not such as to believe in what they had belied of old.
And so it is that God sets a seal upon the hearts of the disbelievers.

7:102 Nor did We find most of them willing to uphold any sacred covenant.
Rather, We found most of them utterly ungodly.

7:103 Then after them We sent forth Moses, with Our miraculous signs, to Pharaoh and his assembly of nobles.
Yet they did wrong by denying them.
So see how devastating was the end of the sowers of corruption!

7:104 Thus Moses said: O Pharaoh!
I am a messenger from the Lord of All the Worlds,
obliged to say nothing about God but the truth.
Indeed, I have come to you with clear and miraculous proof from your Lord.
So set free and send forth with me the Children of Israel.

7:105 Pharaoh said:
If, indeed, you have come with a sign, then bring it forth, if you are one of the truthful messengers of God.

7:106 So Moses threw his staff to the ground, and, behold, it was a manifest snake.
7:108 And he drew forth his hand from the bosom of his garment, and, behold, it was radiant white without blemish to all the onlookers.

7:109 The assembly of nobles from Pharaoh’s people conferred privately and said to Pharaoh: This is most surely a learned sorcerer!

7:110 He desires only to oust all of you from your land. Pharaoh said: So what, O assembly of nobles, do you command concerning him?

7:111 They said: O Pharaoh: Delay answering him and his brother, and send forth summoners into the cities.

7:112 They shall come to you with every learned sorcerer to overcome Moses.

7:113 So the sorcerers came to Pharaoh. They said: Shall there, indeed, be a reward for us, if it is we who are triumphant?

7:114 He said: Yes! Moreover, you shall be of those brought near as an added honor.

7:115 They said: O Moses! Either you throw your staff to the ground, or we shall be the ones to throw down our objects first.

7:116 He said: You throw first. So when they threw down what they had, they bewitched the eyes of the people, and terrified them, and came forth with awesome sorcery.
But We revealed to Moses:
Throw your staff to the ground, and behold the power of God!
And at once it began swallowing all that they did falsify.
Thus the truth befell them openly, and all that they had done was obliterated.
For then and there they were defeated, and they had become utterly disgraced.
So the sorcerers fell to the ground, in astonishment, bowing their faces down in submission to God.
They said:
We believe in the Lord of All, the Lord of Moses and Aaron!
Pharaoh said:
Have you believed in him impetuously before I have permitted you to do so?
Indeed, this is, most surely, a conspiracy, in which all of you have conspired beforehand in the city, so as to drive out its rightful people from it.
Yet now you shall know how great is my chastisement?
I shall, most surely, cut off your hands and your feet on opposite sides!
Then I shall, most surely, crucify you all together!
They said:
Indeed, to our Lord we are returning.
Moreover, you are only taking revenge on us because we have believed in the sure signs of our Lord when they came to us.
Thus they prayed: Our Lord!
Pour forth upon us patience, and take our souls as *muslims,* in willing submission to You, alone.

7:127 So the assembly of nobles from Pharaoh's people said to him: Will you leave Moses and his people to spread corruption in the land and to abandon you and your gods? He said: We shall forthwith slay their sons and keep their womenfolk alive for ourselves in bondage. Indeed, we are all-dominating over them.

7:128 Moses said to his people: Seek help from God and be patient. Indeed, the earth belongs to God, and He bequeaths it to whomever He so wills from among His servants. Thus the ultimate outcome is success for the God-fearing.

7:129 They said to Moses: We have been harmed with this very persecution before you came to us and after you have come to us. He said: It may well be that your Lord will destroy your enemy and make you successors to sovereignty in the land after them. Then He shall see how godly you shall act.

7:130 And very truly, We seized the House of Pharaoh with severe drought and a dearth of fruits, so that they might become mindful of God's admonition.

7:131 Yet when the blessing of God
came to them, they said:
This is due to us!
But when any evil afflicted them
for their obstinacy,
they attributed ill-omen to Moses
and those with him.
Now, assuredly,
their ill-omen was ‘decreed’ by God alone.
Yet most of them did not know this.

7:132 Moreover, they said:
Whatever sign you bring to us
with which to bewitch us—
still, we shall never become believers in you!

7:133 So We sent upon them the flood
and locusts and grasshoppers and frogs
and ‘turned their waters into’ blood—
utterly distinct signs
‘that could only be from God’.
But they grew so very arrogant
and were a people of defiant unbelief.

7:134 Yet whenever ‘Our’ chastisement
fell upon them, they said: O Moses!
Call upon your Lord for us, ‘to relieve us’
by virtue of what He has covenanted with you.
If you remove from us
the ‘plague of’ castigation,
we will, most surely, believe in you
and we will ‘set free and’ send forth with you
the Children of Israel.

7:135 But whenever We removed
the ‘plague of’ castigation from them for a term,
which they would then reach,
at once they would breach ‘their promise’.

7:136 So We took vengeance on them.
Thus We drowned them in the sea. For they persistently denied Our miraculous signs, and they were obstinately heedless of them.

7:137 Thus We caused the people who had been oppressed to inherit the eastern and western parts of the land wherein We have bestowed blessings. Thus the good word of your Lord was fulfilled upon the Children of Israel, for they were patient. Moreover, We shattered to bits all that Pharaoh and his people wrought and all that they constructed.

7:138 Now, We caused the Children of Israel to pass in safety through the divided sea. Then they came upon a people devoting themselves to idols they had fashioned. They said: O Moses! Make for us a god just as they have gods! He said: Indeed, you are a people who are steeped in ignorance!

7:139 Indeed, all that these `idol-worshippers` are engaged in shall be ruined. And what they have been doing shall be in vain.

7:140 He said: Shall I seek for you a god other than `the One` God, while He has shown you preference above the `peoples of all the` world?
And recall, O Children of Israel, how We delivered you from the House of Pharaoh. They were inflicting upon you a most evil torment, killing your sons and keeping your womenfolk alive for themselves in bondage. And in this, there was a great trial from your Lord.

7:142 Thereafter, We promised to Moses thirty nights of retreat in Our presence at Mount Tūr, and We completed them with ten more. Thus the appointed time of his Lord was completed in forty nights. So Moses said to his brother, Aaron: You shall succeed me among my people. And you shall do what is right. And you shall not follow the way of the sowers of corruption.

7:143 So when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord, show me Yourself, that I may look upon You. He said: You cannot withstand this, so as to see Me. But look upon the mountain. If it holds firm in its place, then shall you see Me. Yet when his Lord manifested Himself to the mountain, He caused it to crumble, and Moses fell down faint, utterly stunned. Then when he recovered his senses, he said: Highly exalted are You far above all!
I repent to You!
And I am the foremost of the believers in You among my people!

God said: O Moses!
Indeed, I have chosen you over all people with the revelation of My messages to bear them to all those to whom I have sent you—and with the revelation of My words, which I speak directly to you.
So take the commandments I have given you and hold to them. And be of those who are ever thankful.

Thus We inscribed for him on the Tablets the fundamental Law of everything We had decreed in admonition—and given in explanation—regarding everything that We had enjoined upon the Children of Israel.
So take hold of it with utmost power, O Moses!
And enjoin your people to take the very best of it and live by it.
Otherwise, I shall show you, O Children of Israel, the dwelling-place in Hellfire of all those who are ungodly.

I shall turn away from My signs those who have grown arrogant in the land, without any right. For even if they were to see every natural and revealed sign of Heavenly truth, still they would not believe in it. Moreover, if they see...
the way of faith and right guidance, they do not take it as a way of life. Yet if they see the way of perversion, they take it as a way of life. That is because they have belied Our revealed signs and have been heedless of them.

7:147 Yet all those who belie Our signs and the destined Meeting of God for Judgment in the Hereafter—their good works shall be rendered utterly futile with God. Shall they be recompensed with eternal Fire for other than all the evil that they have done?

7:148 Still, the people of Moses, after his departure to Mount Tûr, made from their ornaments a Golden Calf to worship—a mere spiritless body that with the blowing wind made the sound of a low. Did they not consider that it could not even speak to them, nor guide them in any way? They took it as a god, and thus they were wrongdoers, godless in heart.

7:149 So when they fell to wringing their hands in regret, and they saw that they had strayed, they said: If our Lord does not have mercy upon us, and forgive us, we will, most surely, be among the losers.
Thus when Moses returned to his people, wrathful and sorrowful, he said: Woeful is that with which you have succeeded me after my departure! Have you hastened your Lord’s command of destruction? And he threw the inscribed Tablets to the ground and seized his brother by the head, dragging him toward himself. Aaron said: Son of my mother! Indeed, the people oppressed me and were about to kill me! So do not make the enemies of faith gloat over me. And do not place me among the wrongdoers. Moses said: My Lord! Forgive me and my brother! And admit us into Your mercy, for it is You alone who are the most merciful of all who are merciful.

As to those who took the Golden Calf as a god, indeed, great wrath from their Lord shall reach them, as well as humiliation in the life of this world. And thus do We recompense the forgers of idolatry.

Yet those who did vile deeds, then repented thereafter and believed,
indeed, your Lord, thereafter,
is assuredly all-forgiving, mercy-giving.

7:154 So when Moses’ wrath abated,
he retrieved the Tablets.
For in their inscription was `divine` guidance
and the way to God`s mercy
for those who had dread
of the punishment of their Lord.

7:155 Moreover, Moses chose from his people
seventy `elect` men for Our appointed time
to meet at Mount Ṭūr,
to offer their repentance.
Then when they demanded to see God,
and the convulsion of the earth
overtook them, he said: My Lord!
Had You so willed, You would have destroyed
all of them before—and myself as well—for the Golden Calf.
Will You destroy us
for what the fools among us have done?
It is only Your trial
by which You leave to stray
whomever You will
and You guide whomever You will.
You are our `only` Patron.
So forgive us and have mercy upon us.
For You are the best of those who forgive.

7:156 *Moreover, decree for us
good in this world and in the Hereafter.
Indeed, we have turned to You `in repentance.
God said:
I afflict with My torment whomever I so will.
Yet My mercy encompasses all things.
Thus shall I decree it
for those who are God-fearing
7:157 and who give the Zakât-Charity, and those, moreover, who believe in all of Our `revealed` signs. These are the ones who shall follow the last Messenger, the unlettered Prophet, Muhammad—he whom they find inscribed in the Torah that is with them and in the Evangel; he who enjoins them with what is right and forbids them from what is wrong, making lawful for them wholesome things, and prohibiting for them impure things; and relieving them from the burden of strict obligation and the yokes of oppression that were before laid upon them. So those who believe in him, and who ardently uphold him and support him, and who follow the guiding light that has been sent down with him—it is these who are the truly successful.

7:158 O Muhammad, say: O humankind! Indeed, I am the Messenger of God to all of you. He is the One to whom the kingdom of the heavens and the earth belong. There is no God but Him. He alone gives life. And He alone gives death. So believe in God and His Messenger, the unlettered Prophet, who believes in God and His words. Moreover, follow him, so that you may be guided aright.
7:159 Now, among the people of Moses, there is a community that guides people by the revealed truth, and with it they do justice.

7:160 For We divided them into twelve tribes, as communities. Thus We revealed to Moses, when his people sought drinking water from him in the desert, strike the stone with your staff.

Then from it gushed twelve springs. Each group of people knew its watering place. Moreover, We shaded them with thin cloud cover.

And We sent down upon them manna and quail for sustenance, saying:
Eat of the wholesome foods which We have provided you.
Yet they did not wrong Us with their defiant ingratitude. But, rather, it was their own souls they were all the while wronging.

7:161 For they rebelled when it was said to them: Dwell in this town. Moreover, eat from it wherever you will. Yet say to your Lord: Disburden us from our sins! and enter the gate with bowed head.

We shall forgive you of your sins; We shall increase abundantly in reward those who excel in doing good.

7:162 But those of them who were accustomed to doing wrong substituted this invocation with a word unlike the Heavenly command.
that was said to them.
So We sent upon them
a plague of castigation from the sky
for the wrong they were doing.

Moreover, ask them about the town
which was located by the sea,
when they violated the Sabbath.
Behold, again and again,
their fish came toward them
on their Sabbath day, shoreward, in plain view.
Yet every day that they had no Sabbath,
they did not come to them.
Thus did We try them,
for the deeds of ungodliness
they had committed.

And behold!
A group in this community said
to another who used to admonish
the Sabbath-breakers:
Why do you admonish a transgressing people
whom God will destroy
or whom He will torment
with a severe torment in the Hereafter?
They said: We enjoin what is right
to be blameless before your Lord,
and that they may become God-fearing.

So when the Sabbath-breakers
abandoned belief
in what they had been repeatedly
reminded about by way of admonition,
We delivered those
who ever forbade wrongdoing.
But, suddenly, We seized those
who were ever doing wrong
with a most woeful torment.
part nine

for the deeds of ungodliness they had committed.

7:166 Thus, when they had become insolently defiant concerning that from which they had been strictly forbidden, We said to them: Be you apes, most despicable!

7:167 And behold! Your Lord has solemnly proclaimed that He will assuredly send forth against all the rebellious among them—until the Day of Resurrection—those who shall afflict them with the worst torment. Indeed, your Lord is assuredly swift in punishment. Yet, indeed, He is most forgiving and mercy-giving to the penitent.

7:168 Thus We rent them apart into diverse communities and scattered them throughout the earth. Some of them were righteous, and some of them were otherwise. So We tried those of them who were sinful with both good things and adversities, that they might return to the way of God.

7:169 Then succeeding after them came generations of impious descendants who—despite having inherited the covenant of the Scripture—chose rather to seize hold of the ungodly, fleeting things of this lesser world, while saying to one another: It shall be forgiven for us.
And should more of the same fleeting things again come their way, they will yet seize hold of them obsessively. Was not the covenant of the Scripture taken by them, that they should say of God nothing but the truth? Moreover, they have studied what is in it, as well! Yet the abode of the Hereafter is far better than all they have amassed, for those who are God-fearing. Will you not, then, understand this, O People of the Scripture?

Thus those who hold firm to the tidings and covenants of the Scripture and duly establish the Prayer shall be rewarded.

Indeed, We do not waste the reward of any of the righteous.

And, behold!

We lifted the very mountain of Tur of Sinai above them, as though it were a great shade cloud, and they thought that it would drop upon them. We said: Take hold of the covenant that We have given you, O Children of Israel, with utmost power! And be ever mindful of what is prescribed in it, so that you may become truly God-fearing.

Now, behold!

Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity.
And He made them bear witness to their own souls—saying to them:

Am I not your Lord?
They said: Oh yes, indeed!
We do so bear witness!

“This We did in the event that you should say on the Day of Resurrection:

Indeed, we were heedless of this truth.”

7:173 Or that you should say:

It was only that our forefathers associated gods with You from of old, and we were merely their posterity following after them.

Will You, then, destroy us for what the real progenitors of falsehood did?

7:174 And so it is that We make utterly distinct the revealed signs, so that they may return to the way of God.

7:175 Recite to them, as well, the account of one to whom We gave Our illuminating signs, so that he might be upright and godly.

But he stripped himself of them.

So Satan followed after him.

Thus did he become of the perverse.

7:176 And had We so willed, We would, most surely, have elevated him by these illuminating signs.

But, rather, he clung to the earth and followed his whims.

Thus his likeness is as the example of a dog.

If you chase it, it pants.

Or if you leave it, it pants.

That is the likeness of people...
who belie Our revealed signs. 
So relate 'to one and all' 
the stories of bygone people, 
so that they may reflect 'on the consequences 
of their own deeds'.

7:177 Evil is the likeness of a people who have belied 
Our revealed and natural signs.
Yet it is their own souls 
yielded all the while, wronging 
in rejecting them.

7:178 Whomever God guides, 
then he is truly guided.
And whomever He leaves to stray, 
it is they who are the losers 
of an everlasting Paradise.

7:179 For truly We created for Hell 
many of the jinn and humans.
They have hearts 
with which they do not understand.
And they have eyes with which they do not see.
And they have ears 
with which they do not hear.
Such as these are like cattle.
Rather, they are more astray!
It is these who are the heedless.

7:180 Yet to God belong the most excellent names.
So call upon Him with them.
And leave alone those who profane His names.
They shall be 'duly' recompensed 
for all that they have done 'in life'.

7:181 Thus, of all those whom We have created, there is a community 
that guides 'people' by the 'revealed' truth, 
and with it they do justice 'to others'.
7:182 But as to those who belie Our `revealed` signs, 
We shall draw them forth 
`by the cares of the world`, 
gradually, `to their horrific end`, 
from where they do not know.

7:183 Yet I shall `first` grant them respite. 
Indeed, My plan is `inescapably` firm.

7:184 Do they not reflect? 
There is no `trace` of `insanity` at all 
in their companion, `Muhammad`. 
Indeed, he is not less than a clear forewarner.

7:185 Do they not look upon the vast kingdom 
of the heavens and the earth, 
and everything God has created `therein`, 
and `consider` that it may well be 
that their own term `of death` is drawing near? 
Then in which `divine` pronouncement 
after this `Quran` will they believe?

7:186 Whomever God leaves to stray, 
no guide is there for him. 
For He will leave them in their transgression, 
wandering blindly.

7:187 They ask you `scornfully` 
about the Hour `of Doom`, O Prophet, ` 
when its arrival shall be. 
Say `to them`: 
Indeed, the knowledge of its `arrival` 
is solely with my Lord. 
None shall reveal it at its time, except Him. 
It weighs heavy in the heavens 
and `upon` the earth. 
It shall not come to you, save suddenly. 
They ask you `about the time for it` 
as though you are apprised of it.
Say: Indeed, its knowledge is solely with God. But most people do not know this.

7:188 Say to them:
I do not hold for myself either benefit or harm, except as God so wills.
And were I to know the hidden unseen,
I would certainly increase myself
in all that is good,
and never would evil touch me.
Yet I am only a forewarner
of God’s nearing Judgment
and a bearer of glad tidings
of everlasting delight in Paradise
sent to a people who would believe.

7:189 He is the One
who created all of you from a single soul.
And from it He made its mate,
to find repose with her.
And from them both,
descended all humankind.
So when he approaches her
in intimacy, and he covers her,
she bears in her womb
what is first a light burden.
Then she goes about with it.
Then when she becomes heavy with child,
they call upon God,
the Lord of both of them, praying:
If you give us a good child,
we will most surely be
of those who are forever thankful.

Then when He gives them a good child,
they ascribe to Him associate-gods
in creating what He alone has given them.
Yet God is most high—
Do they associate with God entities that cannot create a thing, but are themselves created, and that are utterly incapable of offering help to them, or even of helping themselves?

Yet when you believers call those of them who are idolaters to guidance, they do not follow you. It is the same for you in the end whether you have called them to faith or were silent.

Indeed, all those you call upon as deities other than God are servants like yourselves. So call upon them and let them answer you, if you are, indeed, truthful.

Do they have feet, with which they walk? Or do they have hands, with which they assault? Or do they have eyes, with which they see? Or do they have ears, with which they hear? Say to them, O Prophet: Call upon your associate-gods. Then plot against me—and give me no respite!

Indeed, my Patron is God, who has sent down the Quran as a Heavenly Book—and He alone is the Patron who safeguards the righteous.

But all those you call upon, apart from Him, are incapable of helping you. Nor can they even help themselves. Moreover, were you to call them, to right guidance, they could not hear you.
Thus you, ‘O Prophet, see them looking blankly at you, for they do not see.

7:199 Take the course of pardoning others, O Prophet, and enjoin what is right. Yet turn away from the ignorant and belligerent.

7:200 And should there be any insinuation by Satan to instigate you to do otherwise, then seek refuge in God. Indeed, He is all-hearing, all-knowing.

7:201 For, indeed, those who are God-fearing remember God’s covenant when touched with a passing impulse from Satan—and at once they see things as truly they are.

7:202 But as for the ungodly, their devilish brethren abet them in perversity; hence, they do not desist from sinful indulgence.

7:203 Moreover, if you do not come forth to them with a miraculous sign, they say in mockery: Why do you not concoct one, or acquire it from God! Say to them: I follow only what is revealed to me from my Lord. This ‘Quran has many manifest proofs that my message is from your Lord, and that it is divine guidance and the way to God’s mercy for a people who believe in Heavenly revelation.
7:204 So when the Quran is recited, listen to it, ‘O humanity, and give heed, so that you may be shown mercy.

7:205 Moreover, remember your Lord, ‘O Prophet, within your soul with humility and with fear, yet without being loud of voice, in the early mornings and in the late afternoons. And do not be of the heedless.

7:206 Indeed, those ‘angels’ near your Lord are not disdainful of His worship. Rather, they duly exalt Him. And to Him ‘alone’ do they bow ‘their faces’ down.
The surah that answers the question that the believers put to the Prophet regarding how God and His Messenger would have them distribute the spoils of war, after the believers had differed among themselves about its disbursement.

Surah 8 / 75 Verses / Revealed at Madinah

Al-Anfâl

In the Name of God, the All-Merciful, the Mercy-Giving

8:1 They ask you, O Prophet, about the proper disposition of the spoils of war. Say to them: The authority to disburse the spoils belongs to God and the Messenger. So fear God. And set things aright among yourselves. And obey God and His Messenger, if, indeed, you are believers.

8:2 For only those are true believers who, when God is mentioned, their hearts tremble; and when His verses are recited to them, it increases them in faith; and upon their Lord alone do they rely; and who duly establish the Prayer and who spend charitably out of what We have provided them.

8:3 It is these who are, in truth, the believers. For them, there are lofty ranks awaiting with their Lord, and forgiveness, and a generous provision.
8.5 The differing of the believers over the disbursement of the spoils is similar to the time when your Lord brought you out of your house with the truth, ‘O Muhammad, with the command to fight the unbelievers at Badr,’ when a group of the believers abhorred it.

8.6 They argued with you about the rightful judgment to engage in battle— even after it had become clear that it was inevitable—as though they were being driven into death while looking straight on at it.

8.7 Yet, behold! God had promised you believers, then that one of the two hosts that you had come upon would fall to you. And you wished that the unarmed one, the trade caravan, would be yours. Yet God intended to establish the religion of truth in the land—in accordance with His words—and to cut off the very last remnant of the disbelievers, so as to establish, on the field of battle, the truth and nullify falsehood—even if the defiant unbelievers hate it!

8.8 Thus when all of you cried out to your Lord for victory, He, then, answered you: I will reinforce you with a thousand forces from the angels, following upon one another in ranks.

8.9 Nor did God occasion this promise of help —
as other than a glad tiding for you — and for your hearts to be calmed by it. For victory comes only from God. Indeed, God is overpowering, all-wise.

8:11
And behold! He caused slumber to overcome all of you believers before the battle, as a source of security from Him. Moreover, He sent down upon you, from the sky, water to purify you thereby; and to remove from you the defilement of the whispering of Satan; and to gird your hearts with strength; and to set firm your feet thereby.

8:12
And behold! Your Lord revealed to the angels: Indeed, I am with you. So confirm those who have believed. I shall cast terror into the hearts of those who disbelieve. So strike at the necks of the disbelievers, and strike from them every fingertip!

8:13
That is because they willfully rebelled against God and His Messenger. Yet whoever rebels against God and His Messenger—then, indeed, God is severe in punishment. O disbelievers!

8:14
That affliction is for you in this world! So taste it! Yet, indeed, for the disbelievers, in the Hereafter, there is the torment of the Fire of Hell in wait.
8:15 O you who believe!
Whenever you face those who disbelieve, as you are advancing for battle, do not turn your backs to flee from them.

8:16 For whoever turns his back from them on such a day—unless one is maneuvering to fight, or seeking to join another company of the believers—he has truly brought upon himself great wrath from God. Thus his abode shall be Hell—and a most woeful destination it is!

8:17 O believers!
It was thus not you who killed them at Badr. Rather, it is God who in fact killed them. Nor was it you, O Muhammad, who threw dust at them when you threw it symbolizing their fate. Rather, it was God who threw it!
Moreover, He has done so against the disbelievers, so that He might test the believers with a goodly test of victory from Him. Indeed, God is all-hearing, all-knowing.

8:18 That is so! And, indeed, God will yet further enfeeble the scheming of the disbelievers.

8:19 If it is a divine judgment you disbelievers seek, then judgment has come upon you at Badr. So if you desist from aggression,
it is best for you.
But if you return to fighting,
then We shall assuredly return you to defeat—and never will your assembly avail you in anything,
even if it grows into a multitude.
For ‘know that’ God is assuredly with the believers.

8:20 O you who believe!
Obey God and His Messenger,
and do not turn away from ‘the Messenger’,
when you hear ‘revealed commands’.

8:21 Nor be like those who say: We hear!—while they do not hear.

8:22 *Indeed, the worst beasts treading the earth
in the sight of God
are the deaf and dumb ‘deniers of revelation’—
those who do not ‘use their reason
to understand.

8:23 For had God known any good
in ‘the disbelievers’ hearts’,
He would have made them hear ‘the truth’.
But ‘even if He were ‘now’
to make them hear ‘it’,
they would still turn away,
for they are evading ‘the truth’.

8:24 O you who believe!
Answer God and the Messenger
when he calls you to that which gives you life!
And know that God interposes
between a person and his own heart,
and that it is before Him
that you shall assuredly be assembled.
Moreover, guard yourselves against suffering a chastisement that will not merely afflict those who do wrong among you. And know that God is severe in punishment.

And remember when you were few and utterly helpless in the land. You were afraid that people would snatch you away. Then He sheltered you and aided you with His victory. Moreover, He provided you with wholesome things, so that you may give thanks.

O you who believe! Do not betray God and the Messenger, forsaking your covenants. Nor shall you betray your trusts, while you know they are to be safeguarded.

Moreover, know that, indeed, your wealth and your children are a cause of temptation for you and that, assuredly, with God is a far more magnificent reward.

O you who believe! If you fear God, He will grant you the power of prudent distinction between good and evil, and absolve you of your misdeeds, and forgive you. For God alone is the Possessor of Magnificent Bounty.

And remember, O Muhammad,
when those who disbelieved devised a plan against you, to confine you, or to kill you, or to expel you. They were devising a plan. But God was devising a plan. And God is the best of those who plan.

8:31 Yet when Our verses are recited to them, they say: We have heard it all already. If we so wished, we could utter the like of this `Quran`. For this is nothing but tales of the ancients!

8:32 And, behold, they have also said: O God! If this is truly the truth from You, then rain down upon us stones from the sky, or bring us a most painful torment!

8:33 But God would not punish them `with ruin` while you, O Muhammad, were among them. Nor would God punish them `with ruin` if they sought forgiveness `and desisted from idol-worship`.

8:34 But what `plea` have they now, that God should not punish them, when they bar `the believers` from the Sacred Mosque, while they are not its `rightful` guardians. Its `rightful` guardians are none but the God-fearing. But most of them do not know `this`.

8:35 Thus their prayers at the `Sacred` House `in Makkah` are nothing but whistling and clapping. Now, taste `this` `torment` `of defeat at Badr`, in that you have disbelieved!

8:36 Indeed, those who disbelieve spend their wealth to turn `others away`
from the path of God.

They will "continue" to spend it in this way.

But then it will become a great regret for them.

Then they will be defeated.

Moreover, all those who "die" disbelieving shall be assembled in Hell.

8:37

In this way,

God sets apart those who are depraved from those who are good.

Moreover, He will pile the depraved one upon the other;

and thus He will heap them all together.

Then He will place them in Hell.

It is they who are the utter losers of an everlasting Paradise.

8:38

Say to those who disbelieve that if they desist from unbelief what they have done in the past shall be forgiven them.

But if they return to aggression, warn them that the example of Our judgment which befell the earliest generations shall once more come to pass.

8:39

So fight them until there is no more persecution, and religion is altogether for God alone.

Yet if they desist, then, indeed, God is all-seeing of what they do.

8:40

But if they turn away from faith and fight you, then know that God is, indeed, your "Heavenly" Patron—and how commendably blessed a patron is God!

And how commendably blessed a supporter!
Now, know that from whatever spoils you gain in just war against the disbelievers, four-fifths of it is for the participants in the battle; and one-fifth is to be set aside for God, and for the Messenger, and his close relatives, who are prohibited from charity, and for the orphans, and for the indigent, and for the wayfarer. Uphold this commandment—if truly you believe in God and all that We have sent down to Our servant Muhammad on the Day of Distinction between true faith and idol worship, the day the two hosts met at the Battle of Badr. For God is powerful over all things.

On that day, you believers were on the hillside of the valley of Badr nearer to Madinah, and they who disbelieve were on the farther hillside of the valley, while the trade-caravan of the disbelievers was below you toward the Red Sea. Now, had you mutually appointed the time and place of battle, you would, most surely, have missed the appointment. But it was so ordained, that God might fulfill a decree that had already been determined by Him. Thus whomever would perish in battle would perish after having a clear proof.
of God’s promise of victory to the believers; and whomever would live would live with clear proof of the fulfillment of God’s promise.

For, indeed, God is assuredly all-hearing, all-knowing.

8:43 Behold, ‘O Prophet’: God showed them to you as few in your sleep before the battle. And had He shown them to you as many, you believers would most surely have become fainthearted, and you would have quarreled over the matter of how to fight them. But God saved you from this. Indeed, He is all-knowing of all that is harbored within the breast of people.

8:44 Thus He showed them to you as few in your eyes, when you faced one another in battle. Moreover, He made you few in their eyes so they would take you lightly, that God might fulfill a decree that had already been determined. Indeed, to God alone are all matters returned for just judgment.

8:45 O you who believe! If you face any armed force, stand firm, and remember God much in supplication, so that you may be successful.

8:46 Moreover, obey God and His Messenger, and do not quarrel among yourselves, or else you will become fainthearted and your strength depart.
Furthermore, be patient! Indeed, God is with those who are patient.

Moreover, do not become like those who came forth from their dwellings haughtily, and as a show of force before the people to thus intimidate them and turn them away from the path of God. Yet God is all-encompassing of what they do.

Behavior! Satan made the "idolaters" deeds fair-seeming to them, and said:
Among all people, there is none to defeat you today, for I shall be your protector!
But when the two armed forces saw each other, he fell back upon his heels, and he said: Indeed, I renounce you!
For I see of the ranks of fighting angels what you do not see.
Indeed, I fear God!
For God is severe in punishment!

Meanwhile, the hypocrites and those in whose doubting hearts there is a sickness were saying:
These outnumbered believers have been deluded by their religion into thinking they shall attain victory.
Yet God speaks the truth in saying that whoever places his trust in God—God is, indeed, overpowering, all-wise.

And if only you could now see as the angels take the souls of those who disbelieve, striking their faces and their backs, and saying: Taste the torment of forever burning!

That is the recompense for all the evil
that your own hands
have advanced in the world—
and never does God wrong His servants
in the least.

8:52 Such was the case with the House of Pharaoh,
and those before them.
They disbelieved in the signs of God.
So God seized them, suddenly, for their sins.
Indeed, God is all-powerful,
severe in punishment.

8:53 Such was their due recompense,
for never does God change any blessing
that He has conferred upon a people
until they have changed
what is in themselves for the worse.
For God is all-hearing, all-knowing.

8:54 Such was the case with the House of Pharaoh
and those before them.
They denied the signs of their Lord.
Then We destroyed them for their sins.
Thus We drowned the House of Pharaoh.
For they were all wrongdoers, godless in heart.

8:55 Indeed, the worst beasts treading the earth
in the sight of God
are those who have disbelieved
in His revelation and who will never believe—

8:56 such as those with whom
you made a covenant,
but who, every time thereafter,
broke their covenant—
for never are they God-fearing!

8:57 Thus, if you should overcome them in war,
scatter by their example
all who would follow their deceitful way,
so that they may remember
to uphold their covenants.

8:58 Thus, if you have cause to
fear treachery from a people,
then cast back to them
their covenant equitably.
Indeed, God does not love the treacherous.

8:59 For those who disbelieve should never think
that they can slip away.
Indeed, they cannot escape God.

8:60 So prepare for them in deterrence
all that you can marshal as to military power
and war-horse garrisons,
through which you shall strike fear
in the hearts of the enemy of God,
and your enemy—
and others besides them
whom you do not yet know
but whom God knows.
Moreover, anything you spend
in the path of God
shall be fully rendered to you by God,
here and in the Hereafter—
and never shall you be wronged in the least.

8:61 Yet if they incline to peace,
then incline to it also—
but rely upon God alone.
Indeed, it is He
who is the All-Hearing, the All-Knowing.

8:62 For should they intend to deceive you,
then God alone
is sufficient for you, O Prophet.
It is He alone who has strengthened you
with His victory,
and with the steadfastness of the believers.
8:63 For "it is He alone who has brought their hearts together. Had you spent all that is in the earth, you could not have brought their hearts together. Rather, God brought them together. Indeed, He alone is overpowering, all-wise.

8:64 O Prophet! God alone is sufficient for you and for those of the believers who follow you.

8:65 O Prophet! Urge the believers on to the fight. If there are twenty of you who are patient, they shall strive to overcome two hundred foes. And if there are a hundred of you, they shall strive to overcome a thousand of those who disbelieve, for they are a people who do not understand for what cause they fight.

8:66 God has now lightened the burden for you, for He knows that there is weakness in you. So if there are a hundred of you who are patient, they shall strive to overcome two hundred. And if there are a thousand of you, they shall strive to overcome two thousand—by God’s permission. For God is with those who are patient.

8:67 It is not for a prophet to take prisoners of war until he has thoroughly pacified the land. Most of you desire the fleeting things of this world, while God desires for you the everlasting life of the Hereafter. And God alone is overpowering, all-wise.
8:68 Had it not been for a prior decree from God, a great torment would have most surely afflicted you ‘believers’ for ‘the ransom’ that you have taken for ‘the captives’.

8:69 Now partake of the spoils ‘of ransom’ you have gained. It is hereby made lawful and wholesome for you. Yet fear God. Indeed, God is all-forgiving, mercy-giving.

8:70 O Prophet! Say to the prisoners ‘of war’ who are in your hands: If God knows of any good in your hearts, He shall give you what is better than what has been taken from you. Moreover, He shall forgive you. For God is all-forgiving, mercy-giving.

8:71 But if they intend treachery against you, worry not, for they have acted treacherously against God before. Yet still He empowered you over them. For God is all-knowing, all-wise.

8:72 Indeed, those who have believed and emigrated with the Prophet and striven with their wealth and their persons in the path of God, and also those who gave ‘them’ shelter and help—it is these who are allies of one another. As for those who have believed but did not emigrate, you have no obligation for their protection at all, until they emigrate. But if they seek your help against persecution in religion,
then help is incumbent upon you, except against a people wherein there is a covenant between them and yourselves. And God is all-seeing of all that you do.

As to those who disbelieve, they are allies of one another. Unless you act likewise toward one another, there will be widespread persecution in the earth and great corruption.

Those who have believed and emigrated with the Prophet and striven in the path of God, and also those who gave them shelter and help— it is these who are, in truth, the believers. For them, there is forgiveness and a generous provision awaiting with God.

As for those who have believed after God’s earlier command to emigrate— and who then emigrated and strove alongside you believers— they too are of you. Still those who are related by blood are more entitled to inherit from one another than those who are not, in accordance with what is decreed in the Book of God. Indeed, God is all-knowing of all things.
The surah that announces for all time that God granted to His Prophet, to the Emigrant and Helping Companions, and to three errant but honest believers REPENTANCE; and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God’s decree of amnesty for the truly repentant idolaters who fought the believers at a place called Hunayn.

Surah 9 / 129 Verses / Revealed at Madinah

Al-Tawbah

9:1 This is a renunciation of treaty from God and His Messenger issued to those of the idolaters with whom you believers had formerly made a covenant.

9:2 You may journey safely throughout the land for four months, but know that, indeed, you cannot escape God and that, indeed, God shall disgrace the disbelievers.

9:3 Further, it is a proclamation from God and His Messenger to all people, on the day of the Greater Hajj-Pilgrimage, that God renounces the idolaters, as does His Messenger.

So if you idolaters repent, that is best for you.

But if you turn away—

then know that you can never escape God.

Thus give heavy tidings of a most painful torment to those who disbelieve!

9:4 Exempted from this renunciation
are those idolaters
with whom you had made a covenant,
and who thereafter
did not undercut you in any way,
nor support anyone against you.
So fulfill with them their covenants
to the limits of their duration.
Indeed, God loves the God-fearing.

9:5 Then when the sacred months elapse,
you may then slay the idolaters
wherever you find them,
or seize them, or besiege them,
or lie in wait for them in every place of ambush.
But if they repent and establish the Prayer
and give the Zakāt-Charity,
then let them go their way.
Indeed, God is all-forgiving, mercy-giving.

9:6 Now, if anyone of the idolaters
seeks your refuge, then grant him refuge,
until he hears the words of God ‘in the Quran’.
Then convey him to his place of security.
That is because assuredly
they are a people who do not know
‘the essence of faith’.

9:7 How can there ever be a ‘lasting’ covenant
for the idolaters with God and His Messenger?
Exempted are those with whom
you have made a covenant
near the Sacred Mosque.
As long as they keep straight with you,
keep straight with them.
Indeed, God loves the God-fearing.

9:8 How can there be
‘such a covenant with the idolaters’,
while if ever they were to prevail over you,
they would not observe any bond or compact with you?
They would appease you merely by their mouths.
Yet their hearts would refuse to comply.
For most of them are ungodly.

9:9 They have sold the revealed signs of God for a small price
and have barred people from His path.
Assuredly, what they have been doing is evil.

9:10 They do not observe any bond or compact with a believer—and
it is they who are the aggressors.

9:11 But if they repent and duly establish the Prayer
and give the Zakât-Charity,
then they are your brothers in religion.
Thus do We make distinct the revealed signs
for a people who would reflect on them
and know God.

9:12 Yet if they breach their oaths after making their covenant with you
and revile your religion,
then fight the leaders of unbelief,
so that they may desist from evildoing—for, indeed, to them
there are no such things as binding oaths.

9:13 Will you not fight a people who broke their oaths with you
and resolved to expel the Messenger—
when they are the ones
who initiated the violations against you in the first instance? Do you fear them?
Yet worthier is God that you fear Him, if, indeed, you are believers.

9:14 Fight them!
God will punish them at your hands. He will disgrace them and give you victory over them. Moreover, He will heal what is within the breast of the believing people, thereby, and take away the deep rage from their hearts. For it is God alone who grants repentance to whomever He so wills. For it is God alone who is all-knowing, all-wise.

Do you believers think that you will be left untried without God knowing those of you who have truly striven in His cause and who have not taken any covert ally apart from God or His Messenger or the believers? For God is all-aware of all that you do.

It is not for the idolaters to maintain services in the mosques of God, for in them they bear witness to their own unbelief. It is these whose good works are rendered utterly futile with God, and in the Fire of Hell they shall abide forever.

Indeed, the only ones worthy of maintaining services in the mosques of God are those who believe in God and in the coming Judgment of the Last Day, and who duly establish the Prayer and give the Zakat-Charity, and who fear none but God, wherefore it may be that these shall be among...
9:19 Do you equate the water-offering for Hajj pilgrims and maintenance of the Sacred Mosque with the works of those who have truly believed in God and in the coming Judgment of the Last Day and who have striven in the path of God? They are not equal before God. For God does not guide the wrongdoing people.

9:20 Those who have believed, and emigrated, and striven in the path of God with their wealth and their persons are greater in rank with God. And it is they who are the truly triumphant.

9:21 Their Lord gives them glad tidings of mercy from Him and His good pleasure. Moreover, there are Gardens of Paradise for them wherein is enduring delight. Therein they shall abide forever and ever. Indeed, with God is a magnificent reward.

9:23 O you who believe! You shall not take even your fathers and your brothers as allies if they love unbelief over faith. So whoever among you takes them as allies henceforth—then such as these are themselves wrongdoers, godless in heart.

9:24 Say to the believers: If your fathers and your children and your brothers and your wives and your kinsfolk,
and the wealth which you have acquired,
and the commerce that you fear may stagnate,
and the dwellings
with which you are well-pleased
are more beloved to you than God
and His Messenger and striving in His path,
then wait until God brings about His command
'to punish the godless wrongdoers'!
For God does not guide an ungodly people.

9:25 Truly God `alone` has granted you victory
on many battlefields—
including on the Day of Hunayn,
when your large numbers elated you,
though this did not avail you in anything.
Thus the earth, for all its breadth,
narrowed upon you `that day`.
Then you `believers` turned away in retreat.

9:26 Then God sent down His tranquility
upon His Messenger and upon the believers.
Moreover, He sent down hosts `of angels`
that you could not see.
Thus He punished those who disbelieved—
and such is the recompense of the disbelievers.

9:27 Then they turned to God in submission,
and `God shall grant repentance after this
to whomever He so wills.
For God is all-forgiving, mercy-giving.

9:28 O you who believe!
Indeed, the idolaters are `ritually` unclean.
So do not let them come near
the Sacred Mosque
after this year of their `Pilgrimage`.
And should you fear privation
from a diminished turnout, then know that God will enrich you from His bounty, if He so wills. Indeed, God is all-knowing, all-wise.

9:29 Fight those who do not believe in God nor in the coming Judgment of the Last Day. Nor do they consider prohibited what God and His Messenger have made prohibited. Nor do they profess the religion of truth from among those who were given the Scripture. Fight them until they give the capitation tax with a willing hand, and they become abased.

9:30 Some of the Jews say: Ezra is the son of God. And the Christians say: The Messiah is the son of God. Such is their utterance from their own mouths. In this, they compare with the utterance of those who disbelieved of old. May God strike them down! How are they turned away from the truth? They have taken their rabbis and their monks as lords apart from God by sanctifying their mortal dictates—and so too have they taken the Messiah, son of Mary, as a god, though they were not commanded but to worship the One, true God. There is no God but Him. Highly exalted is He far above all that they associate as gods with Him.

9:32 They desire to extinguish the light of God
with their mouths.
But God does not will other than
to perfect His light—
even if the disbelievers hate it.

9:33 He is the One
who has sent His Messenger Muhammad
with the guidance of the Quran
and the religion of truth,
that He may cause it to prevail
on its own merit over every religion—even if the idolaters hate it.

9:34 O you who believe!
Indeed, many of the rabbis and the monks
consume the wealth of the people
by false means and bar others
from the path of God.
Yet as for those who hoard up gold and silver
and do not spend it in the path of God—
give them heavy tidings
of a most painful torment—

9:35 on a Day Hereafter when gold and silver
shall be heated in the Fire of Hell.
Then their foreheads and their sides
and their backs will be branded with it
and it shall be said to them:
This is what you have hoarded up
for yourselves!
So taste now what you used to hoard up!

9:36 Indeed, the ordained number of the months
with God is twelve lunar months,
as was decreed
in the Preserved Heavenly Book of God
on the day He created the heavens
and the earth.
Four of them are sacred—
and that is the upright religion—
so do not wrong yourselves or others in them.
Yet fight the warring idolaters,
all together, even during them,
just as all of them fight you therein.
And know that God is with the God-fearing.

As for the practice of deferring
the observances of a sacred month,
it is only an augmentation
of the customs of unbelief
by which those who disbelieve are led astray.
They permit
violating the sanctity of it one year,
and they prohibit it another year,
to match the mere number of months
that God has made sacred.
Thus they permit violating the sanctity of
what God has made sacred,
and the evil of their deeds
is made fair-seeming to them therein.
For God does not guide the disbelieving people.

O you who believe!
What has become of you
that when it was said to you:
Go forth in the path of God,
you became weighed down to the ground?
Is it that you are so pleased
with the life of this world over the Hereafter?
Yet the enjoyment of the life of this world
is so little
as compared to the endless abundance
of the Hereafter.
9:39 If you do not go forth
to strive in the path of God,
He will torment you
with a most painful torment.
Moreover, He shall replace you
with another people who shall do so—and
never shall you harm Him thereby
in anything.
For God is powerful over all things.

9:40 If you do not support the Prophet,
it suffices that truly God supported him
when those who disbelieve expelled him from Makkah.
He was the second of two alone
when they were hiding in the Cave of Thawr.
Then he said to his companion:
Do not grieve, for, indeed, God is with us.
Then God sent down His tranquility upon him,
and He aided him with Heavenly hosts,
which you mortals did not see.
Thus He made the false word
of those who disbelieve the lowest,
while the revealed word of God is ever high.
For God alone is overpowering, all-wise.

9:41 You must go forth, then—light or heavy—and strive with your wealth
and your own persons in the path of God.
That is best for you, if only you were to know
God's reward for it.

9:42 Had there been a worldly gain to be had
near at hand, and a moderate journey,
they who are hypocrites
would, most surely, have followed you,
O Prophet, on the campaign of Tabuk.
But the distance was too far for them.
Yet they will swear by God, upon your return, saying:
Had we been able, we most surely would have gone forth with you `believers'. They have destroyed themselves with their false oaths'. For, most surely, God knows that they are liars.  

9:43 May God pardon you, O Prophet!
Why did you permit them `to stay behind' before it was clear to you who spoke the truth in asking your leave, so you would know `with certainty' who were the `sheer` liars `among them`?

9:44 Those who believe in God and `in the coming Judgment of the Last Day do not ask of you leave from striving with their wealth and their persons `in the path of God`. And God is all-knowing of those who are God-fearing.

9:45 Indeed, the ones who ask leave of you are only those who do not believe in God and `in the coming Judgment of the Last Day, and whose hearts have doubt. Thus they waver in their doubt.

9:46 * For had they intended to go forth, they would have adequately prepared for it. Rather, God disliked their going forth, so He disheartened them.
Thus it was said `to them': Stay behind with those who stay behind, helpless and powerless!

9:47 Had they gone forth with you `believers`, they would have added nothing to you
but turmoil.
For they would have rushed about in your midst seeking to cause sedition among you. And among you are those who would listen to them.
Yet God is all-knowing about the wrongdoers who are godless in heart.

They have already sought to cause sedition among you before. For many are the times they have turned things upside down to overcome you, O Prophet——until the truth came through and God's decree of victory prevailed in the land, even though they were averse to it.

For among them are those who say:
Grant me leave to stay behind for this campaign, and do not subject me to trial by testing my forbearance!
Most assuredly, they have already fallen into trial. For, indeed, Hell shall, most surely, encompass the disbelievers.

When good fortune strikes you, O Prophet, it troubles them. But when affliction strikes you, they say:
Truly, we took care of our affairs beforehand. Then they turn away and become exultant.

Say to these hypocrites:
Never will anything afflict us but that which God has written for us. He is our Patron.
So upon God alone let the believers rely.

9:52 Say to them:
Do you await anything for us but one of two excellent things, victory or martyrdom?
Yet we await in your case for God to afflict you with a torment, either directly from Him or at our hands. So wait, for we are waiting along with you!

9:53 Say to them:
Spend in charity all that you have, willingly or unwillingly. It shall never be accepted by God from you. For you have been an ungodly people.

9:54 Yet nothing has prevented what they spend in charity from being accepted by God but that they have disbelieved in God and in His Messenger. Nor do they come to the Prayer without being lazy. Nor do they spend anything for charity without being averse to it.

9:55 So let neither their wealth nor their children stir your admiration. God only intends to punish them thereby in the life of this world and that their souls may vanish while they are disbelievers.

9:56 For they swear by God that they are of you, while they are not of you. Rather, they are a people who are fearful of revealing the malice they bear you.

9:57 If they were to find a hidden refuge, or concealed caverns,
or any place of secret entrance into the earth for protection, they would turn toward it and bolt.

Moreover, among them are those who slander you about your disbursement of charitable offerings to the needy. Yet if they are given from it, they become well-pleased. But if they are not given from it, then they become wrathful.

It would have been best if they had been well-pleased with whatever God and His Messenger gave them, and then said: Sufficient for us is God. God shall give us from His bounty, as shall His Messenger. Indeed, in God we are hopeful!

Indeed, prescribed charitable offerings are only to be given to the poor and the indigent, and to those who work on administering it, and to those whose hearts are to be reconciled, and to free those in bondage, and to the debt-ridden, and for the cause of God, and to the wayfarer. This is an obligation from God. And God is all-knowing, all-wise.

Now, as to the hypocrites, among them are those who seek to hurt the Prophet by their words. For they say: He is just an ear! Say to them: His is an ear of goodness for you. He believes in God.
and has faith in the believers. Indeed, he is a mercy to those who believe among you. As to those who hurt the Messenger of God, for them, there is a most painful torment awaiting in the Hereafter.

9:62 They swear by God to you `believers that they desire the Prophet's welfare', in order to please you. Yet it is worthier that they please God and His Messenger, if, indeed, they are `true' believers.

9:63 Do they not know that, indeed, anyone who opposes God and His Messenger has `assured' himself of entering the Fire of Hell, wherein he shall abide forever? That is the greatest disgrace!

9:64 The hypocrites are `exceedingly' wary that a surah shall be sent down against them, `openly' telling them about all `the evil' that is in their hearts. Say `to them': Mock on! Indeed, God will bring out `precisely' that of which you are wary.

9:65 Yet if you ask them `about their slander of the Prophet and the believers', they will, most surely, say: We were only indulging `in idle-talk' and playing. Say `to them': Then, is it God and His `revealed' signs and His Messenger of which you were making mockery?
9:66 Offer no excuse! 
For you have truly disbelieved after your belief. 
If ever We pardon a group among you 
that sincerely repents, 
still We shall torment another group 
because they have been defiant unbelievers.

9:67 The hypocrite men and the hypocrite women— 
they are all of one another. 
They enjoin what is wrong 
and forbid what is right, 
and they withhold their hands 
from the giving of due charity. 
They have forgotten God. 
So He has forgotten them. 
Indeed, it is the hypocrites who are the ungodly.

9:68 God has promised the hypocrite men 
and the hypocrite women, 
along with the disbelievers, the Fire of Hell, 
wherein they shall abide forever. 
It is sufficient for them. 
For God has cursed them. 
Thus for them, there is an enduring torment.

9:69 You hypocrites have become 
like those disbelievers before you. 
They were mightier than you in power 
and greater in wealth and children. 
They merely pursued the enjoyment 
of their worldly share. 
You likewise 
have exclusively pursued the enjoyment 
of your worldly share, 
as those before you pursued the enjoyment 
of their share. 
Moreover, you have indulged in the world, 
as they indulged in it.
It is these whose good works are rendered utterly futile with God—in this world and in the Hereafter. Thus it is these who are the losers of an everlasting Paradise.

9:70 Have the heavy tidings of those before them not come to them—the people of Noah, and the peoples of 'Ad, and Thamûd; and the people of Abraham, and the Dwellers of Midian, and the Overturned Towns of Sodom and Gomorrah? Their messengers came to them with clear and miraculous proofs of God, and they belied them. For never would God wrong them by punishing them without cause. But, rather, it was their own souls they were all the while wronging with ungodliness.

9:71 As for the believing men and the believing women—all of them are allies of one another. They enjoin what is right and forbid what is wrong. Moreover, they duly establish the Prayer, and give the Zakât-Charity, and they obey God and His Messenger. It is these upon whom God shall have mercy. Indeed, God is overpowering, all-wise.

9:72 God has promised the believing men and the believing women
Gardens beneath which rivers flow, wherein they shall abide forever—and therein shall they have good and pleasant dwellings in a Garden everlasting. Yet the pleasure of God is greater still! Assuredly, it is this that is the magnificent triumph!

9:73 O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. For their final abode shall be Hell—and a most woeful destination it is!

9:74 They swear by God that they have said nothing blasphemous. But most truly they have spoken the very word of unbelief. Indeed, they have disbelieved after professing their submission to God in Islam.

Moreover, they have all along resolved themselves to do great evil against the Prophet to which they could not attain. Nor did they take umbrage against him for any prudent reason, except that God Himself and His Messenger had enriched them from His bounty!

Thus, if they repent, it will be far better for them. Yet if they turn away, God will punish them with a most painful torment in this world and in the Hereafter. Nor do they have on earth any patron or supporter.
to help them against God.

9:75 *For among them are those who made a covenant with God, swearing:
If He gives us of His bounty, we shall, most surely, give charity, and we shall, most surely, become of the righteous!

9:76 Yet when He gave them of His bounty, they became miserly with it.
Then they turned away—and thus did they forsake their covenant.

9:77 Thus in consequence, He has fixed hypocrisy in their hearts until the Day Hereafter when they shall meet Him, for they have failed before God in what they had promised Him and because they have been lying.

9:78 Do they not know that, indeed, God knows their secrets and their concealed conversations and that God is all-knowing of everything unseen?

9:79 Among the hypocrites are those who slander the believers as to the charitable offerings they volunteer. Indeed, they slander those who find no more to offer in charity than their personal efforts. Still, they scoff at them.
Rather, God scoffs at the scoffers among them! And for them, there is a most painful torment awaiting...
O Prophet!
Seek forgiveness for them,
or do not seek forgiveness for them!
For even if you seek forgiveness for them seventy times, never will God forgive them. That is because they have disbelieved in God and His Messenger, and God does not guide the ungodly people.

Those "hypocrites" who stayed back from this just fight at Tabūk rejoiced in their staying behind in utter defiance of the Messenger of God, for they abhorred striving with their wealth and their persons in the path of God. Thus they said to one another:
Do not go forth in the heat! Say to them:
The Fire of Hell is more intensely severe in scorching heat!
If only they were to understand the consequence of their deed.

So let them laugh a little now and weep much in the Hereafter—a recompense for all the evil that they have earned.

So if ever God returns you, O Prophet, to any group of "inveterate hypocrites among them, and they seek your permission to go forth with you on a campaign, then say to them:
Never will you go forth with me, ever! And never will you fight with me any enemy! Indeed, you were well-pleased with sitting back the first time at Tabūk.
so sit back with all those who stay back!

9:84 Therefore, do not ever pray over any one of them who dies.
Nor stand over the grave of such a one, for they have disbelieved in God and His Messenger and died while they were ungodly.

9:85 And let not their wealth and their children stir your admiration. God only intends to punish them thereby in this world and intends that their souls may vanish while they are disbelievers.

9:86 For whenever a surah like this one is sent down exhorting the faithful to believe in God and to strive in His path alongside His Messenger, the affluent among those of them who are hypocrites seek exemption through permission from you, O Prophet. Thus they say:
Leave us to be with those who stay behind!

9:87 They were well-pleased to be among those who remained behind. Thus a seal was set upon their hearts, so that they do not understand what is good and right.

9:88 But the Messenger, and all those who believed with him, strove with their wealth and their persons. Thus it is these for whom all good things are assured. And it is these who are the truly successful.

9:89 God has prepared for them Gardens,
beneath which rivers flow,
wherein they shall abide forever.
That is the magnificent triumph!

9:90 Now, as to the Bedouins
who came to you offering excuses
to be granted leave, O Prophet—and
and those who were lying
to God and His Messenger
in order to be of those who stayed behind—whoever among them has disbelieved
shall be afflicted with a most painful torment.

9:91 There is no blame upon the weak
for remaining behind, nor on the sick,
nor on those who found nothing to spend
to outfit themselves for battle,
provided they were sincere to God
and His Messenger.
For, never is there a cause to cast blame
upon those who excel in doing good.
For God is all-forgiving, mercy-giving.

9:92 Nor is there any cause for blame
against those who, when they came to you,
O Prophet, to provide them with mounts,
you said:
I find nothing upon which to mount you.
Thus did they turn away,
their eyes overflowing with tears
of heartfelt sorrow
because they found nothing to spend
to go out in the path of God.

9:93 *There is only cause for blame
against those who seek leave
from going forth with you,
though they have wealth.
They were well-pleased
to be among those who remained behind.
Thus God has set a seal upon their hearts,
so they do not know their woeful destiny.

9:94 They make insincere excuses to you believers when you return to them.
Say to them, O Prophet: Do not make excuses!
For we will never believe you.
God has already told us the news of your evildoing—and
and still God will see your works,
as will His Messenger.
Then you shall be returned in the end
to the Sole Knower of the realms
of all the unseen and the seen.
Then He shall tell you the due recompense
of all that you have been doing in life.

9:95 They will swear falsely to you by God
when you believers return to them,
so that you may turn any blame
aside from them.
Rather, turn aside from them instead!
For, indeed, they are defilement itself,
and their abode shall be Hell—a recompense for all the evil
that they have earned!

9:96 They swear their fidelity to you believers,
so that you may be pleased with them.
But even if
you should become pleased with them,
assuredly, God will not be pleased
with the ungodly people.

9:97 The Bedouin are even more vehement
in unbelief and hypocrisy
than the faithless of Madinah—
and likelier not to know the ordained limits that God has sent down to His Messenger. Yet God is all-knowing, all-wise.

9:98 For among the Bedouins are those who regard what they spend for the sake of God as a burdensome penalty. Thus they await misfortunes to befall you believers. May evil misfortune befall them! For God is all-hearing, all-knowing.

9:99 Yet among the Bedouins, as well, are those who believe in God and in the coming Judgment of the Last Day. Thus they regard what they spend for the sake of God as goodly offerings that gain them nearness to God and prayers of blessing from the Messenger. Most surely, it is a means of nearness for them, indeed. God shall admit them into His mercy. Indeed, God is all-forgiving, mercy-giving.

9:100 As to the forerunners in faith—the first of the Émigrés and the Helpers—as well as all those who have followed their course in goodness, God is well-pleased with them. And they are well-pleased with Him. He has prepared for them Gardens beneath which rivers flow—wherein they shall abide, forever and ever. That is the magnificent triumph!

9:101 Thus among the Bedouins who dwell in the desert around you,
there are hypocrites.
And also among the people of Madinah,
there are those who have become habituated
to hypocrisy.
You do not know them. We know them.
We shall punish them twice in this life.
Then they will be returned
to God in the Hereafter to a great torment.

Moreover, there are others
who have admitted their own sins.
They have mingled their righteous deeds
with evildoing.
God may grant them repentance.
Indeed, God is all-forgiving, mercy-giving.

Take from their wealth
a charitable offering to cleanse them
and purify them thereby.
Moreover, pray for them.
Indeed, your prayer is a comfort to them.
For God is all-hearing, all-knowing.

Do they not know that it is God alone
who accepts repentance
from all His true-hearted servants,
accepting, as well,
their sincere charitable offerings,
and that, indeed, it is God alone
who is the All-Relenting, the Mercy-Giving?

Therefore, say to them:
Do works of righteousness!
For God will assuredly see your work,
and so will His Messenger and the believers.
Moreover, you shall be returned in the end
to the Sole Knower of the realms
of all the unseen and the seen.
Then He shall tell you the due recompense.
of all that you have been doing in life.

9:106 There are yet others who remained behind from the campaign who have been deferred until God’s further decree. Either He will punish them, or He will grant them repentance. For God is all-knowing, all-wise.

9:107 But hypocrites all are those who have made a mosque to instigate much harm, and unbelief, and division among the believers, and as a station of ambush, backing one who has before waged war against God and His Messenger. Though they shall swear, O Prophet: We desired nothing but good! Yet God Himself bears witness that they are, most surely, liars!

9:108 Do not ever stand for the Prayer in it. Most surely, the mosque of Qubâ—founded on the fear of God from the first day—is worthier of you to stand therein for the Prayer. Therein are men who love to purify themselves. And God loves those who purify themselves.

9:109 Who then is better: One who founds his building on the fear of God and His pleasure, or one who founds his building on the brink of a crumbling bank that then tumbles with him into the Fire of Hell? For God does not guide the wrongdoing people
who are godless in heart.  

9:110 The building that they have built with hypocrisy will forever remain a source of doubt in their hearts, until it be that their hearts are cut into pieces. And God is all-knowing, all-wise.

9:111 *Indeed, God has purchased from the believers their lives and their wealth, for which they shall assuredly have the Garden of Paradise in return. For they fight in the path of God. Thus they kill and are killed. That is a true promise binding upon Him in the Torah, and the Evangel, and the Quran. And who better fulfills his covenant than God? So rejoice in the bargain that you have made with Him. For, assuredly, it is this that is the magnificent triumph.

9:112 Such are the repentant, the worshipful, the praise-giving; those who go out in God’s cause, who bow to Him alone and who bow their faces down to the ground in Prayer to Him; those who enjoin what is right and forbid what is wrong, and who diligently observe the ordained limits of God. So give glad tidings to the believers of everlasting delight in Paradise.

9:113 It is not for the Prophet and those who believe to seek forgiveness for the idolaters—
even if they are their close relatives—after it has become clear to them that they are the Companions of Hellfire.

9:114 Abraham's seeking of forgiveness for his father was only because of a promise Abraham had made to him. But when it became clear to him that his father was an inveterate enemy of God, he renounced him; for Abraham was, indeed, tenderhearted, most forbearing.

9:115 Never would God leave any people to stray after He has guided them, until He has made clear to them the commandments they should fear violating. Indeed, God is all-knowing of all things.

9:116 Indeed, to God alone belongs all dominion over the heavens and the earth. He gives life. And He gives death. And you do not have, apart from God, any patron or supporter to help you.

9:117 God has already granted repentance to the Prophet—as well as to the Émigrés, and the Helpers, those who followed him in the hour of hardship, after the hearts of a party of the believers among them had nearly swerved from the path of the righteous. It was then He granted them repentance. Indeed, He was all-kind, mercy-giving toward them—
and so too upon the three `believers`
who were left behind,
who are herewith granted repentance. 
When, behold, the earth, for all its breadth,
seemed to close in about them,
and the very reaches of their souls
closed in about them, as well, and they realized
that there is no refuge from God
except in Him—
then He relented toward them,
so that they may repent.
Indeed, it is God
who is the All-Relenting, the Mercy-Giving.

O you who believe! Be ever God-fearing!
And be with those who are `ever` truthful.

Never should the people of Madinah
and the Bedouins dwelling around them
remain behind
`when` the Messenger of God `campaigns
in the path of God`.
Nor should they prefer their souls over his soul.
That is because
never are they stricken with thirst,
nor weariness, nor starvation
in the path of God, nor do they tread a step
that enrages the disbelievers `therein`,
nor do they inflict any loss on an enemy—
but that it is written for them
`in the divine scroll of their works`
as a righteous act.
Indeed, God never wastes the reward
of those who excel in `doing` good.

Nor do they spend any sum,
but that it is recorded for them therein as a good deed, so that God may give them the very best recompense for what they were doing.

9:122 Yet never should the believers march out to fight all at once.

Why should there not be— from every division of them that marches out to battle—a company that stays behind to become learned in religion, so that they may admonish their people about faith when they return to them, so that they may sustain their fear of God?

9:123 O you who believe!

Fight those in the region surrounding you who are disbelievers in God, and let them find in you sternness.

And know that God is with the God-fearing.

9:124 And again, whenever a surah like this one is sent down exposing the hypocrites, then some of them say in denial and derision to the others: Which of you has this surah increased in faith? Yet as for those who believe, truly it has increased them in faith, and they rejoice.

9:125 But as for those in whose doubting hearts there is a sickness, it merely adds defilement to their defilement. Thus they shall have died while they are disbelievers.

9:126 Do they not see
that each year they are tried 'by God',
once or twice?
Yet still they do not repent.
Nor do they even reflect.

9:127 Yet, again, whenever a surah
like this one is sent down exposing them,
they look at each other utterly astonished
and signal:
Does anyone see you
when you speak in secret?

Then stealthily they turn away
from the Prophet.
God has turned their hearts away
because they are a people
who do not have minds open to understanding.

9:128 Truly, O believers,
a Messenger has come to you
from among yourselves—
one upon whom it weighs heavily
that you should suffer in this life
or in the life to come,
who is solicitous about you and your welfare,
whose very nature toward the believers
is sheer kindness and mercy.

9:129 Yet if they who doubt or disbelieve
turn away from you, O Prophet,
then say to them: Sufficient for me is God.
There is no God but Him.
Upon Him alone I have relied.
For He is the Lord of the Magnificent Throne.
The surah that mentions the repentance of the people of the Prophet JONAH 🌊 as an exception among the communities to whom the prophets came. They heeded Jonah’s call. Thus, God shed His grace upon them and exempted them from ruin.

**Surah 10 / 109 Verses / Revealed at Makkah**

**Yûnus**

**In the Name of God, the All-Merciful, the Mercy-Giving**

10:1 *Alif Lâm Râ*

These are the revealed verses of the all-wise Book.

10:2 Is it an astounding thing for people that We have revealed Our word to a man from among them, saying to him:

Forewarn the people of God’s nearing Judgment and give glad tidings to those who believe that for them there is a true foothold of everlasting honor with their Lord in Paradise?

Yet the disbelievers say:

Indeed, this is, most surely, a manifest sorcerer!

10:3 Rather, your Lord, O humanity, is, indeed, God, the One who created the heavens and the Earth in a span of six Heavenly days. Then, befittingly, He settled Himself over the Throne. He conducts every affair of existence with wisdom and perfection.
There shall not be any intercessor with God on the Day of Resurrection, except after His permission is given. That is God, your Lord! So worship Him alone. Will you not, then, become mindful of God’s signs?

To Him is your return, all of you together. It is the promise of God in truth. Indeed, it is He who originates creation. Then He causes it to return to being after it passes away, so that He may recompense with ‘perfect’ justice those who believe and do righteous deeds. But for those who disbelieve, there shall be a drink of scalding fluid along with a most painful torment awaiting in the Hereafter in that they have disbelieved.

He is the One who has made the sun radiant and the moon a light and measured out for it ‘heavenly’ mansions through which it traverses, so that you may know the number of the years and their calculation. God did not create all this, except with the very essence of truth. He makes distinct the signs in creation for a people who would reflect on them and know God.

Indeed, in the alternation of night and daylight, and in all that God has created in the heavens and the earth, there are most surely signs that there is One God.
for a people who are God-fearing.

10:7 Yet those who do not hope
for Our ‘destined’ Meeting on Judgment Day’, and ‘who’ are pleased with the life of this world and appeased by it, as well as ‘all’ those
who are ‘utterly’ heedless of Our signs—

10:8 for ‘such as’ these,
their ‘final’ abode shall be the Fire of Hell’, for all ‘the evil’ that they have earned in life’.

10:9 As to those who believe and do righteous deeds,
their Lord shall guide them
by their faith ‘to Paradise’,
rivers running beneath them ‘at their feet’ in the Gardens of Delight.

10:10 Their invocation therein shall be, ‘eternally’:
Highly exalted are You, O God!
And their salutation therein shall ‘forever’ be:
Peace!
And the last of their prayers shall be ‘always’:
All praise is for God alone,
Lord of ‘All’ the Worlds.

10:11 *Now, if God were to hasten on for people
the evil ‘they invoke even’ as they seek
to hasten on for themselves good,
their term ‘of divine judgment’
would come due ‘at once
and ‘irrevocably’ determined for them.
Yet We leave ‘for a time’
those who do not hope
for Our ‘destined’ Meeting ‘on Judgment Day’
in their ‘state of’ transgression,
wandering blindly.

10:12 For when harm touches a human being,
he calls upon Us ‘for relief’—
lying on his side, or sitting, or standing.
Yet when We remove from him his harm,
he goes about as if he had never called upon Us
concerning the harm that touched him.
In this way, what the transgressors do
is made fair-seeming to them.

10:13 Yet, very truly, We have destroyed
`unbelieving` generations before you
when they did wrong.
For their messengers came to them
with clear and miraculous proofs of God,
but they would not believe.
Thus do We recom pense
the people of defiant unbelief.

10:14 Then We made you
successors in the earth after them—
`O you to whom this Prophet has come`
so that We may see how you shall do.

10:15 But when Our revealed verses
were recited to them
as clear evidence `that God is One`,
those who do not hope
for Our destined Meeting
`on Judgment Day` said:
Bring to us a Quran other than this,
or change it.
Say `to them, O Prophet`:
It is not for me to change it of my own accord.
I only follow what is revealed to me.
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day `Hereafter`!

10:16 Say `to them`:
Had God so willed I would not `now`
have received this Quran and `recited` it to you.
Nor would He have made it known to you.
For, truly, I have dwelt among you a lifetime before it was revealed to me as an admonition to you. Will you not, then, understand?

10:17 For who does a greater wrong than one who forges lies against God or belies His revealed signs. Indeed, the defiant unbelievers do not succeed.

10:18 Still, they worship apart from God what neither harms them nor benefits them, and then they say: These idols are our intercessors with God! Say to them: Will the likes of you inform God as to what He does not know in the heavens or in the earth? Highly exalted is He, and most high, far above all that they associate as gods with Him.

10:19 Rather, humanity was not at first other than one faith-community. Then they disputed and some disbelieved. And were it not for a preordained word that preceded from your Lord, O Prophet, to requite all people in the Hereafter, most surely, judgment between them would have been decided at once, concerning all that wherein they are in dispute and the disbelievers duly punished.

10:20 Thus they who disbelieve say: If only a miraculous sign were to be sent down from his Lord to confirm him! Then say, O Prophet: Indeed, the unseen realm belongs to God alone.
So wait for the Judgment of God.
Indeed, I too am waiting with you.

10:21 Now, when We give such people a taste of mercy, after harm has touched them, at once they have a device of mockery to employ against Our revealed signs.
Say to them:
God is more swift in devising chastisement.
Indeed, Our messenger-angels are writing down all that you devise.

10:22 He is the One who empowers you to journey through the land and the sea—until, suddenly, when some of you are embarked on ships, and they are running with them upon the water with a good wind and they are exulting therein, there comes upon them a stormy wind; and the waves whelm them from every side; and they think that they shall, most surely, be engulfed by them.
It is then that they call upon God for rescue with all sincerity, devoting their religion to Him alone, saying:
Truly if You deliver us from this, we shall, most surely, be of those who are forever thankful!

10:23 But when He delivers them, at once they commit and multiply offenses in the land without any right.
O humankind!
Indeed your offenses are but committed against your own souls, and are the mere enjoyment
of the life of this world.
Then to Us is your final return.
Then We shall tell you the due recompense of all that you have been doing in life.

10:24 Indeed, the parable of the life of this world is like the water that We send down from the sky. Then the plants of the earth mingle with it, 'and' from them people and cattle eat. Then when the earth assumes its floridness and becomes adorned, and its inhabitants think they have power over it, Our command of doom comes upon it, by night or by day, and so We turn it into stubble, as if it had never flourished just the day before. Thus do We make distinct the signs of God for a people who would reflect on the wonder of creation.

10:25 Now, God calls all people to the Everlasting Abode of Peace in Paradise and guides whomever He so wills to a straight way of salvation.

10:26 For those who do good, there shall be great goodness and more in the Hereafter. Their faces shall not be overspread with grime, nor with humiliation. These are the Companions of the Everlasting Garden of Paradise. They shall abide therein forever.

10:27 But for those who earn great sins and disbelieve, the recompense of an evil deed...
shall be the like of it.
Thus humiliation shall overtake them—
for there is none to preserve them,
apart from God—
and it shall be as if their faces
were enveiled by patches of deeply dark night.
These are the Companions of the Fire of Hell.
They shall abide therein forever.

10:28 For on the Day of Judgment
when We shall assemble them all together,
We shall then say to those
who associated gods with God:
Stay in your place, you and your associate-gods!
For We shall have set up a divide between them;
thus their associate-gods shall say to them:
It was not us you were worshipping!

10:29 So sufficient is God
as a witness between us and you.
Indeed,
we were utterly unaware of your worship.

10:30 Then and there,
each soul shall put to the test the true worth
of all that it had formerly done in life—
for they shall have been returned to God,
their true Patron.
Thus all the false gods that they used to forge
shall have strayed from them.

10:31 Say to those who associate others with God:
Who provides for you from heaven and earth?
Or who holds power over hearing and sight?
And who brings forth the living from the dead,
and brings forth the dead from the living?
And who conducts every affair
of existence with perfection and wisdom?
Then they shall say: God!
Then say to them:
Will you not, then, be God-fearing?

10:32 This, then, is God, your Lord,
the ‘Eternal’ Truth.
So after the truth, what is there but error?
How, then, are you turned away from God?

10:33 And so it is that the word of your Lord
will come to pass
against those who commit ungodly deeds,
for they do not believe.

10:34 Say to them:
Is there any among your associate-gods
who originates creation
then causes it to return to being
after it passes away?
Say to them:
It is God alone who originates creation
then causes it to return to being.
How, then, are you turned away
from worshipping Him alone?

10:35 Say to them:
Is there any among your associate-gods
who guides to the truth?
Say: It is God alone
who guides to the truth.
Then, is One who guides to the truth
more worthy of being followed,
or one who can find no guidance
except if he himself is guided by another?
What has become of you?
How do you make
such an ‘irrational’ judgment?

10:36 For most of them do not follow anything
but mere conjecture—
and conjecture avails nothing at all against the truth.
Indeed, God is all-knowing of all that they do.

Yet never could this Quran have been forged by anyone so as to have originated apart from God. Rather, it is a confirmation of all the Heavenly Scriptures that preceded it and a distinct detailing of God’s decreed commandments.
There is no doubt in it.
It is from the Lord of All the Worlds.

So is it that they say:
‘This Quran is not from God.
Rather, he who has claimed prophethood has forged it?’
Say to them, O Prophet:
Bring forth, then, even a single surah like it!
Moreover, call upon whomever you can for assistance, apart from God, if you are truthful.

Rather, more astonishing is that they have hastily belied a Book, the knowledge of which they did not even seek to comprehend—even before its unfolding signs and portents could come to light for them.
So too did those before them belie their Heavenly messages.
Then see how devastating was the end of the wrongdoers who are godless in heart!

Thus among them are those who insincerely profess to believe in this Quran.
And among them are those who openly do not believe in it. Yet your Lord knows best who are the sowers of corruption.

10:41 So if they belie you, "O Prophet," then say to them:
For me shall be the outcome of my work in life, and for you shall be the outcome of your work in life.
You are innocent of all that I do. And I am innocent of all that you do.

Moreover, among them are those who listen to you but do not give heed.
Will you, then, make the deaf of heart hear, even though they do not understand?

And among them are those who look at you but have no insight.
Will you, then, guide the blind in heart, even though they do not see?

Indeed, God does not wrong people in anything.
But rather, it is people who wrong themselves.

Yet on a Day Hereafter when He shall assemble them for Judgment, it shall be as if they did not remain in the world for more than an hour of a day. There, they shall recognize one another. Truly those in life who have belied resurrection and the destined Meeting of God for Judgment in the Hereafter shall lose all—
for they were not guided.

10.46 But whether We show you in your lifetime the advent of some of the punishment which We have promised them, or We take your soul first, still to Us is their final return for recompense—and God is a witness over all that they do in life.

10.47 Indeed, for every community, there is a messenger appointed to admonish them. Thus when their messenger has come to them and they resolutely belie him, it is then that God’s judgment is irrevocably decided concerning all of them with perfect justice—and they are not wronged in the least.

10.48 Yet they say in contempt: When will this promise of divine judgment be fulfilled, if you believers are, indeed, truthful?

10.49 Say to them: I do not hold for myself any harm or benefit, except what God so wills. For every nation, there is an appointed term of existence. Then when their term comes due, they shall not tarry for even an hour; nor shall they go in advance of their time.

10.50 Say to them: Have you considered if His punishment were to come upon you by night or by daylight? What form of its utter destruction would the defiant unbelievers seek to hasten!

10.51 Then is it only when it befalls
that you shall believe in it, 
whereupon it shall be said to you:
Now do you believe in this punishment, 
while truly in insolence you were seeking to hasten it?

10:52 Then it shall be said to those who did wrong:
Taste the torment of eternity!
Are you to be recompensed 
with other than all the evil 
that you consciously used to earn in life?

10:53 *Still they inquire of you: Can all this be true? Say to them: Oh yes!
By my Lord, it is, most surely, true—
and never shall you be able to elude it!

10:54 Moreover, if each soul that had done wrong were to have all that is in the earth, 
it would, most surely, wish in vain 
to ransom itself in the Hereafter 
with every last bit of it.
And oh how they will whisper regret when they see the torment 
of Hell that awaits them loom, 
and the matter of their doom 
is irrevocably decided by God, concerning all of them with perfect justice—
and never shall they be wronged in the least.

10:55 Most surely, to God alone belongs 
all that is in the heavens and the earth.
Most surely, the promise of God is ever true, but most of them do not know this.

10:56 He gives life. And He gives death.
And to Him alone shall you all be returned.

10:57 O humankind!
There has come to you in this Quran 
an inspired admonition
of imminent Judgment from your Lord—and
a healing for all that is in the human breast,
as well as guidance for your salvation,
and a mercy for the well-being of the believers.

10:58 Say to all people:
In the favor of God for this Heavenly guidance,
and in His mercy—in this let them rejoice!
It is far better than all that they amass
of the fleeting world.

10:59 Say to believers in false gods:
Have you considered
the way you place dietary restrictions
on any of the wholesome provision
that God has sent down to you,
such that you have arbitrarily made
some of it forbidden and some of it lawful?
Say to them:
Has God given you permission for this,
or do you merely forge lies against God?

10:60 Yet what do those who forge lies against God
think He will do to them
on the Day of Resurrection?
Indeed, God is ever bountiful to all people.
But most people do not give thanks
for the plenty He gives them.

10:61 For you shall never be engaged
in any affair, O Prophet,
nor will you recite any verses concerning it
from the Quran,
nor shall you do any deed at all, O people,
but that We shall be witness
over each one of you
when you are occupied therein.
For there is not even an atom’s weight
in the earth, nor in the heaven,
that eludes your Lord.
Nor is there anything smaller than that,
nor larger, but that it is registered
in a clear Heavenly Book.

10:62 Most surely, the friends of God
shall have no fear upon them
when they Meet God for Judgment.
Nor shall they ever grieve
over the life of the world—
those who believed and were ever God-fearing.

10:63 For them, there are glad tidings
of hope and consolation
in the life of this world
and the promise of Paradise in the Hereafter.
Never can the decreed words
of God’s tidings be changed.
This is, in truth, the magnificent triumph.

10:65 Thus, do not let any of their words grieve you.
Indeed, invincibility is altogether with God.
He is the All-Hearing, the All-Knowing.

10:66 Most surely, to God belongs
all who are in the heavens
and all who are in the earth.
Thus those who call upon anything
apart from God
do not in reality follow associate-gods.
Rather, they do not follow anything
but conjecture
and do nothing but bring forth lies.

10:67 He is the One who has made the night
for you to repose therein and the daylight
by which to see.
Indeed, in this there are sure signs
for a people who would hear
the truth and reflect on it.
The idolaters lie when they say: God has taken offspring for Himself. Highly exalted is He! He is the Self-Sufficient. To Him alone belongs all that is in the heavens and all that is in the earth. You do not have any authority for this claim. Do you say of God what you do not know? Say to them: Indeed, those who forge such a lie against God shall not succeed. A little enjoyment shall they have in this world—then to Us is their final return. Then We shall make them taste the severe torment of Hellfire because they used to disbelieve.

Thus recite to them the account of Noah. Behold! He said to his people: O my people! If my stand among you and my reminding you of God’s signs has become too burdensome for you to abide, then know that upon God alone have I relied. So be resolved in your evil affair to do away with me, you and your associate-gods. Therefore, let not your affair be veiled among you. Rather, openly determine my fate for me—nor give me respite.

Yet if you shall continue to turn away, know that I have not asked of you any reward. Indeed, my reward is only from God.
For I have been commanded to be of those who are *muslims*, in willing submission to God alone.

10:73 Still they belied him. So We delivered him and `all` those with him to safety in the Ark. Thus did We make them successors to sovereignty in the earth. For We drowned `all` those who belied Our `self-evident` signs. So see how `devastating` was the end of those who had been forewarned of God’s nearing Judgment!

10:74 Then We sent forth, after him, `other` messengers to their own people. They came to them with clear `and miraculous` proofs of God. Yet `their people` were not `of a mind` to believe in what those `of past generations` had denied of old. And so it is that We set a seal on the hearts of those who commit aggression.

10:75 Then We sent forth, after them, Moses and Aaron with Our signs to Pharaoh and his `assembly of` nobles. But they grew so very arrogant—and they were `indeed` a people of defiant unbelief.

10:76 So when the truth came to them from Us, they said: Indeed, this is, most surely, manifest sorcery.

10:77 Moses said: Do you say this of the truth when it has come to you?
Is this, then, sorcery, while never shall the sorcerers succeed?

10:78 They said:

Have you come to us to divert us from that path which we found our forefathers following upon, so that majesty in the land will be yours? Yet never shall we be believers in either of you as messengers of God!

10:79 Thus Pharaoh said to his assembly: Bring to me every learned sorcerer.

10:80 Then when the sorcerers came, Moses said to them:

Throw to the ground whatever you shall throw down to transform by your sorcery.

10:81 So when they had thrown their objects down, Moses said:

What you have brought forth is sorcery! Most surely, God will render it utterly futile. Indeed, God does not uphold the work of the sowers of corruption.

10:82 Moreover, God will establish the truth by His words— even if the defiant unbelievers hate it.

10:83 But no one there believed in Moses, except some youths, descended from his own people, while being fearful that Pharaoh and their assembly of nobles would persecute them.

For Pharaoh was truly haughty in the land. And, indeed, he was one of the exceedingly rebellious.

10:84 Thus Moses said: O my people!
If you have believed in God, then rely on Him alone, if, indeed, you are Muslims, in willing submission to Him alone.

10:85 So they said: Upon God alone do we rely. Our Lord! Subject us not to a trial of defeat to tempt the wrongdoing people to exult in their unbelief.

10:86 Rather, deliver us by Your mercy from the disbelieving people.

10:87 Thus We revealed to Moses and his brother: Settle your people in Egypt in neighboring dwellings as a refuge for them. Moreover, let each of you make of your dwellings a prayer niche, and duly establish the Prayer therein. And give glad tidings of deliverance to the believers, O Moses.

10:88 And, Moses said in prayer: Our Lord! You have given Pharaoh and his assembly of nobles adornment and wealth in the life of this world, our Lord! Thus they lead people astray from Your way. Our Lord! Blot out their wealth and harden their hearts, so that they will not believe until they see the painful torment that awaits them.

10:89 He said: O Moses and Aaron: Your prayer has been answered. So keep steadfastly straight upon the path of your Lord, and do not follow the way of those who do not know the truth.
10:90 *Thus We caused the Children of Israel to pass in safety through the divided sea. Then Pharaoh and his hosts followed them in ruthless injustice and aggression—until, when the drowning waters overwhelmed him, he said: I believe that there is no God but the One in whom the Children of Israel have believed. And I am now of those who are Muslims, in willing submission to God alone.

It was said:

10:91 Now you believe, while before you have truly disobeyed your Lord, and you were ever of those who sowed corruption?

10:92 Rather, today, We shall deliver you—preserving you in your body only—so that you will become a sign for those who come after you that God is exalted in His power.

For, indeed, many of the people are heedless of Our signs.

10:93 Now, very truly, We settled the Children of Israel in a goodly settlement.

Moreover, We provided them with wholesome nourishment.

Thus they did not dispute among themselves regarding the true religion, until after the revealed knowledge of the Scripture had come to them on the tongues of the messengers, and some belied them.

Indeed, your Lord shall judge between them all on the Day of Resurrection.
as to that wherein they have been disputing.

10:94 So if you, O Muhammad, are in doubt about what We have sent down to you concerning such events, then ask those who have read the Heavenly Scripture that came before you. Most surely, the very essence of all truth has come to you from your Lord. So do not ever be of those who doubt it.

10:95 Nor are you ever to be one of those who deny the signs of God, so as to become one of the losers of an everlasting Paradise.

10:96 Indeed, those against whom the word of your Lord has come to pass will not believe—

10:97 even if every divine sign should come to them in evidence—until they see for themselves the painful torment of God’s Judgment.

10:98 Yet if only there had been a single town that had believed among those forewarned of God’s nearing Judgment, such that its faith profited it—besides that of the people of Jonah! When truly they believed, We removed the torment of disgrace from them in the life of this world, and We gave them its enjoyment, for a time.

10:99 But had your Lord so willed, all who are on the earth would have believed in your message—each one of them and all of them together. Will you, then, be the one
It is not for any soul to believe except by God’s permission. Thus He shall bring chastisement upon those who do not use their reason to understand the signs of God.

Say to them:
Look at what is in the heavens and the earth! But neither signs nor warnings shall avail a people who do not believe.

So do they await other than the days like those of the generations who passed away before them?
Say to them:
Then wait for the judgment of God. Indeed, I too am waiting with you.

Then from its midst, We shall deliver Our messengers and those who have believed along with them. Thus is it incumbent upon Us to deliver the believers.

O Prophet, say: O humankind! If you are in doubt of my religion, then know, I do not worship those whom you worship, apart from God. But, rather, I worship God, who takes your souls when you die. Moreover, I have been commanded to be of the believers.

Therefore, set your face devoutly toward God and to the true religion, O Prophet, being ever upright of heart. Nor shall you ever be of those
who associate gods with God!

10:106 Nor shall you ever call upon, apart from God, that which neither benefits you nor harms you! For if you do so, then, indeed, you will be one of the wrongdoers, godless in heart.

10:107 And should God touch you with harm, there is none who can remove it but Him. Yet should He intend any good for you, there is none to repel His bounty. He bestows with it whomever He so wills of His servants. For He is the All-Forgiving, the Mercy-Giving.

10:108 Say, O Prophet: O humankind! Most surely, the very essence of all truth has come to you from your Lord in this Quran. So whoever is guided aright in the world, then he is but guided for the good of his own soul. And whoever goes astray, he but strays, then, against all that is good for it. For I am not a guardian over you to compel you to believe.

10:109 As for you, O Muhammad, follow all that is revealed to you, and be patient with the unbelievers until God judges between you — and He is the very best of judges.
The surah that mentions an ancient prophet after Noah named Hûd, whom God sent to the mighty people of 'Ad, the dwellers of a great pillared city called Iram.

Surah 11 / 123 Verses / Revealed at Makkah

Hûd

In the Name of God, the All-Merciful, the Mercy-Giving

11:1 Alîf Lâm Râ
This is a Book whose verses are perfectly set, then made utterly distinct, from One who is all-wise, all-aware.

11:2 O Prophet! Say to one and all:
You shall not worship other than God. Indeed, I am a forewarner sent to all of you of His nearing Judgment, and a bearer of glad tidings from Him of everlasting delight in Paradise.

Moreover, you shall all seek forgiveness from your Lord. Then repent to Him. He shall bestow on you the joy of goodly enjoyment, for a stated term in this world; and to every person of benevolent work He shall give of His benevolent grace in the Hereafter.

But if you turn away, then I fear for you the torment of a great and terrible Day Hereafter.

11:4 To God is your return—
and He is powerful over all things.

11:5 Most surely, they enfold unbelief within their breast to hide it from Him. Yet, most surely, even when they seek to cover themselves with their garments, He knows well all that they conceal and all that they reveal. Indeed, He is all-knowing of all that is harbored within the breast of people.

11:6 Moreover, there is not a single beast treading on the earth but that its provision depends solely upon God. Thus He knows well its habitation upon the earth and its repository in the grave. All is decreed in a clear Book preserved in Heaven.

11:7 For He is the One who created the heavens and the Earth in a span of six Heavenly days—while before this His Throne was over the water—to test you and reveal which of you is best in deeds. Yet if ever, O Prophet, you say to the people:

You shall, indeed, be raised up after death, those who disbelieve will, assuredly, say: This is nothing but manifest sorcery!

Moreover, if We defer the torment for them to a calculated period of time, they shall, assuredly, say: What keeps it back? Most surely, the day it comes to them,
it shall not be turned back from them,  
and that very punishment  
at which they used to mock  
shall have whelmed them from every side.

11:9 Now, if We give man a taste of mercy from Us,  
then We strip it from him,  
indeed, he is a most despairing,  
unbelieving ingrate.

11:10 Yet if We give him a taste of blessing,  
after harm has touched him,  
he does, assuredly, say:  
The evils have gone from me.  
Indeed, he becomes exultant, boastful—  
except for those who are patient  
and do righteous deeds.  
For such as these, there is forgiveness  
and a great reward.

11:11 Then is it conceivable, O Muhammad,  
that you would leave  
some of what has been revealed to you—  
and that your breast become constrained by it—  
just because they say:  
If only a treasure trove were sent down to him  
instead of the Quran;  
or if only an angel had come with him  
to confirm him?  
Indeed, you are not but a forewarner  
sent to all people,  
and it is God who is guardian over all things.

11:12 So is it that they say:  
The Quran is not from God;  
rather, he has forged it?  
Say to them, O Prophet:  
Then bring forth ten forged surahs like it!
Moreover, call upon
whomever you can for assistance, 
apart from God, if, indeed, you are truthful.

11:14 Yet if they do not answer you,
then know, `indeed`, 
that this `Quran` has been sent down 
with the knowledge of God alone 
and that there is no God but Him.
So will you, O people, `become muslims,
in willing submission to God alone`?

11:15 Whoever desires the life of this world 
and its adornment,
We shall render to them in full 
the outcome of their works in it, 
and therein they shall not be defrauded.

11:16 These are the ones 
for whom there is nothing in the Hereafter, 
except the Fire of Hell.
And therein whatever they have wrought 
shall be rendered utterly futile, 
and all that they have been doing in life 
shall be nullified.

11:17 What, then, of one whose faith 
is based on manifest proof from his Lord, 
who has—bearing witness to this— 
a `revealed` testament from God 
that has a precedent in the Book of Moses 
as a `revealed` exemplar and mercy?
Such is the case of those 
who believe in this Quran.
Yet whosoever disbelieves in it 
from the allies of unbelief, 
then the Fire of Hell 
shall be his promised place in the Hereafter.
So never be in doubt about the Quran.
And the commandments in it, ‘O Prophet’. Indeed, it is the very essence of all truth from your Lord. But most people do not believe in it.

Yet who does a greater wrong than one who forges lies against God? They shall all be displayed before their Lord on Judgment Day, and the witnesses against them shall say: These are the ones who lied about their Lord! Most assuredly, the curse of God is on the godless wrongdoers—those who used to bar others from the straight path of God and who sought to have it appear crooked. They are the very people who regarding the Hereafter were inveterate disbelievers!

The likes of these shall never elude God anywhere in the earth. For never did they really have any patron, apart from God. The torment for them in Hellfire shall be multiplied. Immersed in unbelief, never were they able to hear the word of God being recited to them. Nor did they see His guiding signs in the universe.

These are the ones who shall have utterly lost their souls in the Hereafter. For all the false gods that they used to forge shall have strayed from them.

There is no doubt that all that in the Hereafter
it is, most surely, they themselves who shall be the greatest losers of an everlasting Paradise.

11:23 As for those who truly believe and do righteous deeds—and who are humble to their Lord—these are the Companions of the everlasting Garden of Paradise. They shall abide therein forever.

11:24 The parable of these two groups is like this: There is one who is blind and deaf and one who is seeing and hearing. Are they of a comparable condition? Will you not, then, become mindful and take heed?

11:25 For very truly, We sent Noah as a messenger to his people, saying: I am, indeed, a clear forewarning sent by God to you.

11:26 So worship none but God. Indeed, I fear for you the torment of a painful Day Hereafter.

11:27 But the defiant elders of his people, who disbelieved, said: We do not see you to be other than a human being like us. Nor do we see following you any but those who are the vilest among us—who did so in haste, moreover, without due reflection. Neither do we see that you believers have any excellence over us. Rather, we think you are all liars.

11:28 He said: O my people! Have you considered your dreadful end,
if, `indeed`, I stand upon clear proof from my Lord, inasmuch as He has given me `revelation as a mercy from Himself— though this has been obscured from you? Shall we `believers`, then, compel you to it, though you are `utterly` abhorrent of it?

11:29 And, O my people! I am not asking of you any riches for this `message of salvation`. Indeed, my reward is only with God. Nor am I `ever` to drive away those who have believed, and who `know they` shall meet their Lord `for Judgment in the Hereafter`, whereas I see that you are a people who act in ignorance `of this`.

11:30 And, O my people! Who is it that will support me against God if I drive them away? Will you not, then, become mindful `of the consequence of such an act`?

11:31 Nor do I say to you that with me are the treasures of God. Nor do I know the `realm of the` unseen. Nor do I say that I am an angel. Yet I shall never say to those your eyes despise that God will not bring them any good— while God knows best what is in their souls. For, indeed, then I would, most surely, be of the wrongdoers.

11:32 They said: O Noah! You have already argued `about all this` with us, and made much argument with us. Bring us, then, whatever `doom` you have promised us, if you are, `indeed,
one of the truthful forewarners sent from God.

11:33 He said: Indeed, it is God alone who shall bring it to you, if He so wills. Moreover, never shall you be able to elude 'the judgment of the Almighty'!

11:34 Nor shall my good counsel benefit you in the least—even if I intend 'to go on counseling you—if it be that God intends to subvert you with ruin. He is your Lord. Thus to Him shall all of you be returned in the end.'

11:35 So is it that they say:
'The Quran is not from God.
Rather, he has forged it?' Say to them, O Prophet:
Even if I have forged it, then upon me alone is the consequence of my trespass. Yet I am innocent of the trespass you commit in alleging I have forged it.'

11:36 So at last it was revealed to Noah:
Indeed, no one shall believe from your people, other than those who have already believed. Therefore, be troubled no longer by whatever they have been doing against you.

11:37 Yet make the Ark under the care of Our watchful Eyes and according to Our revelation. But you shall not address Me regarding any reprieve for those who have done wrong. They are, indeed, doomed to be drowned.

11:38 So he began making the Ark.
And whenever any gathering from the defiant elders of his people passed by him, they scoffed at him. He said: If you scoff at us now, soon shall we scoff at you as you scoff at us.

11:39 For you shall, most surely, know to whom shall come a torment that will disgrace him in this life and whom an enduring torment shall befall in the Hereafter.

11:40 So it was—until when Our command of doom came to pass, and the very hearth itself erupted like a fount, as a sign and a portent—We said to Noah: Carry in the Ark mates of every living pair, and your family—except for those against whom the word of destruction has gone forth—and whoever has believed, carry also. Yet none had believed along with him, but a very few.

11:41 *Noah said to them:
Embark in it, in the name of God, wherein shall be its running and its arrival. Indeed, my Lord is most surely all-forgiving, mercy-giving.

11:42 Thus it ran with them on waves like mountains, and Noah called out to his son, who was in a place apart: O my dear son! Embark with us! And do not be with the disbelievers!

11:43 He said:
I shall take shelter in a mountain that will preserve me from the water!
Noah said:
There is no preservation this Day from the 'fatal' command of God, except on whom He shows mercy. And the waves came between them. And he was among those drowned.

And it was said:
O earth! Swallow your waters! And O heaven! Abate! So the waters receded. And the matter was concluded. And the Ark settled upon 'Mount' Jūdī. And it was said:
Away with the wrongdoing people!

Yet Noah called to his Lord, and said:
My Lord! My son is of my family, and Your promise is the truth, and You are the most just of judges.

He said: O Noah!
Indeed, he is not of your 'believing' family. For, indeed, it is an unrighteous deed that he has done!
So do not ask Me of that whereof you have no knowledge. I admonish you, so that you shall not become of the ignorant in what you ask of God'.

He said: My Lord!
I seek refuge in You from 'ever' asking You of that whereof I have no knowledge. And if You do not forgive me and have mercy upon me, I shall be among the losers of an everlasting Paradise.
11:48 It was said: O Noah! Disembark, with peace and security from Us, and with blessings upon you and upon the believing nations that shall descend from those who are with you. Yet there shall be other nations to whom We grant enjoyment in this life. Then there shall befall them a most painful torment from Us in the Hereafter.

11:49 That is of the tidings of the unseen past. We reveal to you, O Prophet. You did not know of them before this, neither you nor your people. So be patient. For the ultimate outcome is success for the God-fearing.

11:50 And to the people of ‘Ad We sent their brother Hûd as a messenger. He said: O my people! Worship God alone. You do not have any God other than Him. You are nothing but forgers of false gods.

11:51 O my people! I do not ask of you any reward for this message. Indeed, my reward is only with the One who originated me. Will you not, then, understand?

11:52 And O my people! Seek forgiveness from your Lord. Then repent to Him. He shall send down upon you rain from heaven in abundance. Moreover, He will greatly increase you.
in power, adding to your power.
So do not turn away as defiant unbelievers.

11:53 They said: O Hûd!
You have not come to us
with a clear, ‘miraculous’ proof
that is convincing.
And we shall not leave our gods
on your mere word.
Therefore, we shall never be believers in you.

11:54 We say only that some of our gods
have struck you with something evil.
He said: Indeed, I call God to bear witness—
and bear you witness—
that I am innocent of ‘worshipping’
all that you associate as gods with God,
apart from Him.
So plot against me, all of you together!
Then do not grant me respite.

11:56 Indeed, I have relied upon God alone—
my Lord and your Lord.
There is not a single beast
‘treading on the earth’
but that He is holding it by its forelock
in complete subjugation.
Indeed, ‘every decree of my Lord
is just and guides’
upon a straight way of salvation.

11:57 But if you turn away from faith,
then truly I have conveyed to you
that with which I have been sent to you
‘by God’.
Thus my Lord shall cause other people
to succeed you.
Yet you shall not harm Him in anything ‘at all.
For, indeed, my Lord
11:58 Thus when Our command of doom came to pass, We delivered Hûd and all those who believed with him by a profound mercy from Us. And We delivered them, as well, from a stern torment in the Hereafter.

11:59 And that was the people of ‘Ad. They disavowed the ‘clear signs and wonders’ of their Lord and disobeyed the divine mandate of His messengers while they followed the command of every obstinate, ‘insolently tyrannical one’ among them.

11:60 Thus, at once they were pursued with a curse in this world—and it shall thrust them into Hellfire on the Day of Resurrection. Most assuredly, ‘Ad had disbelieved in their Lord. Most assuredly, away with ‘Ad, the people of Hûd!

11:61 Then to the people of Thamûd ‘God sent’ their brother Sâlih ‘as a messenger’. He said: O my people! Worship God alone. You do not have any God other than Him. He produced you from the earth and has settled you therein to cultivate it. So seek His forgiveness. Then repent to Him. Indeed, my Lord is near and answers prayers.

11:62 They said: O Sâlih! High were the hopes
we had placed in you before this.
Do you forbid us to worship
what our forefathers worshipped!
Indeed, we most certainly remain
in much-perplexed doubt
about what you call us to worship.

11:63 He said: O my people!
Have you considered your dreadful end,
if, `indeed`, I stand upon
clear proof from my Lord,
inasmuch as He has given me revelation
as a mercy from Him?
Who then will support me against God
if I disobey Him?
Thus never would you increase me
in anything but `utter` loss if I followed you!

11:64 And then he said: O my people!
This is the `miraculously created` she-camel
of God `come as a sign for you`.
So leave her to eat in God`s land,
and do not touch her
with any `act of evil` `intent`,
or you will be seized, suddenly,
by an imminent torment.

11:65 But they hamstring her.
So Šālih said to them:
Enjoy yourselves in your dwellings
`in the life of this world`
for `only` three `more` days.
That is a promise `of imminent chastisement`,
the truth of which shall not be belied.

11:66 So when Our command `of doom` came to pass,
We delivered Šālih
and all those who believed with him
by a `profound` mercy from Us

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and saved them from the disgrace of that awesome day.
Indeed, it is your Lord who is the All-Powerful, the Overpowering.

11:67 For, suddenly, the deadly blast seized those who did wrong, and by morning they were dead, laying prostrate in their dwellings, as if they had never dwelled in prosperity therein.
Most assuredly, the people of Thamûd disbelieved in their Lord.
Most assuredly, away with Thamûd!

11:69 And, very truly, Our messenger-angels came to Abraham in the form of men with the glad tidings of a son. They said: Peace to you! And to them he said: Peace! And he made no delay in bringing forth a roasted calf.

11:70 Yet when he saw that their hands did not reach for it to eat, he mistrusted them and conceived a fear of them. They said: Have no fear. We are angels sent to punish the people of Lot.

11:71 Thereafter, his wife, who had been standing aside, out of view, laughed, for We had given her glad tidings of conceiving Isaac in her old age, and descending from Isaac would be Jacob.

11:72 She said: Oh, woe is me! Will I give birth, though I am an old woman—
and this, my husband, is an aged man?
Indeed, this is, most surely, an astounding thing!

They said:
Do you wonder at the command of God?
The mercy of God and His blessings
are upon you,
O People of the Household `of Abraham`.
He, indeed, is all-praised, sublime.

So when the fright had gone from Abraham,
and the glad tiding had come to him,
he entreated Us regarding the punishment
of the people of Lot.

Abraham was, indeed, most forbearing,
tenderhearted, ever-penitent.

It was said: `O Abraham!
Turn aside from this, `now`.
For truly, the command of your Lord
has already come.
And, most surely, a torment is coming to them
that cannot be turned back.

So when Our messenger-angels came to Lot
`in the form of men`,
he was greatly troubled over them.
Indeed, he grew helplessly distressed for them,
fearing his people would molest them;
and he said:
This is an `intensely` unnerving day!

Then his people came rushing toward him
`to seize the strangers from his home`—
when `just` before
they had been doing vile deeds.
He said: O my people!
Here, rather, are my daughters. `Marry them`.
They are purer for you.
So fear God, and do not dishonor me concerning my guests!
Is there not among you a rightly guided man?

11:79 They said:
Most surely, you know very well that we do not have any true desire for your daughters.
Rather, you know well what we desire.

11:80 He said:
If only I had invincible power over you, or I could take recourse to a mighty defender!

11:81 Then and there, the guests said: O Lot!
Indeed, we are your Lord’s messenger-angels.
Never shall they attain to you.
So set out with your family in the latter part of the night—and let no one among you look back.
But as to your wife, what befalls them shall befall her.
Indeed, their appointed time of destruction is morning.
Does not the morning draw near?

11:82 So when Our command of doom came to pass against Sodom,
We made their land’s uppermost its lowermost.
Then We rained down upon it stones of hardened clay, clustered—marked by your Lord!
Nor is this ever far-off from the godless wrongdoers of the earth.

11:83 ❧Then to the people of Midian
We sent their brother Shu‘ayb as a messenger.
He said: O my people! Worship God alone.
You do not have any God other than Him.
Do not lessen the measure you give in commerce, or falsify the balance in trade. For I see you thriving in prosperity, and, indeed, I fear for you the torment of an encompassing Day!

11:85 And, O my people! You shall fill the measure and the balance with justice. And you shall not defraud the people of their rightful things. Nor shall you make mischief in the earth, sowing corruption in it.

11:86 What abides with God in the Hereafter is far better for you, if, indeed, you are believers. Yet I am not a keeper over you.

11:87 They said: O Shu‘ayb! Does your revealed Prayer command you that we should forsake what our forefathers worshipped, or that we should not do with our own wealth whatever we please? Oh, you have certainly become most forbearing and rightly guided!

He said: O my people! Have you considered your dreadful end, if, indeed, I stand upon clear proof from my Lord, inasmuch as He has provided me with the goodly provision of revelation from Him? Nor do I desire merely to differ with you, concerning what I have forbidden you. I desire nothing more than to set things aright,
as much as I am able.
Nor is my success
in the hands of other than God.
On Him alone do I rely.
And to Him alone do I turn in penitence.

11:89
And, O my people!
Let not your dissension with me
cause you to be stricken by the likes of that
which struck Noah’s people, or Hûd’s people,
or Sâlih’s people.
Nor are Lot’s people far-off from you.

11:90
So seek forgiveness from your Lord.
Then repent to Him.
Indeed, my Lord is mercy-giving, all-loving.

11:91
They said: O Shu’âyb!
We do not understand much of what you say.
Yet, indeed, we see you
as utterly weak among us.
And were it not for our regard for your clan,
we, most surely, would have stoned you
to death.
Nor have you any power against us.

11:92
He said: O my people!
Is my clan more eminent to you than God,
such that you have taken Him as one
to be thrust behind your back,
‘disregarding His commandments?’
Indeed, my Lord is all-encompassing
of all that you do.

11:93
And, O my people!
Work in accordance with your ‘ungodly’ stand.
For, indeed, I am working for God’s way.
Soon shall you know
to whom there shall come
a torment that disgraces him,
and who among us is a liar!
So wait. Indeed, I too am waiting along with you for God’s Judgment.

So when Our command of doom came to pass, We delivered Shu‘ayb, and all those who believed with him, by a profound mercy from Us.
For, suddenly, the deadly blast seized those who did wrong, and by morning they were dead, laying prostrate in their dwellings,
as if they had never dwelt in prosperity therein.
Most assuredly, away with Midian, just as the people of Thamûd were done away with!

And very truly, We sent Moses with Our miraculous signs and manifest authority
to Pharaoh and his assembly of nobles.
For they were following Pharaoh’s command—and Pharaoh’s command was not at all rightly guided.
At the head of his people he shall go on the Day of Resurrection.
Then he will usher them into the Fire of Hell—and a most woeful destiny to be ushered into it is!
Thus, at once they were pursued with a curse in this world—and it shall thrust them into Hellfire on the Day of Resurrection—and a most woeful offering to be offered it is!
11:100 That is part of the heavy tidings that We relate to you of the people of the ruined towns. Some are standing. And some are stubble.

11:101 Yet We have not wronged any of them. Rather, they wronged their own souls. Their gods, whom they called upon apart from God, did not avail them against anything in the least when the command of doom from your Lord came to pass. Nor did they increase them in other than ruin.

11:102 For that is the crushing grip of your Lord when, suddenly, He seizes entire communities while they are doing wrong. Indeed, His grip is most painful and severe.

11:103 Indeed, in this there is a sure sign for whoever fears the torment of the Hereafter. That is the Day to which all people shall be gathered. And that is a Day that shall be witnessed by all creation!

11:104 For We have only deferred it to a specified term.

11:105 The Day it comes not a soul shall speak, except by His permission. Thus some of them shall be wretched and some happy.

11:106 As for those wretched ones who rejoiced in wrongdoing, they shall be in the Fire of Hell. For them therein, there shall be heavy sighing and gasping, wherein they shall abide evermore, as long as the heavens and the earth remain——
except as your Lord wills.
Indeed, your Lord
is the doer of all that He intends.

11:108 As for those happy ones
who rejoiced in doing good,
they shall be in the Garden of Paradise —
wherein they shall abide evermore,
as long as the heavens and the earth remain—
except as your Lord wills. It is an unbroken gift.

11:109 So do not be in doubt, 'O Prophet,
as to what these unbelievers truly worship.
They do not worship
but as their forefathers of old worshipped.
And, indeed, We shall fully render to them
their portion of recompense, undiminished.

11:110 Now very truly, it is We who gave Moses
the Book of the Torah.
But there was also dispute about whether
it was truly from God.
Yet were it not for a preordained word
that had preceded from your Lord, 'O Prophet,
to requite all people in the Hereafter,
most surely, judgment between them
would have been decided at once,
and the disbelievers duly punished.
But, indeed, they remain
in much-perplexed doubt about it.

11:111 Yet, indeed,
your Lord shall fully recompense all people
for their works.
For as to all that they do,
He is, indeed, all-aware.

11:112 So keep steadfastly straight
upon God’s path, even as you have been commanded—
you and all those who have repented with you.
Nor shall you believers transgress.
For as to all that you do,
He is, indeed, all-seeing.

11:113 Nor shall you incline
to those who do wrong,
for then the Fire of Hell shall touch you.
Moreover, you shall not have
apart from God any patron,
for then you will not be helped by God.

11:114 Thus duly establish the Prayer
at both ends of the day,
and at the near hours of the night.
Indeed, good deeds remove misdeeds.
This is a reminder
for those who would be mindful
and reflect on this admonition.

11:115 So be patient.
For, indeed, God never wastes the reward
of those who excel in doing good.

11:116 Yet if only there had been,
among the generations before you,
people of lasting virtue and righteous works—
forbidding corruption in the earth—
other than the few among them who did so,
and whom We, then, delivered
from punishment!
As for those who did wrong
by worshipping false gods,
they ungratefully followed
what endued them with
luxury and pleasure in life.
For they were defiant unbelievers.

11:117 So beware!

For never would your Lord destroy any such towns unjustly, while their people were doers of righteousness.

11:118 Yet, still, had your Lord so willed, He would, most surely, have made all people one faith community.

But He has endowed them with moral choice; thus they shall not cease being disputants regarding faith—

11:119 except for the firm believers among them, to whom your Lord shows mercy—and for this choice did He create them.

Thus the word of your Lord decreed at the creation of humankind shall be fulfilled:

Indeed, I shall most surely fill Hell with the jinn and the people who are ungodly—all of them together.

11:120 Yet all that We relate to you, O Muhammad, from the tidings of the messengers who preceded you, is but to set firm your own heart.

For in this surah, the revealed truth has come to you—along with an inspired admonition for the unbelievers to turn to God, and a reminder of the way of God and His messengers for the believers.

11:121 Therefore, say to those who do not believe:

Work in accordance with your ungodly stand.
For, indeed, we are working for the cause of God.

And wait! Indeed, we too are waiting for God’s Judgment.

Indeed, to God alone belongs the knowledge of all the unseen realities of the heavens and the earth. Thus to Him alone every matter shall be returned for final Judgment.

Then worship Him alone, O Prophet. And rely on Him alone.

Moreover, be certain—all of you—that never is your Lord at all heedless of what you do.
The surah that narrates the edifying and enthralling life experience of the noble prophet and exceptional interpreter of dreams, JOSEPH —son of Jacob, son of Isaac, son of Abraham— calling it “the fairest of stories,” an inspirational triumph of morality and faith.

Surah 12 / 111 Verses / Revealed at Makkah

Yûsuf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

12:1 Alif Lám Rá
These are the revealed verses of the clear Book of God elucidating truth.

12:2 We have sent it down as an Arabic Quran, so that you may understand its prolific meaning.

12:3 We relate to you, O Prophet, the fairest of stories in Our revealing to you this Quran. And, indeed, before it was revealed, you were among those who were unaware of it.

12:4 Behold! Joseph said to his father:
My dear father!
I saw in my dream eleven stars, and the sun and the moon—
I saw them bowing down before me.

12:5 He said: My dear son!
Do not relate your vision to your brothers, for they will devise a plot against you. Indeed, Satan is a clear enemy to man.

12:6 And thus shall your Lord choose you,
and teach you
the interpretation of `foreshadowed` events,
and `thereby` perfect
His `Heavenly` blessing upon you,
and upon the Family of Jacob,
as He perfected it before upon your fathers,
Abraham and Isaac.
Indeed, your Lord is all-knowing, all-wise.

12:7 *Very truly in the narrative of Joseph
and his brothers are signs
for those who inquire `after truth`.

12:8 Behold! `The brothers of Joseph` said:
Most surely, Joseph and his `full` brother
are more beloved by our father than we are,
though we are a band `of brothers`.
Indeed, our father has, most surely, fallen
into clear misguidance `in this`.

12:9 Kill Joseph
or cast him away to some `distant` land,
freeing your father`s face `and his affections`
for yourselves; and be you thereafter
a most righteous people, `once again`.

12:10 One of them said: Do not kill Joseph.
Rather, cast him into the depths of a well
`where` some caravan may pluck him out,
if you must do something.

12:11 They said: O our father!
What has become of you
that you do not trust us with Joseph,
though truly we mean him well?

12:12 Send him with us tomorrow, to picnic and play;
and, indeed, we shall certainly safeguard him.

12:13 He said: Indeed, it truly grieves me
that you should go away with him.
For I fear the wolf will eat him
while you are heedless of him.

12:14 They said: If the wolf should eat him
while we are a band of brothers,
then, indeed, we are, most surely, losers!

12:15 So when they went away with him
and resolved
to put him into the depths of the well,
We revealed to Joseph:
You shall, most surely, tell them
of this evil affair of theirs
at a time when they are utterly unaware
of who you are.

12:16 So they came to their father in the evening,
weeping.

12:17 They said: O our father!
Truly we went racing
and left Joseph with our belongings,
and the wolf ate him!
But never will you believe us,
even if we are truthful.

12:18 And they brought forth his shirt
with false blood on it.
He said: No!
But it is your own souls
that have tempted you to something.
Yet nothing is left to me but beautiful patience!
And God alone is besought for help
against all that you claim.

12:19 Now, there came a caravan,
and they sent forth their water-scout.
So he let down his bucket ‘into the well’.
He said: Oh, glad tidings!
Here is a boy!
And they hid him as merchandise.
Yet God was all-aware
of all that they were doing.

12:20 Thus they sold him for a paltry price,
a number of coins;
for they were disinclined toward him.

12:21 The man from Egypt who bought him
said to his wife:
Tend graciously to his dwelling.
He may benefit us, or we may take him as a son.
And thus did We establish Joseph in the land,
that We might teach him
of the interpretation of events
that dreams foretell.
For God prevails in His affairs.
But most people do not comprehend this.

12:22 So when he had reached full maturity,
We gave him prophetic wisdom
and knowledge of God—
and thus do We reward
those who excel in doing good.

12:23 Now, she in whose house he was serving
solicited him, to have him.
Thus she bolted the doors and said:
Here I am, for you!
He said: God is my refuge!
I will not betray the High Minister.
Indeed, he is my lord,
who has made excellent my dwelling—and
never shall the ungodly wrongdoers succeed.

12:24 And very truly,
she had firmly set her desire on him.
And he too would have set his desire on her.
had he not seen a ‘guiding’ proof
‘from his Lord’.
In this way did We turn evil and lewdness
away from him.
Indeed,
he was one of Our sincere, elect servants.

12:25 So they both raced for the door,
and she rent his shirt from behind.
But they encountered her lord at the door.
‘At once,’ she said to him:
What shall be the recompense
for one who desired evil with your wife,
but that he be imprisoned
or ‘suffer’ a most painful torment?

12:26 Joseph said:
It was she who solicited me, to have me!
Then a witness from her own family
‘came forth and’ testified:
If his shirt is rent from the front,
then she has spoken the truth,
and he is of the liars.

12:27 But if his shirt is rent from behind,
then she has lied, and he is of the truthful.

12:28 Thus when ‘the High Minister’ saw
that his shirt was rent from behind,
he said ‘to her’:
This is, indeed, of your womanly cunning!
Indeed, your cunning is great.

12:29 Joseph, ‘the High Minister said’:
‘Turn aside from this!
And as for you,’ he said to his wife,‘
ask forgiveness for your sin!
Indeed, you have been
‘one’ of the ‘exceedingly’ sinful.

12:30 * The ‘ladies’ of high society’ in the city said:
The wife of the High Minister solicits her servant to have him!
Truly, he has pierced her heart with love.
Indeed, we, most surely, see her falling into clear misguidance with this.

12:31 So when she heard of their contriving gossip, she sent for them, having prepared for them reclining cushions. Then to each one of them she gave a knife for their repast. Then she said to Joseph, while they were cutting their delicacies:
Go out to them!
Then, when suddenly they saw him, they so thoroughly admired him that in heedlessness they cut their hands and said: God save us! This is no human! This is none other than a most gracious angel!

12:32 She said:
This, then, is he for whom you have blamed me. Indeed, I did solicit him, to have him for myself.
But he resisted. Yet if he does not soon do all that I command him, he will, most surely, be imprisoned, and he will, most surely, be counted as one of the abased.

12:33 He said: My Lord!
Prison would be dearer to me than that to which they call me.
For if You do not turn their cunning away from me, I might incline toward them and so become
one of the wayward and ignorant.

12:34 So his Lord answered him. Thus He turned their cunning away from him. Indeed, it is He who is the All-Hearing, the All-Knowing.

12:35 Then it occurred to the prominent men among them—even after they had seen the clear signs of his innocence—that they should imprison him, for a time.

12:36 Now, two young servants entered the prison with him. One of them said: I saw myself in a dream pressing wine. The other said: I saw myself carrying bread on my head, from which birds were eating. Tell us its interpretation. Indeed, we see that you are one of those who excel in doing good.

12:37 He said: The food that, in time, you are to be provided shall not come to either of you, but that I shall prophesy to you about your dreams and their interpretation—before it comes to you.

This is from what my Lord has taught me. Indeed, I have forsaken the ways of a people who do not believe in God. Moreover, with regard to the Hereafter, they are, indeed, disbelievers.

12:38 Thus I have followed the sacred way of my fathers, Abraham, Isaac, and Jacob.
It is not for us to associate anything as a god with God. This is of God’s grace upon us, and upon all people. Yet most people do not give thanks to God with an undivided heart.

12:39 O my prison-mates! Are various lords better, or God, the One, the All-Dominating?

12:40 All that you worship apart from Him are but mere names you have named—you and your forefathers. God has not sent down any authority for them in His revelations. Judgment belongs to none but God. He has commanded that you shall not worship other than Him. That is the upright way of religion. But most people do not comprehend this.

12:41 O my prison-mates! As for the first one of you, his dream means that he shall pour wine for his lord, the king of Egypt. And as for the other, he shall be crucified, and birds will eat from his head. The matter of which you inquire is now determined.

12:42 Then he said to the one whom he knew would be delivered of the two: Mention me, before your lord, for I am innocent. But Satan caused him to forget mentioning Joseph to his lord. So he remained in prison for some years.
12:43 Now, one day the king said:
I saw in a dream seven fat cows
being eaten by seven lean ones;
and seven green ears of corn
and seven others withered.
O assembly of nobles!
Explain to me my vision,
if you are able to interpret such visions!

12:44 They said: Just a muddle of dreams!
Nor are we knowledgeable
in the interpretation of dreams.

12:45 Then the one who had been delivered
from the two prison-mates—
remembering, at last—said:
I will tell you of its interpretation.
So send me forth to the prison.

12:46 He said: Joseph,
O you who are truthful!
Explain for us the king’s dream
regarding seven fat cows being eaten
by seven lean ones,
and seven green ears of corn
and seven others withered,
so that I may return to the people of the court,
so that they may know its meaning.

12:47 He said:
You shall plant corn diligently for seven years.
But what you have harvested leave in its ear,
extcept a little, from which you shall eat.

12:48 Then there shall come after this
seven severe years of drought
that will consume
what you have reserved for them, except a little,
of which you shall store for seed.

12:49 Then there shall come after this
a year in which people are relieved ‘by rain’, and in which they shall ‘rejoice and press grapes ‘for wine’.

12:50 So the king said: Bring ‘this interpreter’ to me. But when the messenger came to Joseph in prison, Joseph said: Return to your lord, and ask him about the case of the women who cut their hands. Indeed, my Lord is all-knowing of their cunning.

12:51 The king said, ‘after summoning the women’: What ‘have you to say’ about your affair, when you solicited Joseph, to have him? They said: God save us! We know nothing evil of him. The wife of the High Minister said: Now the truth shall be settled. I solicited him, to have him! And, indeed, he is of the truthful.

12:52 This is so he may know that I did not betray him in his absence. For, assuredly, God does not guide the cunning of the betrayers.

12:53 Yet I do not absolve myself. Indeed, the self often bids to evil—except on whomever my Lord has mercy. Indeed, my Lord is all-forgiving, mercy-giving.

12:54 So the king said: Bring ‘Joseph’ to me. I shall choose him ‘as an adviser’ for myself. So when ‘the king’ spoke to him, he said: Indeed, ‘from’ this day on, you are well established and well trusted with us.

12:55 Joseph said: Appoint me ‘High Minister’
over the treasuries of the land.
I am a good keeper and knowledgeable.

12:56 And thus did We establish Joseph in the land,
to settle in it wherever he so willed.
We bestow Our mercy
upon whomever We so will—
and never do We waste the reward
of those who excel in 'doing' good.

12:57 Yet, most surely,
the reward of the Hereafter is 'far' better
for those who believe and are God-fearing.

12:58 Thereafter,
the brothers of Joseph came to Egypt,
and they entered upon him
at court, to request provision.
He recognized them.
But they were unknowing of him.

12:59 When he had supplied them
with their supplies, he said:
Bring me that brother of yours
from your father whom you spoke of,
to receive his share.
Do you not see that I have fully apportioned
the measure of your provision,
and that I have been the best of hosts?

12:60 But if you do not bring him to me,
there shall be no more measure
'allotted' for you with me,
and you will never come near me 'again'.

12:61 They said: We shall solicit his father for him—
and this 'request' we will most surely act upon.

12:62 He said to his servants:
Place their own merchandise
'back' in their packs,
so that they may recognize it when they go back to their families, so that they may return in hope of further aid.

12:63 So when they returned to their father, they said: O our father! We have been prevented from any further allotment of provision if we fail the High Minister’s request. So send with us our brother, so that we may have our measure, and, most surely, we shall safeguard him.

12:64 He said: Am I to entrust you with him, as I entrusted you with his brother before? Yet it is God alone who is the best of guardians, and He is the most merciful of the merciful.

12:65 But when they opened their belongings, they found their own merchandise returned to them. They said: O our father! What more evidence of good will do we seek? Here is our merchandise returned to us. We shall supply our families amply. And we shall safeguard our brother. Moreover, we shall gain an extra camel’s load. That is an easy measure to obtain.

12:66 He said: Never will I send him with you until you give me a solemn vow before God that you will, most surely, bring him back to me, unless you yourselves are entrapped. So when they gave him their solemn vow, he said in admonition:
God is a guardian over what we say.

12:67 Then he said: O my sons!
Do not enter the city through one gate; but enter through separate gates.
Yet I cannot avail you against anything from God.
Judgment belongs to none but God.
On Him alone do I rely.
And on Him alone, then, let the truly reliant believers rely.

12:68 So when they entered the city from the points where their father had commanded them, it did not avail them against anything from God. It was but a need in Jacob's soul that he fulfilled. Yet, indeed, he was endowed with the revealed knowledge that We had taught him. But most people do not know the virtues of caution and faith.

12:69 So when they entered upon Joseph at court, he took his full brother to himself. Privately, he said to him:
I am, indeed, your very own brother. So be troubled no longer about what they have done to me.

12:70 Then, when he supplied them with their supplies, he secretly put the royal drinking cup in his own brother's pack. Then a crier called out to them as they were departing: O you cameleers! Indeed, you are thieves!

12:71 They said, as they turned toward them: What is it that you are missing?
12:72 They said: We are missing the king’s goblet. And for him who brings it forth, there is a camel’s load of provision in reward—and that, the crier said, I guarantee.

12:73 The brothers said: By God! Very truly, you know well that we did not come to spread corruption in the land, and that we are not thieves.

12:74 They said: What then shall be the recompense for stealing it, if you are liars?

12:75 The brothers said: The recompense for it shall be that the one in whose pack it is found—he himself shall be its recompense. Thus do we recompense the wrongdoers for stealing, in our religion.

12:76 Then Joseph began the search with their bags before coming to his brother’s bag. Then he pulled the goblet out from his brother’s bag. Thus did We plan it for Joseph’s sake. Never could he have taken his brother under the law of the king—except as God had willed.

12:77 The brothers said: If he now has stolen, then, truly, a full brother of his has stolen before! But Joseph suppressed his outrage at this within himself,
and did not disclose his reply to them.
In his heart, he said:
You are in the most evil position—and
and God Himself knows best
about what you claim!

They said: O High Minister!
Truly, he has an aged father,
well-advanced in years.
So take one of us in his place.
Indeed, we see that you are of those
who excel in doing good.

He said: God is my refuge!
Were we to take anyone other than the one
with whom we found our belongings,
then, indeed, we would be wrongdoers.

So when they despaired of him relenting,
they withdrew, conferring privately.
The eldest of them said:
Do you not know
that your father has taken from you
a solemn vow before God,
and that you have deserted Joseph before?
Therefore, never will I leave this land,
until my father permits me,
or God so determines it for me—and
and He is the very best of judges.

Return to your father, and say to him:
O our father!
Your son has most surely stolen—and
we cannot bear witness
to other than what we know.
Nor could we safeguard him against the unforeseen.

Moreover, ask the people of the town which we were in,
and the cameleers with whom we came back. 
For, most surely, we are truthful.

12:83  ́When they returned and told their father, ́
he said: No! 
But your own souls 
have tempted you to something. 
Thus ́nothing is left to me 
but ́beautiful patience! 
May God bring each of them back to me, 
altogether! 
Indeed, He is the All-Knowing, the All-Wise.

12:84  Then ́desolately ́he turned away from them 
and said: Ah! My sorrow for Joseph! 
And his eyes went white from grief, 
for ́long had ́he suppressed ́his anguish. ́

12:85  They said ́to him ́: By God! 
You will continue mentioning Joseph 
until you are thoroughly drained, 
or you become one of those 
who have perished ́out of grief! ́

12:86  He said: 
I complain of my anguish 
and my grief only to God. 
For I know from God what you do not know. 

12:87  Now, my sons! 
Go ́to Egypt ́ 
and inquire of Joseph and his brother. 
And do not despair of God’s mercy. 
For, most surely, none despairs of God’s mercy 
except the disbeliefing people.

12:88  So when they ́returned 
and ́entered upon ́the court of Joseph, ́
they said ́to him ́: O High Minister! 
Famine has stricken us and our families.
Thus have we come
with merchandise of little worth.
Yet fill for us
the full measure of our provision;
and be charitable to us.
Indeed, God rewards the charitable.

12:89 He said:
Do you know what terrible harm
you have done to Joseph, and to his brother,
when you were ignorant
of the grave consequences of your actions?

12:90 They said:
Can it truly be that you,
you are, indeed, Joseph?
He said: I am Joseph.
And this is my full brother.
Truly, God has conferred divine favor upon us.
For whoever fears God—and keeps patient—
then, indeed, never shall God waste the reward
of those who excel in doing good.

12:91 They said: By God!
Very truly God has preferred you over us,
and we have, indeed, been sinful.

12:92 He said: There is no blame on you this day.
May God forgive you.
For He is the most merciful of the merciful.

12:93 Go with this shirt of mine,
and lay it upon my father’s face.
He shall come to me with his sight restored.
And bring me your families, as well,
all of them together.

12:94 Now, when the cameleers had departed Egypt,
their father said to those near him:
Indeed, I sense the fragrance of Joseph,
though you may deem me senile.
12:95 They said: By God!
Indeed, you remain in the grip of your old delusion of seeing him again.

12:96 So when the bearer of glad tidings came to Jacob, he laid the shirt upon his face. Thereupon, he regained his sight and said to his children:
Did I not tell you that I, indeed, know from God what you do not know?

12:97 They said: O our father!
Ask God for the forgiveness of our sins! Indeed, we have been sinful.

12:98 He said:
I will ask forgiveness from my Lord for you. He is the All-Forgiving, the Mercy-Giving.

12:99 So when finally they had all reached Egypt and entered upon the court of Joseph, he took his parents in his embrace to himself and said:
Enter Egypt, by the will of God, in full security.

12:100 Then he raised his parents onto the throne, and they all fell to the ground, bowing down before him in respect. He said: My dear father!
This is the interpretation of my vision of before when I was young. Indeed, my Lord has made it come true. He was good to me when He brought me out of the prison. And now He has brought you here from the desert, after Satan had incited animosity.
part thirteen

between me and my brothers.
My Lord is all-kind and gentle
in whatever He so wills.
Indeed, it is He, He alone who is
the All-Knowing, the All-Wise.

12:101 *My Lord!
Truly, You have given me
a share of the kingdom.
And You have taught me the interpretation
of the events dreams foretell.
O Sole Originator of the heavens and the earth!
You alone are my Patron
in this world and in the Hereafter.
Take my soul, when I die, as a muslim,
in willing submission to You alone.
And unite me in the Hereafter
with the righteous.

12:102 This is but one of the tidings
of the unseen past
that We reveal to you, O Prophet.
For you were not with them
when they resolved to execute their evil affair,
and while they were plotting it.

12:103 But most people—
even though you are eager
for them to believe—
will not be believers in this,
though you do not ask of them
any reward for conveying it to them.
Yet this Quran is but a revealed Reminder
of God’s admonition and guidance
sent to all the people of the worlds.

12:105 For how many a sign of God’s Oneness
do they pass by,
in the heavens and `in` the earth, only to turn away from them `without regard or contemplation`?

12:106 Rather, most of them do not believe in God, except while associating `others in His divinity with Him`.

12:107 Do they, then, feel secure against an overspreading torment that may come to them from God, or `against` the Hour of Doom itself `that may come upon them suddenly while they are not `at all` aware?`

12:108 Say `to them, O Prophet`: `This is my way. I call to God based on clear `revealed` proof—I and whoever follows me. So most highly exalted be God `for I am not of those who associate gods with God`!`

12:109 Nor have We sent `any messengers to the generations` `before you, O Prophet,` but `mere mortal` men, to whom We gave revelation, `chosen` from among the people of the `established` towns. Have they not, then, journeyed through the earth to see `how` `devastating` was the end of those `who belied God`s messages` before them? Yet, most surely, the abode of the Hereafter is `far` better than the life of this world `for those` who are God-fearing. Will you `human beings` not, then, understand?
12:110 ‘For when finally the messengers approached despair—
and deemed that they had been resolutely belied
by their people—Our help came to them.
Thus whomever We so willed
was delivered from obliteration.
But Our deadly affliction
could not be turned back
from the defiant unbelievers.

12:111 Thus, very truly,
the narration of their stories is a lesson
for those who are endowed
with discretion and understanding
and so heed admonition.
The Quran is not a forged tale.
Rather, it is a confirmation
of all the Heavenly Scriptures
that preceded it, and a distinct detailing
of all things that God
has enjoined and forbidden,
as well as divine guidance from error
and to the path of God’s mercy—
for a people who would believe.
The surah that translates into human experience the overpowering meaning of what
THE THUNDER says when it resounds through the sky and God sends bolts to the earth.

Surah 13 / 43 VERSES / REVEALED AT MADINAH

Al-Ra‘d

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

13:1 Alif Lám Mîm Râ
These are the "revealed" verses of the Book of God.
Thus what has been sent down to you, 'O Prophet, 'from your Lord is the very essence of all truth, though most of the people do not believe it'.

13:2 God is the One who has raised up the heavens without pillars that you can see. Then He settled Himself over the Throne "befittingly". Moreover, He subjugated the sun and the moon to a fixed order, each one running its course for a stated term. He conducts every affair of existence with wisdom and perfection—even as He makes distinct all the signs of His truth—so that you may attain certainty of faith in the Meeting of your Lord for Judgment.

13:3 Thus He is the One who stretched out the land "suiting it to habitation";
and who made therein anchoring mountains
to balance the Earth as it spins;
and who opened rivers to water it
and placed therein
something of every kind of fruit.
He made all being therein as mates, in pairs.
He causes the night to envelop the day.
Indeed, in all of this there are sure signs of One Creator
for a people who would reflect
on the wonder of creation.

Moreover, in the earth,
there are neighboring tracts of varied lands,
and gardens of grapevines and crops
and date palms—
some branching from the same root
and some from different roots—
watered by the same water in the same soil.
Yet We make some of these plants
superior to others
in the quality of their produce.
Indeed, in all of this
there are sure signs of One Creator
for a people who would use their reason
to understand.

Thus if you are astounded, O Prophet,
by their unbelief,
then more astounding ‘still’ is their statement:
When we ‘die and’ have become dust,
can it be that we will be brought forth ‘again
by God’ in a new creation?
These are the ones
who have ‘utterly’ disbelieved in their Lord.
Thus it is these upon whose necks
there shall be yokes ‘in the Hereafter’.
For these are the Companions of the Fire of Hell. They shall abide therein forever.

13:6 They urge you to hasten on their evil doom instead of the good tidings of faith, even though exemplary punishments have come to pass for communities before them. Yet, indeed, your Lord has much forgiveness for people, in spite of their wrongdoing—though, indeed, your Lord is, assuredly, most severe in punishment, as well.

13:7 Still those who disbelieve say of you, O Prophet: If only a miraculous sign would be sent down to him from his Lord, then we would believe him! Yet you are sent only as a solemn forewarner from God, O Prophet—for to every people there is a prophet sent as a guide to the straight way—whereas it is God alone who knows all: What every female bears and to what term; and what is conceived in the wombs as they shrink and swell—for with God alone are all things decreed in due measure—

13:8 Sole Knower of the realms of all the unseen and the seen—the All-Great, the Supremely Exalted!

13:10 It is the same to God whether any of you keeps secret his words or utters them aloud; or whether one hides himself by night.
or goes about by daylight—

13:11 for each one there is a succession of angels, before him and behind him, to guard him by the command of God and to record his every deed.

Indeed, God does not change a people’s condition of grace until they change what is in their souls and become disobedient.

And should God so intend to inflict harm on a people, then there is no repelling it.

For, apart from Him, they have no other patron.

13:12 He is the One who shows you lightning to inspire in you fear and hope, and who alone produces the heavy clouds discharging it.

13:13 Thus the peals of thunder exalt Him with all praise, as do the angels, in fear of Him.

For He it is who sends down thunderbolts then strikes with them whomever He so wills.

Yet still they dispute about God, though He is mighty in prowess.

13:14 To pray to Him alone is to utter the call of truth.

But all those whom they call upon apart from Him can give them no answer at all.

It is just like one who stretches out his palms toward water from afar hoping that it will reach his mouth. But never will it reach.

So too the call of the disbelievers is merely lost in vain.

13:15 For to God alone bow down
all who are in the heavens and the earth—
willingly or unwillingly—
as do their `very` shadows
in the early mornings
and `in` the late afternoons.  

O Prophet, `say` to the disbelievers:
Who is the Lord of the heavens and the earth?
`And `say `in answer: It is God.
`Then `say:
`Why, `then, have you taken patrons
for yourselves` apart from Him
that do not hold—`even` for their own selves—
any benefit nor any harm?
Say `to them, as well`:
Are the blind and the seeing equal?
Or are the `veils` of darkness and the light equal?
Or is it, `rather,` that they have ascribed to God
associate-gods who have `allegedly` created
the like of His creation,
such that their mere claim of creation
seems to them similar
`to the manifest reality of God's creation`?
Say `to them`:
God `alone` is the Creator of all things.
For He is the One, the All-Dominating.

He sends down, from the sky, water,
`with which` valleys flow,
each with its due measure,
and the flow carries rising foam
`upon its surface`.
Furthermore, out of `the ore`
that they burn in the fire,
seeking to make ornaments or implements,
there is likewise foam.
Thus does God put forth
The parable of truth and falsehood.

As for the foam, it fades away as cast scum.

Yet as for that which benefits people,
it remains upon the earth.

Thus does God put forth parables for people.

13:18 Those who respond to their Lord’s call shall have great goodness in Paradise.

But doomed are those who do not respond to Him.

For even if they were to have all that is in the earth—and the like of it along with it—they would, most surely, wish in vain to ransom themselves thereby from punishment in the Hereafter.

It is these for whom there shall be a most evil reckoning.

For their abode shall be Hell—and a most woeful cradle it is!

13:19 *Then is one who knows, ‘O Prophet,’ that what has been sent down to you from your Lord is the very essence of all truth equal to one who is blind to it?

Indeed, only those who are endowed with discretion and understanding and so heed admonition are ever mindful of God.

13:20 These are the ones who fulfill the covenant with God and do not break its solemn pledge to Him.

13:21 These are the ones who keep joined all the relations and obligations that God has commanded to be joined, and stand in utter awe of their Lord, and fear the outcome of an evil reckoning.
These are the ones who endure distress and duties with patience, seeking only the Face of their Lord; and who duly establish the Prayer and spend charitably from what We have provided them, secretly and openly; and who avert what is evil with what is good. For the likes of these, there is the ultimate abode of bliss.

Gardens everlasting shall they enter— together with all those who are righteous—among their fathers and their spouses and their children. Moreover, the angels shall enter upon them from every gate, saying:

Peace be upon you for all that you have endured patiently. So most excellent is the ultimate abode of bliss!

But as to those who break the covenant of God, after it has been solemnly pledged before Him; and who cut off the relations that God has commanded to be kept joined; and who spread corruption in the earth— for these there is only the curse of God! Moreover, for them, in just recompense there is the most evil abode of Hellfire awaiting.

It is God alone who extends abundant provision to whomever He so wills. And He alone restricts it. Yet those who disbelieve exult
13:27 Still, those who disbelieve say of you, O Prophet:
If only a miraculous sign would be sent down to him from his Lord, then we would believe him!
Say to them: Indeed, God leaves to stray whomever He so wills.
Yet He guides to Himself whoever turns to Him in penitence.

13:28 These are the ones who truly believe and whose hearts grow calm with assurance at the remembrance of God.
Most assuredly, it is by the remembrance of God that hearts grow calm.

13:29 These are the ones who truly believe and do righteous deeds.
For them, there is sheer blessedness in this life and a most excellent resort awaiting in the Hereafter.

13:30 So it is that We have sent you, O Muhammad, to a community—before which other communities have passed away—to recite to them that which We have revealed to you in this Quran.
Yet, still, they disbelieve in the All-Merciful.
Say to them: He alone is my Lord!
There is no God but Him!
Upon Him have I relied!  
And to Him `alone` is my repentance!

For if ever there were a `Heavenly` Recitation  
with which mountains could be moved,  
or with which the earth could be cut to pieces,  
or with which the dead could be spoken to,  
`then it is most surely this Quran`.  
But, assuredly, the command  
`of the mundane and miraculous`  
belongs entirely to God.  
Then have those who believe  
not yet learned that, had God so willed,  
He would have guided humanity,  
all together, `without miracles`?  
Still, those who disbelieve  
shall not cease `to deny faith`,  
until they are struck by disaster  
for what they have done,  
or `its affliction` settles near their dwellings—  
until the promise of God`s `Judgment`  
comes to pass.  
Indeed, God does not fail `to fulfill His` promise.

For very truly,  
messegers before you were mocked.  
Still, I granted respite  
to those who disbelieved `in them`.  
But, `thereafter, I seized them suddenly—  
`and how `utterly devastating`, then,  
was My punishment!

Then is the One  
who stands watchful over every soul  
as to what it earns `not deserving of all worship`,  
wherefore they `who disbelieve`  
appoint for God associate-gods?
Say, ‘O Prophet: Name these alleged gods! Are the likes of you to inform Him as to what He knows not in the earth? Or is it just a mere display of words? Yes, indeed! It is their own contriving that has been made fair-seeming to those who have disbelieved. Thus have they been barred from the straight way. And whomever God leaves to stray, no guide shall there ever be for him!

Rather, for them there shall be a punishment in the life of this world—and, most surely, the punishment of the Hereafter is far more onerous! Nor have they anyone to shield them from God.

Contrast this with the wondrous state of the Garden of Paradise, which is promised to the God-fearing: It is such that rivers flow beneath it. Its produce is perpetual, as is its shade. This is the ultimate abode of those who fear God. But the ultimate abode of the disbelievers is the Fire of Hell.

Now, as to those of good faith to whom We have previously given the Scripture—they rejoice in all that has been sent down to you from God, O Prophet. But among the allies of the disbelievers are those People of the Scripture
who belie some portions of it.
Say to them:
Indeed, I have been commanded to worship none but God alone,
and never to associate anything as a god with Him.
To Him alone do I call humanity.
For to Him alone is my final return after death.

And so it is that We have sent this Quran down as a decisive judgment revealed in Arabic. Thus if ever you were to follow their whims, O Prophet — after the sure knowledge of the Quran has come to you from your Lord — then you would have neither patron nor shield to protect you against God.

For very truly, We have sent mortal messengers to their own people before you. Moreover, We have given to them wives and children as you have been given. Yet never was it in the power of any messenger to bring forth a miraculous sign, except with the permission of God. But for everything that God decrees, there is a preordained term inscribed in a Book with Him.

God obliterates what He so wills. And He establishes what He so wills. For with Him alone is the Preserved Tablet of Heaven, the mother of the Book.

But whether We show you in your lifetime the advent of some of the punishment
which We have promised them, O Prophet,
or We take your soul first—
all that is incumbent upon you until then
is the clear conveyance of this message.
For the reckoning rests solely with Us.

13:41 Yet do they not see
that We come with the spirit of living faith
to the land of the ungodly,
and diminish unbelief in it from its outskirts?
For when God decrees any matter,
none can repeal His decree—
and duly swift is He in reckoning.

13:42 Thus, truly those who disbelieved before them
also schemed against their messengers.
But God alone has mastery over all schemes.
For He knows what each soul earns—and
soon, as well, shall the disbelievers know
to whom belongs the ultimate abode of bliss.

13:43 Still, those who disbelieve say:
You are no messenger of God.
Say to them:
Sufficient is God as a witness
between me and you—as are all those
with sure knowledge of the Scripture
bearing witness to this message.
The surah that records the prayer of ABRAHAM  Abraham—Father of Prophets—for the security and perpetual godliness of the barren valley of Makkah, when, at God’s command, he settled his beloved spouse Hagar and first son Ishmael  Ishmael there, in order to establish the perennial rites of the Prayer, as well as other forms of worship, for all time on earth.

Surah 14 / 52 Verses / Revealed at Makkah

Ibrâhîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

14:1  Alif Lâm Râ

“This Quran is a Book We have sent down to you, O Muhammad,” so that you may bring humanity out from the veils of darkness into the light—by the permission of their Lord—and to the straight way of the Overpowering One, the All-Praised:

14:2  God!
The One to whom belongs all that is in the heavens and all that is in the earth. So woe to the disbelievers from the coming of a most severe torment!

14:3  These are the ones who love the fleeting life of this world more than the everlasting life of the Hereafter; and who bar others from the way of God; and who seek to make it appear crooked. They are lost in uttermost misguidance.

14:4  Moreover, never have We sent any messenger, but that he spoke in the native tongue of his people,
so that he might make clear to them
‘God’s message’.
Thereby God leaves to stray
whomsoever He so wills,
and He guides whomsoever He so wills.
For He alone
is the Overpowering ‘One’, the All-Wise.

14:5 Now, truly, We sent Moses
with Our ‘miraculous’ signs, ‘commanding him’:
Bring forth your people
from the ‘veils of’ darkness into the light.
Moreover, remind them of the Days of God,
‘of His deliverance and vengeance’.
Indeed, in this
are ‘manifest’ signs ‘of God’s power’
for every patient, ever-thankful ‘soul’.

14:6 And, behold! Moses said to his people:
Remember the grace of God upon you
when He delivered you
from the House of Pharaoh.
They were inflicting upon you
‘a most’ evil torment, slaying your sons
and keeping your womenfolk alive ‘in bondage’.
And in this, there was, indeed, a great trial
from your Lord.

14:7 And recall when
your Lord ‘solemly’ proclaimed to you:
If you give thanks ‘for My blessings’,
I shall, most surely, increase ‘them for’ you.
But if you become ungrateful,
indeed, My torment is, most surely, severe.

14:8 Thus Moses said ‘to them’:
If you ‘should ever’ disbelieve—
you and whoever is on the earth all together—
never shall you harm God.
For God is, indeed, self-sufficient, all-praised.

14:9 O people!

Have not the tidings of those before you come to you—
the people of Noah, and the tribes of ‘Abd, and Thamûd, and those that came after them?
No one knows them except God.
Their messengers came to them with clear and miraculous proofs from God.
But they turned their hands to their mouths in a gesture of mockery, and they said:
Indeed, We disbelieve in all that you have been sent with.
Indeed, we do remain in much-perplexed doubt about what you call us to worship.

14:10 Their messengers said to them:
Is there any doubt about God, the Sole Originator of the heavens and the earth with no precedent?
He calls you to believe in Him and to worship Him alone so as to forgive you of your sins, and to defer Judgment upon you until you fulfill a stated term of life.
They said to their messengers:
You are only mortal men like us!
You merely wish to turn us away from what our forefathers have worshipped.
So bring us miracles as manifest authority of your truthfulness.

14:11 Their messengers said to them:
It is true that we are only human beings like you. But God confers favor upon whomever He so wills from His servants. Nor is it in our power to bring you miraculous authority, except by God’s permission. So upon God alone let the believers rely.

14:12 For why should we not rely upon God, while truly He has guided us upon our paths of faith and salvation. Thus, by God, we shall, most surely, endure patiently all the hurt you inflict upon us. And on God alone, then, let the truly reliant believers rely.

14:13 Yet those who disbelieved said to their messengers: We shall, most surely, expel you from our land unless you return, indeed, to our ways of life! Then their Lord revealed to them: We shall, most surely, destroy the wrongdoers who are godless in heart!

14:14 Moreover, We shall cause you to dwell throughout the land after them. This promise is for whoever fears standing for Judgment in My presence, and whoever fears My threat to punish the disbelievers.

14:15 So they sought God’s victory, and He supported them. Thus every obstinate, insolently tyrannical one was foiled!

14:16 Moreover, beyond this life, Hellfire awaits such a one,
where he will be given drink
from a purulent fluid,
which he sips, out of dire need,
though he can barely swallow it.
And though death will whelm him
from every side, yet he will not die.
Moreover, beyond this, still,
lies even more stern torment for him.

14:18 The parable of those
who disbelieve in their Lord is this:
All their works are like ashes,
upon which blows a severe wind
on a stormy day.
They hold no power
over anything they have earned.
That is the uttermost point of misguidance.

14:19 Do you not see, O humanity,
that God has created the heavens and the earth
with the very essence of all truth?
If ever He so wills,
He shall do away with all of you
and bring about a new creation.

14:20 Nor is that too mighty for God!

14:21 Even still, they shall come forth
before God, all together,
on the Day of Resurrection.
The weak shall say to those who grew arrogant:
Indeed, we were devoted followers of yours.
So can you avail us in any way
against the torment of God?
They shall say to them:
Had God guided us,
we, most surely, would have guided you.
It is the same for all of us now,
whether we are frantic
or we bear our torment patiently.
No asylum is there for any of us.

14:22 Thus Satan will say to the disbelievers when the matter of God’s Judgment has been decreed:
Indeed, God promised you the promise of truth.
And I promised you, then I failed you.
Yet never did I have any authority over you, except that I called to you, and you responded to me.
So do not blame me. Rather, blame yourselves.
I cannot heed your cry.
And you cannot heed my cry.
Indeed, I have disbelieved in your association of me with God from of old in the life of the world.
As for the wrongdoers who are godless in heart, painful torment for them is now all there shall ever be.

14:23 But those who believe and do righteous deeds shall be admitted into Gardens beneath which rivers flow—wherein they shall abide forever, by the permission of their Lord.
Their salutation therein shall forever be: Peace!

14:24 Do you not see how God has set forth this parable?
A good word of faith, in witness of One God, is like a good tree:
Its root is set firm.
And its branches are in heaven.

14:25 It brings forth its produce at every season, on time,
by permission of its Lord.
And God sets forth parables for all people,
so that they may become mindful
of His commandments.

Thus the parable of a corrupt word of unbelief
is this: It is like a corrupt tree.
Uprooted from the surface of the earth,
it has no stability.

God alone sets firm those who believe
with the firm word of faith,
in both the life of this world
and in the Hereafter.
Yet God leads the wrongdoers astray,
for they are godless in heart.
And God does whatever He so wills.

Have you not seen, O humanity,
those who substitute the blessings of God
with unbelief,
and who thereby lead their people
into the abode of ruin?

It is Hell, in which they shall roast—and
a most woeful residence it is!

For they set up rivals to God
to lead others astray from His way.
Say to them, O Prophet:
Enjoy yourselves in life!
For, indeed, your ultimate destiny
is the Fire of Hell.

Yet to My servants who believe,
say that they should duly establish the Prayer
and spend charitably
from what We have provided them,
secretly and openly,
before there comes a Day Hereafter.
in which there shall be no `gainful` trade nor `availing` friendship.

14:32 God is the One who alone has created the heavens and the earth and who alone has sent down, from the sky, water. Then He brought forth with it the fruits of the earth as a provision for you. Moreover, He has subjugated for you ships to run upon the sea, by His command. And He has subjugated for you the `flowing` rivers.

14:33 And He has subjugated for you the sun and the moon, both constant in their courses. And He has subjugated for you the night and the daylight.

14:34 Thus has He given you of all that you have asked Him. And were you to endeavor to count the blessings of God, never could you enumerate them. Indeed, the `disbelieving` human being is a relentless wrongdoer, godless in heart and utterly ungrateful.

14:35 Now behold! Abraham said: My Lord! Make this land of Makkah secure. And keep me and my children far away from worshipping idols.

14:36 My Lord! Indeed, they have led many of the people astray from Your way.
So whoever follows me in Your worship, then he is truly of me.
And whoever disobeys me—indeed, You are all-forgiving, mercy-giving.

Our Lord!
I have placed some of my offspring to dwell in a valley that is infertile near Your Sacred House, our Lord, as You have commanded, so that they may duly establish the Prayer on earth.
So make the hearts of the people incline toward them; and provide for them from the varied fruits of the earth, so that they may give thanks to You alone.

Our Lord!
Indeed, You know all that we conceal and all that we reveal—for not a single thing is ever concealed from God in the earth, nor in the heaven.

Our Lord!
Indeed, my Lord is the Hearer of prayer.

My Lord!
Make me steadfast in observing the Prayer—and also my children, our Lord. And do accept my supplication.

Our Lord!
Forgive me and my parents—and all the believers—on the Day the Reckoning arises.
14:42 Thus never think, O Prophet, that God is heedless of all that the godless wrongdoers are doing. Indeed, He only defers punishment for them to a Day Hereafter when eyes shall bulge out at the great horror they behold.

14:43 Frantic as they are, rushing forward—necks outstretched, heads upraised—their gazes never return to them, and their hearts are an abyss.

14:44 So forewarn humankind, O Prophet, of a Day Hereafter when the torment of Hell shall come to them. Then those who disbelieved and thus wronged themselves shall say: Our Lord! Defer Judgment on us for a short while. We shall answer Your call and follow the messengers sent to us! It will be said to them: Did you not use to swear before that for you there would be no passing away into an Afterlife?

14:45 Moreover, you dwelled in the very dwellings of those who had before you wronged themselves. Thus it was made clear to you how We ultimately dealt with them. Indeed, We set forth examples of their doom for you in Our revelations. But you were heedless.

14:46 And truly they had devised their evil plan, each community against their messenger. Yet the full knowledge of their plan
was ever with God.
And never was their plan
‘even’ so much as to move mountains,
‘let alone to thwart God’!
14:47 So never think, ‘O Prophet,’
that God will ever fail His promise
to ‘uphold’ His messengers.
Indeed, God is overpowering, all-avenging.
14:48 On a Day ‘Hereafter’
when the Earth will be changed
into another Earth, ‘smooth and pure white’,
and ‘so too’ the heavens ‘shall be changed’—
and they ‘who are in the earth’
shall ‘all’ come forward
‘for Judgment’ before God,
the One, the All-Dominating.
14:49 Then shall you see, ‘O Prophet,’
the defiant unbelievers on that Day
coupled in fetters—
14:50 their coats ‘made’ of pitch,
the Fire enveiling their faces—
14:51 so that God may recompense each soul
with what it has earned ‘in life’.
Indeed, God is swift in reckoning.

14:52 This ‘Quran’ is a declaration for all people.
And ‘it is thus’,
so that they may be forewarned by it;
and so that they may know ‘certainly’
that He ‘who sent it’ is, indeed, the One God;
and so that those who are endowed
with ‘discretion and’ understanding
may ‘heed its admonition
and’ be ever mindful ‘implementing it’. 
The surah that mentions the ancient and mighty people of Thamûd who carved out their homes in the mountain caves of THE STONE VALLEY, and whom God destroyed because they belied with extreme prejudice His miraculous signs and messengers.

Surah 15 / 99 Verses / Revealed at Makkah

Al-Ḥijr

In the Name of God, the All-Merciful, the Mercy-Giving

15:1 Alif Lâm Râ

These are the revealed verses of the Book of God, and a final Heavenly Recitation sent down as a clear Quran.

15:2 There shall certainly come a time when those who disbelieve will ardently wish they were Muslims, in willing submission to God alone!

15:3 So leave them to eat and enjoy life—to be diverted, thus, by false hope. For they shall, most surely, come to know their utter loss.

15:4 Yet never have We destroyed any godless community, unless and until it had been duly forewarned, and reached a known term of judgment in God’s decree.

15:5 No nation can hasten its set term of Judgment. Nor can they remain thereafter.

15:6 Yet they who disbelieve have said to you, O Prophet:

O you, to whom the revealed Reminder,
this Quran, was supposedly sent down!
Indeed, you are, most surely, mad!

15:7 If only you would come to us
with angels confirming your words—
if, indeed, you are one
of the truthful messengers of God.

15:8 Tell them God says:
Never do We send messenger-angels
to disbelieving nations,
but with the devastating judgment
for denying truth.
Yet, then, they would be given
no respite at all!

15:9 Indeed, it is We alone
who have sent down the Quran instead
as a revealed Reminder to humanity
of the way of God.
And, indeed,
We alone shall forever preserve it.

15:10 For very truly,
We have sent many messengers before you,
O Muhammad,
among the various groups of people
of the earliest generations.

15:11 Yet not a messenger came to any of them,
but that they made a mockery of him.

15:12 Thus shall We, Ourself, thrust this message
into the hearts of all the defiant unbelievers
to make them accountable.

15:13 They do not believe in this message,
though the precedents
of how God destroyed the early generations
have already passed as examples before them.

15:14 Rather, even if We were to open for them
a gate into the heaven above them,
and they proceeded to ascend through it,
still, they would, most surely, say:
It is but our eyes that have been bedazzled.
Rather, we are a bewitched people!

15:16 For very truly,
We have already set grand constellations
in the nearest heaven,
having thus adorned it for all to behold.

15:17 And even so have We safeguarded it
from the intrusion of every accursed satan,
except for those who seek to listen in stealth—
and who are then pursued by a manifest flame.

15:18 And as to the Earth—
it is We alone
who spread it wide at its surface,
and cast therein anchoring mountains
to balance it as it spins.
And it is We alone who caused to grow in it
of everything relating to life
in a most delicate balance.

15:20 And it is We alone
who have made for you therein
prolific livelihood—
and for all those, as well,
for whom you human beings do not provide.

15:21 For there is not a single thing in all existence
but that its treasures are in Our providence.
Thus it is We alone who send it down
for your benefit,
in accordance with a known measure,
by divine decree.

15:22 And it is We alone who send forth the winds,
fecundating cloud and earth—
whereby We send down from the sky, water;
and thus do We give it to you to drink.
For it is not you human beings that hold its stores.

15:23 And, indeed, it is assuredly We alone who give life and give death. And it is We alone in eternity who are the inheritors of all creation.

15:24 For ever have We known those of you human beings who have gone ahead to the grave. And ever have We known those of you who shall come after.

15:25 And, indeed, it is your Lord alone who shall assemble all of them for Judgment in the Hereafter. For, indeed, He is all-wise, all-knowing.

15:26 And very truly, We created man out of earth from a clay of aged, black mud;

15:27 while the jinn We created long before from the fire of a smokeless, blowing heat.

15:28 And behold! Your Lord said to the angels: Indeed, I will create a human being from a clay of aged, black mud.

15:29 So when I have fashioned him and breathed into him of My life-giving spirit, then fall to the ground, bowing your faces down to receive and honor him.

15:30 So the angels bowed themselves down to the ground, all of them together, except Iblis.

15:31 He refused to be among those who bowed themselves down to the ground, to Adam.

15:32 God said: O Iblis! What is with you that you are not among those
who bowed themselves down
to the ground to honor him?

15:33 He said:
Never would I bow down
to the ground before a human being
that You have created
from a clay of aged, black mud!

15:34 God said: Begone from here!
For, indeed, you are accursed!
Upon you, moreover, is the curse of God
until the Day of Judgment.

15:36 He said: My Lord!
Then grant me respite
until the Day they are raised up
in the Hereafter.

15:37 God said:
Then you are, indeed, of those granted respite,
only to the Day of Doom,
the moment in time known to Me alone.

15:39 He said: My Lord!
Because you have denounced me as astray,
I will make what is evil in the earth
fair-seeming to humankind.
Thus I will, most surely, lead them
to the way of perversity, all together—
extcept Your true servants among them—the sincere, elect ones.

15:41 God said:
This way—in accordance with Me—
shall be a straight one.

15:42 As for My true servants,
you shall have no position
of authority over them—
extcept for those of the deluded
who follow you—
15:43 and for whom, indeed, 
Hell is, most surely, their promised end—
all together.

15:44 Leading to it are seven gates. 
Thus, designated for each gate 
shall be a contingent of them.

15:45 As to the God-fearing, 
they shall forever be amid 
gardens and springs in the Hereafter.

15:46 They shall be told: 
Enter them, in peace and security.

15:47 Moreover, We shall strip away any malice 
that is within their breast. 
Thus, as brethren, 
they shall be reposed on settees, 
in the Garden of Paradise, facing one another.

15:48 Weariness shall not touch them therein. 
And from it, they shall never be expelled.

15:49 *Tell My servants, 'O Prophet,' 
that, indeed, I am! 
I am the All-Forgiving, 
the Mercy-Giving—

15:50 and that My torment 
is, indeed, the most painful torment, 
prepared for the unrepentant.

15:51 Moreover, tell them the tiding 
of Abraham’s guests.

15:52 Behold! 
They entered upon him, where he dwelled, 
than they said: Peace to you! 
And to them he said: 
Of you, we are alarmed—indeed, frightened.

15:53 They said: Do not be frightened.
Indeed, we are angels
sent to give you glad tidings
of the conception of a boy,
one who shall be endowed
with revealed knowledge from God.

He said:
Do you bring me glad tidings of this,
even when old age
has already overtaken me and my wife?
Of what marvel, then,
do you give me glad tidings?

They said:
We have given you glad tidings in truth.
So do not be despondent
and despair of having a son.

He said:
And who despands of the mercy of his Lord
but those who are astray?

Abraham said:
Yet what other momentous affair
have you here, O Heavenly messengers?

They said:
We have been sent to destroy
a people who are defiant unbelievers,
except for the family of Lot.
Indeed, we shall, most surely,
deliver them all together—

except his wife.
We have determined
that she is of those who shall linger behind.

So when Our messenger-angels
came to Lot’s family in the form of men,
he became distressed and said:
Indeed, you are strangers,
from an unknown people.
15:63 They said:
Indeed, we have come to you
with that judgment
which they who belie you have been doubting.

15:64 Thus we have come to you with the truth—and,
and, indeed, we are, most surely, truthful!

15:65 So set out with your family
in the latter part of the night,
and follow behind them.
Yet let none of you look back;
but continue on to where you are commanded.

15:66 Thus with utter finality
did We decree to him this matter,
that the very last of these people
shall be cut off by early morning.

15:67 Now, the people of the city
came to Lot rejoicing in sin.

15:68 He said:
Indeed, these are my guests,
so do not shame me!

15:69 Rather, fear God, and do not disgrace me.

15:70 They said:
Have we not forbidden you
from granting asylum to anyone
in all the world?

15:71 He said:
Here are my daughters, ‘wed them instead’,
if you are to act on your desire lawfully.

15:72 By your very life, ‘O Prophet,’
in their utterly drunken lust, they did, indeed, wandering blindly!

15:73 Then, suddenly,
the ‘deadly’ blast seized them at sunrise.

15:74 Thus We made the land’s uppermost
its lowermost.
And We rained down upon them stones of hardened clay.

15:75 Indeed, in this account, there are sure signs of admonition for those with probing minds.

15:76 And, indeed, along an existing roadway traces of God’s judgment against it, most surely, remain.

15:77 Indeed, in this, there is a sure sign of admonition for all the believers.

15:78 And, indeed, the Dwellers of the Thicket of Al-Aykah were, most surely, wrongdoers, godless in heart.

15:79 Thus We took vengeance on them for their ungodliness.

And, indeed, both the dwelling places of Lot’s people and Al-Aykah are, most surely, still evident along an open way.

15:80 And very truly, the Dwellers of the Stone Valley, the people of Thamûd, denied the divine mandate of God’s messengers.

15:81 So We gave them Our miraculous signs as proof.

But they turned away from them, for they used to carve out homes from the mountains, thinking themselves secure in them.

15:83 Then, suddenly,
the deadly blast seized them in the early morning.

15:84 Thus, all the affluence they had earned did not avail them.

15:85 Now, We have not created the heavens and the earth, and all that is between them, but in accordance with the very essence of all truth. Thus, indeed, the Hour of Doom is, most surely, coming. Therefore, pardon obstinacy with the fairest pardon, O Prophet.

15:86 Indeed, your Lord alone is the All-Creating, the All-Knowing.

15:87 For very truly, We have granted you, O Prophet, the unrivaled blessing of seven of the most often repeated verses of God, among humankind, and the magnificent Quran as a whole.

15:88 So you shall not extend the gaze of your eyes toward the unbelievers and what We have given any number of them to enjoy in this life. Nor grieve over them. But lower your wing of compassion to the believers, and say:

Indeed, it is I—
I who am the forewarner sent to make the Quran clear to all people.

15:90 So too did We send down Our Scripture upon those who in schism divided it—

15:91 those who now seek
15:92 Yet, by your Lord,
We shall, most surely, question them
'in the Hereafter'—all of them—
about whatever evil they used to do in life!

15:93 So proclaim that which
you have been commanded to convey,
and turn away from the idolaters.

15:94 For, indeed, We shall suffice you
against all the mockers,
those who assign along with God any other god.
Yet shall they all come to know
the penalty of unbelief.

15:95 And very truly,
We know that your breast is constrained
by what they say.

15:96 Yet highly exalt your Lord with all praise.
And be always of those
who bow their faces down to the ground.

15:97 And worship your Lord thus—
until the certainty of death comes to you.
The surah that mentions BEES—dwelling in mountains, trees, and man-made hives; eating freely of fruited plants; and giving forth variously colored honeys that hold both healthful delight and healing qualities—as a clear sign of the wondrous bounty of God's creation.

Surah 16 / 128 Verses / Revealed at Makkah

Al-Naĥl

In the Name of God, the All-Merciful, the Mercy-Giving

16:1 God's decree of Judgment will, most surely, come to pass. So do not seek to hasten it. Highly exalted is He, and most high, 'far' above all that they associate as gods 'with Him'.

16:2 He 'alone' sends down the angels, with the 'divine' inspiration of His command, to whomever He so wills of His 'chosen' servants, saying to them: You shall forewarn the people that there is no God but Me. So fear Me, all of you!

16:3 He 'alone' created the heavens and the earth with the very essence of all truth. Most high is He 'far' above all that they associate as gods 'with Him'.

16:4 He 'alone' has created man from a 'mere' sperm-drop. Then, behold! He becomes openly contentious 'against his Creator'!
16:5 And as for cattle of every kind, He alone has created them for you. In them are means of warmth for you, and numerous other benefits. From them, also, you eat, while in them, you find glorious beauty when you drive them home in the evening to rest and when you lead them out in the morning to pasture.

16:6 Moreover, they carry your heavy loads to lands you would never have otherwise reached—except with much distress to yourselves. Indeed, your Lord is all-kind, mercy-giving.

16:7 Horses, mules, and donkeys He created, as well, that you may ride them and as worldly adornment for you. And, indeed, He alone creates that of which you do not know.

16:8 Thus it is for God, your Creator, to set the straight path for His seekers; for some paths are aberrant. Yet had He so willed, He would, most surely, have guided all of you, without choice—just as He alone is the One who sends down, from the sky, water for you, from which there is a drink you require, and from which plants grow, wherein you must pasture your herds.

16:9 Thereby, He alone causes to grow for you all types of crops—and olive trees and date palms and grapevines and fruits of every kind. Indeed, in all of this there is a sure sign for a people who would reflect
Moreover, He alone has subjugated for you the night and the daylight and the sun and the moon. And the stars too are subjugated for you by His sole command. Indeed, in all of this there are sure signs for a people who would use their reason to understand.

Thus, all creation has He alone multiplied for you upon the earth, in varying colors. Indeed, in all of this there is a sure sign for a people who would remember God with reverence.

And He alone is the One who has subjugated the sea for you, such that from it you may eat tender meat, and from it you bring forth ornaments that you wear. Thus you see the ships which you sail plowing through it, so that you may seek of His bounty, and that, therefore, you might give thanks to God alone.

Moreover, He cast into the Earth anchoring mountains to balance it, so that it does not sway with you upon it as it spins; and He made rivers and roadways, so that you may be guided therein.

And great landmarks did He create for travel by daylight. And by the stars are guided...
16:17 Is He, then, who creates
like one who does not create?
Will you not, then, become mindful
of your Creator?

16:18 Thus were you to "endeavor
to count the blessings of God,
ever could you enumerate them.
Indeed, God `alone` is, most surely,
all-forgiving, mercy-giving.

16:19 Thus God knows well
all that you conceal and all that you reveal.

16:20 Yet those whom they call upon
`in worship` apart from God
do not create anything;
rather, they are themselves created.

16:21 They are dead, not alive.
Nor are they `even` aware
of when they `themselves`
shall be raised up in the Hereafter.

16:22 Your God is `only` One God.
Therefore, those who do not believe
in the Hereafter,
their hearts are `merely` in `utter` denial,
for they are arrogant.

16:23 Without doubt,
God knows `well` all that they conceal
and all that they reveal.
Indeed, He does not love those
who are arrogant.

16:24 For when it is said to them:
What did your Lord send down `in this Quran`?
They say: Tales of the ancients!

16:25 Thus, shall they bear their own
evil burdens in full
on the Day of Resurrection,
as well as ‘a portion’ of the burdens of sin
of those whom they led astray in life,
for they misled them
without ‘revealed’ knowledge.
Most assuredly, evil is the load they shall bear!

Truly, those who disbelieved before them
also ‘schemed’ against their messengers.
But God brought down their building
from their very foundations.
Then from above them
the roof fell down upon them.
Thus the torment came upon them
from where they did not perceive it.

Then on the Day of Resurrection,
He will disgrace them, for He will say:
Where, now, are My associate-gods,
for whose sake you have fiercely opposed
the believers?
Those who had been given
‘revealed’ knowledge in life will say:
Indeed, this Day disgrace and evil
shall be ‘heaped’ upon the disbelievers.

Those whose souls the angels take ‘in death’,
while they are still wronging themselves
‘with unbelief’,
will ‘seek’ then to ‘offer full submission’, saying:
We were not doing any evil!
The angels will say to them:
Yes, indeed, you were!
Indeed, God is all-knowing
of all ‘the evil’ that you were doing.

So enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling it is for the arrogant!

16:30 Now, whenever it is said to those who are God-fearing: What has your Lord sent down in the Quran? They say: All that is good! So for those who do good in this world, there shall be great goodness in life. And, most surely, the abode of the Hereafter is far better still—

for most excellent, indeed, is the abode of the God-fearing!

16:31 Gardens everlasting shall they enter, beneath which rivers flow. They shall have therein whatever they wish. Thus does God reward the God-fearing.

16:32 Those whose souls the angels take in death while they are good and virtuous, they shall say to them: Peace be upon you! Enter the Garden of Paradise for all the good that you have been doing in the world.

16:33 Then do those who disbelieve await anything other than for the angels to come to them with death, or for the command of your Lord to come with their doom? That is just what those disbelieving generations before them did. Thus God did not wrong them in punishing them. But, rather, it was their own souls they were all the while wronging with ungodliness.
16:34 Thus the evil consequence of all that they themselves had done in life shall have struck them in the Hereafter.
For the very punishment at which they used to mock shall have whelmed them from every side.
16:35 Yet those who associate gods with God say:
Had God so willed we would not have worshipped anything apart from Him, neither we nor our forefathers.
Nor would we have made anything unlawful without authority from Him.
That is just what those ‘disbelieving generations’ before them did ‘argue as well—contrary to Our revealed guidance’.
Should the messengers, then, be obliged ‘by God’ with more than the clear conveyance ‘of His message’?
16:36 Indeed, We have sent forth among every community a messenger with the commandment:
You shall worship God alone and shun all false deities and objects of worship!
So among them were those ‘people’ whom God guided aright.
And among them were those who persistently rejected guidance.
Thus they deservedly remained astray.
So journey in the earth, and see how ‘devastating’ was the end of those who believed ‘God’!
16:37 Therefore, even ‘if you, O Prophet,’ are ‘profoundly’ eager for their guidance, ‘know that’ God shall not guide
those 'partisan unbelievers' whom He leaves to stray.
Thus for them, there shall not be any helpers against God’s punishment.

Moreover, they 'who disbelieve' have sworn by God, with the utmost of their vows, that God will not raise to life anyone who dies. Yes, indeed, 'He will'!

It is a true promise incumbent upon Him, though most people do not know it—

wherefore He shall resurrect all people to make evident to them the reality of the Afterlife, which they 'now' dispute; and that those who disbelieve will plainly know that they, indeed, were 'ever' liars.

Our only word to anything when We intend for it to exist is but to say to it: Be! And so it is.

'Now', as to those who emigrated in the cause of God, after they had been wronged, We shall, most surely, settle them in an excellent abode in this world; and, most surely, the reward of the Hereafter is 'far' greater 'still', if only they knew.

It is these who have endured 'life's trials' with patience, and upon their Lord 'alone' do they rely.

Moreover, We have not sent 'any messengers to the generations before you, 'O Prophet,' but 'mere mortal' men,
to whom We gave revelation. So if you who disbelieve do not know this, then ask the People of the revealed Reminder, who know the Heavenly Scriptures.

16:44 With clear and miraculous proofs from God and revealed Writs did He send them. Thus to you, O Prophet, We have sent down the Quran as a final Reminder of God’s way, so that you may make clear to all people the word of God that has come down to them, and so that they may reflect on it and be guided.

16:45 Then do those who devise evil schemes against the believers feel secure that God will not cause the earth to sink under them, or that the torment of God will not come upon them from where they cannot perceive it?

16:46 Or do they feel secure that He will not seize them, suddenly, with a punishment while they are going to and fro in the earth? And in no way could they elude the judgment of the Almighty.

16:47 Or do they feel secure that He will not gradually overtake them, until they are in the very midst of some terror? Yet, indeed, your Lord is, most surely, all-kind, mercy-giving.

16:48 Have they not looked upon all the things that God has created, whose very shadows incline
to the right and to the left,
bowing their faces down to the ground
before God in a state of utter humility?

16:49 For to God bows down
all that is in the heavens,
and all that is in the earth
of every kind of beast that treads it—
as do the angels—
and they do not grow arrogant before Him.
They fear their Lord up above them.
And they do whatever they are commanded.

*For God has said to His servants:
You shall not ever take for yourselves
even two gods!
For He is but One God.
Thus it is Me alone you shall hold in awe!

16:52 For to Him alone
belongs all that is in the heavens and the earth.
Thus to Him alone belongs the sole right
of steadfast devotion in religion.
Is it, then, other than God
that you human beings shall fear—
though you have not even a single blessing,
but that it is from God alone;
and whereupon should harm touch you,
then it is only to Him that you groan?

Then when He removes the harm from you,
at once, a group of you associate gods
with their Lord—
to show their ingratitude
for all the good that We have given them!
So enjoy yourselves a little while,
for, assuredly, you shall know
the recompense of the ungodly!

16:56 Yet even still, they assign offerings—
‘out of’ a portion of the blessings
that We alone have provided them—to idols that do not know anything.
By God!
You shall, most surely, be questioned in the Hereafter about these lies you have forged.

And as to the Arab idolaters,
they ascribe daughters to God—highly exalted is He above this!—while for themselves sons are all that they truly desire!

Thus, whenever any of them is given the glad tidings of a female child, his very face grows dark, for he is filled with suppressed rage.

He hides himself from the people because of the bad tidings that he was given. Should he keep it, with disgrace, or bury it alive in the dust? Most assuredly, so very grievous is the judgment they make!

Then how evil an attribution those who do not believe in the Hereafter make to God! Yet to God alone belongs the most transcendent attribute. For He alone is the Overpowering One, the All-Wise.

Thus were God to hold people accountable in this world, in accordance with their wrongdoing, He would not leave on the surface of the earth a single living creature. However, He defers them to a stated term for reckoning, known only to Him.
But when their term comes due, they shall not tarry even an hour; nor shall they go in advance of their time.

16:62 And thus do they ascribe to God what they utterly detest for themselves—even as their tongues represent the lie that awaiting them in the Hereafter is great goodness. Without doubt, for them the Fire of Hell awaits. And, most surely, they shall be hastened into it at once.

16:63 By God! Very truly, We have sent revealed guidance to communities before you. Yet Satan made all the evil that they were doing fair-seeming to them—and he is their patron in unbelief, enticing them to false worship until this very day. But for all of them, there is a most painful torment awaiting in the Hereafter.

16:64 And so it is, O Prophet, that We have sent down the Quran, as a Heavenly Book to you, specifically to make clear to them the imperatives of faith, about which they dispute. Thus it is, indeed, a guidance to salvation, and a mercy for the well-being of a people who believe in divine revelation—just as it is God alone who sends down, from the sky, water,
with which He gives life to the earth
after its death.
Indeed, in all of this there is a sure sign
for a people who would hear and give ear.

16:66 O people!
In cattle of every kind
there is, indeed, a sure lesson for you.
We give you to drink
of what is within their bellies—
produced alongside excretion and blood—
a pure milk,
pleasingly palatable to those who drink it.

16:67 And you drink, as well,
of the fruit of date palms and grapevines,
from which you make an intoxicating beverage
as well as wholesome provision.
Indeed, in all of this there is a sure sign
for a people who would use their reason
to understand.

16:68 Moreover, your Lord has revealed to the bees:
Take dwellings for yourselves
in the mountains and in the trees,
and in the hives
that people construct for you.

16:69 Then eat of every fruit you desire,
and go through the pathways of your Lord,
made easy for you.
There issues from their insides
a sweet fluid, its colors varying,
in which there is healing for people.
Indeed, in all of this there is a sure sign
for a people who would reflect
on the wonder of creation.

16:70 Thus it is God alone
who has created `all of` you.
Then `in time` He takes your souls.
Yet some of you are reduced `by old age`
to the most abject state of life `before death`,
such that one, after having had knowledge,
will not know anything.
Indeed, God is all-knowing, all-powerful.

16:71 `Now`, God has favored some of you
above others in `abundance of` provision.
Yet those so `favored` would never `think`
to `hand over` all `their own provision`
to `bondservants` they rightfully possess,
so that all `of them`
 might become equal `partners` therein.
How could they, then,
`assume to ascribe partners as equals to God`,
and thereby `deny
God`s own blessings upon them`?

16:72 Yet it is God `alone` who has made for you
from among yourselves pairs, `male and female`.
And He has made for you from your mates
children and grandchildren.
He has provided you, moreover,
with all that is wholesome `in life`.
Then is it in falsehood they shall believe,
while in the blessings of God they disbelieve?

16:73 For they worship apart from God
what holds not even a `drop or grain`
of `provision` for them
in all the heavens and the earth—
and what are utterly unable
to provide even for themselves`.

16:74 So do not set forth any likeness to God.
Indeed, God knows, and you do not know.

16:75 ★God sets forth this parable:
There is a slave `in bondage`
who has no power over anything, and another who is free, whom We have provided with a goodly provision from Us, such that he spends charitably from it in private and in public. Are they equal in worldly status? All praise is for God alone, but most of them are disbelievers and do not know God. 

16:76 God sets forth another parable of two men: One of them is mute, incapable of anything. Moreover, he is an utter burden on his guardian; for wherever he directs him, he brings no good. Is he equal to one who bids to justice, while he himself is guided upon a straight way of salvation? Indeed, to God alone belongs the knowledge of all the unseen realities of the heavens and the earth. Thus the matter of the Hour of Doom is never farther off than the twinkling of an eye—or nearer still! For, indeed, God is powerful over all things. 

16:77 Moreover, it is God alone who has brought you forth from the bellies of your mothers knowing nothing at all. Yet He made for you the faculties of hearing, and sight, and hearts that comprehend, so that you may learn and give thanks. 

16:78 Do they who deny God not look upon the flying birds—made to master flying in the air of the sky? None holds them aloft but God. Indeed, in all of this there are sure signs
of God's omnipotence for a people who believe.

Moreover, it is God alone who has enabled you to make for yourselves houses as places of rest and residence. And He has enabled you to make for yourselves tents from the hides of cattle, which you find light to carry on your day of journeying and on the day you encamp. And for you in cattle, in their wool, fur, and hair, are manifold furnishings and utility, for a preordained time.

Moreover, it is God alone who provides shade for you, out of that which He has created. And He has made for you places of refuge in the mountains. And He has made for you garments that shield you from heat and the elements, as well as armored garments that shield you from harm in your battles. And so it is that He perfects His blessings upon you, so that you may submit yourselves to Him alone in worship.

Yet if they turn away from this message, then what is incumbent upon you, 'O Prophet,' is only the clear conveyance of God's word.

They well recognize the blessing of God. Then they thanklessly believe it by turning to false gods, for most of them are disbelievers.

Yet on the Day Hereafter—
when We raise up
from every community its messenger
as a witness testifying
to its faith or faithlessness—
there will be no permission given
for the disbelievers to speak.
Nor will they then be allowed
to propitiate the wrath of God
for their ungodliness.

16:85 And when at last the godless wrongdoers
see the torment of Hell, then will they realize
that it shall never be lightened for them,
nor shall they be reprieved.

16:86 Moreover, when those who associated gods
with God in the world
see their associate-gods on Judgment Day,
they will say: Our Lord!
These are our associate-gods
that we used to call upon apart from You.
Then their alleged gods
will cast their word back upon them, saying:
Indeed, you are, most surely, liars!

16:87 Thus they who in their lifetimes disbelieved
will proffer to God, on that Day,
full submission.
For all the false gods that they used to forge
shall have strayed from them.

16:88 So as to those who disbelieve
and bar people from the path of God,
We shall increase them on that Day
with punishment, for their obstruction,
on top of punishment, for their unbelief,
for all the corruption
they have been spreading in the earth.

16:89 Thus on Judgment Day, We shall raise up
from within every community—
from amongst themselves—
a prophet in witness against them.
And We shall bring you, O Prophet,
as a witness over all of these people.
For We have sent down to you
the Quran as a revealed Book,
to make all things that God
has enjoined and forbidden clear—and
as divine guidance to salvation
for all people;
and as a way to God's mercy for the believers;
and thus it is a glad tiding
of everlasting delight near their Lord
for all those who are muslims,
in willing submission to God alone.

16:90 *O humankind!
Indeed, God commands the execution of justice
among you, and the doing of good to others,
and the giving of charity to close relatives.
Moreover, He forbids all obscenity
and shameful deeds and aggression.
He admonishes you with this,
so that you may become mindful
of His commandments.

16:91 Thus, you shall fulfill the covenant of God
whenever you make a covenant.
And you shall not break your oaths
after their affirmation; for, indeed,
you have made God a guarantor over you.
Indeed, God knows all that you do.

16:92 Then do not be like the woman
who unravels her yarn into fibers
after it has been spun firmly,
by taking your oaths as instruments of deception
between you, so as to breach your covenants.
with one group of people
for another group more abundant
in power and wealth.

God only puts you to the test by this.
For, most surely, He shall make clear to you
on the Day of Resurrection
that about which you have disputed in life.

16:93 Yet had God so willed,
He would have made all of you
one faith community without choice.
Thus know that God does, indeed,
leave to stray whomever He so wills.
And He alone guides whomever He so wills.

For, most surely, all of you shall be questioned
about what you have done in life.

16:94 So do not take your oaths
as instruments of deception between you,
such that your foot should slip
after it once had been set firm,
and therefore you would be given to taste
the affliction of evil in this life
for having barred others
from coming to the way of God
by your shameful example.

Moreover, there would be for you
in the Hereafter a great torment.

16:95 So do not sell the covenant of God
for a small price.
Indeed, what is with God is far better for you,
if only you were to know.

16:96 All that is with you in life shall come to an end.
But what is with God is everlasting—and
We shall certainly recompense
those who have remained patient
with their reward,
in accordance with the very best they ever did.
16:97 Whoever does righteous deeds, whether male or female, and is a believer, We shall, most surely, cause him to live a good life. Moreover, We shall, most surely, recompense all of them with their reward, in accordance with the very best they ever did.

16:98 Thus, whenever you recite the Quran, then seek refuge in God from Satan, the accursed one.

16:99 Yet, indeed, he has no authority whatever over those who believe and who rely upon their Lord alone.

16:100 His authority is only over those who take him as a patron, and who, because of him, take associate-gods apart from God.

16:101 Yet if ever We substitute one verse in place of another verse to benefit humankind— and God knows best what He sends down—they say: You, O Muhammad, are nothing but a forger! Rather, most of them do not know God’s way.

16:102 Say to them: Gabriel, the Holy Spirit, has brought it down from your Lord with the whole truth, to confirm in faith those who have believed, and as divine guidance from error, and a glad tiding of everlasting delight near their Lord for all those who are Muslims, in willing submission to God alone.

16:103 And very truly, We know that they say, O Prophet:
No one but a human being is teaching him this!—
even though the tongue of the one to whom they allude is foreign,
while this Quran is in a clear Arabic tongue.

16:104 As to those who do not believe in the revealed signs of God,
God shall not guide them aright.
Thus for them, there is a most painful torment awaiting
in the Hereafter.

16:105 As to the ones who forge such lies,
they are the ones who do not believe
in the revealed signs of God.
Thus it is they who are the liars.

16:106 Doomed is one
who openly disbelieves in God,
after professing his faith—
except for one who has been compelled
to renounce his belief,
while his heart remains at peace with faith.
But whoever willingly opens his heart to unbelief—
upon such as these there shall be great wrath from God.
Thus for them, there is a great torment awaiting
in the Hereafter.

16:107 That is because they so loved
the life of this world over that of the Hereafter.
Yet, indeed, God does not guide a disbelieving people.

16:108 These are the ones
whose hearts and hearing and sight
God has set a seal upon.
For it is these who are the heedless.

16:109 Without doubt, it is they
in the Hereafter who shall be the losers of an everlasting Paradise.

16:110 Yet, indeed, your Lord declares, concerning those who emigrated after they had been persecuted, and who thereafter strove in the path of God and remained patient—indeed, after all of this, your Lord shall, most surely, be all-forgiving, mercy-giving.

16:111 * But beware of the Day when every soul shall come before God, pleading on behalf of itself, and when each soul shall be rendered in full for all that it has done in life—and never shall they be wronged in the least.

16:112 Now, God puts forth this parable of a town:
It was secure and peaceable.
Its provision would come to it in plenty from every locale.
Then it belied God’s own blessings upon it by worshipping false gods.
Thus God gave it a touch of the garment of hunger and fear, for what they had wrought.

16:113 For truly there had come to them a messenger from among themselves.
But they belied him.
Thus the torment seized them, suddenly, for they were, indeed, wrongdoers, godless in heart.

16:114 So stand firm in faith,
o you who believe,
and eat from what God has provided you, if it be lawful and wholesome.
Yet give thanks for the blessing of God, if, indeed, it is He alone whom you worship.

Indeed, He has but forbidden you to eat carrion, and blood, and the flesh of swine, and that over which other than the name of God is invoked at the time of slaughter. But whoever is compelled by circumstance to eat any of this—without being rebellious and without being a willful transgressor—will find then that God is, indeed, all-forgiving, mercy-giving.

And you shall not say—by way of falsehoods that your tongues represent—such and such is lawful, and such and such is forbidden, so as to forge a lie against God. Indeed, those who forge lies against God shall not succeed.

Small enjoyment have they in life, and then a most painful torment awaits them!

As to those of Jewry, We forbade what We have previously narrated to you. We did not wrong them therein, but, rather, it was their own souls they were all the while wronging with ungodliness.

Yet, indeed, your Lord declares, concerning those who did misdeeds in ignorance of true faith, but thereafter repented and set things aright—indeed, after all of this, your Lord shall, most surely, be all-forgiving,
mercy-giving.

16:120 As for Abraham, he was, `in himself`, a nation of exemplary faith — devoutly obedient to God, upright of heart — and never was he of the idolaters.

16:121 He was ever-thankful to God for His blessings.
So God chose him and guided him to a straight way of salvation.

16:122 Thus We gave him great good in this world. And in the Hereafter, he shall, most surely, be of the righteous —

whereupon We have revealed to you, `O Prophet,` that you shall follow the sacred way of Abraham, the purely upright in heart — and never was he of those who associated gods with God.

16:123 The Sabbath Day of solemn rest was not enjoined on Abraham, but was ordained only for the Jews — who themselves disputed about it long after Abraham.
Thus, indeed, your Lord shall, most surely, judge between them on the Day of Resurrection as to that wherein they have been disputing.

16:125 Call to the path of your Lord, `O Prophet,` with sound wisdom and fair admonition. And as to all people, argue gently with them in the fairest manner. Indeed, it is your Lord alone who knows best all those who have strayed.
from His straight path; and He knows best all those who are guided aright.

Moreover, if you believe and punish aggressors, then punish them with the like of that with which you have been afflicted by them. But if you remain patient, it is, most surely, better for those who are patient.

So be patient, O Prophet. Yet know that your patience shall not endure through adversity, except with the help of God. Thus do not grieve over those of them who oppose you, nor be in any distress because of what they plot against you.

Indeed, God is with those who are God-fearing and who excel in doing good.
The surah that mentions the miracle of THE NIGHT JOURNEY, wherein God transported His servant Muhammad ﷺ in a single night from the Sacred Mosque of Makkah to Al-Aqṣa Mosque in Jerusalem, to show him some of His most wondrous signs.

Surah 17 / 111 VERSES / REVEALED AT MAKKAH

Al-İsrâ’

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

17:1 Highly exalted is He who carried His servant, ﷺ by night from the Sacred Mosque of Makkah to Al-Aqṣa Mosque at Jerusalem — the surroundings of which We have blessed — to show him something of Our wondrous signs. Indeed, it is He who is the All-Hearing, the All-Seeing.

17:2 And so too We gave Moses the Book of the Torah, and We made it a guide for the Children of Israel, commanding them: You shall not take any deity apart from Me for a guardian —

17:3 for you are of the offspring of those whom We carried in the Ark with Noah, who was, indeed, an ever-thankful servant of God.

17:4 Yet We had foretold to the Children of Israel in the Book of the Torah: You shall, most surely,
cause corruption in the land two times and be punished by God.
For, most surely, you shall grow haughty and act with a great haughtiness.

17:5 Then when the promise of the first of the two times came to pass, We sent against you servants of Ours endowed with mighty military power. Thus they ravaged through the dwellings of your people—and it was a promise fulfilled.

17:6 Thereafter, We restored you, once again, to prevalence over them, for We extended to you wealth and sons. Thus We made you greater than ever in number, saying:

17:7 If you do good, you do good for your own souls. Yet if you do evil, so shall it be against yourselves. Thus when the promise of the second time came to pass, your enemies were left to defile your very faces. Indeed, they were left to enter the Temple of Jerusalem, as they had entered it the first time. Thus they were left to shatter all that they came upon—shattering it all utterly!

17:8 It may well be that your Lord shall again show you mercy. Yet if you return to corruption and haughtiness, We will return to utter destruction. Moreover, We have made Hell...
for all the disbelievers
as a permanent place of confinement.

17:9 Indeed, this Quran guides humanity
to that which is most upright
and gives glad tidings to the believers
who do righteous deeds,
that for them there is a great reward
of everlasting delight in Paradise
awaiting in the Hereafter.

17:10 And it warns those who do not believe
in the Hereafter,
that We have made ready for them there
a most painful torment.

17:11 Yet in anger man unknowingly
invokes evil upon himself
as eagerly as he invokes good.
For man is, indeed, given to haste.

17:12 Now, We made the night and the daylight
as two great signs
of your Lord’s power and wisdom.
Then We effaced the moon,
the sign of the night, by the radiant sun—
for We made it the sign of the daylight,
to enable humankind therein to see—
so that you may seek out bounty
from your Lord;
and so that you may come to know
the number of years
and methods of calculation.
For each thing in Our creation
and in Our revelation
have We made distinct—utterly distinct.

17:13 Moreover, We have securely bound the destiny
of every human being to its own neck in a scroll of one’s works.

For We shall bring forth for each one a precise book of record of one’s deeds on the Day of Resurrection, which one shall find there fully unfurled before him,

whereupon it shall be said:

Read your book for yourself!
Sufficient is your soul this Day as a reckoner against you.

Whoever is guided aright in the world,
then he is but guided for the good of his own soul.
Yet whoever goes astray,
he but strays, then, against all that is good for it.
For no sin-laden soul shall carry the sinful load of another on Judgment Day.
Moreover, never do We beset people with torment until We send forth to them a messenger with Heavenly guidance.

Thus when We intend to destroy a town for evildoing,
We first command its affluent to become righteous.
Yet should they continue to commit flagrant deeds of ungodliness therein, then the divine word of doom comes to pass against it.
Then do We demolish it—and demolish it utterly.

And how very many of the ungodly generations after Noah
did We destroy!
Thus sufficient is your Lord, 'O Prophet,' as 'One who is all-aware and all-seeing of the sins of His servants.

17:18 Whoever desires this 'life of' haste over the everlasting Hereafter, We shall hasten for him therein whatever of the world We so will, for whomever We intend. Then We shall appoint for him Hell. He shall enter it condemned, 'forever' banished.

17:19 But whoever desires the reward of the Hereafter— and 'duly' strives for it with the striving 'rightfully' due for it, while being a believer—then such as these shall 'find' their striving forever thanked by their Lord.

17:20 To each 'group'— those 'who are hasty for the world' and those 'who strive for God'— We extend something of your Lord's bounty. Yet never is the bountiful gift of your Lord confined 'to either of them'.

17:21 Look, 'O Prophet,' how We have 'already' favored some of them 'with Our bounty' over others. Yet, most surely, the Hereafter is of still greater ranks and far greater favor 'for the believers.'

17:22 O Prophet!
You shall not set up any other god with God. For 'if you do,' then you shall 'forever' remain
condemned as ungodly,
and be forsaken by Him utterly
to your Lord has decreed for one and all:
You shall not worship other than Him.
And to your parents, you shall be good.
Should either one of them, or both of them,
reach old age in your care,
then you shall not say to either of them
even so much as: Fie!
Nor shall you rebuke them.
Rather, say to both of them a gracious word,
in loving kindness.

Moreover, lower for them
the wing of humility, out of mercy,
and say in supplication for them:
My Lord! Have mercy upon them both—even as they have raised me up as a little one.

Your Lord knows best
about what is within your souls.
If you resolve yourselves to be righteous,
then, indeed, to all those who are ever-penitent
He is all-forgiving.

And you shall give in charity
to the close relative
his rightful due in benevolent offerings—and also to the indigent, and the wayfarer.
But you shall not squander resources,
even with the slightest squandering.

Indeed, the squanderers
are the evil brethren of the satans.
And Satan has ever been
most ungrateful to his Lord.

Yet if you must turn away from
those who are needy
while you yourself seek mercy and means from your Lord—hoping ardently all the while for His provision, so as to give it in charity—then you shall say to them a tender word of prayer, to ease their hearts.

17:29 Thus you shall not keep your hand yoked to your neck out of stinginess, nor extend it to the utmost extent in extravagance. For then you would remain ever blameworthy and regretful.

17:30 Indeed, it is your Lord alone who extends abundant provision to whomever He so wills. And He alone restricts it. Indeed, ever is He all-aware, all-seeing, of the condition of His servants.

17:31 And you shall not ever kill your children for fear of indigence. We provide for them and for you. Indeed, the act of killing them is an enormous sin.

17:32 And you shall not ever approach illicit sexual intercourse. Indeed, it is utter lewdness and a most evil way.

17:33 And you shall not ever kill any human soul that God has prohibited, except by what is lawful and right. Hence, whoever is killed wrongfully, We hereby assign to his heir an authorization for retribution. Yet let him not exceed just bounds regarding retribution for the killing.
For he is, indeed, to be aided in attaining justice.

And you shall not ever approach the wealth of the orphan in your care—except in the fairest manner, until he reaches full maturity and you return it to him.

And you shall fulfill every covenant you make. For, indeed, every covenant shall be answered for in the Hereafter.

And you shall give a full and honest measure whenever you measure out goods. And you shall weigh with an even and just balance. That is the best of goodness and ensures a most excellent outcome.

And you shall not ever follow that of which you have no sure knowledge, without first verifying its truthfulness. Indeed, hearing and sight and conceptions of the heart—every act of each of these faculties shall one answer for in the Hereafter.

And you shall not ever walk upon the earth proudly exultant. For never shall you human beings be such as to perforate the earth with your steps.

And never shall you stretch up to the mountains in height.

As to all of this, ‘O Prophet—its evil trespass is ever hateful with your Lord.

This is of the divine wisdom that your Lord has revealed to you.
And, again, you shall not set up any other god with God.
For if you do, then you shall be cast into Hell, deservedly blameworthy, forever banished.

17:40 Has your Lord, then, chosen to favor you with sons, while taking females from the angels for Himself as daughters!
Indeed, you most surely utter a monstrous word by saying this.

17:41 Now truly, indeed, We have varied the tidings and illustrations in this Quran, so that they who disbelieve may become mindful of the sole divinity of God.
Yet this only increases them in aversion to true faith.

17:42 Say to them, O Prophet:
If ever there had been other gods with Him, as they say, then they would, most surely, have sought a way to submit to the Lord of the Throne.

17:43 Highly exalted is He—far above what they say!—and most high with the greatest sublimity.

17:44 The seven heavens and the earth and all that are in them give due exaltation to Him.
For there is not a single thing but that it exalts Him with all praise.
But you human beings fathom not their exaltations.
Indeed, ever is He most forbearing, all-forgiving.
17:45 Thus when you recite the Quran, O Prophet, We place between you and those who do not believe in the Hereafter a hidden veil protecting you.

17:46 Moreover, We have placed sheaths over their ill-inclined hearts, that they may no longer understand it, and in their ears, an utter deafness. For whenever you mention in the Quran your Lord as One without associate, they turn away in retreat out of aversion.

17:47 We know best with what ill intent they listen when they are listening to you recite the Quran; and their evil purpose when they converse together secretly; and when the godless wrongdoers say to one another: If you were to follow Muhammad, you would only be following a bewitched man.

17:48 Look how they set forth malicious images for you, O Prophet! Thus have they strayed so far from guidance that they cannot find a way back to God.

17:49 Moreover, they have said: Can it be that even when we have become mere bones and decayed remains, that we shall be raised to life again in a new creation?

17:50 *Say to them: Be you stones or iron—or any sort of creation that swells prodigious in your hearts—still you shall be resurrected! Then they shall say to you: Who is it that can return us to life?
Say to them:
The One who originated you in creation
the first time.
Then they shall wag their heads at you
in mockery and amazement, and say:
When will this resurrection be?
Say: It may well be near at hand—
on a Day Hereafter
when He shall call upon you,
and you shall come to life
and answer with His praise—
though you will think
that you remained in the world
for but a little while.

Yet tell My believing servants
that they should speak to friend and foe
in the fairest manner.
For, indeed, Satan is ever ready to incite
animosity between them.
Indeed, Satan is to man a clear enemy.

O humanity!
Your Lord alone knows best
about the disposition of the hearts of all of you.
If He so wills, He will show you mercy,
bringing you to faith.
Or if He so wills, He shall torment you
for your unbelief.
Thus We have not sent you, O Prophet,
as a guardian over them
to dispose of their affairs.

And, again, your Lord knows best,
O Prophet, about the merits
of all those who are in the heavens
and all who are in the earth
and whom to choose for His messages.  
And very truly,  
We have favored some human beings  
as prophets with divine revelation,  
setting them above others.  
Thus We gave David, a mere shepherd,  
a great kingdom and the Book of Psalms.

17:56 So say to the unbelievers:  
Call in vain  
upon those angels, prophets, or jinn  
whom you allege to be gods apart from Him.  
For they hold no authority whatever  
to remove harm from you,  
or to turn it aside, should God decree it.

17:57 Those whom they call upon  
are themselves seeking a way to their Lord,  
vying as to which of them  
shall draw nearest to Him with worship.  
Moreover, they hope ardently for His mercy—and, with dread, fear His torment.  
Indeed, the torment from your Lord  
is a thing of horror of which to beware.

17:58 So know, there is not  
a single disbelieving town  
but that We shall destroy it  
before the Day of Resurrection,  
or punish it for its sinfulness  
with a severe punishment.  
This has been inscribed in the Preserved Book of Heaven.

17:59 Moreover, nothing keeps Us  
from sending forth  
more of the miraculous signs  
that the disbelievers demand,  
extcept Our knowledge.
that the earliest generations of humanity belied them all.
For We gave to the people of Thamûd the miraculously created she-camel—brought forth before their very eyes—and still they wronged her.
Nor do We send forth miraculous signs except to put the fear of God in people's hearts.

17:60 Thus behold! We said to you, O Prophet:
Indeed, your Lord's dominion encompasses all people.
Yet We did not make the wondrous vision We showed you when you ascended to Heaven but as a trial for all people.
And the mention in the Quran of the Impalatable Tree of Zaqqûm, the cursed tree of Hell, is likewise such a test for the disbelievers, by which We put the fear of God upon them. Yet it does not increase them in faith, but only in great transgression.

17:61 Now, behold! We said to the angels:
Bow your faces down to receive Adam into life and honor him!
So they all bowed down, except Iblîs.
He said:
Am I to bow myself down to one You have created out of mud?

17:62 He said:
Do You see this one whom You have honored above me?
If You defer divine judgment against me
to the Day of Resurrection,
I shall bridle his descendants
and lead them astray—except for a very few.

17:63 God said: Go your way!
For whoever of them follows you,
then Hell shall, most surely, be
the recompense of all of you—
an ample recompense, indeed!

Thus incite to sin whomever of them you can
with your voice.
And rally against them
with your cavalry and your infantry.
And share with them in the wealth
and the children given to them.
And promise them every desire!
Yet Satan promises those of them
who follow him nothing but a mere delusion.

17:65 O Satan!
As for My faithful servants,
you shall have no position
of authority over them.
Thus, sufficient is your Lord, O Prophet,
as a Guardian over the believers.

17:66 Your Lord, O humanity, is the One
who causes ships to cruise
gently through the sea,
for you to seek of His bounty.
Indeed, ever has He been merciful to you.

17:67 Yet whenever harm strikes you at sea,
all that you used to call upon in worship
vanishes from your hearts—
except for Him alone.
Then when He delivers you to dry land,
you turn away from worshipping Him alone.
For the human being is an unbelieving ingrate.

17:68 Do you, then, feel secure that He will not cause the seacoast to sink under you, or send down upon you a raging storm of lethal pellets—whereupon you would not find for yourselves any guardian to shield you?

17:69 Or do you feel secure that He will not return you to the sea yet another time, then loose the wind of a hurricane upon you and drown you because of your ungratefulness—whereupon you would not find for yourselves anyone to pursue vengeance for this against Us?

17:70 Yet very truly, We have so honored the Children of Adam: For We have carried them through the land and the sea. And We have provided them with all that is wholesome in life. And We have so favored them above most of what We have created with such immense favor.

17:71 Yet the Day comes when We shall call upon every people by their leaders. Thus whoever is given his book of deeds in his right hand, then such as these shall read their book joyfully—and never shall they be wronged in their reward even a whit.

17:72 But whoever in this life is blind in heart to the truth, thus shall he be raised up blind
in the Hereafter—
and even further astray than on earth
from the way to eternal salvation.

17:73 Indeed, they who disbelieve
very nearly tempted you, O Prophet,
the truth that We have revealed to you,
so that you might forge against Us
something other than it—in
which case they would have, then,
taken you as an intimate friend.

17:74 And were it not
that We had established you firmly
upon the path of truth, very truly,
you would have nearly
inclined a little way toward them.

17:75 Then, We would have, most surely,
made you taste double the trials of life
and double the trials of death.
Nor would you have found
for yourself any helper against Us.

17:76 Moreover, they very nearly unsettled you
from the land of your birth
to drive you away from it—in
which case
they would not have remained alive
after you left
for more than a little while.

17:77 Such was the way We decreed
for those of Our messengers
whom We sent before you, O Prophet.
And never will you find
in Our established way any change.

17:78 Be ever steadfast in observing the Prayer
at the declining of the sun,
until the darkening of the night.
Moreover, "hold fast to" the Quran’s recitation at the dawn Prayer. Indeed, the recitation at dawn is ever witnessed by hosts of angels and believers.

17:79 Moreover, keep a Prayer vigil with it, reciting from its verses during a part of the night as an extra devotion for you. It may be that your Lord will raise you in the Hereafter to a lofty Station of Praise among all humankind.

17:80 And say in prayer, O Prophet: My Lord! Lead me into all good with a most perfect entry. And lead me out of all harm with a most perfect exit. And grant me, from Your own grace, an ever-prevailing authority.

17:81 Then say to the unbelievers: The truth has come. Thus falsehood has vanished. Indeed, falsehood is ever vanishing.

17:82 Thus do We send down in the verses of the Quran that which is a healing for body and soul, and a mercy to the believers. But it does not increase the godless wrongdoers, except in utter loss.

17:83 Yet when We bestow grace on man, he turns away from God and draws himself aside from His worship. But when evil touches him,
he is ever-so despairing.

17:84 O Prophet! Say to humanity:
   Let each one work
   in accordance with his own way of life.
   Yet your Lord is most knowing
   as to who is truly following
   upon the most guided path to truth.

17:85 Now, they who disbelieve ask you, O Prophet,
   about the nature of the spirit.
   Say to them:
   The spirit of life is of the affair of my Lord alone.
   Nor have you human beings been given of knowledge more than very little.

17:86 Indeed, had We so willed, O Prophet,
   We could, most surely, have taken away that which We have revealed to you;
   whereupon, you would never find any guardian to plead with Us for it on your behalf—
   but for the mercy of your Lord!
   Indeed, ever has His favor upon you been great.

17:88 Say to one and all:
   If all the people and all the jinn were to come together to bring about the like of this Quran, never would they bring about the like of it—even if they were staunch backers of one another.

17:89 Thus very truly, We have varied the tidings for the good of all people
   something of every kind of illustration in this Quran.
Yet most people refuse everything but utter unbelief.

17:90 And, indeed, they who disbelieve have said to you, O Prophet: Never shall we believe in you until you cause a fountainhead to burst forth for us from the earth!

17:91 Or 'until, miraculously,' there shall be for you a flourishing garden of date palms and grapevines, such that you cause to burst forth all through it rivers in mighty bursts!

17:92 Or 'until' you cause the sky to drop down upon us— as you have alleged—in 'deadly' patches! Or 'until' you bring God Himself and the angels in a host before us!

17:93 Or 'until' there shall be for you a house 'made' of gold! Or 'until' you ascend 'before our eyes' into heaven! Yet never shall we believe in your ascension until you bring down to us an 'inscribed' Book from God, wherein we ourselves may read that you are a true messenger .

Say to them, O Prophet: Highly exalted be my Lord! Am I other than a mortal messenger?

17:94 And what 'else' has prevented people from believing when 'Heavenly' guidance came to them, except that they would say:

Yet and yet, most people refuse everything but utter unbelief.

...
Would God send a `mere `mortal as a messenger?

17:95 Say `to them`: `Had there been angels walking peaceably in the earth, We, most surely, would have sent down to them from Heaven an angel as a messenger.`

17:96 Say `to them, O Prophet`: `Sufficient is God as a witness between me and you. Ever, indeed, is He all-aware, all-seeing of His servants. For whomever God guides, then he is `truly` guided. But whomever He leaves to stray, then never shall you find for them patrons apart from Him. Moreover, on the Day of Resurrection, We shall bring them to assembly on their faces—blind, and dumb, and deaf. Hell shall be their abode. Whenever it subsides, We shall increas for them its flaming fire. That is their recompense, for they have disbelieved in Our signs and said: Can it be that even when we have become `mere `bones and `decayed `remains that we shall be raised `to life again` in a new creation?

17:97* Have they not considered that God, who `alone `has created the heavens and the earth, is well able to create the likes of them `again`? Rather, He has appointed for them a `set `term `of life and a reckoning wherein there is no doubt.
Yet the godless wrongdoers refuse everything but utter unbelief.

17:100 Say to them:
Were you who disbelieve ever to hold possession of the stores of my Lord’s mercy, then, most surely, you would withhold them from all creation for fear of their depletion. For ever is man most stingy.

17:101 And very truly, We gave Moses nine elucidating signs as miracles. So ask the Children of Israel about when he came to them—and how, in haughtiness, Pharaoh said to him: Indeed, I think that you, O Moses, are bewitched!

17:102 Moses said: Truly, you know well that none other than the Lord of the heavens and the earth has sent down these signs as manifest proofs. And, indeed, I think that you, O Pharaoh, are doomed to utter ruin!

17:103 So Pharaoh desired to frighten them and drive them from the land. So We drowned him, and those with him, all together.

17:104 Then, after destroying him, We said to the Children of Israel: Inhabit the land “We have blessed”. Yet when the promise of the Hereafter comes to pass,
We shall bring you forth from your graves in a mixed multitude for Judgment.

Thus with profound truth, it is We who have sent down this Quran. And thus with profound truth has it come down!

For We have not sent you to humanity, O Prophet, but as a bearer of glad tidings of everlasting delight in Paradise and as a forewarner of God's nearing Judgment.

For, indeed, this Quran is a Heavenly Recitation We have apportioned with distinct messages of truth that you may recite it to humanity in intervals, O Prophet, at a deliberate pace. Thus have We sent it down in successive revelations.

Say to the disbelievers, O Prophet:
Believe in it. Or disbelieve in it. Indeed, those who are sincere, who have already been given knowledge of the Scriptures before it, fall to the chin, bowing their faces down to the ground before God, whenever it is recited to them.

And they say: Highly exalted is our Lord! Indeed, the promise of our Lord, most surely, is ever fulfilled.

Thus do they fall to the chin, weeping, for it is a Heavenly Admonition that increases them in all humility.

Say to the people, O Prophet:
Call upon God, or call upon the All-Merciful. 
By either name you may call Him.
For He is One, and to Him alone belong the most excellent names. 
Yet do not be excessively loud with your Prayer, O Prophet.
Nor be unduly muted.
Rather, seek a way of moderation in between them.

Moreover, say to one and all:
All praise is for God alone: 
The One
who has never taken for Himself any offspring!
And for whom there has never been any partner in all the dominion!
And for whom there has never been any need for a patron to shield Him against humiliation!
Thus extol Him—extol Him exceedingly.

17:111
The surah that mentions the wondrous story of a group of youthful believers who retreated from their unbelieving people to the hills and the seclusion of THE CAVE wherein God caused them to sleep for three hundred and nine lunar years as a sign to their people that God shall, indeed, raise the dead—and that also mentions the narratives of other marvels beyond ordinary human conception.

Surah 18 / 110 Verses / Revealed at Makkah

Al-Kahf

In the Name of God, the All-Merciful, the Mercy-Giving

18:1 All praise is for God alone, the One who has sent down the ‘Heavenly’ Book upon His servant ‘Muhammad’, and who did not appoint any crookedness to be part of it!

18:2 It is an upright guide to forewarn the ungodly of a mighty chastisement in the Hereafter from God Himself, and to give glad tidings of everlasting delight in Paradise to the believers—those who do righteous deeds—that for them there is an excellent reward awaiting there.

18:3 Therein they shall remain forever.

18:4 Moreover, it forewarns those who say: God has taken for Himself offspring!

18:5 They do not have any knowledge of this. Nor had their forefathers. It is a heinous word that issues from their mouths! They say nothing but a lie!
18:6 Yet, perhaps, ‘O Prophet,’
you would consume yourself,
sorrowing upon their traces,
if they will not believe in this ‘divine’ discourse.

18:7 ‘Know that’, indeed,
We have made all that is on the earth
as an adornment for it—
‘only’ to test them
as to which of them is best in deed.

18:8 For, certainly, ‘at the end of time’
We shall most surely make
all that is on it a barren plain of dust.

18:9 Now, ‘O Prophet,’ do you deem ‘the account
of the Companions of the Cave
and ‘the Tablet recording ‘the Inscription ‘of it
to be among the most wondrous of Our signs?

18:10 Behold!
They were a ‘group of youths
who took shelter in the cave
‘apart from their people’, and they said:
Our Lord!
Grant us mercy from Your own ‘providence’.
And furnish us, in our ‘present’ circumstances,
with right guidance.

18:11 So We struck ‘a seal of sleep ‘upon their ears
in the cave for a ‘great’ number of years.

18:12 Then We awakened them,
so that We might distinguish
which of the two parties ‘among them’
would best enumerate
the length they had abided in the cave.

18:13 We ‘now’ relate to you their tidings
with ‘profound’ truth:
Indeed, they were youths
who believed in their Lord alone. So We increased them in guidance.

18:14 Thus We secured their hearts when they stood before their people and proclaimed:
Our Lord is the only Lord of the heavens and the earth! Therefore, never shall we call upon any god apart from Him!
For very truly, we would have then uttered an outrageous lie!

18:15 These, our people, have taken gods in worship apart from Him who alone is the One God.
If only they would come forth with manifest authority for their worship of them!
For who does a greater wrong than one who forges lies against God?

18:16 And so, they said to one another:
Since you have withdrawn from them, and from what they worship other than God, then take shelter in the cave.
Your Lord will unfold for you something of His mercy, and He will furnish you in your present circumstances with good facility to meet your needs.

18:17 And had any of you people been in witness, you would have seen the sun as it rose inclining away from their cave toward the right; and, as it set, declining away from them toward the left—while they were asleep.
in a deep hollow within.
This is of the 'miraculous' signs of God.
Whomever God guides,
then he is 'truly' guided.
But whomever He leaves to stray,
then never shall you find for him
any rightly guiding patron.

18:18 Moreover,
you would have thought them awake,
though they lay sleeping.
For We turned them
on their right sides and then on their left,
while their dog stretched forth his forelegs
at the threshold.
Were you to have come upon them,
most surely, you would have 'frantically'
turned away from them in flight,
for you would have been filled with horror
'at the sight' of them.

18:19 And so it was that 'at last' We awakened them.
Thus they questioned each other.
One of them said 'to the others':
How long have you remained 'asleep'?
Some 'said:
We 'only' remained 'so for' a day,
or some part of a day.
'Some of the others' said:
Your Lord knows best
how long you have remained.
Yet send one of you forth 'now'
with these silver-coins of yours to the city,
and let him look 'as' to where 'he might find'
the most wholesome food.
Then let him bring back to you
some provision from it.
But let him proceed gently. 
And let no one take undue notice of you.

18:20 For, indeed, if they come to know about you, they will stone you to death, or make you return to their way of religion. 
And never ever would you succeed, then, to obtain salvation.

18:21 And so it was that We caused them to be discovered, that their people might know and bear witness that, indeed, God’s promise to raise the dead is true; and that as to the coming of the Hour of Doom—there is no doubt at all therein.

Behold! Their people quarreled among themselves regarding their affair after the youths had passed away. 
So some said: Build a perimeter wall around them in the cave to seal off their remains, and let them alone—for their Lord knows best about what is to be of them. 
But those who prevailed regarding their affair said: We shall raise a house of worship over them.

18:22 Some of the People of the Scripture will say: They were three, the fourth of them being their dog. 
And others will say: They were five, the sixth of them being their dog.
They are but casting about in the unseen
for an obscure answer.
Yet others will say:
They were seven,
and the eighth of them was their dog.
Say 'O Prophet:
My Lord knows best their number.
None but a few truly knows of them
and their actual number.
So do not argue about them,
except with the sure argument
evidenced by the Quran.
Nor make inquiry concerning them
from anyone
among the People of the Scripture.

Nor shall you say, 'O Prophet,
in regard to anything:
I will, indeed, do such and such tomorrow!

unless you add: If God so wills.
Yet remember your Lord,
if you forget to say it.
And then say:
It may well be that my Lord will guide me
to what is nearer than this to His pleasure
and superior in rectitude.

Now, they remained in their cave
three hundred lunar years,
plus nine more besides.

Say, 'O Prophet,
to those who would argue against this:
God knows best how long they remained.
To Him alone belongs all knowledge
of the unseen realms
of the heavens and the earth.
How perfectly He sees and hears!
They do not have apart from Him any patron.
For He does not share His sovereignty
with anyone.

18:27 So continue to recite
what has been revealed to you
from the Book of your Lord.
For there is none who can replace His words.
And never shall you find,
apart from Him, any refuge.

18:28 Moreover, keep yourself patient
in the company of those humble believers
who call upon their Lord `with devotion`
in the morning and in the evening,
desiring `only` His Face.
Nor shall you turn your eyes
from `the likes of` them,
desiring the adornment of the life of this world.
Nor shall you obey `the dictates`
of anyone whose heart
We have rendered heedless
of Our remembrance,
who thus follows his whims,
and whose disposition
is ever `reckless in` disregard `of the truth`.

18:29 Rather, say `to one and all`:
The truth has come from your Lord
`in this Quran`.
So whoever wills—let him believe!
And whoever wills—let him disbelieve!
Indeed,
We have prepared for the `godless` wrongdoers
a Fire `in Hell`,
whose enclosures shall encompass them
`from every side`.
And if they seek relief from it, they will be relieved with a water resembling molten brass that grills their very faces—and a most woeful drink, and evil place of repose, it is!

18:30 As to those who believe and do righteous deeds, never will We waste the reward of whoever has excelled in doing good works.

18:31 It is these for whom there are Gardens everlasting, beneath which rivers flow. They shall be adorned therein with bracelets of gold. And they shall dress in green raiments of fine sarcenet and rich brocade. They shall recline therein on canopied couches. A most commendable reward and most excellent place of repose!

18:32 So set forth for them the parable of the two men: We made for one of them two gardens of grapevines, encircling each of them with date palms and placing between the two of them planted fields.

18:33 Each of the two gardens brought forth its plenteous fruitage and did not diminish thereof at all. Further, We caused a river to burst forth all through them.

18:34 Thus there was for him plentiful fruitage. So he said to his friend 'in his company one day'
while he was conversing with him:
I am greater than you in wealth
and mightier in kinsmen.

18:35 Thus he entered his garden
while doing wrong to his own soul.
He said:
I do not think that this flourishing garden
will ever perish.

18:36 Nor do I think
that the Hour of Doom will ever come.
And even if I am to be returned
to my Lord, most surely,
I shall find far better than this as my destiny.

18:37 His friend said to him
while he was conversing with him:
Have you disbelieved in the One
who created you from dust,
then from a sperm-drop,
then formed you as a man?

18:38 Yet, indeed, He is God, my Lord.
And never will I associate anyone
as a god with my Lord!

18:39 Now if only when you had entered your garden
you would have said: Such has God willed!
There is no power except with God—
if you see that I myself
am given less than you in wealth and children.

18:40 Yet perhaps my Lord
will give me better than your garden—
and send upon this one a firebolt from heaven
so that it shall become no more
than a slippery, leveled plain.

18:41 Or perhaps its water
may suddenly become deeply sunken
in the ground,
such that you will never again be able to seek it out.

18:42 And so it was that his fruitage was utterly engulfed by a firebolt. Thus he began to wring his hands over what he had spent therein; for it was toppled, desolate upon its trellises. Thus repeatedly he kept saying: Oh, alas for me! Would that I had never associated anyone with my Lord, the Everlasting One!

18:43 Nor did he have any fellowship to help him against God. Nor was he even able to help himself.

18:44 Then and there, it became clear that all authority is for God alone, the Sole Truth. It is He who is best in bestowing reward and best in ensuring a blissful outcome.

18:45 Hence, set forth for them the parable of the life of this world: It is like the water that We send down from the sky. Then the plants of the earth briefly mingle with it and grow lush. Then they become dry stalks that the winds utterly scatter. For God alone holds invincible power over all things.

18:46 Wealth and children are the adornment of the life of this fleeting world. Yet abiding deeds of righteousness are far better in reward with your Lord in the Hereafter,
and a far more excellent fulfillment
of every hope in this life.

18:47 So beware of a Day
when We shall move the mountains away,
and you will see the earth laid bare,
and We shall have assembled all of them—
from the first person to the last for Judgment.
Nor will We leave out
any one of them who disbelieved!

18:48 Then shall they be arrayed
before your Lord in ranks, O Prophet,
and God shall say to them:
Very truly, you have come before Us
singly and naked,
just as We have created you the first time.
Yet in life you alleged
that We would never occasion
such an appointment
for resurrecting you!

18:49 Then the precise book of record
for their deeds
will be set in place for each one.
Thus you shall see the defiant unbelievers
terrified of what is in it, and they will be saying:
Woe to us!
What is with this book
that leaves out no act, be it small or great,
without having enumerated it?
For they will find
all that they have ever done in their lives
present before them.
Nor shall your Lord wrong anyone in the least.

18:50 Now, behold! We said to the angels:
Bow your faces down to receive Adam
“into life and honor him”!
So they all bowed down, except Iblis, who was of the jinn.
Thus he rebelled against the command of his Lord.
Will you human beings then take him and his seed as patrons apart from Me while they are an enemy to you?
“How woeful a substitute this is for the wrongdoers who are godless in heart!”

18:51 *I did not call any of them to witness the creation of the heavens and the earth, nor even the creation of their own selves.
Nor would I ever take the evil misleaders as assistants.

18:52 Thus on that Day He shall say to them:
Call upon My associate-gods whom you have alleged!
So they will call upon them.
But they will not answer them.
Thus shall We set perdition between them.

18:53 Then the defiant unbelievers will see the Fire of Hell, and they will realize with certainty that they are about to fall into it.
Yet they will find no escape from it.

18:54 Now truly, indeed,
We have varied in this Quran something of every kind of illustration for the good of all people.
Yet of all things man is most argumentative.

18:55 For there is nothing to prevent people from believing,
now that the Heavenly guidance of the Quran has come to them. Nor is there anything to prevent them from seeking forgiveness from their Lord, except that the obstinate ways of disbelief of the earlier generations reemerge and overcome them—or the punishment of God, at last, comes to them face to face.

18:56 Thus We do not send the messengers except as bearers of glad tidings to the believers of everlasting delight in Paradise, and as forewarners to the disbelievers of God’s nearing Judgment. But those who disbelieve obstinately argue in accordance with a logic of falsehood by which they seek to refute the truth. Thus do they take My revealed signs and whatever divine punishment of which they are forewarned—as a mockery.

18:57 Yet who does a greater wrong than one who is made mindful of the truth by the very verses of his Lord, but who then turns away from them, forgetting the sins that his own hands have advanced into the Hereafter? Therefore, We have, indeed, placed sheaths over their ill-inclined hearts—so they may no longer understand this Quran—and in their ears an utter deafness. So though you call them to faith, O Prophet, by means of this Heavenly guidance—
still, never shall they be guided, ever.

18:58 Yet your Lord
is the All-Forgiving, the Possessor of Mercy.
For were He to seize them, suddenly,
in accordance with the sins
that they have earned,
He would certainly hasten on
the torment for them.
But, rather, they have an appointed time
for Judgment —
outside of which they shall never find asylum.

18:59 And so it was with all such communities
that We destroyed when they did wrong;
We set an appointed time for their destruction.

18:60 Now, behold!
Moses said to his young attendant:
I will not quit my quest for knowledge
until I reach the confluence of the two seas,
or else I shall go on for ages.

18:61 So when they reached the confluence
between them, there they rested,
and forgot their fish—
that they brought for sustenance—
which then made its way into the sea,
slipping away wondrously.

18:62 So after they had proceeded and left it behind,
he said to his young attendant:
Bring us our midday meal.
Very truly,
we have encountered great weariness
in this journey of ours.

18:63 He said to Moses:
Do you remember
when we betook ourselves to the rock to rest?
18:64 Moses said:
This is the sign that we have been seeking!
So they turned back,
retracing their footsteps to the rock.

18:65 And there they found a distinguished servant, from among Our servants; for We had granted him mercy from Our providence; and We had taught him much knowledge from Our own.

18:66 Moses said to him:
May I follow you on condition that you teach me whatever right guidance you have been taught by God?

18:67 God’s servant said:
Indeed, you can never be patient enough to bear with me.

18:68 For how can you be patient with an experience you do not comprehend?

18:69 Moses said:
You shall find me, if God so wills, patient. Nor will I disobey any command of yours.

18:70 God’s servant said:
Then if you would follow me, then do not question me about anything I do until I first make mention of the reason for it to you.

18:71 So they proceeded. And at last,
when they embarked in a ship, he scuttled it.

Moses said:
Have you scuttled it to drown its people?
Very truly, you have done a grievous thing!

He said to Moses:
Did I not say that, indeed,
you can never be patient enough
to bear with me?

Moses said:
Do not hold me accountable
for what I have forgotten,
nor burden me with further difficulty
in my endeavor to learn from you.

So they proceeded.
And at last,
when they met a boy, he killed him.

Moses said:
Have you killed an innocent soul
without cause of retribution for another soul?
Very truly, you have done a horrific thing!

He said to Moses:
Did I not say to you that, indeed,
you can never be patient enough
to bear with me?

Moses said:
If, after this,
I question you about anything else,
then no longer keep me in your company.
You have already attained enough excuse-making on my part.

So they proceeded.
And at last,
when they came upon the people of a town,
they requested food
from the hospitality of its people.
But they refused to host them.
So they found in it a wall ready to topple over,
thus he reinforced it and set it upright.
Moses said:
Had you wished,
you could have taken pay for it.

18:78 God’s servant said:
This is the parting between me and you.
I shall now tell you
the reality of the interpretation
of all that you could not abide with patience.

18:79 As for the ship,
it belonged to indigent people working at sea.
Thus I intended only to slightly impair it,
for I knew that behind them
was a disbelieving king
seizing every seaworthy ship by force.

18:80 And as for the boy,
his parents were true believers;
and based on revealed knowledge
we feared that he would oppress them
with transgression and unbelief.

18:81 Thus we desired
that their Lord should grant them instead
another son far better than him
in the purity of his heart
and closer to them in loving-mercy.

18:82 And as for the wall,
it belonged to two orphan boys in the city
and beneath it was a treasure hidden for them.
Now their father was a righteous man;
so your Lord intended
for both to reach full maturity
and to bring forth their treasure for themselves,
as a mercy from your Lord.
Moreover, I did not do any of this on my own authority. That is the interpretation of these deeds, for which you could not be patient.

18:83 They ask you, as well, ‘O Prophet,’ about Dhul-Qarnayn. Say:
I will recite for you an account of him for your reflection.

18:84 Indeed, We established ascendancy for him in the land. Moreover, We endowed him with magnificent means to attain a way to nearly all things he endeavored.

18:85 So he followed a way westward.

18:86 And at last, when he reached the place of the setting sun, he found it setting, as it were, in the midst of a black, turbid spring; and he found nearby it a wrongdoing people. We said: O Dhul-Qarnayn! You may, in regard to them, either punish them or treat them with goodness.

18:87 He said: As for whoever does wrong, we shall punish him. Then he shall be returned to his Lord in the Hereafter, and He shall punish him with a horrific punishment.

18:88 But as for one who believes and works righteous deeds, there shall be for him great goodness in reward. Moreover, in all that we shall decree for him...
of our commands, there shall be ease.

18:89 Then he followed a way eastward.

18:90 And at last, when he reached the place of the rising sun, he found it rising upon a primitive people for whom We had set nothing as a veil to keep them out of it.

18:91 That is so, for truly We comprehended whatever he encountered as an experience.

18:92 Then he followed another way.

18:93 And at last, when he reached a place between two mountain barriers, he found alongside them a simple people who could barely understand a word of any language but their own.

18:94 They said: O Dhul-Qarnayn! Indeed, the people of Gog and Magog are sowers of corruption in the land! So may we offer you tribute, on condition that you make between us and them a barrier?

18:95 He said: That with which my Lord has established me is far better than any tribute. But aid me with manpower. I shall set between you and them a bulwark.

18:96 Bring me chunks of iron. Then when he leveled up the passage between the two mountain cliffs with it, he said: Blow with your bellows! Then when he had set it afire, he said: Bring me molten brass to pour on it.

18:97 Thus the Gog and Magog...
were unable to scale it,
nor could they tunnel through it.

18:98 He said: This is a mercy from my Lord.
But when the promise of my Lord
comes to pass on Judgment Day,
He shall turn it into rubble.
And the promise of my Lord is ever true.

18:99 For We shall let some of them on that Day
surge over the earth against others.
And then the Trumpet of Resurrection
shall be blown.
Then We shall gather them all in,
in one single gathering.

18:100 And on that Day We shall bring Hell
to the disbelievers, on display—
for those whose eyes were
shrouded in a veil of unbelief
against seeing the signs
of My remembrance in life.
Nor were they able to hear them
in God’s revelations or from His messengers.

18:101 Do those who disbelieve
think that they may take My servants
as patrons, apart from Me?
Indeed,
We have prepared Hell for the disbelievers
as an everlasting hospitality.

18:102 Say to them:
Shall We tell you about the greatest losers
with respect to deeds?

18:104 It is those whose striving
has strayed from God’s way
in the life of this world,
while they yet think
that they are doing most excellent work.

18:105 These are the ones who have disbelieved in the 'revealed' signs of their Lord and who deny resurrection and His 'inevitable' Meeting for Judgment in the Hereafter. Thus their 'good' works are 'rendered utterly' futile 'with God'. For on the Day of Resurrection, We shall not give to them any weight 'at all'.

18:106 That shall be their recompense: Hell!—for having disbelieved and taken My 'revealed' signs and My messengers in mockery.

18:107 As for those who believe and do righteous deeds, for them there are the Gardens of Paradise awaiting 'as an 'everlasting' hospitality. Therein they shall abide forever. Therefrom, they shall never seek removal.

18:108 Say, 'O Prophet, to one and all': If the sea were as ink for the words of my Lord, most surely, the sea would be depleted before the words of my Lord were depleted—even if We were to bring the like of it in replenishment.

18:109 Say 'to all people, O Prophet': Indeed, I am only a human being like you. It is revealed to me that, indeed, your God is 'only' One God. So whoever has hope for the Meeting of his Lord 'in the Hereafter', then let him do righteous deeds and not associate in the worship of his Lord anyone.
The surah that mentions the miracle-filled story of MARY —the purest woman of all time—and how, though an untouched virgin, she gave birth to Jesus, the true Messiah and a human messenger of God to the Children of Israel.

Surah 19 / 98 Verses / Revealed at Makkah

Maryam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

19:1 Kāf Hā Yā ‘Ayn Śād

19:2 ‘This is a reminder of your Lord’s mercy upon His servant Zachariah.

19:3 Behold! He entreated his Lord in secret entreaty.

19:4 He said: My Lord! Indeed, enfeebled with age are the bones within me, and my head is lit with gray. Yet never, in calling upon You, my Lord, have I been unhappy.

19:5 Indeed, I fear for the right guidance of my kinsfolk to come after me; for my wife is barren. So grant to me, from Your own plenteous bounty, a successor to inherit prophethood from me and to inherit it from the Family of Jacob. And make him, my Lord, well-pleasing to You and to Your servants.

19:6 God said: O Zachariah! Indeed, We give you glad tidings of a boy
whose name shall be John.
To no other before
have We appointed his name.

19:8 He said: My Lord!
How shall I have a boy while my wife is barren,
and truly I have reached
a state of advanced old age?

19:9 ‘It was said: Even so shall it be!
Your Lord has said:
It is easy for Me,
for, truly, I have created you before,
and you were nothing.

19:10 He said: My Lord!
Appoint for me a sign that this will be!
He said:
Your sign is that
you shall not be able to speak to people
for three straight nights
though you shall have no ailment.

19:11 So ‘Zachariah’ came forth to his people
from the Sanctuary unable to speak.
Thus he signed to them
that you shall highly exalt ‘God’,
morning and evening.

19:12 ‘God said: ‘O John!
Take hold of the ‘Heavenly’ Book
with utmost power!
Thus We gave him propositional wisdom
as a child;

19:13 and tenderness, from Our own providence;
and purity, ‘as well’; for he was ever God-fearing
and virtuous toward his parents.
Thus he was neither insolent nor disobedient.

19:15 So may peace be upon him
the day he was born and the day he dies
and the Day he is raised to life in the Hereafter.

19:16 And mention in the Book, ‘O Prophet, the tiding of Mary. Behold! She withdrew from her family to an eastern place, and she placed a veil between herself and them. Then We sent to her Our Spirit, the Angel Gabriel, who thus appeared to her as a flawless human being.

19:17 She said:
Indeed, I seek refuge from you in ‘God, the All-Merciful, if at all you be God-fearing!

19:18 He said:
Indeed, I, myself, am none other than a messenger of your Lord to grant to you a pure boy.

19:19 She said:
How shall I have a boy, while no human being has ever touched me, nor have I ever been unchaste?

19:20 ‘The angel’ said: Even so shall it be! Your Lord has said: It is easy for Me. For We shall make him a miraculous sign for all people, and a mercy from Us. Thus it is a matter decreed.

19:21 So she conceived him, and withdrew heavy with him to a remote place.

19:22 And the birth pangs drove her to the trunk of a date-palm.
She said: Oh, alas for me!  
Would that I had died before this  
and become a thing utterly forgotten!  

19:24 Then he `who was newly born` called to her,  
from beneath her: Oh, do not sorrow!  
Indeed, your Lord  
has already made `flow` beneath you a streamlet.  

19:25 Moreover, shake toward yourself  
the trunk of the date–palm,  
and it shall drop freshly ripened dates upon you.  

19:26 So eat and drink and cool your eye.  
And if you should see  
any human being, then say `only`:  
Indeed, I have vowed a fast to the All–Merciful.  
Thus, I shall not speak today  
to any human being.  

19:27 Thereafter, she came with him  
to her people, carrying him.  
They said: O Mary!  
Very truly, you have come forth  
with a thing `of` unimaginable `horror`!  

19:28 O sister of Aaron!  
Your father was not an evil person.  
Nor was your mother unchaste.  

19:29 So she pointed `them` to him.  
They said:  
How shall we speak  
to one who is `yet` in the cradle,  
a `mere` infant `of` a `boy`?  

19:30 He said:  
Indeed, I am the servant of God!  
He has given me the Scripture.  
And He has made me a prophet.  

19:31 And, thus, has He made me blessed,
wherever I may be.
And further, He has enjoined me
to be ever observant of the Prayer,
and to give the Zakat-Charity,
as long as I am alive—
and to be ever virtuous toward my mother.
For He has made me
neither insolent nor wretched.

So may all peace be upon me,
and those who confirm me,
the day I was born and the day I die
and the Day I am raised to life in the Hereafter.

That is Jesus, son of Mary!
It is the whole word of truth,
about which they
who lay claim to the Scripture bitterly contend.

It is not for God to take any son.
Highly exalted is He above this!
When He decrees a matter,
He but says to it: Be! And so it is.

Thus Jesus but said to his people:
Indeed, God is my Lord and your Lord.
So worship Him alone.
This is a straight way to salvation.

Yet the sects of the People of the Scripture
have disputed among themselves about Jesus.
So woe to those who disbelieve—from the spectacle of an awesome Day!

How well they shall hear and see
on the Day they come to Us for Judgment!
Nevertheless, the godless wrongdoers this Day
are utterly lost in clear misguidance.

Thus forewarn them of the Day of Regret—
when the matter is done,
and their destiny has been decreed—
while they are yet heedless,
and they do not believe.

19:40 Indeed, it is `but` We who shall inherit the earth
and all who are upon it—
for to Us `alone` are they `all` returning.

19:41 And mention also in the Book, `O Prophet,
the tiding of `Abraham.
Indeed, he was ever-truthful,
and an eminent `prophet.

19:42 Behold! He said to his father:
My dear father!
Why do you worship
what can neither hear, nor see,
nor avail you in anything?

19:43 My dear father!
Indeed, `revealed` knowledge has come to me
from God `that` has not reached you.
So follow me, and I shall guide you
to `God` and an even way.

19:44 My dear father! Do not worship Satan.
Indeed, Satan is ever rebellious
toward the All-Merciful.

19:45 My dear father!
I fear that a torment
from the All-Merciful will strike you.
Thus you will become
a `doomed` patron of Satan.

19:46 He said:
Are you averse to my gods, `O Abraham`?
Most surely, if you do not desist,
I will `myself` stone you `to death`.
Therefore, depart from me `now`
for a long duration.

19:47 Abraham said: Peace be with you! I shall ask my Lord to forgive you. Indeed, He has been ever gracious to me.

19:48 Yet I shall withdraw from you and all that you call upon in worship apart from God. And with pure heart shall I call upon my Lord alone. Thus may it be that in calling upon my Lord I shall never be unhappy!

19:49 So when he had withdrawn from them, and all that they worshipped apart from God, We granted to him Isaac, and, from Isaac, Jacob—and each one We made a prophet.

19:50 Thus We granted them profusely out of Our mercy. For upon the tongues of succeeding generations, We did appoint for them a mention of exalted reverence for all time.

19:51 And mention also in the Book, O Prophet, the tiding of Moses. Indeed, he was chosen by God. Thus he was a messenger of resolve and an eminent prophet.

19:52 Behold! We summoned him from the right side of Mount Ṭūr. and thus did We bring him near for close converse.

19:53 We granted to him, moreover, out of Our mercy,
his brother Aaron as a prophet.

19:54 And mention also in the Book, O Prophet, the tiding of Ishmael. Indeed, he was ever true to his promise. And he too was a messenger and an eminent prophet.

19:55 He used to enjoin his family with the Prayer and the Zakât-Charity. Thus, to his Lord, he was ever-pleasing.

19:56 And mention also in the Book, O Prophet, the tiding of Idris. Indeed, he too was ever-truthful and an eminent prophet.

19:57 Thus We raised him in name and station to a high place.

19:58 These are some of the great ones upon whom God bestowed grace—from among the prophets of the seed of Adam, and from those whom We carried in the Ark with Noah, and from the seed of Abraham and Israel, and from those whom We guided to true faith and selected as prophets.

When the verses of the All-Merciful were recited to them, they fell to the ground in worship of Him alone, bowing their faces down and weeping.

19:59 * Then descending from them thereafter came descendants who forsook the Prayer and followed their whims, and thus shall they meet with degradation—except for whoever repents
and believes and does righteous deeds. They shall enter the Garden of Paradise — and never shall they be wronged in anything:

19:61 Gardens everlasting,
which the All-Merciful has promised
His servants in the unseen.
Indeed, He is the One
whose promise ever comes true.

19:62 They shall not hear therein vile talk, but only the salutation: Peace!
Moreover, they shall have
their provision served without fail therein,
morning and evening.

19:63 This is the Garden of Delight
which We shall bequeath
to those of Our servants who are God-fearing.

19:64 And God commands Gabriel to say:
We angels do not descend, O Muhammad,
but at the command of your Lord.
To Him belongs what is before us
and what is behind us and what is between this.
Moreover, never is your Lord forgetful!

19:65 He is Lord of the heavens and the earth
and all that is between them.
So worship Him alone!
And persevere patiently in His worship!
Do you know any other
who bears any semblance to Him?

19:66 A disbelieving man says:
Can it be that when I have died,
I shall again be brought forth alive?

19:67 Does man not remember
that We, indeed, created him before,
and he was nothing?

19:68 Then, by your Lord, `as for the disbelievers`, We shall, most surely, round them up, as well as `all` the satans. Then, most surely, We shall fetch them round Hell on `their` knees.

19:69 Then, most surely, We shall pluck from every faction whichever of them was most intense in defying the All-Merciful.

19:70 Then, assuredly, it is We who are most knowing about `all` those who are most deserving of roasting in it.

19:71 And there is not one of you `human beings` but shall come to it. It is, with your Lord, an inevitability decreed. Then We shall deliver those who have been God-fearing. But We shall leave the `godless` wrongdoers in it, on `their` knees.

19:72 For whenever Our `revealed` verses are recited to them with all clarity, those who have disbelieved `invariably` say to those who believe: Which of the two groups, `ours or yours`, is of a better station `in the world` and `appears the` fairer company?

19:73 Yet how many a `disbelieving` generation before them have We destroyed `for ungodliness` who were of `far` fairer `worldly` furnishing and appearance?

19:74 Say `to them`: Whichever `of us` is
part sixteen

“lost in uttermost misguidance,
may the All-Merciful
fully extend that duration for them.
For at last, when they behold the fulfillment
of what they have been promised—
whether it be the torment
of a worldly judgment
or the Hour of Doom—
then shall they know
who is of a worse rank and weaker host!

19:76 For God ever increases
those who are guided aright in divine guidance.
And abiding deeds of righteousness
are far better in a reward
with your Lord in the Hereafter;
and, therefore, far better
in their ultimate return.

19:77 Then have you seen, O Prophet,
the one who disbelieved
in Our revealed signs and said:
I shall, most surely, be given great wealth
and fine children should resurrection come?

19:78 Has he looked into the realm of the unseen?
Or has he taken with the All-Merciful
a binding covenant?

19:79 No, indeed, he has not!
We shall write down what he says.
And We shall extend for him
the duration of the torment, exceedingly.

19:80 For We shall inherit from him
all that whereof he speaks.
And he shall come to Us bereft and alone.

19:81 Now, they have taken false gods
apart from the `only true` God, so that they may be for them a means to power.

19:82 No, indeed, they are not! On the Day of Judgment, these `false gods` shall believe their `very worship` of them. For `there` they shall be `inveterate` opponents to them.

19:83 Have you not seen, `O Prophet`, that We have sent the satans against the disbelievers to instigate `evil among` them with `such` vehement instigation?

19:84 Thus make no haste as to `seeking God`s judgment against` them. We but number for them a determined number `of days and deeds`—

19:85 until the Day `Hereafter` when `We assemble the God-fearing before the All-Merciful in honored delegations, and We drive the defiant unbelievers to Hell in `disgraced` droves.

19:86 None holds the `right of` intercession but those `believers` who have taken with the All-Merciful a `special` covenant `for this`.

19:87 Moreover, they `who disbelieve` have said: The All-Merciful has taken `to Himself` a son.

19:88 Very truly, you `who say this` have come forth with something abominable!

19:89 From it the heavens nearly burst, and the earth `almost` splits, and the mountains `all but` fall down,
in `sudden` collapse—
that they should ascribe to the All-Merciful
a son—
while never would it be befitting
to the All-Merciful that He take a son!
Indeed, every being in the heavens and the earth
but comes to the All-Merciful as a servant.
Very truly, He has enumerated `each of` them.
And He has numbered `every one of` them
with a precise number.
Thus each one of them is coming to Him
on the Day of Resurrection `all` alone.
As for those who believe
and do righteous deeds,
`it is` for them that the All-Merciful
shall ordain `in their hearts`
genuine `mutual` love.
Therefore, We have, indeed,
revealed this Quran to you,
and `made it easy` `to understand`
in your `native` tongue, `O Prophet,`
for you to give with it
glad tidings `of Paradise` `to the God-fearing,
and to forewarn therewith a contentious people
`of God’s nearing Judgment`.
For how many a `disbelieving` generation
before them have We destroyed, `O Prophet`?
Do you perceive even one of them,
or hear from them a single sound?
Surah 20 / 135 Verses / Revealed at Makkah

Tâ Hâ

In the Name of God, the All-Merciful, the Mercy-Giving

20:1 Tâ Hâ

20:2 We have not sent the Quran down upon you to distress you, O Prophet—
but rather as a revealed Reminder for whomever would revere God, in awe of a divine word—

20:3 descending from One who created the earth and the high heavens:

20:4 The All-Merciful, who has settled Himself over the Throne, befittingly.

20:5 To Him belongs all that is in the heavens, and all that is in the earth, and all that is between them, and all that is beneath the soil.

20:6 And whether you utter words out loud or silently, He, indeed, knows the secret, and what is yet more hidden.

20:7 God! There is no God but Him! To Him belong the most excellent names.
20:9 Now, has the account of Moses come to you, O Prophet?

20:10 Behold!
He saw a fire
' on the side of Mount Ṭūr of Sinai'.
So he said to his family: Remain here.
Indeed, I have noticed a fire.
Perhaps from it, I shall bring you a firebrand;
or I shall find at the fire
some guidance as to our way.

20:11 So when he came to it,
he was called: O Moses!

20:12 Indeed, I am! I am your Lord!
So take off your sandals.
You are in the Holy Valley of Ṭuwā.

20:13 For I have chosen you as a messenger.
Therefore, listen to what is being revealed:

20:14 Indeed, it is I! I am God!
There is no God but Me.
So worship Me 'alone'.
And 'duly' establish the Prayer
for My remembrance.

20:15 Indeed, the Hour 'of Doom' is coming.
I have designed to keep it hidden,
so that every soul may be 'duly' recompened
with that for which it strives 'in life'.

20:16 So let not whoever disbelieves in the Hour
and follows his whim
turn you away from preparing for it,
so that you fall into doom.

20:17 And what is that in your right hand, O Moses?

20:18 He said: It is my staff.
I lean upon it.
And with it I beat down leaves for my sheep.
And, therein, for me are other uses.
He said: Throw it to the ground, O Moses.
So he threw it down.
Then, suddenly, it was a living snake, slithering rapidly.
He said: Seize it, and have no fear!
We shall return it to its former state.
Now, press your hand against your armpit.
It shall come forth radiant white, without blemish—another sign,
so that We may show you of Our greatest signs.
Go to Pharaoh!
Indeed, he has transgressed all bounds.
He said: My Lord!
Open for me my heart.
And make easy for me my mission.
And release the knot from my tongue,
so they understand my words.
And appoint for me a minister from my family:
Aaron, my brother.
Affirm, by him, my strength.
And make him a partner in my mission,
such that together, we may exalt You much;
and together, we may remember You much.
Ever, indeed, have You seen all that is within us.
He said:
You have been granted your request, O Moses.
And very truly,
We have conferred favor upon you another time long ago.
Behold!
We revealed to your mother what was to be revealed of Our decree:
Toss him into the basket.
Then toss him into the river.
Then let the river cast him upon the shore.
An enemy of Mine and an enemy of his shall take him in.
Thus did I cast upon you love, from Me, and that you should be reared beneath the care of My watchful Eye.

20:40 Behold!
Your sister walked trailing you alongside the river.
She then said to Pharaoh’s household:
Shall I direct you to someone who will foster him?
So We returned you to your mother, that her eyes might be comforted and find joy in you, and that she might not grieve.
Moreover, you then killed a person.
Yet, still, We delivered you from fear and anguish.
Thus have We tried you with great trials.
Moreover, you have stayed for years among the people of Midian.
Then you came here, as I have decreed, O Moses.

20:41 For I have reared you for Myself.
20:42 Go forth, you and your brother, with My signs! And you shall not, either of you, be slack in My remembrance.
20:43 Go forth, both of you, to Pharaoh! Indeed, he has transgressed all bounds.
20:44 Yet say a gentle word to him, so that he may become mindful of God, or reverent of Him.
20:45 They said: Our Lord!
We fear, indeed, that he will at once assail us or arrogantly transgress.

20:46 He said: Have no fear.

Indeed, I am with you both. I hear and I see.

20:47 So go forth, both of you, to him and say:

We are messengers of your Lord.

So send forth with us the Children of Israel, and do not torment them any longer.

Indeed, we have come to you with a clear sign from your Lord.

For peace shall only be with whomever follows the guidance of God.

20:48 Indeed, it has truly been revealed to us that the torment of God shall come upon whoever denies Him and turns away.

20:49 Pharaoh said:

Who, then, is the Lord of you both, O Moses?

20:50 He said:

Our Lord is the One who gave all things their creation, then guided them to their natural way.

20:51 Pharaoh said:

Then what of the case of the earlier generations who did not believe this?

20:52 He said:

The knowledge of them is with my Lord, in a Preserved Heavenly Book.

Neither does my Lord err; nor does He forget.

20:53 He is the One who has made the earth a cradle for you, and threaded it all through with passages, and sent down, from the sky, water.

Thus God says:
20:54 Eat of it, and pasture your cattle. Indeed, in this there are sure signs for people of discernment.

20:55 *From it have We created you. And to it shall We return you. And from it shall We bring you forth yet another time."

20:56 Thus very truly, We showed Pharaoh Our miraculous signs—all of them that had been given to Moses. But he belied them and resisted faith, and he said:

Have you come to oust us from our land with your sorcery, O Moses?

20:57 Then we shall most surely confront you with sorcery like it. So set between us and you an appointed time—which neither we nor you shall miss—in an `open`, level place.

20:58 Your appointed time is the Day of Festival, at mid-morning, while the people are assembled.

20:59 Moses said:

Your appointed time is the Day of Festival, at mid-morning, while the people are assembled.

20:60 So Pharaoh turned away and concocted his scheme. Then he came forth on that day with his sorcerers.

20:61 And Moses said to them: Woe to you! Do not forge a lie against God! For He will raze you with some torment. Thus whoever forges such lies against Him has forever failed.

20:62 Then the sorcerers quarreled
between themselves about their affair, but kept their council secret.

20:63 They said:

Indeed, these are, most surely, two sorcerers who desire to oust you from your own land with their sorcery, and to do away with the ideal of your way of life.

20:64 Therefore, come together to accomplish your scheme. Then come forth resolved in a united rank. For whoever prevails today has truly succeeded.

20:65 They said: O Moses!

Either you shall throw your staff to the ground first, or we shall be first to throw ours down.

20:66 He said: Rather, you throw first! And behold!

Their ropes and staffs appeared to him, from their sorcery, to be slithering.

20:67 Then Moses conceived a fear within himself.

20:68 We said: Have no fear! Indeed, it is you who shall be the uppermost.

20:69 Throw to the ground what is in your right hand. It shall then swallow up what they have wrought. For what they have wrought is but the scheme of a sorcerer and never shall the sorcerer succeed, wherever he may go!

20:70 So the sorcerers fell to the ground in astonishment, bowing their faces down in willing submission.
20:71 Pharaoh said:
Have you believed `impetuously` because of him before I have permitted you to do so? Indeed, he is certainly your master-sorcerer, who has taught you sorcery! Therefore, I shall, indeed, cut off your hands and your feet on opposite sides! Moreover, I shall, most surely, crucify you on the trunks of date palms! Thus you shall certainly know as to me and the God of Moses which of us is severer in `inflicting` torment, and `making pain` more lasting.

20:72 They said:
We will never prefer `submission to` you over `believing in` the clear and miraculous `proofs` of God that have come to us, nor over `the One who originated us`! So decree whatever `punishment` you will decree. You but decree `in` the life of this world. As for us, we have believed in our Lord, so that He may forgive us `for` our misdeeds, and for whatever sorcery you have forced upon us. For God is best `in reward` and everlasting `in punishment`.

20:74 Indeed, whoever comes to his Lord as a defiant unbeliever, then, indeed, for him is Hell, wherein one shall neither die
nor live without pain.

20:75 But whoever comes to Him as a believer, having done righteous deeds, then it is these for whom are the highest ranks:

20:76 Gardens everlasting, beneath which rivers flow, wherein they shall abide forever and ever. For such is the reward of whoever purifies himself with repentance and godliness.

20:77 Thus We revealed to Moses:

Set out by night with My servants, the Children of Israel. Then strike for them a dry passage through the sea. Do not fear being overtaken by Pharaoh. Nor have any dread of drowning.

20:78 So Pharaoh followed them with his forces, and they were overwhelmed by the sea—and what an awesome whelming it was!

20:79 Thus Pharaoh had led his people astray and did not guide them aright.

20:80 God said: O Children of Israel! We have delivered you from your enemy; and We have promised you an appointed time, on the right side of Mount Tûr to give you My commandments. Moreover, We have sent down manna and quail to sustain you in the desert, saying:

20:81 Eat of the wholesome foods which We have provided for you. But do not transgress therein. For then My wrath shall befall you. And whomever My wrath befalls—
he is truly fallen from grace.

20:82 Yet, indeed, I am most forgiving of whoever repents and believes and does righteous deeds and thereafter remains guided.

20:83 ✽ God said to Moses when he arrived at Mount Ṭūr: What has made you hasten from your people, O Moses?

20:84 He said: They are close upon my footsteps. And I have hastened to You, my Lord, that You may be pleased.

20:85 He said: Then 'know': We have already tried your people after you 'departed', and the Sāmirī has led them astray.

20:86 So Moses returned to his people wrathful and sorrowful. He said: O my people! Did your Lord not promise you an excellent promise? Was the duration of my absence too long for you? Or did you desire for the great wrath of your Lord to befall you, such that you failed your promise to me to worship God alone?

20:87 They said: We did not fail your promise of our own accord. Rather, we were loaded with burdens from the 'golden' ornaments of the 'Egyptian' people.
So we hurled them into a furnace of fire—and thus did the Sāmirīyī cast into it what he had. So we followed him.

20:88 Then he brought forth for them the image of a Golden Calf—a mere spiritless body that with the wind made the sound of a low. And they said to each other: This is your god and the god of Moses. Yet he has forgotten it.

20:89 Could they not, then, see that it could not return a single word to them. Nor did it hold for them any power of harm or benefit?

20:90 And truly Aaron had told them before Moses' return: O my people! You are only being tried by God through this idol. For, indeed, your Lord is none but the All-Merciful. Thus shall you follow me in worshipping God alone and obey my command in this!

20:91 They said: Never shall we give up our devotion to it until Moses returns to us.

20:92 Moses seized his brother and said: O Aaron! What prevented you when you saw them going astray from following after me? Did you dare disobey my command!

20:93 He said: O son of my mother! Seize me not by my beard nor by my head! I feared that you would say: You have caused division
among the Children of Israel,
and you did not observe my word.

20:95 Moses said:
What then were you seeking to do, O Sāmiriy?

20:96 He said:
I perceived what they did not perceive.
So I grasped a handful of dust
from the trace of the messenger,
and I cast it into the molten gold—
and thus did my soul tempt me!

20:97 He said: Begone, then!
For it is for you, in this life, to say:
Untouchable!
And, indeed, for you
there is an appointed time of punishment
in the Hereafter that you shall never miss!
Moreover, look to your god, 'O Sāmiriy',
to which you remained devout!
Most surely, we shall burn it.
Then, most surely, shall we pulverize
and scatter it in the sea—scatter it utterly.

20:98 Indeed, your God, 'O Israel', is the only God—
the One besides whom there is no other god.
He has encompassed all things in knowledge.

20:99 So it is that We relate to you, 'O Prophet,
something of the tidings that have gone before.
For, truly, We have given you—
solely from Us—
a revealed Reminder of the way of God.

20:100 Whoever turns away from it,
then he shall, indeed,
on the Day of Resurrection,
bear the torment of a most sinful burden,

20:101 wherein they shall abide forever!
And a most evil burden shall it be for them on the Day of Resurrection—

20:102 a Day when the Trumpet is blown, and We assemble the defiant unbelievers on that Day ashen with terror,
murmuring to one another:
You have stayed only ten days in the earth.
20:104 It is We alone who are most knowing of all that they say, when one among them whose way of surmise is best shall say:
Rather, it only seems that you have stayed but one day!

20:105 And they ask you, O Prophet, about what shall become of the mountains. Then say:
My Lord shall pulverize and scatter them, scatter them utterly,
thus leaving them a leveled plain.
20:106 You shall see therein neither wave nor curve.
20:107 On that Day!
Everyone will follow the angel-Summoner’s call— without evasion— with voices lowered before the All-Merciful, such that you hear nothing but hushed tones.
20:108 On that Day!
Intercession shall not avail anyone in all creation, other than one to whom the All-Merciful permits intercession, and the one on whose behalf He is pleased for him to speak.
20:10 He knows what lies before them and what lies behind them, while they cannot comprehend Him with their knowledge.

20:11 For humbled shall be all faces to the All-Living, the Self-Subsisting All-Sustaining One. And truly failed is one laden with evildoing.

20:12 But whoever does deeds of righteousness—and is a believer—shall have no fear of being wronged or defrauded.

20:13 And so it is that We have sent it down as an Arabic Quran and varied the warnings therein—so that they who receive it may become God-fearing, or that it might induce in them the remembrance of Him.

20:14 For most high above all is God, the King, the Truth! Thus make no haste with the Quran, O Prophet, before its revelation to you is completed. But say only: My Lord! Increase me in knowledge.

20:15 Now, very truly, We made a covenant with Adam of old. But he forgot his covenant. Thus We did not find in him due resolve.

20:16 For behold! We said to the angels: Bow your faces down to receive Adam into life and honor him!
So they all bowed down, except Iblís.
He refused.

20:17 So We said: O Adam!
Indeed this being
is an enemy to you and to your wife.
So let him not oust you both from the garden,
so that you come to misery.

20:18 Indeed, it is all for you,
that you shall not hunger therein, nor go naked;
and that you shall not thirst therein,
nor be sunstruck.

20:19 Yet Satan whispered to him.
He said: O Adam!
Shall I direct you to the Tree of Immortality,
and a kingdom that shall never fade away?

20:20 So both Adam and Eve ate of it.
Thus their secret parts became exposed to them.
So, instantly, they both took to heaping together upon themselves leaves of the garden.
For Adam had disobeyed his Lord.
Thus he erred.

20:21 Then his Lord chose him as a Prophet, and absolved him of his sin, and guided him.

20:22 God said:
Descend from the garden, both of you, together, along with Satan—each of you an enemy to the other.
But if there comes to you, O humanity, guidance from Me, then whoever follows My guidance shall not go astray in the world and shall not suffer misery in the Hereafter.

20:24 But whoever turns away from My remembrance, for him, indeed,
there shall be a stringent life.
And We shall bring him to assembly,
on the Day of Resurrection, blind.

20:125 He shall say: My Lord!
Why have You brought me
to assembly blind, though I used to see?

20:126 He shall say: So it is!
Our signs came to you. Yet you forgot them.
And so this Day you are forgotten.

20:127 Even so do We recompense
whoever is exceedingly rebellious
and has not believed
in the revealed signs of his Lord.
And, indeed, the torment of the Hereafter
is severer still and more lasting.

20:128 Have the many generations before them
that We have destroyed—
in whose very dwellings they now walk—
not become a clear guiding sign for them?
Indeed, in this there are sure signs
for people of discernment.

20:129 Yet were it not for a preordained word
that had preceded from your Lord, ÔProphet,
to defer judgment upon people,
their immediate destruction
would have been inescapable—but for the fulfillment of a stated term of life.

20:130 So be patient, ÔProphet,`
with what they say.
And highly exalt your Lord with all praise
before the rising of the sun and before its setting.
And in the watches of the night
exalt Him, as well, and at the ends of the day—so that you may become well-pleased.

20:131 Thus you shall not extend
the gaze of your eyes toward the unbelievers and what We have given any number of them to enjoy: The mere flower of the life of this world, by which We put them to test. For, indeed, the blessed provision of your Lord is far better and everlasting.

Moreover, enjoin the Prayer upon your family, O Prophet, and persevere patiently with it. We do not ask of you any provision. Rather, it is We who provide for you. For the ultimate outcome is success for the God-fearing alone.

Yet they who disbelieve have said of you, O Prophet: If only he were to bring us a sign from his Lord! Yet has clear proof not, then, come to them in this Quran as to what was in the earlier Scriptures?

Now had it been that We destroyed them with some torment before sending them this Quran, most surely, they would have said: Our Lord! If only You had sent to us a messenger, then we would have followed Your revealed signs before we became humiliated and disgraced!

Say to them: All of us are in wait of the ultimate outcome. So wait for the Judgment of God! You shall, assuredly, come to know who are the companions of the even way of faith and who is thus guided aright.
Surah 21 / 112 Verses / Revealed at Makkah

Al-Anbiyâ’

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

21:1 Drawing near to the people is their reckoning! Yet in heedlessness they turn away from this Heavenly message.  
21:2 Not a new reminder from the Quran comes to them from their Lord, but that they listen to it as they make jesting sport of it, their hearts diverted by whims.  
21:3 Rather, those who do wrong would keep secret their conversations: Is this ‘Muhammad’ other than a human being like yourselves?  
21:4 Do you then yield to sorcery, even as you see that he is merely human?  
21:5 God Himself revealed their conversation to the Messenger, who then said to them: My Lord knows all that is said in the heaven and the earth. For He is the All-Hearing, the All-Knowing.  
21:6 Still they have said: ‘This Quran is a muddle of dreams! Rather, he has forged it! Rather, he is a poet! Let him, then, bring to us a miraculous sign
like that with which
the former `prophets` were sent.

21:6 Not one city before them
which We have destroyed
believed in the miraculous signs!
Will they, then, believe them?

21:7 Moreover, We have not sent any messengers
to the generations before you, `O Prophet,
but `mere mortal` men,
to whom We gave revelation.
So if you `who disbelieve` do not know this,
then ask the People of the `revealed` Reminder,
`who know the Heavenly Scriptures`.

21:8 Neither did We create them
as `mere bodies` without spirits
that did not eat food. Nor were they immortals.

21:9 Yet, We `duly` fulfilled the `divine` promise
to `help` them.
Thus We delivered them,
along with whomever We so willed
who upheld them.
But We destroyed all `those who` believed them
and were thus exceedingly rebellious.

21:10 Truly, We have sent down to you,
`O people of Muhammad,`
a `Heavenly` Book that `bears` in it
your `glory and` eminent remembrance
`for all time`.
Will you not, then, understand?

21:11 For, how many a city
`whose inhabitants were` doing wrong
`in unbelief` did We utterly shatter `before you`
and raise up after them
another people `in their place`?

21:12 Thus when they sensed
Our impending affliction, they sought, then, to flee from it. But it was said to them:

21:13 Do not flee, but return to the luxuries in which you once indulged and to your lofty dwellings, so that you may be questioned now about the destiny of wrongdoing.

21:14 They but said: Oh, woe to us! Indeed, we have been godless wrongdoers!

21:15 And never did this confessional cry of theirs cease upon their lips, until We had turned them into mere stubble; and they had been utterly extinguished.

21:16 For We have not created the heavens and the earth and whatever is between them for mere sport.

21:17 Had We intended to take up any amusement, We would most surely have taken it from the higher realm that is with Us and not from the world—if ever We were to do so.

21:18 On the contrary, We but hurl the truth against falsehood, and it utterly smashes it—thus at once it vanishes! So the all-punishing woe of Hellfire shall assuredly be yours for all that you falsely ascribe to God!

21:19 For to Him belongs all who are in the heavens and the earth. Moreover, those who are near Him are never disdainful of His worship, nor do they grow weary of it.

21:20 They give due exaltation to Him.
by night and by day—never pausing.

21:21 Then as to those who disbelieve,
have they truly taken gods
from the earth who resurrect the dead?

21:22 Had there been—in either Heaven or earth—
any gods other than God,
both Heaven and earth would, most surely,
have become corrupted by competing deities.
So highly exalted is God, Lord of the Throne,
far above all that they ascribe to Him!

21:23 He shall never be called to account
for what He does.
Yet they shall be questioned by Him
about all they have done in life!

21:24 Then have they, indeed, taken gods
apart from Him?
Say to them, O Prophet:
Bring forth your proof!
This Quran is the revealed Reminder
of God’s way—
proof for those who are with me.
Moreover, there is the Reminder
that has been revealed
to each of those messengers
who were before me,
none of which confirm other gods with God.
Rather, most of them who claim this
do not know the truth,
and thus they turn away from it
when they hear it.

21:25 For We have not sent before you,
O Prophet, any messenger
but that We revealed to him
that there is no God but Me.
Thus you shall worship Me alone!
21:26 Yet they who disbelieve have said:
The All-Merciful has taken to Himself angels as offspring.
Highly exalted is He above this!
Rather, they are but honored servants of God!

21:27 They do not precede Him in speech.
Rather, they do everything only by His command.

21:28 He alone knows what lies before them and what lies behind them.
Nor do they intercede with God—except on behalf of those with whom He is pleased.
For out of fear of Him, they are cautious.

21:29 And if ever one of them should say:
I am a god apart from Him!—then such a one would We recompense with Hell.
For thus it is that We recompense the wrongdoers who are godless in heart.

21:30 Have those who disbelieve not seen by the knowledge they acquire that the heavens and the earth were conjoined as one mass, then We separated them—and that We have made every living thing therein from water? Will they not, then, believe in God’s Oneness?

21:31 So too have We set in the Earth anchoring mountains, so that it does not sway with them upon it as it spins.
And We made therein broad pathways,
so that they might find guidance therein.

21:32 And We made the heaven a vault, safeguarded above the earth.
Still they turn away from pondering the wonders of its signs.

21:33 For He is the One who created the night and the daylight, and the sun and the moon—each, within a course, is swimming on through the spheres as preordained.

21:34 Furthermore, We have not given immortality to any human being who preceded you, O Prophet.
Yet if you die, as the disbelievers hope, will they, then, be immortals?

21:35 Every single soul shall taste death. For We but test you in life with evil and good as a trial.
And it is to Us you shall all be returned for recompense.

21:36 Thus when those who disbelieve see you, they but take you as an object of mockery, saying:
Is this the one who mentions your gods profanely?—though at the mention of the All-Merciful they themselves profess unbelief in Him!

21:37 Man is a creature of haste.
Soon shall I show you My signs of judgment fulfilled against the disbelievers.
So do not call for Me to hasten this.

21:38 Yet they say in contempt:
When will this promise of divine judgment be fulfilled,
if you believers are truthful?

21:39 Never would this be asked if only those who disbelieve knew that a time will come when they will not be able to hold off the Fire of Hell from their faces nor from their backs—and therein they shall never be helped!

21:40 Indeed, it shall all come upon them, suddenly, and confound them utterly. It is then that they will not be able to repel it. Nor shall they be reprieved.

21:41 And very truly, messengers before you were mocked, O Muhammad. But those who scoffed at them were encompassed by the very punishment they used to mock.

21:42 Say to the unbelievers: Who is it that shall guard you by night and by daylight from the Judgment of the All-Merciful? Rather, it is from the very Remembrance of their Lord that they turn away.

21:43 Then do they, indeed, have gods that shield them from affliction apart from Us? They call gods those who cannot even help themselves. Thus never shall they be afforded security against Us!

21:44 Indeed, We have given these disbelievers and their forefathers much comfort and enjoyment—until the life spans of heedlessness that stretched over them grew long. Do they not see that We come
with the spirit of living faith
to the land of the ungodly,
and diminish unbelief in it from its outskirts?
Are they, then, the triumphant ones?
21:45 Say to them:
Indeed, I only forewarn you
with God’s Revelation of a nearing Judgment.
But the deaf of heart hear no call
when they are forewarned
’to cease their works of unbelief’!
21:46 Yet if even a mere breath
of your Lord’s torment were to touch them,
they would most surely say: Oh, woe to us!
Indeed, we have been godless wrongdoers!
21:47 Moreover, it is We alone
who set up the just balances
for the Day of Resurrection,
so that no soul shall be wronged in anything.
And even if one’s deed is the mere weight
of a single mustard seed, We shall bring it forth.
Thus sufficient are We
as the very best of reckoners.
21:48 Now, very truly, it is We alone
who gave Moses and Aaron
the Torah, as aCriterion of truth,
and as a radiant light to guidance,
and as a revealed Reminder
for the God-fearing ones—
those who fear their Lord
while He is in the domain of the unseen,
and who are ever-cautious
of the Hour of Doom.
21:49 And, similarly, this Quran
is a blessed Reminder
that We have sent down from on high. Do you, then, disavow it?

21:51 *Now, very truly, it is We alone who gave Abraham his distinctive right guidance before this. For We well knew the worthiness of him.

21:52 Behold! He said to his own father and his people: What are these statues to which you are devoted?

21:53 They said: We found our forefathers worshipping them!

21:54 He said: Very truly, all of you— you and your forefathers— have been utterly lost in clear misguidance.

21:55 They said: Have you come to us with the word of truth, or are you of those who are merely jesting and playing?

21:56 He said: No, indeed! Your Lord is the Lord of the heavens and the earth, the One who alone originated them. And to this, I am one of those who bear witness.

21:57 Thus he said to himself: By God! I shall, most surely, plot against your idols after you go away, when you have turned your backs to them.

21:58 So he rendered all of them into pieces except the biggest of them, so that they might return to it and make inquiry.
21:59 They said to one another in rage:
Who has done this to our gods?
Most surely, he is of the wrongdoers!

21:60 Others said:
We heard a young man
mentioning them profanely.
He is called Abraham.

21:61 They said:
Bring him, then, before the eyes of the people,
so that they may bear witness.

21:62 They brought him and said:
Did you do this to our gods, O Abraham?

21:63 He said:
Rather, it was this one,
the biggest of them, who did it!
So ask them, if they can talk.

21:64 So they turned to one another
in reproach for their idolatry, and they said:
Most surely, it is you yourselves
who are the godless wrongdoers.

21:65 Then they reversed themselves,
in defense of their vain idols, and said to him:
Truly, you know very well
that these idols cannot talk.

21:66 He said:
Do you, then, knowingly worship
apart from the One God
what does not benefit you in anything
nor harm you?

21:67 Fie upon you and upon all that you worship
apart from God!
Will you not, then, understand?

21:68 They said:
Burn him alive, and vindicate your gods,
if you will do something to avenge them!
21:69 We said: O Fire!  
Be cool and safe for Abraham.

21:70 They endeavored mightily to plot against him.  
But We made them the worst losers.

21:71 For We delivered him and Lot to the land  
which We have greatly blessed therein  
for all the people of the world.

21:72 Moreover, We granted him Isaac  
and, from Isaac, Jacob, as an additional gift—  
and all of them We made righteous.

21:73 And We made them exemplary leaders,  
guiding to faith by Our command.  
For We made them prophets  
and revealed to them Our commandments  
bidding the doing of good works,  
and the establishment of the Prayer,  
and the giving of the Zakât—Charity.  
Thus to Us alone did they offer worship.

21:74 And to Lot, as well,  
We gave prophetic wisdom,  
as well as knowledge of faith and God’s decree.  
Moreover, We delivered him from the town  
that had been doing vile deeds.  
Indeed, they were an evil people, truly ungodly.

21:75 Thus did We admit him into Our mercy.  
Indeed, he was ever of the righteous.

21:76 And there was Noah.  
Behold!  
He called out to Us of old,  
before Abraham and Lot.  
So We answered him.  
Then We delivered him  
and his family in the Ark.
from the great anguish
unleashed upon his defiant people.

21:77 Thus did We support him
against the people who had belied Our signs
of revelation to him.
Indeed, they were an evil people.
So We drowned them, all together.

21:78 And mention also the tiding
of David and Solomon
when they rendered judgment
in the Case of the Tillage.
Behold!
The sheep of a people foraged in it by night.
Thus to both their judgments,
We bore witness.

21:79 Yet We caused Solomon to better understand it
and render a more equitable judgment.
And to each one We gave prophetic wisdom,
as well as knowledge of faith and God's decree.
Moreover,
We subjugated the very mountains—to give God due exaltation with David—and the birds, as well.
For We are all-able to do such things.

21:80 We taught him, moreover,
to forge garments of mail for you,
to shield you from harm in your battles.
Will you, then, be thankful?

21:81 And We subjugated to Solomon
the raging wind—to run at his command
to the land which We have blessed therein.
For We are all-knowing of all things.

21:82 Moreover, of the satans, there were those
that dived for pearls for him.
and did other tasks apart from that. For We were ever watchful of them.

21:83  *And mention, as well, the tiding of Job.
Behold!
He cried out to his Lord:
Indeed, `unbearable` ailment has touched me, and You are the most merciful of the merciful!

21:84 So We answered him, and We removed whatever ailment was upon him.
Thus We gave `back` to him the joy of his family—
and, along with them, the like of them `besides`—
as a mercy from Us—
and a reminder of God`s relief for the `devout` worshippers `of God who endure patiently`.

21:85 And mention `Ishmael and Idris and Dhul-Kifl.
All were of the patient `ones`.
21:86 Thus did We admit them into Our mercy.
Indeed, they were ever of the righteous.

21:87 And `mention, also, the tiding of Jonah`, the Man of the Whale.
Behold!
He went away `from his people out of` anger, `without Our leave`.
For he thought that We would never constrain him.
Then he called out `in repentance from` within the `veils of` darkness:
There is no God but You!
Highly exalted are You!
Indeed, I was of the wrongdoers!

21:88 So We answered him
and delivered him from great anguish.

And even so do We ever deliver the believers.

21:89 And mention the tiding of Zachariah, as well.
Behold!
He called upon his Lord: My Lord!
Leave me not alone, childless,
when You are the best of inheritors.

21:90 So We answered him.
And We granted to him John.
Thus We set his wife aright for him,
for she was barren.

As to all of these prophets,
they would, indeed, hasten
to exceed one another in doing good works,
and would call upon Us
with hope in Our mercy and in reverent awe.
Thus they were ever humble before Us.

21:91 Mention, moreover, the tiding of Mary,
who estimably safeguarded her chastity.
Then We breathed into her womb
of Our life-giving spirit.
Thus We made her, and her son,
a profound sign for all the people
of the world.

21:92 Indeed, We said to all the prophets:
This faith-community of yours
is one community,
and I am your Lord, so worship only Me.

21:93 But succeeding generations
part seventeen

[Image]

divided their faith among themselves.
Yet all shall return to Us for Judgment.

21:94 So whoever does any act of righteousness—
and is a believer—
then never shall his effort be denied its reward.
For, indeed,
We Ourself shall write it down for him.

21:95 But as for any sinful city
that We decree to destroy,
their return to faith is thereafter forbidden.

21:96 In due time,
when the barriers are opened
for Gog and Magog,
and they swarm from every elevation—

21:97 and the true promise of Resurrection Day
has drawn so very near—
then shall it be that the eyes of the disbelievers
shall bulge out, and they will say:
Oh, woe to us!
Truly, we were heedless of this!
Rather, we were wrongdoers, godless in heart!

21:98 It shall be said:
Indeed, you—
and all the idols that you worship
apart from God—shall be the fuel of Hell.
To it, you shall all go down!

21:99 Had these idols been true gods,
they would never have gone down into it.
Yet all of them shall abide therein forever.

21:100 For them therein
there shall be heavy sighing.
Moreover, they who are in it
will not be able to hear.

21:101 As for those to whom the promise
of great goodness in Paradise
has already preceded from Us, these shall be saved from Hellfire, and far removed from this, the greatest terror.

They will not hear its hissing sound. And they shall abide in all that their souls desire, forevermore.

Thus the greatest terror of all shall not grieve them. Moreover, the angels will receive them, saying: This is your Day of honor, the one you have been promised!

On that Day, We shall roll up the sky, as the scribe rolls up the scrolls. Then just as We have originated the first creation, We shall, once more, bring it forth anew. It is a promise binding upon Us—and, indeed, We are all-able to do it!

And very truly, We have written in the Psalms—after it has been inscribed in the revealed Reminder—that My righteous servants will inherit the earth.

Indeed, there is now in this final admonition of the Quran an all-sufficing message for a people who would be truly worshipful.

For We have sent you, O Prophet, as none other than a mercy to all the people of the world.

Say to humanity: Indeed, what has been revealed to me about God is only this: Your God is only One God. So will you, O people, become muslims,
in willing submission to God alone?

21:109 But if they turn away from this, then say:
I have alerted you all equally.
For I also do not know
whether the fulfillment of
what you are promised as divine judgment
in this life and the Hereafter is near or far.

21:110 Indeed, He alone knows
the overt expression of discourse.
And He alone knows what you suppress.

21:111 For I do not know
when judgment shall befall.
Perhaps, delaying it is a trial of faith for you;
and perhaps it is enjoyment,
for a preordained time.

21:112 Thus the Prophet has said: My Lord!
Judge between us
and the deniers of Your message with the truth.
Indeed, our Lord is the All-Merciful—
the One who alone is sought for help
against all that you ascribe to Him.
The surah wherein God commands Abraham to proclaim to all humanity the obligation of THE HAJJ—IMAGE to the Ancient House of God—the Ka’bah—in Makkah.

Surah 22 / 78 Verses / Revealed at Madinah

Al-Hajj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

22:1 O humankind!
Be ever God-fearing, conscious of your Lord.
For the quaking of the earth
at the Hour of Doom
is a terrible thing, indeed.

22:2 The Day you see it, every nursing female
will become utterly diverted from what she is nursing.
And every pregnant female
shall at once deliver her burden out of terror.
And you will see people as if they are drunken,
though they are not drunken,
but rather the torment from God is so very severe.

22:3 Yet among humankind,
there is the type of person
who argues about God
without any revealed knowledge
and who, therefore, follows every rebellious satan—

22:4 those followers of the evil one,
regarding whom
it has, indeed, been decreed by God
that whoever takes him as a patron,
he shall, indeed, lead him astray in this life.
Moreover, he shall guide him
to the torment of the Flaming Fire of Hell.

O humankind!
If you are in doubt about the Ultimate Rising
on the Day of Resurrection,
then know that, indeed,
We created all of you originally from dust,
then from a sperm-drop,
then from a clinging clot,
then from a morsel-like lump—
destined to be either fully formed
or left unformed.
In this way, do We make clear to you
God’s all-creative might.
Thus do We cause to settle
in the wombs of their mothers
whatever unborn We so will, for a stated term.
Then We bring you forth as children,
so that you may thereafter reach full maturity.
Then among you are those who die young.
And some of you are reduced by old age
to the most abject state of life;
such that one,
after having had some knowledge,
will not know anything.
And even so do you see the earth lifeless.
But when We send down upon it water,
it quivers and swells
and grows every delightful variety of plant life.

That is so because God
is, most surely, the Eternal Truth.
For it is He alone who gives life to the dead.
And it is He alone who is powerful over all things.

Thus the Hour of Doom is most surely coming. There is no doubt therein. And God shall raise all those who are in the graves to the Reckoning.

Yet among humankind there is the type of person who argues about God without any revealed knowledge, nor any divine guidance, nor an illuminating Heavenly Book. He turns himself aside from the truth in disdain, in order to lead people astray from the path of God. There shall be for him disgrace in this world. Then We shall make him taste, on the Day of Resurrection, the torment of burning in Hellfire.

It shall be said to him: That is the recompense for all the evil that your two hands have advanced in the world — and never does God wrong His servants in the least.

Moreover, among humankind, there is the type of person who worships God as if he is teetering on the outermost edge of faith. Thus if good befalls him, he is at peace with it. But if a trial befalls him,
He turns about-face back into unbelief. Thus, he loses the good of this world and the bliss of the Hereafter. Such is the most manifest loss!

22:12 He calls upon idols in his worship, apart from God, which can neither harm him nor benefit him. Such is, indeed, the uttermost point of misguidance.

22:13 He calls out to those whose harm is surer than their benefit. A most woeful alliance it is, indeed, and a most woeful fellowship!

22:14 For, indeed, God shall admit those who believe and do righteous deeds into Gardens beneath which rivers flow. Indeed, God does whatever He so intends.

22:15 Whoever thinks God shall never aid His Messenger and make him triumphant—in this world and in the Hereafter—let him stretch a rope into the sky and climb it. Then let him cut it off and fall to his death—to see if, perhaps, his scheme will at last do away with what has so enraged him!

22:16 And so it is that with lucid examples We have sent down the Quran’s clear verses. For, indeed, God guides with it whomever He so wills.

22:17 So as to those who believe in Islam, and those of Jewry, and the Sabians, and the Christians, and the Magians,
and those who associate gods with God—indeed, God shall judge between them all on the Day of Resurrection. Indeed, God is a witness over all things.

22:18 Have you not seen, O Prophet, that it is to God that all the beings in the heavens and all the beings in the earth bow their faces down—and so too the sun, and the moon, and the stars; and the mountains and the trees; and the beasts treading the earth? Moreover, many are the people who do so willingly!

Thus for the many who deny God’s Oneness, the torment shall justly come to pass. And whomever God disgraces, none can give him honor.

Indeed, God does whatever He so wills.

22:19 Behold the believers and the unbelievers: These two adversaries contend with one another with regard to true faith in their Lord. Thus those who disbelieve shall have raiments of fire tailor-cut for them in the Hereafter and scalding fluid poured over their heads—by which all that is in their bellies, along with their skins, shall be utterly melted.

Moreover, whips of iron await them there.

22:20 Whenever they endeavor to exit from it because of their unceasing anguish therein, they will be returned into it, and it shall be said to them:
Taste the torment of burning in Hellfire.

22:23 But, indeed, God shall admit those who believe and do righteous deeds into Gardens beneath which rivers flow. They shall be adorned therein with bracelets of gold and pearls; and their garments therein shall be silk.

22:24 Moreover, they shall be guided to the most wholesome of words—for they shall be guided to the way of the All-Praised One.

22:25 Indeed, those who have disbelieved, and who have barred others from the path of God and from access to the Sacred Mosque in Makkah, which We have made for all people—both the dwellers there and the visitors from elsewhere, alike—and who only intend, therein, to deviate from true religion with some blasphemous or profane wrongdoing—We shall make such as these taste a most painful torment.

22:26 For behold! We established for Abraham the place of the Holy House in Makkah, saying: You shall not associate anything with Me as a god. And you shall purify My House for those who circle round it in My worship, and who stand, and bow, and bow their faces down.
Moreover, you shall proclaim among all people the duty of the Hajj-Pilgrimage. They shall come to you on foot and on every lean mount. They shall come through every faraway passage, that they may observe many benefits for themselves—and mention much the name of God during the known days of Hajj-Pilgrimage over what He has provided them of grazing beasts to sacrifice. So eat of them and feed the afflicted ones, the indigent poor.

Then, after completing the Hajj-Pilgrimage rituals, let them end their unkemptness from pilgrim sanctity, and fulfill their personal vows, and circle round the Ancient House of the Ka’bah, in My worship. All this has God commanded.

Thus whoever honors the sacred rites of God—that is best for him with his Lord, in this life and the Hereafter. Lawful for you as food is the flesh of cattle—except what is recited to you in the Quran as forbidden. So shun the abomination of idol-worship. Moreover, shun speaking any false word, being ever upright of heart toward God without associating anything with Him in worship.

For whoever associates gods with God is like one who has fallen from heaven,
whom birds then snatch midair into pieces; or whom the wind blows to a far-off place.

22:32 All this has God commanded.
And whoever honors the prescribed rituals and waymarks of God—then, indeed, it is out of the fear of God in their hearts.

22:33 There are lawful benefits for you in the animals designated as charitable-offerings of sacrifice, until the stated term of their slaughter. Then their due place of sacrifice is toward the Ancient House of the Ka'bah.

22:34 For each faith-community We have appointed sacred rites, so that they may mention the name of God over any grazing beasts that they sacrifice as charitable-offerings, from whatever He has provided them. Thus your God is One God. Therefore, submit yourselves to Him alone.
Moreover, give glad tidings to those who humble themselves, those who when God is mentioned their hearts tremble; and who are patient with whatever afflicts them; and who duly establish the Prayer; and who spend in charity out of what We have provided them.

22:35 As for the charitable-offerings of camels and cattle at the Hajj-Pilgrimage, We have made the benefit of sacrificing them among the prescribed rituals and waymarks of God for you. In them, there is much good for you.
So mention the name of God over them as they stand in ranks for sacrifice. Then when they collapse upon their flanks, you may butcher their meat to eat of them yourselves—and to feed both the self-restrained needy and the suppliant poor. Thus have We subjugated the sacrificial animals to feed you all, so that you may all give thanks to God.

22:37

Never shall any part of their flesh nor their blood reach God. But rather, it is your devotion—inspired by the fear of God in you—that reaches Him. Therefore has He subjugated them to you, that you shall extol God, 'the Creator' for the blessing of faith to which He has guided you. So give glad tidings to those who excel in doing good.

22:38

*Indeed, God, Himself, defends those who believe against evil*. And, most surely, God does not love anyone who betrays his trust of faith and who is ever an unbelieving ingrate.

22:39

Permission to fight back is given to those who believe who are being fought because they have been wronged. And, indeed, God is all-able to give them victory.

22:40

These are the ones who have been expelled from their homes without any right, for nothing more than saying:
Our Lord is God alone!
For had God not decreed
to repel some people by means of others,
demolition would certainly have come
to many hermitages, and churches,
and synagogues, and mosques,
in which the name of God
is much mentioned in praise.
Yet, most surely, God shall support
whoever supports faith in Him.
Indeed, God is, most surely, all-powerful,
overpowering.

22:41 These are the ones who—
when We set them in authority
over the land—
they duly establish the Prayer,
and give the Zakât-Charity,
and enjoin what is right
and forbid what is wrong.
Yet to God alone
belongs the ultimate end of all affairs.

22:42 Thus if they who disbelieve
belie you, O Prophet, so too before them
did the people of Noah and the tribes of ‘Ad
and Thamûd believe their prophets—

22:43 and the people of Abraham
and the people of Lot ‘did likewise’;

22:44 and so did the inhabitants of Midian.
Moreover, Moses, too, was belied.
Yet I granted respite
to the disbelievers ‘for a time’.
But, thereafter, I seized them, suddenly.
How ‘awesome’, then,
was My denunciation of them all!

22:45 Then how many a city ‘before,’
whose inhabitants belied their messengers, have We devastated while it was doing wrong? Thus are they yet desolate and toppled upon their roofs. And how many an unattended well and lofty palace are forsaken there?

22:46 So have they who deny faith not journeyed through the lands and seen enough of such ends, so as to have their hearts awakened to understand with them; and their ears opened so that they may truly hear with them? For it is not the eyes that become blind but the hearts within the breasts that go blind.

22:47 Thus only in defiance do they ask you, O Prophet, to hasten the promised punishment of which you have forewarned them. And never shall God fail to fulfill His promise! Yet, indeed, a day with your Lord is like a thousand years of what you count on earth.

22:48 Thus how many a city did I respite, while it was doing wrong? Then I seized it in the midst of its disbelief. For to Me alone is the ultimate destiny.

22:49 O Prophet, say: O humanity! Indeed, I am but a clear forewarner of God's nearing Judgment sent to all of you.

22:50 Yet as for those who believe and do righteous deeds, for them with God is much forgiveness for their sins and a generous provision in Gardens of Delight.
22:51 But as for those who strive to confute Our revealed verses—so as to frustrate the establishment of Our message—these are the Companions of Hellfire.

22:52 For never have We sent any messenger or prophet before you, but that when he recited God's revelation, hoping ardently to guide people, Satan cast evil whisperings into people's thoughts about what, in hope, he had recited. However, God annuls whatever Satan may cast to obscure truth. Then God confirms His revealed signs. For God alone is all-knowing, all-wise.

22:53 Thus, He makes whatever whisperings Satan may cast a trial for those hypocrites in whose doubting hearts there is a sickness, and for those disbelievers whose hearts are hardened. Thus it is only the godless wrongdoers who are, indeed, in uttermost schism from the truth.

22:54 For, thereby, as well, those who are given knowledge of faith and revelation know that it is the revealed truth from your Lord that they have been given. Therefore, they believe in it, and thus do their hearts become humble before Him. And, indeed, God shall, most surely, guide all those who believe.
to a straight way of salvation.

22:55 As for the disbelievers, they will not cease to be in doubt about this Quran until the Hour of Doom comes upon them suddenly, or there comes to them, before this, the torment of a desolating day.

22:56 All the dominion on that Day wherein is the Hour of Judgment belongs to God alone. He will judge between them all. So those who believe and do righteous deeds in life shall in the Hereafter be resident in the perpetual Gardens of Delight.

22:57 But those who have disbelieved and belied Our natural and revealed signs, then such as these are the ones for whom there is a disgracing torment awaiting in the Hereafter.

22:58 As to those who have emigrated in the path of God, then are killed or die, most surely, God will provide them with a most excellent provision in the Hereafter. For, indeed, God alone is the best of providers.

22:59 Most surely, He shall admit them into Paradise with an entrance that well-pleases them. For God alone is, most surely, all-knowing, most forbearing.

22:60 *That is so! Moreover, whoever among the believers repays aggression with a punishment that is not in excess of the like of that with which
he has been wrongly punished—and who thereafter is unjustly wronged in retaliation—

God will, most surely, aid him in attaining justice.

Indeed, God alone is assuredly all-pardoning, all-forgiving.

22:61 That aid is sure!

For it is the invincible God who makes the night penetrate into the daylight and who makes the daylight penetrate into the night—and because God alone is ever all-hearing, all-seeing.

22:62 That aid is sure because God is, most surely, the Eternal Truth, while that which they call upon, apart from Him, is, itself, utterly false. For, indeed, it is God alone who is, most surely, the Ever-Exalted, the All-Great.

22:63 Have you not seen, O Prophet, that it is God alone who sends down, from the sky, water—then, behold, the earth becomes green? Indeed, God is subtle, all-aware.

22:64 To Him alone belongs all that is in the heavens and all that is in the earth. And, indeed, it is God alone who is the Self-Sufficient, the All-Praised.

22:65 Do you not see that it is God who has subjugated for you all that is in the earth and the ships that run through the sea, by His command?
Moreover, it is He who upholds the sky so that it does not drop upon the earth, except by His permission.
Indeed, to all people
God is all-kind, mercy-giving.

And He is the One, O humankind,
who gave you life.
Then He shall cause you to die.
Then again He shall give you life on Judgment Day.
Indeed, the human being is, most surely, an unbelieving ingrate.

For each faith-community,
We have appointed sacred rites which they must devoutly observe.
So as to the unbelievers,
do not let them draw you into any dispute over this matter, O Prophet.
Rather, call to the way of your Lord.
For, indeed, you are, most surely, upon a path of straight guidance.

But if ever they dispute with you, then say:
God is most knowing of all that you do.

God will judge between all of you on the Day of Resurrection about that which you have been disputing.

Do you not know that God knows full well all that is in the heaven and the earth?
Indeed, all that is in a Preserved Heavenly Book.
Indeed, that for God is ever so easy.

They worship other things apart from God for which He has not sent down any authority, and about which they do not have any real knowledge.
Thus for the godless wrongdoers,
there shall not be any helper against God’s punishment.

22:72 Yet when Our revealed verses are recited to them as clear evidence that God is One, you recognize malevolent denial in the faces of those who disbelieve. They would nearly attack those who recite Our verses to them. Say to them:

Shall I tell you, then, of what is worse than this? It is the Fire of Hell that God has promised to all those who disbelieve—and a most woeful destination it is!

22:73 O humankind! A parable is here set forth. So listen to it. Indeed, those beings whom you call upon apart from God can never create so much as a fly, even if they were all to come together for that purpose. Rather, if a fly were to rob them of even a mere speck of anything, never could they even retrieve it from it. Most feeble are the seeker and the sought!

22:74 Thus, they have not esteemed God with His rightful esteem. Indeed, God alone is, most surely, all-powerful, overpowering.

22:75 It is God alone who chooses messengers from the angels and from people to convey His revelation. Indeed, God is all-hearing, all-seeing.

22:76 He knows what lies before them and what lies behind them.
Indeed, to God alone are all matters returned for just Judgment.

22:77 O you who believe!
Bow in your Prayer,
and bow down to the ground, as well,
worshipping your Lord alone.
Moreover, do much good in life,
so that you may succeed.

22:78 Thus strive, O believers, for the sake of God
to uphold His commandments —
with the kind of striving
that is thoroughly worthy of Him.
For it is He alone
who has chosen you for this faith —
nor has He placed on you any undue strain
in your religion.
It is the sacred way of your forefather Abraham.
And it is He alone who has in honor
named you Muslims in the Scriptures of old —
and in this Quran —
so that Muhammad, the Messenger of God,
may be a witness to God’s truth
before all of you,
and that you may, in turn,
be witnesses to the revealed truth
before all people.
So duly establish the Prayer
and give the Zakât-Charity
and hold fast to God with all certainty.
He alone is your Patron.
Then how commendably blessed
a Patron is God!
And how commendably blessed a Supporter!
The surah that declares the ultimate success of THE BELIEVERS in One God, without partner, and that describes the irreproachable standard of their spiritual and moral virtues.

Surah 23 / 118 verses / Revealed at Makkah

Al-Muʿminûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

23:1 Truly, the believers shall realize everlasting success;
23:2 The ones who attain humility in their Prayers;
23:3 the ones, moreover, who unfailingly turn away from any vile talk they hear;
23:4 the ones, moreover, who unstintingly give the due Zakât-Charity;
23:5 the ones, moreover, who are ever vigilant as to the chastity of their secret parts—
23:6 except in associating with their wives, or with whomever their hands may rightfully attain to, for, then, they are not blameworthy;
23:7 but whoever seeks intimate consort beyond this, then it is they who are the transgressors;
23:8 the ones, moreover, who are ever observant of their trusts and their covenant;
23:9 the ones, moreover, who are ever vigilant
as to keeping their Prayers.

23:10 It is these who shall be the inheritors—the ones who shall inherit Paradise. Therein shall they abide forever.

23:12 Now, very truly, We created man out of an extraction of mud.

23:13 Then We made him a sperm-drop set in a well-established place.

23:14 Then We created the sperm-drop into a clinging clot. Then We created the clinging clot into a morsel-like lump. Then We created, in the morsel-like lump, bones. Then We clothed the bones with flesh. Thus do We bring him forth as an entirely different creation. So blessed be God, the best of creators.

23:15 Then, indeed, thereafter you are destined to die.

23:16 Then on the Day of Resurrection you shall be raised to life.

23:17 And very truly, We have created above you seven heavenly spheres—and never are We heedless of any part of creation!

23:18 Thus have We sent down, from the sky, water, in due measure, and caused it to settle in the earth. And, indeed, We are well able to take it away.

23:19 Yet therewith We bring forth for you gardens of date palms and grapevines, in which there is for you fruit aplenty;
and from it you may eat.

23:20 Also, “We produce therewith a tree which comes forth from the region of Mount Tūr of Sinai. It yields oil from its olive fruit and is a condiment, for those who would eat of it.

23:21 Moreover, in cattle of every kind there is, indeed, a sure lesson for you. We give you to drink of the milk that is within their bellies. And in them, there are many other benefits for you. And from them, there is meat that you eat.

23:22 And upon them, and upon ships, you are carried through land and sea.

23:23 Now, very truly, We sent Noah as a messenger to his people. So he said to them: O my people! Worship God alone. You do not have any God other than Him. Will you not, then, be God-fearing?

23:24 Yet the elders of his people, who disbelieved, said: This man is but a mere mortal like yourselves! He desires to have superiority over you. Now, had God truly willed to reveal a message to us, He would have sent down angels as messengers. We have not heard of this claim occurring in the time of our forefathers of old.

23:25 He is nothing but a man touched with madness.
So wait on him for a time till he quits or dies.

23:26 He said: My Lord!
Support me against them, for they have irrevocably belied me.

23:27 Thus We revealed to him:
Make the Ark, under the care of Our watchful Eyes
and according to Our revelation.
Then when Our command of doom comes to pass,
and the hearth itself erupts like a fount,
as a sign and a portent,
then place in it mates of every living pair,
and your family—except for those of them
against whom the word of destruction has gone forth.
Nor shall you address Me regarding the deliverance of those who did wrong.
Indeed, they shall all be drowned.

23:28 And when you are settled upon the Ark—
you and all those who are with you—then say in exaltation:
All praise is for God who alone has delivered us from the wrongdoing people.

23:29 And say also: My Lord!
Cause me to alight with a blessed alighting,
for You alone best bring Your servants to blessed alighting.

23:30 Indeed, in this there are sure signs of admonition.
For We do, indeed,
put the faith of people to the test.
23:31 Then We brought forth after them another generation.

23:32 Thus We sent to them a messenger from among them, saying:
Worship God alone.
You do not have any God other than Him.
Will you not, then, be God-fearing?

23:33 But the elders of his people—who disbelieved,
and belied the destined Meeting of God for Judgment in the Hereafter,
though We had given them luxuries in the life of this world—said:
This man is but a mere mortal like yourselves!
He eats of what you eat,
and he drinks of what you drink.

23:34 And were you to obey a mere mortal like yourselves,
then you would, indeed, be losers in this world.

23:35 Does he promise you that when you die and become mere dust and bones that you shall, indeed, be brought forth to life?

23:36 *How absurd!
Absurd, indeed, is all that you are promised!

23:37 There is nothing but our life in this world.
We die once. And we live once.
And never shall we be raised from the dead.

23:38 He is nothing more than a man who has forged a lie against God, and never shall we be believers in him!

23:39 He said: My Lord!
Support me against them, for they have irrevocably belied me.

23:40 God said to him:
In a short while, they shall, most surely, become utterly remorseful.

23:41 So the ‘deadly’ blast of Our punishment seized them, suddenly, with inevitable justice. Thus We turned them into floating debris. So away with the wrongdoing people!

23:42 Then after them We raised other generations.
23:43 No nation can hasten its ‘set’ term of judgment. Nor can they remain thereafter.
23:44 Then We sent Our messengers to them, one after the other. Whenever a messenger came to a people, they belied him. Thus We caused them to follow one another into destruction.
And We turned every one of them into a byword of reproach among the succeeding nations. So away with a people who do not believe!

23:45 Thereafter, We sent Moses and his brother, Aaron, with Our ‘miraculous’ signs and manifest authority,
23:46 to Pharaoh and his ‘assembly of’ nobles. But they grew so very arrogant, for they were a haughty people.
23:47 So they said: Are we to believe in two mortals like us, while their people are slaves to us?
23:48 Thus they belied both of them. So they ‘too’ became of those who were destroyed.
23:49 And very truly, We had given Moses the Book of the Torah, for the Children of Israel, so that they might be guided aright.

23:50 Moreover, We made the son of Mary, along with his mother, a miraculous sign for them and for all people. Thus when she delivered him, We gave them shelter upon a hilltop, endued with rest and running rills.

23:51 God said to all His emissaries: O messengers! Eat of all that is wholesome, and do righteous deeds. Indeed, I am all-knowing of all that you do.

23:52 For, indeed, this faith-community of yours is one community. And I am your Lord. So fear Me.

23:53 Yet they who came after them split into factions among themselves in the matter of their faith—each party exulting in whatever they had taken hold of, and, without authority, calling it truth.

23:54 So leave them in their overwhelming ignorance for a preordained time.

23:55 Do they think that because of the wealth and sons We provide them that We but hasten to grace them with good things? No, indeed! They do not perceive the direness of their test!

23:56 Yet as to those who are, indeed, cautious,
out of fear of their Lord;
and those who believe
in the `revealed` signs of their Lord;
and those who do not associate gods
with their Lord;
and those who give `charitably` all that they give,
with trembling hearts,
because `they know` they are returning
to their Lord `for Judgment` —
it is these who hasten
to `exceed one another in` good works.
And they are, indeed,
foremost in `attaining` them.
No, do We task any soul beyond its capacity.
Yet with Us is a Book which speaks the truth
`about the works of men`.
Thus never shall they be wronged `in the least`.

But `as for the unbelieving factions`,
their hearts are `steeped`
in overwhelming `ignorance` about this `Quran`.
And they have `evil` deeds besides this
which they are doing.
At last, when, suddenly,
We seize those among them
indulged in opulent ease
with the torment `of Our judgment,
then `instantly` they will be groaning:
Do not groan this Day `Hereafter,
`it shall be said to them`.
For never will you be helped by Us.
Truly, My `revealed` verses were recited to you.
Yet you used to fall back `from faith`
upon your heels.
You grew arrogant therein,
chattering at night in blasphemy.

23:68 Then do they not reflect on the word of God? Or are they in denial only because there has come to them from God what did not come to their forefathers of old?

23:69 Or is it that they do not recognize the well-known integrity of their Messenger, and so they disavow him?

23:70 Or do they say: He has madness in him? Rather, he has come to them with the truth. But most of them are utterly abhorrent of the truth.

23:71 Yet were the truth to follow their whims, the heavens and the earth—and all who are in them—would, most surely, have become corrupted. Rather, We have brought them the Quran to be their revealed Reminder of the way of God. Yet they turn away from the guidance of their revealed Reminder.

23:72 Do you, O Prophet, ask of them any tribute for the blessing of faith you bring them? Yet the tribute of your Lord that He offers them in reward is far better. For He is the very best of providers.

23:73 And you do, indeed, call them to a straight way of salvation,

23:74 while, indeed, all those who do not believe in the Hereafter are, most surely, in deviation from the straight way.

23:75 *Thus were We to have mercy upon them,
and remove whatever harm is upon them, they would still persist in their ‘insolent’ transgression, wandering blindly.

23:76 And very truly, We gripped them with torment as a forewarning against their unbelief. Yet they did not seek to surrender themselves to their Lord. Nor did they humble themselves ‘before God’ in earnest entreaty. ‘Nor will they’ —

23:77 until We open for them a gate of ‘truly’ severe torment, ‘and, suddenly, they are steeped’ in it, utterly despondent.

23:78 Yet He ‘alone’ is the One who has brought forth for all of you ‘human beings, the faculties of hearing, and sight, and hearts that comprehend. How very little are the thanks that you give!

23:79 And He ‘alone’ is the One who has multiplied you on earth. And before Him in the Hereafter you shall be assembled ‘for Judgment’.

23:80 And He ‘alone’ is the One who gives life and gives death. And to Him ‘alone’ belongs the alternation of the night and the daylight. Will you not, then, understand?

23:81 Indeed, they ‘who disbelieve’ have said just what the earliest generations of disbelievers ‘have said.

23:82 They said:
When we are dead
and we have become mere dust and bones,
shall we, indeed, be raised up to life again?

23:83 Truly, we have already been promised
this very thing—
we and our forefathers of old.
This is nothing but tales of the ancients!

23:84 Say to them:
To whom, then, does the earth
and whoever is on it belong,
if at all you know?

23:85 They shall say: They belong to God.
Then say to them:
Will you not, then,
become mindful that God is all-able
to ressurect you for Judgment?

23:86 And say to them:
Who is the Lord of the seven heavens
and the Lord of the Magnificent Throne?

23:87 They shall say: They belong to God.
Then say to them:
Will you not, then, be God-fearing?

23:88 Moreover, say to them:
In whose mighty Hand
is the dominion over all things,
such that He alone gives refuge
while there is no refuge from Him,
if at all you know?

23:89 They shall say: It all belongs to God.
Then say to them:
How, then, are you so deluded by false beliefs?

23:90 Rather, We have brought them the truth,
but they are most surely liars.

23:91 God has not taken to Himself any offspring.
Nor has there ever been any god with Him.
For, then, each god would have gone off with what he created.
Moreover, some would have sought to overcome others.
Highly exalted is God far above all that they ascribe to Him—
the Sole Knower of all the realms of the unseen and the seen.
So most high is He far above all that they associate as gods with Him.

23:92 Say in entreaty, O Prophet: My Lord!
If it is to be that You will show me the fulfillment of whatever judgment they are promised—
then my Lord,
let me not be among the wrongdoing people when it befalls.

23:93 For, indeed, We are well able to show you the fulfillment of all that We have promised them.

23:94 Therefore, repel their evildoing with that which is best in the sight of God, pardoning and overlooking their harm.
We know well all that they falsely ascribe to God and His Messenger.

23:96 Moreover, say in entreaty: My Lord!
I seek refuge in You from the promptings of the satans to do otherwise.

23:98 And I seek refuge in You, my Lord, from their presence.

23:99 People disbelieve—until when death comes to one of them,
he says in regret: My Lord!
Return me to life in the world.

so that I may do righteousness
and believe
in what I previously left behind!
No, indeed! Never shall this be!
It is but an empty word that such a one utters.
For behind them there is a barrier
that has sealed them off from the world,
until the Day they are raised up to life
in the Hereafter.

Then when the Trumpet
of the Hour of Doom is blown,
no ties of kinship between them
shall avail on that Day.
Nor shall they care, then,
to ask about one another.

Thus those whose balances
are heavy with good works—
then it is these who are the truly successful.

But those whose balances are light,
whose sins thus prevail—
then it is these who have utterly lost their souls.
In Hell shall they abide forever—
the Fire searing their faces,
ever grimacing therein with pain.

God shall say to them:
Were not My revealed verses recited to you,
and did you not use to belie them?

They shall say: Our Lord!
Our perverse ways overcame us!
Thus we were a people lost in error.

Our Lord!
Bring us out of this Fire, to life in the world,
and if we return to unbelief,
then would we, most surely, be godless wrongdoers.

23:108 He shall say: Sink into it, despised! Nor shall you ever speak to Me!

23:109 Indeed, there was a party of My servants who said: Our Lord! We have believed in You. So forgive us and have mercy upon us, for it is You alone who are supreme, far above all who are merciful.

23:110 But you disbelievers took them as an object of scorn and scoffing— and remained obsessed with it— until such incessant mocking of their faith caused you to forget My remembrance utterly— for all the while you were diverted with laughing at them.

23:111 Indeed, this Day I have rewarded them for what they have endured patiently. It is they who are the truly triumphant!

23:112 God shall say to the doomed on Judgment Day: How long did you remain alive on the earth in terms of the number of years?

23:113 They shall say: It seems that we remained there only a day— or even part of a day. Yet ask those who kept count for us.

23:114 He shall say: You have, indeed, remained there but a little while— if only you had known how fleeting it would all be!
23:115 Did you think, then, that We had created you in vain, and that you would not be returned to Us for Judgment?

23:116 Rather, most high far above all is God: The King! The Eternal Truth! There is no God but Him, the Lord of the Gracious Throne.

23:117 Thus whoever calls upon any other god with God— for which he can never have any proof— his reckoning is awaiting him with his Lord. Indeed, the disbelievers shall never succeed!

23:118 Thus say: My Lord! Forgive and have mercy, for it is You alone who are supreme, far above all who are merciful.
The surah that contains the inimitable verse that celebrates God as THE LIGHT of the heavens and the earth, guiding to Himself whomever He so wills.

Surah 24 / 64 Verses / Revealed at Madinah

Al-Nûr

In the Name of God, the All-Merciful, the Mercy-Giving

24:1 This is a surah of the Quran. We have sent it down as Heavenly revelation and ordained the obligations herein. And thus, We have sent down herewith verses of clear intent, so that you may become mindful of God's commandments:

24:2 As to she who fornicates and he who fornicates, whip each one of them a hundred lashes—and let no pity for them overtake you in adhering to God's religion, if truly you believe in God and in the coming Judgment of the Last Day. Moreover, let a group of the believers witness their punishment.

24:3 A man who fornicates shall not marry anyone but a woman who fornicates or an idolatress. And as for the woman who fornicates, none shall marry her but a fornicator or an idolater—and such marriage is forbidden for the believers.

24:4 As to those who accuse chaste women
of illicit sexual intercourse
who then do not produce four eyewitnesses
to the very act, whip them eighty lashes
and do not accept
any testimony from them ever after,
for it is these who are the ungodly—
except for those of them
who repent after this offense
and set things aright.
For, indeed, God is all-forgiving, mercy-giving.

As to those who accuse their wives of adultery
while having no eyewitnesses but themselves,
then the due testimony of each accuser
is to bear witness four times, swearing by God,
that he is, indeed, of the truthful—
while the fifth testimony shall be
that the curse of God be upon him
if he is of the liars.

Yet punishment shall be averted from her
if she bears witness four times,
swearing by God,
that he is, indeed, of the liars—
while the fifth testimony shall be
that the wrath of God be upon her
if he is of the truthful.

Now, what would become of you, O believers,
were it not for the grace of God upon you,
and His mercy,
and were it not that God
is, indeed, all-relenting, all-wise!
Indeed, those who have come to you
with the wicked slander
against the mother of the believers
are a band of hypocrites among you.
Do not consider it evil for you.
But, rather, it is good for you. Each one of them shall be charged with the sin he has earned. Moreover, whoever of them took upon himself the greater part of spreading it, for him there shall be a great torment in the Hereafter.

If only when you first heard it uttered, the believing men and the believing women among you thought good of the believers among themselves, and said: This is clearly wicked slander!

And if only they who uttered the slander had produced, under obligation from you believers, four witnesses to attest to it! But since they could not produce any witnesses, it is these, in the sight of God, who are to have been adjudged as the liars in this matter.

Yet were it not for the grace of God upon you, and His mercy in this world and in the Hereafter, a great torment would, most surely, have afflicted you for that gossip in which you have indulged, when you relayed the wicked slander among one another with your own tongues. Thus with your own mouths you uttered that of which you had no sure knowledge. Yet you think it a light thing, while before God it is enormous.

And if only when you heard of it you said: It is not lawful for us to speak about this. Highly exalted are You!
This is an enormous calumny.

24:17 God admonishes you never to repeat the likes of this sin, if you are truly believers.

24:18 Thus does God make clear to you the commandments in His revealed verses. And God is all-knowing, all-wise.

24:19 As for those who love to spread about obscenity among the believers, there shall be for them a most painful torment in this world and in the Hereafter. For God knows every hidden intent, and you do not know.

24:20 Then what would become of you, O believers, were it not for the grace of God upon you, and His mercy, and were it not that God is, indeed, all-kind, mercy-giving!

24:21 O you who believe! Do not follow the footsteps of Satan. For whoever follows the footsteps of Satan merely enjoins obscenity and ungodly wrongdoing upon people. Thus were it not for the grace of God upon you, and His mercy, not a single one of you would have ever been purified; but God purifies whomever He so wills. And God is all-hearing, all-knowing.

24:22 Moreover, let not people of moral excellence and affluence among you swear off giving charitably to close relatives, and the indigent, and the Émigrés in the path of God in reproach for a wrong done. But, rather, let them pardon and overlook it.
Do you not love that God should forgive you? Indeed, God is all-forgiving, mercy-giving.

24:23 Yet those who accuse chaste women of indecency—women who have never even considered indecency—and who are believers—such are cursed in this world and in the Hereafter.

For them there is a great torment awaiting on a Day Hereafter when their tongues and their hands and their legs shall all bear witness against them for all the evil that they used to do in life.

24:24 On that Day, God shall fully render them their just due. Thus they shall, most surely, know that it is God alone who is the manifest Truth.

24:25 Depraved women are only for depraved men. And depraved men are only for depraved women. But wholesome women are for wholesome men. And wholesome men are for wholesome women.

For as to the wholesome, they are innocent of all that the depraved say of them. For them, there is forgiveness from God and a generous provision awaiting in the Hereafter.

24:26 O you who believe!

You shall not enter homes, other than your own homes, until you take welcome permission and greet their people with peace.

That is best for you—
so that you may become mindful of the benefit of God’s commandments.

24:28 But if you do not find anyone therein, then do not enter them, until permission is given to you. Moreover, if it is said to you by their inhabitants: Turn back! then turn back and do not persist. That is purer for you, and God is all-knowing of all that you do.

24:29 It is not an offense for you to enter an unrestricted residence that is not inhabited by specific residents, in which there are accommodations for you. Yet God knows all that you reveal and all that you conceal.

24:30 Say also to the believing men, O Prophet, that they should lower their gaze from women that are forbidden to them and safeguard the chastity of their secret parts. That is most pure for them. Indeed, God is all-aware of all that they do.

24:31 And say to the believing women, as well, that they should lower their gaze from men that are forbidden to them and safeguard the chastity of their secret parts, and not exhibit their own physical adornment, except what must necessarily appear thereof. Thus let them draw their veils over their bosoms and not exhibit their own physical adornment to other than their husbands, or their fathers, or their husbands’ fathers, or their own sons, or their husbands’ sons, or their brothers, or their brothers’ sons, or their sisters’ sons, or their womenfolk who are believers,
or those `bondservants` whom their hands rightfully possess, or male attendants without sexual desire, or children, who are not yet sexually discerning about the nakedness of women. Nor let them stamp their feet while walking to make visibly known what they conceal of their adornments. But turn all together to God in repentance, O you believers, so that you may be successful.

24:32 Moreover, let the unwed among you marry, and also the righteous of your bondmen and bondwomen. If they are poor, God shall enrich them from His bounty. And God is all-encompassing, all-knowing.

24:33 As to those who do not find means for marriage, let them keep themselves pure and chaste, until God enriches them from His bounty. Moreover, if those whom your hands rightfully possess desire a deed of emancipation, then write it for them, if you come to know goodness in them. Moreover, give them of the wealth of God that He has given you. Nor shall you compel your handmaidens to whoredom—for they too ardently desire to be chaste—in order for yourselves, thereby, to seek the fleeting things of the life of this world. But should one so compel them—then the compeller is guilty, while after their having been so compelled,
God is all-forgiving of such handmaidens, and mercy-giving toward them.

24:34 Thus very truly, O humankind, We have sent down to you in this Quran verses that clarify God’s truth and give examples that elucidate the exemplary ways of those righteous ones who have passed away before you, along with specific admonitions of good conduct for the benefit of the God-fearing.

24:35 God is the Light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp, the lamp in a glass, the glass as if it were a brilliant star, kindled from a blessed tree, an olive—neither eastern nor western—whose oil would nearly shine out even if no fire touches it.

Light upon light! God guides to His light whomever He so wills. And God sets forth parables for all people. For God alone is all-knowing of all things.

24:36 Such light shines within houses of worship that God has decreed to be raised up and for His name to be ever remembered in them. Giving due exaltation to Him therein—in the early mornings and late afternoons—there are men whom neither commerce nor selling divert from the remembrance of God, or from the establishment of the Prayer,
or the giving of the Zakât-Charity.
They fear a Day Hereafter
when hearts and eyes shall roll frantically
between salvation and damnation—in
hope that God may reward them
with the best they have ever done;
and that He may increase
them from His bounty.
For God alone gives provision
to whomever He so wills without measure.

But here is the parable
for those who have disbelieved in God:
Their works are like a mirage in a leveled plain.
The thirsting man thinks it is water,
until when he approaches it
he finds that it is nothing.
Instead, in the Hereafter,
he shall find only God there.
Then He will render him
his wicked account in full.
For God is swift in reckoning.

Or they are like one lost
in veils of darkness in a fathomless sea
covered by waves, above which are waves,
above which are thick clouds—
veils of darkness, one above the other.
If one puts his hand out, he can barely see it.
For one to whom God does not provide light
has no light at all.

Do you not see
that whoever is in the heavens and the earth
exalts God—as do the birds
outspre ading their wings in flight?
Each one of them among God’s creation
has known its way of prayer and exaltation.
And God alone is all-knowing
of all the acts that they do.

24:42 For to God alone belongs the dominion over the heavens and the earth.
And to God alone is the ultimate destiny.

24:43 Have you not seen that God drives the clouds on, then joins them together, then piles them up in heaps, then you see rainfall issuing from their midst? Moreover, He sends down from the heaven mountainous clouds in which there is hail. Then He strikes with it whomever He so wills and turns it away from whomever He so wills. The flash of its lightning nearly takes away the sight.

24:44 God alone alternates the night and the daylight. Indeed, in this, there is a sure lesson for those who have eyes to see!

24:45 Moreover, God created every treading beast from water. Yet of them are those that go on their bellies. And of them are those that walk on two legs. And of them are those that walk on four. God creates whatever He so wills. Indeed, God is powerful over all things.

24:46 Thus very truly, We have sent down verses clarifying God’s truth. Yet God alone guides whomever He so wills to a straight way of salvation.

24:47 Now, they who are hypocrites say: We believe in God and in the Messenger, and we obey them. Then a group of them turns away after this in defiance. Thus the likes of these are not true believers.
24:48 For when they are called to God and His Messenger to judge between them in their disputes, without delay, a party of them turn themselves aside to avoid judgment against themselves.

24:49 But if the truth is decisively in their favor, they come to him in full submission.

24:50 Is there sickness in their hearts? Or is it, rather, that they doubt the word of faith, and, therefore, fear that God and His Messenger will be unjust to them? Rather, it is these who are the wrongdoers, godless in heart.

24:51 Indeed, the only word of the true believers when they are called to God and His Messenger to judge between them is but to say: We hear and we obey! Thus it is these who are the truly successful.

24:52 For whoever obeys God and His Messenger— and venerates God and fears Him—then such as these are the truly triumphant.

24:53 Yet they who are hypocrites swore by God, with the utmost of their vows, that if ever, ʿO Prophet, you were to command them, they would go forth in God’s cause. Say to them: Do not swear! Your false swearing of obedience is known! Indeed, God is all-aware of all the works that you do.

24:54 Say to them: You shall obey God. And you shall obey the Messenger. Yet if you turn away, then know that he is answerable
only for what he is charged to bear;  
and you are answerable  
for what you are charged to bear.  
But if you obey him, you will be rightly guided.  
Yet nothing is incumbent upon the Messenger  
except the clear conveyance of God’s message.

24:55 God has promised those of you who believe  
and do righteous deeds that He will, most surely,  
make them sovereign successors in the earth,  
just as He has made  
the like of those before them  
successors therein.  
Moreover, He will, most surely,  
establish for them their religion,  
which He has chosen for them.  
Furthermore, He will, most surely,  
give them in exchange,  
after their fear, great security——  
so long as they worship Me ‘alone’,  
not associating anything ‘as a god’ with Me.  
Yet whoever disbelieves  
after this ‘solemn promise’,  
then it is these who are the godly.

24:56 Thus ‘duly’ establish the Prayer,  
and give the Zakât-Charity,  
and obey the Messenger,  
so that you may be granted mercy.

24:57 Never think that those who disbelieve  
can elude ‘the mighty Hand of God’  
in ‘even the furthest reaches of the earth.  
Moreover, their ‘final’ abode  
shall be the Fire ‘of Hell’——  
and a most woeful destination it is!

24:58 O you who believe!  
Let those whom your hands rightfully possess,
and those among you
who have not reached puberty,
seek your permission to attend to you
at three times of day:
Before Dawn Prayer,
and whenever you lay aside your garments
at noontime,
and after the Evening Prayer:
These are three intervals of privacy for you.
It is not an offense for you, nor for them,
in times of day apart from this,
that they go about attending you,
or you, one another.
And thus does God make clear to you
the commandments in His revealed verses.
For God is all-knowing, all-wise.

Moreover, when the children among you
reach puberty,
let them seek permission to attend to you,
as those before them have sought permission.
And thus does God make clear to you
the commandments in His revealed signs.
For God is all-knowing, all-wise.

As for women beyond child-bearing age
who have no desire for marriage,
it is not an offense for them
if they lay aside their outer garments,
without unduly exhibiting
any of their adornment.
Yet if they abstain from this
out of modesty, it is best for them.
And God is all-hearing, all-knowing.

There is no offense for the blind,
nor is it an offense for the lame,
nor is it an offense for the sick
as to the commandments
Nor is there any offense for yourselves, O believers, if you freely eat from your own homes, or the homes of your fathers, or the homes of your mothers, or the homes of your brothers, or the homes of your sisters, or the homes of your paternal uncles, or the homes of your maternal uncles, or the homes of your maternal aunts, or the homes to which you properly hold the keys, or the homes of your friends. Nor is it an offense for you to eat together, or apart. Yet when you enter such homes, greet each other with peace—a greeting from the very providence of God, blessed and wholesome. Thus does God make the commandments of His revealed verses clear to you, so that you may understand and observe them.

Furthermore, the true and constant believers are those who believe in God and His Messenger—and who, whenever they are together with the Prophet addressing a matter of common concern, do not part until they have taken his permission. O Prophet! As to those who take your permission before parting with you, these are the ones who truly believe in God and His Messenger.
So when they ask your permission
to attend to some of their own affairs,
give permission to whomever of them you will.
Moreover, seek God’s forgiveness for them.
Indeed, God is all-forgiving, mercy-giving.

24:63 You believers shall not, however,
render the manner
of calling upon the Messenger
among yourselves,
like your own calling upon one another.
Truly God knows those hypocrites among you
who, sheltered by one another,
stealthily slip away
from the assembly of the Prophet
without his permission.
Then let those who go against
His command or that of His Messenger
beware!
For a trial may well afflict them in this world.
Or a most painful torment may afflict them
in the Hereafter.

24:64 Most assuredly, to God alone belongs
all that is in the heavens and the earth.
Truly, He knows every condition you are in.
Thus on the Day they all return to Him
for Judgment,
He shall tell them then the due recompense
of all that they have done in life.
For God alone is all-knowing of all things.
The surah proclaiming the Quran that God bestowed upon Muhammad to be, in its finality and totality, THE CRITERION of everlasting salvation for all humankind until the end of time.

Surah 25 / 77 VERSES / REVEALED AT MAKKAH

Al-Furqân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

25:1 Blessed be the One who has sent down upon His servant Muhammad the Quran as the Criterion, so that he might be a forewarner to all the worlds of the nearing Judgment of God—

25:2 the One to whom belongs all dominion over the heavens and the earth; and who has never taken for Himself any offspring; and for whom there has never been any partner in all the dominion; and who alone has created everything and alone determined all of it with precise determination.

25:3 Yet they who disbelieve have taken gods apart from Him that do not create anything, but who are themselves created. Nor do they hold—even for themselves—the power of harm or benefit. Nor do they hold power over death, or life, or resurrection.

25:4 Moreover, those who have disbelieved
have said of this Quran:

Indeed, this is but a fabrication that he who claims to be a messenger has forged, while other people have helped him with it! Thus, truly, they have come forth with a grave wrongdoing and falsehood.

So too have they said of it:

Tales of the ancients is all it is, which he has sought to write down. Thus they are dictated to him by another, early morning and late afternoon.

Say, ‘O Prophet’:

The One who alone knows every secret in the heavens and the earth has, most surely, sent it down as divine revelation.

Indeed, ever is He all-forgiving, mercy-giving.

And they have said, as well:

What is with this messenger that he eats food and walks through the marketplaces? If only an angel were sent down to him to be a forewarned along with him!

Or if only a treasure-trove were cast down to him! Or if only he were to have a miraculous garden from which he could eat! Furthermore, the godless wrongdoers have said of you, O Prophet:

Indeed, you believers but follow a man bewitched!

Look how they set forth malicious images for you, ‘O Prophet’!

Thus have they strayed so far from guidance that they cannot find a way back to God.
25:10 Blessed be the One who if He so willed it to be done would make for you, ‘O Prophet,’ better than all that they know: Gardens, beneath which rivers flow! Moreover, He would make for you grand palaces wherein to live.

25:11 Rather, they who have disbelieved have denied the coming of the Hour of Doom. Thus have We prepared for any one who denies the Hour a flaming fire in Hell.

25:12 When first it beholds them from a far-off place, they will hear its terrible fury and its raging sigh.

25:13 And when they are cast therein, into a crushingly tight place, bound all together in chains, then and there they shall cry out for utter ruin.

25:14 It shall be said to them: This Day do not cry out for a single ruin, but cry out for many a ruination!

25:15 Say to them: Is that better, or the Garden of Eternity that is promised to the God-fearing? It is a blessed reward for them alone and a never-ending haven as an ultimate destiny.

25:16 For them, therein, is all that they could wish, everlastingly! It is incumbent upon your Lord—a promise, ever to be asked for!

25:17 For on the Day He assembles
those of them who disbelieve, and all that they worship apart from God, it is then that He shall say to their false gods: Are you the ones who led these, My servants, astray? Or did they themselves stray from the way?

25:18 They shall say: Highly exalted are You alone, Our Lord! Never would it have been conceivable for us to make of ourselves patrons of anyone apart from You. Rather, You bestowed them and their forefathers with such comfort and enjoyment in the world that they forgot Your Remembrance! And, thus, did they become a ruined people, destitute of all goodness—

25:19 whereupon it shall be said to the doomed: Those whom you worshipped in life have, indeed, belied you, as to all that you have said regarding their divinity. Now, you will not be able to turn away the Fire of Hell from yourselves, nor avail yourselves of any help against it.

Thus any one of you human beings who in life persists in the grave wrong of worshipping others with God, We shall make him taste a great torment in the Hereafter.

25:20 Moreover, We have not sent any messengers to their peoples.
before you, O Prophet, except that they were mortals who, most surely, ate food and walked through the marketplaces. Therefore, know, O humanity, that We have caused some of you to be a trial for others. Will you be patient in enduring your tests? And ever is your Lord all-seeing.

25:21 Yet those who do not hope for Our destined Meeting on Judgment Day say:
Will not the angels be sent down to us with God’s messages, or are we not to see our Lord with our own eyes?
Very truly, they have grown so very arrogant within themselves!
Thus they have insolently defied God—with the greatest insolence!

25:22 The Day they see the angels—there shall be no glad tidings on that Day for the defiant unbelievers! Rather, the angels will say to them:
A barrier bar you from all bliss!

25:23 And We shall turn to the deeds they have done and turn them into scattered dust.

25:24 But the Companions of the Everlasting Garden of Paradise on that Day shall be in the best place of residence and the fairest state of repose—

25:25 a Day Hereafter, when the heaven splits asunder in a mist of clouds,
and the angels are sent down in descending waves.

25:26 True dominion that Day belongs to the All-Merciful alone. Thus shall it be for all the disbelievers an exceedingly hard Day—

25:27 a Day when the godless wrongdoer shall bite his very hands in regret, saying: Oh! If only I had taken a path to salvation, together with the Messenger!

25:28 Oh, woe is me! If only I did not take such a one who disbelieved for an intimate friend.

25:29 Very truly, he has led me away from the Remembrance of the Quran after it had come to me. For Satan has ever been deserting of humankind, indeed.

25:30 Now, Muhammad, the Messenger of God, has said: O my Lord! Indeed, the disbelievers among my people have taken this Quran as a thing to be shunned.

25:31 And so it is that We have appointed for every prophet an inveterate enemy from among the defiant unbelievers. Yet sufficient is your Lord, O Prophet, as a guide and supporter.

25:32 Moreover, those who disbelieve have said: If only the Quran was sent down to him all at once, then truly it would be from God! Yet even so is it revealed gradually, so that We may set firm your heart with it,
O Prophet; thus have We recited it to you in a measured recital.

25:33 And never do they bring forth for you any false argument by way of example, but that We have brought forth for you the truth of it and its best exposition.

25:34 As to these who shall be marshaled on their faces to Hell—it is they who are in the very worst position and furthest astray from God’s way.

25:35 Now, very truly, We had given Moses the Book of the Torah before you, O Prophet; and along with him, We appointed his brother, Aaron, as a minister.

25:36 Then We said: Go forth, both of you, to the people of Pharaoh who have denied Our signs. Thus We demolished them—and demolished them utterly.

25:37 Moreover, remember the people of Noah. When they denied the divine mandate of God’s messengers, We drowned them. Thus We made them a sign of forewarning for all humanity.

Yet We have prepared for the wrongdoers who deny the messengers and are godless in heart a more painful torment in the Hereafter.

25:38 And remember the peoples of ‘Ad and Thamûd, and the Dwellers of the Water-Pit of Al-Rass, and many generations between them.

25:39 Thus for each of these communities...
We set forth `revealed` examples of forewarning and destruction.
Then each We shattered to bits for their unbelief—shattering them utterly.

25:40 And very truly, the Makkans have themselves come upon the traces of the town of Sodom that an evil rain showered with stones.
Have they not, then, seen this destruction?
On the contrary, they do not anticipate resurrection for Judgment in the Hereafter.

25:41 Therefore, when they see you, O Prophet, the disbelievers but take you as a mockery, saying:
Is this the one who God has sent forth as a messenger?

25:42 Indeed, he very nearly led us astray from our gods, had it not been that we adhered patiently to them.
But they shall know, when they see the torment of Hellfire, who is furthest astray from God’s way!

25:43 O Prophet!
Have you seen him who makes his own desire his god?
Will you, then, be as a guardian over him to compel him to believe?

25:44 Or do you `really` think that most of them `even` listen or understand?
In fact, they are like nothing but cattle.
Rather, they are even further astray from God’s way!

25:45 Have you not seen
how your Lord spreads the shade?
Had He so willed, He would have made it still.
But We made the sun a lead for it.

25:46 Then We draw it in, toward Us—
with an easy drawing.

25:47 And He is the One
who has made the night for you as a mantle,
and sleep a repose;
and He has made the daylight
a time of resurrection.

25:48 And He is the One who sends the winds
bearing glad tidings
before the rain-showers of His mercy.
Thus do We send down,
from the sky, purifying water,

25:49 that We may give life thereby
to a lifeless habitation,
and from which We give drink
to some of what We have created—
including cattle and many people.

25:50 And very truly,
We have dispersed it among them,
that they may remember God.
Yet most people resist all but utter unbelief.

25:51 Thus had We so willed, O Prophet,
We would, most surely, have sent forth
to every town its own forewarner.
But it is you, henceforth,
who shall forewarn all humanity.

25:52 Therefore, do not yield to the pressure
of the disbelievers to forsake your call.
Rather, persevere
in impelling them with this Quran,
with a mighty impelling.
And He is the One who has merged together the flow of the two great waters:
This one sweet, fresh to the taste; and that one salty, acrid.
Yet He placed between them a seamless divide, a barrier that bars their intermingling.

And He is the One who, from water, created a human being.
Then He made for him kinship of blood and of marriage.
And ever is your Lord all-able.

Yet they worship apart from God what can neither benefit them nor harm them.
And in this the disbeliever is ever a partisan of Satan in belying the truth against his own Lord!

Thus We have not sent you, to humanity, O Prophet,
but as a bearer of glad tidings of everlasting delight in Paradise,
and as a forewarner of God’s nearing Judgment.

Say to them, O Prophet, concerning this Quran:
I do not ask of you any reward for it.
I ask only that whoever so wills take a path of Peace to his Lord.

So trust the Ever-Living One who never dies.
Moreover, exalt Him with all praise.
For sufficient is He, being all-aware of the sins of His servants—
the One who has created the heavens and the Earth and all that is between them in a span of six Heavenly days, who then settled Himself
over the Throne `befittingly`:
The All-Merciful!
So concerning Him, ´O humanity,´
inquire of the Prophet —
one who is ´divinely` informed
of the names worthy of God.

25:60 For when it is said
to the disbelievers among them:
Bow your faces down to the ground
in willing submission before the All-Merciful!
They say: And what is the All-Merciful?
Are we to bow ourselves down
to what you command us?
Thus it `only` increases them
in aversion to faith.

25:61 Blessed be the One
who set `high` in the heaven constellations;
and set therein `a sun as `a torch
and a luminous moon.

25:62 And He is the One
who has made the night
and the daylight successive—
for whoever yearns to remember `God`s majesty`
or yearns to be thankful `to Him eternally`—
and `such are` the Servants of the All-Merciful:
They are the ones
who walk upon the earth softly;
and when the ignorant
´or the belligerent` address them, they say `only`:
Peace!

25:64 And they are the ones who spend the night,
before their Lord,
bowing `their faces` down to the ground
and standing `in Prayer`. 
25:65 And they are the ones who say: Our Lord!
   Turn aside from us the torment of Hell.
   Indeed, its torment is unrelenting.

25:66 Assuredly, it is a most evil residence and station.

25:67 And they are the ones who when they spend
   are neither excessive nor stingy,
   but who stand `firm` evenly between these.

25:68 And they are the ones
   who do not call upon any other god with God.
   Nor do they kill a soul—
   which God has prohibited—except by right.
   Nor do they commit illicit sexual intercourse.
   For whoever does this
   shall meet the penalty of sin:
   Torment shall be multiplied
   on the Day of Resurrection for such a one.
   Thus he shall abide therein forever, disgraced—
   except for whoever repents, and believes,
   and does righteous deeds.
   For the likes of them, then,
   God will substitute their misdeeds
   with good deeds.
   And ever is God all-forgiving, mercy-giving.

25:69 For whoever repents after sinning
   and works righteousness, then, indeed,
   such a person has repented to God
   with a worthy repentance.

25:70 Thus the Servants of the All-Merciful,
   they are the ones who do not bear false witness.
   Moreover, when they pass by `those
   uttering` vile talk, they pass by honorably.

25:71 And they are the ones who when reminded
   of the `revealed` verses of their Lord
   do not fall deaf and blind to them.

25:72 And they are the ones who say: Our Lord!
Grant us in our spouses and our children the joy of our eyes. Moreover, make us an exemplar of goodness for the God-fearing.

25:75 Such as these shall be rewarded with the ‘High Chamber’ of Heaven, for what they endured patiently in life. And they shall be met therein with a ‘welcoming’ salutation and peace.

25:76 They shall abide therein forever—a most excellent residence and station.

25:77 Say, ‘O Prophet: Never would my Lord—
even—care for you, O people, were it not for your calling upon Him in worship and need. But, truly, you disbelievers have belied faith. Thus your punishment shall soon become inescapable.
The surah that mentions the aimless meandering of unbelieving poets in their creative effort to versify, and how their own actions belie their artistic messages, though it exempts from this censure poets who are believers and act with justice and righteousness.

Surah 26 / 227 Verses / Revealed at Makkah

Al-Shu‘arâ’

In the Name of God, the All-Merciful, the Mercy-Giving

26:1 Ṭaʾ Sīn Mīm

26:2 These are the `revealed` verses of the clear Book of God elucidating truth.

26:3 Perhaps, O Prophet, you would consume yourself with sorrow because they who believe you will not become believers.

26:4 If We so will, We shall send down upon them a sign from Heaven so `miraculous` that their necks shall remain ever bent in submission to it.

26:5 Yet never does any `Heavenly` reminder from the All-Merciful, come to them anew `in the Quran’s verses`, but they `thoughtlessly` turn away from it.

26:6 Thus, truly, they have belied `divine revelation`. Therefore, the `ill` tidings of that `Judgment` which they have been mocking shall soon come to them.

26:7 Have they not, then, looked to the earth: How many of every gracious kind `of plant`
have We caused to grow therein?

26:8 Indeed, in all of this there is a sure sign of God's creative power.

Still most of them are not believers!

26:9 Thus it is your Lord, 'O Prophet, who is most surely, the Overpowering One, the Mercy-Giving.

26:10 Now, behold, 'O Prophet!

Your Lord called Moses, 'commanding him': You shall go to the wrongdoing people, the people of Pharaoh.

Have they no fear of God?

26:11 He said: My Lord!

Indeed, I fear that they will belie me.

26:12 Thus would my breast narrow with apprehension, and my tongue falter in uttering Your words.

26:13 So send, as well, for Aaron to accompany me as a messenger.

26:14 Moreover, they have a charge established against me.

26:15 God said: No, indeed!

So go forth, both of you, with Our miraculous signs. Indeed, We are with you, listening to everything.

26:16 Then go, both of you, to Pharaoh, and say: We are sent to you, each one, as a messenger of the Lord of All, the Worlds.

26:17 So send forth with us the Children of Israel!

26:18 Pharaoh said to Moses:

Did we not raise you among us as a child? And did you not remain with us
for many years of your life thereafter?

26:19 Then you did the evil deed
that you have done, ‘killing one of us’.
And thus were you
‘one of the ungrateful to me.

26:20 Moses said:
I did it then, when I was ‘one of those astray.

26:21 So I fled from you, when I feared you.
Then my Lord granted me ‘revealed wisdom
and made me one of the messengers.

26:22 Yet this blessing you claim
to ‘have conferred upon me ‘as a child—
was it not because you have enslaved
the Children of Israel?

26:23 Pharaoh said:
And what is the Lord of ‘All the Worlds?

26:24 ‘Moses said:
‘He is ‘the Lord of the heavens and the earth,
and all that is between them—
if you are ‘willing to be certain ‘and have faith.

26:25 Pharaoh said to those around him:
Do you not hear ‘this?

26:26 Moses said:
He is your Lord
and the Lord of your forefathers of old.

26:27 ‘Pharaoh said:
Indeed, your messenger
who has been sent to you,
is, most surely, a madman!

26:28 ‘Moses said:
He is the Lord of the East and the West,
and all that is between them,
if you would but ‘use your reason
to ‘understand.

26:29 ‘Pharaoh said:
Most surely,
if ever you take a god other than me,
I shall certainly confine you in isolation,
along with those now solitary imprisoned.

26:30 `Moses` said:
Even if I were to bring you
something clear as proof of what I say?

26:31 Pharaoh said:
Then bring it forth,
if, indeed, you are `one` of the truthful
messengers of God`.

26:32 So he threw his staff to the ground,
and, behold, it was a manifest snake.

26:33 And he drew forth his hand
`from the bosom of his garment`,
and, behold,
it was `radiant` white `without blemish`
to `all` the onlookers.

26:34 `Pharaoh` said
to the `assembly of` nobles around him:
This is most surely a learned sorcerer!

26:35 He desires `only` to oust `all of` you
from your land with his sorcery.
So what do you command `concerning him`?

26:36 They said:
Delay him and his brother,
and send forth ushers into the cities
who shall bring you every well-learned sorcerer.

26:38 So the sorcerers `of Pharaoh` were gathered
for the appointed time `at mid-morning`,
on a well-known Day `of Festival`.

26:39 And it was said to the people:
Are all of you gathered,
so that we may follow `in procession`
after the sorcerers,  
if it is they who are triumphant?

26:41 So when the sorcerers came,  
they said to Pharaoh:  
Is there to be a worthy reward for us  
if it is we who are triumphant?

26:42 He said: Yes!  
Moreover, you shall, indeed, be of those  
who are brought near to me as an added honor.

26:43 Moses said to them:  
Throw to the ground whatever sorcery you are to throw.

26:44 So they threw down their ropes and staffs  
and said:  
By the invincible might of Pharaoh,  
it is we who shall, most surely, be triumphant!

26:45 Then Moses threw his staff to the ground,  
and, behold,  
it swallowed up all that they had falsified  
with their sorcery.

26:46 So the sorcerers  
fell to the ground, in astonishment,  
bowing their faces down  
in submission to God.

26:47 They said:  
We believe in the Lord of All the Worlds,  
the Lord of Moses and Aaron!

26:49 Pharaoh said:  
Have you believed impetuously  
because of him,  
before I have permitted you to do so?  
Indeed, he is certainly your master-sorcerer,  
who has taught you sorcery!  
Yet, most surely, you shall learn your lesson!  
I shall, most surely, cut off
your hands and your feet on opposite sides!
Then I shall, most surely, crucify you,
all together!

26:50 They said: No harm!
Our faith is firm.
Indeed, to our Lord we are returning.

26:51 Indeed, we hope for our Lord
to forgive us our misdeeds,
for we have been the first of the believers
among our people.

26:52 Thereafter, We revealed to Moses:
Set out by night with My servants,
the Children of Israel.
Indeed, you shall be pursued by Pharaoh.

26:53 So Pharaoh sent ushers into the cities to say:

26:54 Indeed, these aliens
are but a very small minority.

26:55 And, indeed,
they have, most surely, enraged us.

26:56 So we are all together to be, on guard
and ready to overtake them.

26:57 Thus We drew them forth
from gardens and springs,
and treasure-houses, and a gracious station.

26:58 So it was.
Yet We bequeathed it all
to the Children of Israel.

26:59 Thus they followed them at sunrise.

26:60 Then when the two multitudes saw each other,
Moses’ companions said:
Indeed, we are, most surely, doomed
to be overtaken and killed by Pharaoh’s hosts!

26:62 He said: No, indeed!
Most surely, my Lord is with me.
He will guide me.

26:63 So We revealed to Moses: Strike the sea with your staff. Thus the sea split so that each part was like a great mountain.

26:64 And, thereupon, We drew the others near.

26:65 So We delivered Moses and those with him, all together.

26:66 Then We drowned the others.

26:67 Indeed, in this account there is a sure sign of God's nearing Judgment—nor were most of them believers!

26:68 Thus it is your Lord, 'O Prophet,' who is, most surely, the Overpowering 'One', the Mercy-Giving.

26:69 Moreover, recite the tidings of Abraham to those of them who disbelieve.

26:70 Behold! He said to his father and his people: What is it that you worship? They said: We worship idols! And to them we remain ever devoted.

26:71 They said: We worship idols! And to them we remain ever devoted.

26:72 He said: Do they hear you when you call upon them? Or do they benefit you or cause you harm? They said: No, but we found our forefathers doing the like of this.

26:75 He said: Then do you see what you have been worshipping—you and your fathers of old?

26:76 They are, indeed, an enemy to me. 'I worship none except
the Lord of All the Worlds,
The One who has created me.
For He is the One who guides me.
And He is the One who feeds me
and gives me drink.
And when I become ill,
then He is the One who heals me.
And He is the One who will cause me to die.
Then He will bring me back to life
in the Hereafter.
And He is the One who I hope
shall forgive me my misdeeds
on the Day of Judgment.
So he turned to God in prayer: My Lord!
Grant me wise judgment,
and unite me with the righteous in Paradise.
Moreover, make for me reverent mention
among the latter generations
 till the end of time.
And make me of the inheritors
of the Garden of Delight.
And do forgive my father.
Indeed, he has become of those who are astray.
Thus do not disgrace me
on the Day all are raised up for Judgment,
a Day when `mere` wealth and children
shall not benefit anyone in any way;
but only those who come to God
with a pure heart will be saved.
Thus the Garden of Paradise
shall be drawn near for the God-fearing,
while Hellfire shall be brought forth
for the deluded.
And it shall be said to the latter:
Where is all that you used to worship,
26:93 apart from God?
Can they help you now,
or even help themselves?
26:94 Then are they pitched headlong into it,
along with their delusive gods
and the hosts of Iblis, all together.
26:95 They shall say, as they wrangle in it:
26:96 By God!
We were, indeed, lost in clear misguidance
when we made you false gods
equal to the Lord of All the Worlds!
26:99 And it was none other
than the defiant unbelievers who led us astray!
26:100 Thus for us there are no intercessors,
nor any intimate friend.
26:101 If only we had a chance
to return to the world again!
We would then become
the best of the believers!
26:103 Indeed, in this account
of Abraham and his people
there is a sure sign
of God's nearing Judgment—
nor were most of them believers!
26:104 Thus it is your Lord, O Prophet,
who is most surely,
the Overpowering One, the Mercy-Giving.
26:105 And the people of Noah
denied the divine mandate
of God's messengers, as well.
26:106 Behold! Their brother Noah said to them:
Will you not be God-fearing?
26:107 Indeed, I am a trustworthy messenger
sent to you by God.
26:108 So fear God, and obey me!

26:109 I do not ask of you any reward for this message. Indeed, my reward is only with the Lord of All the Worlds.

26:110 So fear God, and obey me!

26:111 They said: Shall we believe in you, while only the vilest have followed you?

26:112 He said: What knowledge do I have of what they used to do before believing?

26:113 Indeed, their reckoning is with none but my Lord, if only you yourselves were to realize this.

26:114 Nor am I ever to drive away those who have believed.

26:115 Indeed, I am only a clear forewarning of God’s nearing Judgment.

26:116 They said: Most surely, if you do not desist, O Noah, you shall assuredly be one of those who are stoned to death.

26:117 He said: My Lord! Indeed, my people have belied me.

26:118 So bring about judgment between me and them—with a clearly decisive judgment. And deliver me, and all the believers with me.

26:119 Thus We delivered him—and those with him—in the heavily laden Ark.

26:120 Thereafter, We drowned the disbelievers who remained behind.

26:121 Indeed, in this account there is a sure sign
of God’s nearing Judgment —
nor were most of them believers!

26:122 Thus it is your Lord, ‘O Prophet,
who is, most surely,
the Overpowering One, the Mercy-Giving.

26:123 The people of ‘Ad
denied the divine mandate
of God’s messengers.

26:124 Behold! Their brother Hûd said to them:
Will you not be God-fearing?

26:125 Indeed, I am a trustworthy messenger
sent to you by God.

26:126 So fear God, and obey me!

26:127 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.

26:128 Do you build upon every elevation
a towering landmark in pursuit of vanity
and to belittle other people?

26:129 Moreover, you take for yourselves
imposing structures,
aspiring to become immortals!

26:130 Furthermore, when you assault,
you assault without pity,
as hard-hearted tyrants.

26:131 Rather, fear God, and obey me!

26:132 Thus fear the One
who provided you with all that you know.

26:133 He has provided you with cattle
and children

26:134 and gardens and springs.

26:135 Indeed, I fear for you
the divine torment of an awesome Day!

26:136 They said:
It is the same to us if you give admonition
or if you were never one
so moved to admonish.

26:137 This way of ours is nothing
but the tradition of the noble ancients
before us.

26:138 And never shall we
be chastised by God for adhering to it!

26:139 Thus they belied him.
So We destroyed them.
Indeed, in this account there is a sure sign
of God’s nearing Judgment —
nor were most of them believers!

26:140 Thus it is your Lord, ‘O Prophet,’
who is, most surely,
the Overpowering ‘One’, the Mercy-Giving.

26:141 ‘The people of Thamûd
denied the divine mandate
of God’s messengers.

26:142 Behold! Their brother Sâlih said to them:
Will you not be God-fearing?

26:143 Indeed, I am a trustworthy messenger
sent to you by God.

26:144 So fear God, and obey me!

26:145 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.

26:146 Will you be left secure forever
in what is here in your land,
amid gardens and springs,
and plantations and date palms
whose spathes are pliant and soft?

26:147 Moreover, you carve dwellings skillfully
out of the mighty mountains.
26:150 So fear God, and obey me!
26:151 Nor shall you obey the command of those who are exceedingly rebellious,
26:152 those who spread corruption in the earth and do not set things aright.
26:153 They said:
You are but one who has been bewitched.
26:154 You are only a human being like us.
So bring forth a miraculous sign of your prophethood, if you are, `indeed, one of the truthful messengers of God`.
26:155 He said:
Here is a she-camel brought forth as a sign from God.
For her is to be her drinking share and for you is to be your drinking share, each on a known day at the watering place.
26:156 Thus you shall not touch her with any act of evil intent, or you will be seized, suddenly, by the torment of an awesome day.
26:157 But they hamstrung her.
Yet when they faced their doom, they became regretful.
26:158 For the torment seized them, suddenly.
Indeed, in this account there is a sure sign of God’s nearing Judgment — nor were most of them believers!
26:159 Thus it is your Lord, ‘O Prophet, who is most surely, the Overpowering One, the Mercy-Giving.
26:160 The people of Lot denied the divine mandate of God’s messengers.
26:161 Behold! Their brother Lot said to them:
Will you not be God-fearing?

26:162 Indeed, I am a trustworthy messenger sent to you by God.

26:163 So fear God and obey me!

26:164 I do not ask of you any reward for this message. Indeed, my reward is only with the Lord of All the Worlds.

26:165 Are the men among you the only beings in all the world that approach males in lust, while leaving what your Lord has created for you in your wives? Rather, you are a people who have transgressed all bounds.

26:166 They said:
Most surely, if you do not desist, O Lot, you shall assuredly be of those forever banished from our city!

26:167 He said:
Most surely, I am, indeed, one of those who are utterly loathe to your aberrant doings.

26:169 He prayed: My Lord! Deliver me and my family from all that they do.

26:170 Then We delivered him and his family, all together—

26:171 except his wife, an obstinate old woman who was among those who lingered behind.

26:172 Then We demolished the others.

26:173 For We rained down upon them a devastating rain of marked stones! And how evil was the rain of those who were forewarned to no avail!

26:174 Indeed, in this account...
there is a sure sign
of God’s nearing Judgment—
nor were most of them believers!

26:175 Thus it is your Lord, O Prophet,
who is, most surely,
the Overpowering One; the Mercy-Giving.

26:176 The Dwellers of the Thicket
of Al-Aykah
denied the divine mandate
of God’s messengers.

26:177 Behold! Shu’ayb said to them:
Will you not be God-fearing?

26:178 Indeed, I am a trustworthy messenger
sent to you by God.

26:179 So fear God, and obey me!

26:180 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.

26:181 Thus you shall equitably fill the measure,
and you shall not be of those
who give people less than their rightful due.

26:182 Moreover,
you shall weigh out goods
with an even and just balance.

26:183 And you shall not defraud the people
of their rightful things.
Nor shall you make mischief in the earth,
sowing corruption in it.

26:184 Therefore, fear the One
who created both you and the populations
of the ancient generations before you.

26:185 They said:
You are but one who has been bewitched!

26:186 For you are only a human being like us.
And, indeed, we think you are most certainly to be counted among the `sheer` liars.

26:187 So let a `deadly` patch of sky drop down upon us, if you are, `indeed, one` of the truthful `messengers of God`.

26:188 He said:
My Lord is most knowing of all that you do.

26:189 Thus they belied him.
Then the torment of the day of the darkening cloud seized them, suddenly.
Truly, it was the torment of an awesome day!

26:190 Indeed, in this account, there is a sure sign of God's nearing Judgment — nor were most of them believers!

26:191 Thus it is your Lord, `O Prophet`, who is most surely, the Overpowering `One`, the Mercy-Giving.

26:192 Now, this `Quran` is, indeed, a revelation from the Lord of `All` the Worlds.

26:193 The `Trustworthy Spirit`, `Gabriel`, descends with its `verses`

26:194 upon your heart, `O Prophet`— so that you may become one of the `chosen` forewarners of God's nearing Judgment — in a clear Arabic tongue.

26:196 Moreover, it has, indeed, been `foretold` in `all` the `revealed` Writs of the ancients.

26:197 Has it not been a sign for `those of` them who are uninformed of divine revelation
that the learned among the Children of Israel recognize it as true?

26:198 Yet had We sent it down to one of the non-Arabic speaking—

26:199 such that he could ‘miraculously’ recite it to them—

26:200 And so it is that We have thrust this message into the hearts of the defiant unbelievers by way of your call, O Prophet, to make them accountable.

26:201 They shall not believe in it until, at last, they see the painful torment!

26:202 For it shall come to them, suddenly, while they are unaware of it.

26:203 Then they shall say:

26:204 Is it Our imminent torment, then, that truly they seek to hasten?

26:205 Yet have you considered, O Prophet, if We were to let them enjoy themselves for years,

26:206 whereupon all that they have been promised as to divine judgment came to them?

26:207 Would that ‘respite of time’ which they were given to enjoy have availed them at all?

26:208 Yet never have We destroyed any town without it having had ‘messengers come to it as ‘forewarners of God’s nearing Judgment’,

26:209 as a reminder to them of God’s way. For never do We wrong ‘anyone that divine destruction befalls’.
26:210 Thus as for the Quran, the satans have not brought it down to the Prophet as the godless wrongdoers claim!

26:211 Nor is it for their likes to do so! Nor can they!

26:212 Indeed, they are far removed from even hearing its verses being revealed.

26:213 Then you shall not, O human being, call upon any other god with God. For then you will become one of those who are punished.

26:214 So forewarn, O Prophet, your nearest relatives.

26:215 And lower your wing of compassion for the believers who follow you.

26:216 Yet if they who disbelieve disobey you, then say: Indeed, I am innocent of all that you do.

26:217 Thus rely only upon the Overpowering One, the Mercy-Giving—

26:218 the One who sees you when you rise at night for the Prayer,

26:219 and who sees you in the postures of your Prayer among those who bow their faces down to the ground, worshipping Him alone.

26:220 Indeed, it is He who is the All-Hearing, the All-Knowing.

26:221 Shall I tell you, O disbelievers, upon whom it is that the satans do, indeed, descend?
26:222 They descend upon every habitually sinful liar and soothsayer.

26:223 They cast to these whatever they may hear. Yet most of these satans are themselves sheer liars.

26:224 As for the poets, only the deluded follow them.

26:225 Do you not see that they but wander in their verse aimlessly, as if from valley to valley,

26:226 and that they say in their poetry what they do not do?

26:227 Excepted are those poets who believe, and do righteous deeds, and remember God much, and who seek to make the believers triumphant after they have been wronged by the disbelievers. Yet all those who do wrong, who are godless in heart, will most surely know after death, how evil is that place of return to which they are bound to return!
The surah that speaks of the Valley of the ANTS, through which the hosts of Solomon were once marching, wherein God miraculously enabled Solomon to hear one of them as she warned the others to flee into their homes before being crushed—a miracle of audition and understanding for which Solomon thanked God profusely.

Surah 27 / 93 Verses / Revealed at Makkah

Al-Naml

In the Name of God, the All-Merciful, the Mercy-Giving

27:1 Ṭa Sin
These are the revealed verses of the Quran, and it is a clear Book from God elucidating truth.

27:2 It is guidance to a straight way of salvation, and glad tidings of everlasting delight in Paradise for all the believers—

27:3 those who duly establish the Prayer, and who give the Zakāt—Charity, and who within themselves have utter certainty of the imminence of the Hereafter.

27:4 As for those who do not believe in the Hereafter,
We have made their deeds fair-seeming to them. Thus they wander through life blindly in their misguidance.

27:5 These are the ones for whom there shall be the very worst torment in this life. And in the Hereafter, it is they themselves who shall be the greatest losers.

27:6 For, indeed, O Prophet,
you are, most surely, receiving the Quran
from One who is all-wise, all-knowing.

27:7 Behold! Moses said to his family:
Indeed, I have noticed a fire.
From it, I shall bring you some news
to guide us on our way,
or bring you a flaming firebrand,
so that you may warm yourselves.

27:8 So when he came to it, he was called `by God`:
Blessed be whoever
is in the effulgence of the fire
and whoever is around it!
For highly exalted is God `alone`,
Lord of `All` the Worlds!

27:9 O Moses! Indeed, it is I!
I am God,
the Overpowering `One`, the All-Wise.

27:10 Now throw your staff to the ground.
Then when he saw it moving
as if it were a `great` serpent, he turned and fled—and
would not turn back.
`God said:` O Moses!
Have no fear!
For in My presence,
messengers have nothing to fear.

27:11 Even should one have done wrong,
then replaced iniquity with good—
still, I am, indeed, all-forgiving, mercy-giving.

27:12 Moreover, let your hand
enter the bosom of your garment.
It shall come forth
`radiant` white, without blemish.
This is one `of the nine` miraculous signs
that you shall show `to Pharaoh and his people.`
Indeed, they have been an ungodly people.

27:13 Yet when Our signs came to them, manifest before their very eyes, they said: This is clear sorcery!

27:14 Thus, even though, within their souls, they were certain of them being from God—they disavowed them, wrongfully and haughtily. So see how devastating was the end of the sowers of corruption!

27:15 Now, indeed, We gave David and Solomon revealed knowledge, as well.

And ever did they say: All praise is for God alone who has favored us above many of His believing servants.

27:16 Thus Solomon inherited prophethood and the throne from David, wherefore he said: O people! We have been taught to comprehend the utterance of birds.

Moreover, we have been given something of nearly every good thing in the world.

Indeed, this is most surely evidence of manifest favor from God.

27:17 So assembled before Solomon were his hosts—from the jinn, and the human beings, and the birds.

Thus were they duly marshaled to march in force.

27:18 And at last, when they came upon the Valley of Ants, an ant said: O you ants!
Enter quickly into your dwellings, and let not Solomon and his hosts crush you while they are unaware!

27:19 So he smiled, laughing at her statement, and said in gratitude: My Lord! Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased. And admit me, by Your mercy, into the company of Your righteous servants.

27:20 And so he reviewed the birds. Then he said:
Why do I not see the hoopoe, or is he of those who are absent without leave?

27:21 I shall, most surely, punish him with a severe punishment; or I shall, most surely, slaughter him, unless he brings me a clear warrant for his absence.

27:22 Yet he remained away—but not for long. Then he came and said:
I have compassed a momentous matter which you, O Solomon, have not compassed! For I have come to you from the land of Sheba with sure news.

27:23 Indeed, I found a woman ruling over them—and she has been given something of nearly every good thing in the world. Moreover, she has a magnificent throne.

27:24 I found her and her people bowing their faces down to the sun in worship.
instead of bowing to God.
For Satan has made their godless works fair-seeming to them.
Thus has he barred them from the path of God,
and, therefore, they are not rightly guided,
so that they do not bow their faces down to God—
though He is the One who brings out all that is hidden in the heavens and the earth, and who alone knows what you keep secret and what you make known.

27:26 God!
There is no God but Him, the Lord of the Magnificent Throne!

27:27 Solomon said to the hoopoe:
We shall see whether you have spoken the truth or if you are to be counted as one of the sheer liars.

27:28 Go with this letter of mine to the court of Sheba.
Then cast it down to them.
Then turn aside from them.
Then see what answer they shall return.

27:29 When the letter reached the Queen, she said:
O assembly of nobles:
An honorable letter has been cast down to me.

27:30 It is from Solomon. And it is written herein:
In the name of God, the All-Merciful, the Mercy-Giving.

27:31 Do not exalt yourselves against me in defiance of revealed truth.
Rather, come to me as Muslims,
in willing submission to God alone.

27:32 She said: O assembly of nobles!
Counsel me in my affair.  
For I decide no 'vital' affair  
unless you bear witness 'and consent with' me.

27:33 They said:  
We are a people endowed with 'great' force.  
Moreover, 'we are' endowed  
with mighty 'military' power.  
Thus the command is yours, 'O Queen'.  
Consider, then, what you shall command.

27:34 She said:  
Indeed, when kings enter a city,  
they spread corruption in it.  
Moreover, they reduce its people of dignity  
to 'abject' humility—  
and this is, indeed, what they do!

27:35 Thus, I am sending to them a gift 'in response'.  
Then I will consider  
that wherewith the messengers 'I send' return.

27:36 So when 'her envoy' came to 'him',  
Solomon said:  
Would you extend to me 'mere' wealth?  
Yet what God has given me  
is 'far' better than all that He has given you.  
Rather, you are exultant  
with regard to your gift.

27:37 Return to them, 'O messengers,  
those who have sent you bearing gifts'.  
For, most surely,  
we shall come to them with hosts  
the like of which  
they shall never be able to face.  
Moreover, we shall, most surely, expel them  
from 'their land' in 'abject' humility.  
Thus shall they be abased!
Thereafter, when Solomon anticipated her coming to him, he said to his court:
O assembly of nobles!
Which of you will bring me her throne before they come to me in willing submission?

One of great power serving Solomon from the jinn said:
I shall bring it to you before you rise from your position.
For I am, indeed, the one for such a task, being both very strong and trustworthy.

Yet he who had knowledge from the Heavenly Book said:
I shall bring it to you even before the glance of your eye to the sky can return to you!
So the moment he beheld it settled before him, Solomon said:
This is of my Lord’s favor upon me, to try me as to whether I will be thankful to Him or ungrateful.
Yet anyone who is thankful to God is but thankful for the good of his own soul.
And whoever is ungrateful—then, nevertheless, my Lord is self-sufficient, all-generous!

He said:
Alter the appearance of her throne so it becomes unfamiliar to her, so that we may see whether she shall follow right guidance after seeing this miracle, or if she will remain of those who are not guided aright.

So when she arrived at his court, it was said to her:
Does your throne resemble this one?
She said: It is as though it were it itself!
Then and there,
perceiving her inclination to truth,
Solomon said to his court:
It is we who have been given
'revealed' knowledge long before her.
And ever have we been Muslims,
in willing submission to God alone.

27:43 What she had been
habituated to—worshipping apart from God
caused her at first to turn away from faith.
For, indeed, she was from a disbelieving people.

27:44 It was said to her: Enter the palace court.
So when she saw it, she thought it was
an expansive, rippling pool.
So she bared her shins to cross it.
He said:
It is but a court of polished glass plates
overlaying water.
Suddenly, realizing the truth,
she turned to God in prayer and said:
My Lord!
I have, indeed, wronged myself
by worshiping the sun.
And I now submit myself with Solomon
to God alone, Lord of All the Worlds.

27:45 And very truly,
We sent to the people of Thamûd,
their brother Sâlih as a messenger, saying:
Worship God alone!
And, at once, they became divided
into two contending factions
of faith and unbelief.
27:46 He said to the disbelievers: O my people! Why do you hasten to bring evil doom upon yourselves instead of the good tidings of faith? Will you not seek God’s forgiveness, so that you may be shown mercy?

27:47 They said to him: We presage an omen of ill fate from you and from those who believe along with you. He said: Your deserved fate, good or ill, rests with God alone. Rather, you are a people who have been put to trial by Him.

27:48 There were in the city nine men, heads of their clans, who spread corruption in the earth and did not set things aright.

27:49 They said: Swear to one another, by God, that at night you shall together ambush him and his household and kill them all! Then we shall say emphatically to any heir of his that seeks retribution that we were not present at the annihilation of his household—and that, indeed, we are, most surely, truthful!

27:50 Thus they who disbelieved devised a wicked plan against Šāliḥ. But We devised a plan to save him—while they were entirely unaware of it.

27:51 Then see how devastating was the end of their plotting! For, indeed, We demolished them and their people, all together.
27:52 So there were their dwellings, 
in ruinous desolation, 
because of the `grave' wrong they did. 
Indeed, in this `account' there is a sure sign 
for a people who would know 
`that divine retribution is unfailing'.

27:53 Yet We delivered `from destruction` 
those `among them` who believed 
and were ever God-fearing.

27:54 Moreover, `mention how God delivered` Lot. 
Behold! He said to his people: 
Do `the men among you` `openly' commit 
`such abominable` `lewdness` `with each other` ,
even while you look `upon one another` ? 

27:55 Do you approach men in lust instead of women? 
Indeed, you are a people 
who are `shamefully` `ignorant` 
of God's commandments` .

27:56 *Yet the response of his people 
was only to say `to each other` : 
Expel the family of Lot from your town, 
for they are a people 
who `seek to` `keep themselves pure` 
`from our ways` .

27:57 So We delivered him 
and his family `from doom` — 
except his `faithless` wife: 
Her We adjudged to be among those 
who would linger behind.

27:58 Thus We rained down upon them 
a `devastating` `rain` of marked stones`! 
And how evil was the rain 
of those who were forewarned `to no avail` !
27:59 Then say, 'O Prophet:
All praise is for God alone,
whose deliverance is sure,
and whose profound peace
is upon His servants,
the ones whom He Himself has chosen
to bear His messages.
Thus ask the unbelievers:
Is God, the All-Availing,
worthier of worship, or the helpless idols
that they who disbelieve falsely associate
as gods with Him?

27:60 Or ask them, O Prophet:
Who is it that created the heavens and the earth?
And who has sent down to you,
from the sky, water,
with which We cause to grow
orchards of delight?
It is not possible for you
to cause even one of their trees
to grow without it.
Then is there another god
to be worshipped along with God?
Rather, those who say this
are a people who veer from the straight path
and ascribe equals to Him.

27:61 Or ask them:
Who has made the earth
a hospitable place of settlement
for all the living?
And who made rivers flow all through it?
And who set in it
anchoring mountains to balance it?
And who placed a seamless divide
between the sweet and salty waters?
Then is there another god
to be worshipped along with God?
Indeed, most of them
do not truly know the greatness of God.

27:62 Or ask them:
Who answers the one in distress
when he cries out to Him
and He lifts the affliction?
And who has appointed you human beings
as successors to inherit authority in the earth?
Then is there another god
who has given you of the dominion
to be worshipped along with God?
How very little you remember
God’s favor upon you!

27:63 Or ask them:
Who guides you safely
through the veils of darkness
in the land and the sea?
And who sends the winds bearing glad tidings
before the rain-showers of His mercy?
Then is there another god
to be worshipped along with God?
Most high is God
far above all that they associate
as gods with Him.

27:64 Or ask them:
Who is it that originates creation,
then causes it to return to being
after it passes away?
And who provides sustenance for you
from the stores of the heaven and the earth?
Then is there another god
to be worshipped along with God?
Say to the unbelievers:
Bring forth your proof, if you are truthful!

Then say to them:
None who is in the heavens or the earth
knows the knowledge of the unseen realm, except God.
And they who claim knowledge of it
are utterly unaware
even of when they themselves
will be raised up for Judgment!

Indeed, the accretion of all their knowledge
amounts to no certainty in the Hereafter.
Rather, they are in complete doubt about it.
Rather, they are utterly blind to it!

Moreover, others of those who disbelieve say:
When we, and our forefathers,
have become dust, shall we, indeed,
be brought forth again to life?

Truly, we have been promised this—
we and our long dead forefathers before us.
This is nothing but tales of the ancients!

Say, ‘O Prophet, to the unbelievers’:
Journey through the earth
and see how devastating was the end
of the defiant unbelievers!

So do not grieve over
those of them who oppose you,
nor be in any distress
because of what they plot against you.

Furthermore, they say in contempt:
When will this promise
of divine judgment be fulfilled,
if, indeed, you believers are truthful?

Say to them:
It may well be that following right behind you
is some of the devastation
that you seek to hasten.

27:73 Yet, indeed, your Lord is ever bountiful to all people, O Prophet, affording them time and provision. But most of them do not give thanks for this.

27:74 Yet, indeed, your Lord knows well all that their hearts harbor and all that they make known.

27:75 For there is not any unseen thing anywhere in the heaven or the earth, but that it is inscribed with God in a clear Book, preserved in Heaven.

27:76 Indeed, this Quran relates the truth to the Children of Israel about most of that over which they dispute.

27:77 Moreover, therein there is, indeed, guidance for those gone astray, as well as mercy from the torment of the Hereafter for all the believers.

27:78 Indeed, on the Day of Resurrection, your Lord will decide every issue in dispute between them, in accordance with His all-wise Judgment. For He alone is the Overpowering One, the All-Knowing.

27:79 So rely on God alone, O Prophet, for you are following upon the path of clear truth.

27:80 Indeed, you cannot make the dead of heart hear. Nor can you make the deaf of heart hear the call of truth when they have turned back in retreat from it.

27:81 Nor can you guide the blind in heart.
out of their misguidance.
You can only make hear this call
those who believe in Our signs
and who, therefore, are Muslims,
in willing submission to God alone.

27:82 # Thus, when the word of the Hour of Doom
shall come to pass against
the disbelieving among them,
We shall bring forth for them
a beast out of the earth that shall speak to them,
heralding the Day of Judgment;
for people will have had no certainty
in Our signs revealed in the Scriptures.

27:83 Thereafter, shall come the Day
that We assemble from every community
a throng of those who vehemently belied
Our revealed signs—and
they shall all be duly marshaled.

27:84 And at last,
when they come forth for Judgment,
God shall say to them:
Did you belie My revealed signs,
while you did not even attempt to comprehend them
in knowledge?
Or if this is not the case,
what then were you doing?

27:85 Thus the word of punishment
shall come to pass against them
for all the wrong they had been doing.
Nor shall they utter even a word
in their own defense.

27:86 Have they not considered
that, indeed, it is We alone
who have made the night for them
to repose therein,
and the daylight by which to see?
Indeed, in this there are sure signs
for a people who would believe.

27:87 Yet the Day
the Trumpet of Resurrection is blown,
then all who are in the heavens
and all who are in the earth
shall be terror-stricken—
except for whomever God so wills.
Thus all shall come to Him utterly humbled.

27:88 Moreover, you shall see the mountains,
that you deem firmly fixed,
passing away like traces of clouds pass away.
Behold, the mighty doing of God—
He who has perfected all things!
Indeed, He is all-aware
of all the acts that you do.

27:89 Whoever comes forth on that Day,
having done the good deed
of sustaining true faith in God alone,
then he shall have far better than it
as a reward in Paradise.
And from a great terror, on that Day,
shall such be made secure.

27:90 But whoever comes forth on that Day,
having done the evil deed of belying God,
then shall their very faces
be pitched into the Fire of Hell.
And they shall be asked:
Are you now being recompensed
for other than all the evil
that you had been doing in life?

27:91 Say to the unbelievers, O Muhammad:
Indeed, I have been commanded only to worship the Lord of this habitation 'of Makkah', the One who has 'Himself' made it sacred. For to Him 'alone' do all things belong. Moreover, I have been commanded to be of those who are muslims, in willing submission to God 'alone'—and to recite the Quran 'to all people'.

So whoever shall be guided 'by it', then he is guided only for 'the benefit of' his own soul. As for whoever goes astray 'from its straight path'—then 'to such' say only: Indeed, I am but one of the 'prophetic' forewarners.

Moreover, say: All praise is for God 'alone'. He shall show all of you His 'wondrous' signs, so that you shall know them 'to be utterly true'. For never is your Lord at all heedless of what you 'human beings' do.
The surah that mentions how Moses came to the wells of Midian and related to the aged believer, whose daughters he had helped, the series of events and THE STORIES of his flight from Egypt; and that mentions, as well, the stories of Moses' call to prophethood and confrontation with Pharaoh, his Exodus with the Children of Israel, and that of Korah of Israel, whom God destroyed.

Surah 28 / 88 Verses / Revealed at Makkah

Al-Qaṣas

In the Name of God, the All-Merciful, the Mercy-Giving

28:1 ُتَسْنِم ْمِمَّن

28:2 These are the revealed verses of the clear Book of God elucidating truth.

28:3 We recite to you, in truth, something of the great tiding of Moses and Pharaoh, for a people who would believe in divine revelation.

28:4 Indeed, Pharaoh exalted himself with lawless insolence in the land of Egypt and segregated its people into factions, oppressing a group of them, slaying their sons and keeping their womenfolk alive in bondage.

28:5 Yet We intended to confer favor on those oppressed in the land and to make them exemplary leaders in faith; and to make them inheritors of Our commandments; and to establish them securely in the land;
and to show Pharaoh
and Hâmân and their hosts, by means of them,
the fulfillment of the very fear
that they were so vigilantly guarding against.

28:7
So We revealed to Moses’ mother,
after she had delivered him: Nurse him.
Then when you fear for his life,
cast him into the river in a basket.
And do not fear Pharaoh;
and do not grieve over this parting.
Indeed, We shall, most surely,
return him to you.
And We shall make him
one of the messengers of God.

28:8
Thereafter, the House of Pharaoh
retrieved him from the River Nile—
that he might become for them in time
an enemy and a cause of grief.
Indeed, Pharaoh and Hâmân and their hosts
were a sinful people.

28:9
So the wife of Pharaoh said to Pharaoh:
He can be a joy to the eye for me and for you.
Do not kill him.
He may benefit us, or we may take him as a son.
For they had no sense
of what God would do through him.

28:10
Yet the heart of Moses’ mother
became devoid of feeling for all but Moses,
to the point
that she very nearly disclosed his identity,
had We not secured her heart
to be of the believers of unfailing faith.

28:11
Thus she said to his sister: Trail him.
So she watched over him from afar,
though they who had retrieved him
did not sense her presence.

28:12 ✻ Thus before returning him to his mother, We caused him to abstain from all wet-nurses. Then his sister came forth, and she said to them:
Shall I direct you to the people of a household who will foster him for you and who will treat him well?

28:13 Thus did We restore him to his mother, so that her eyes might be comforted and find joy in him, and that she might not grieve, and that she might know that the promise of God is ever true. Yet most of them who disbelieve do not know that God’s will is ever done.

28:14 And when he had reached full maturity and become full-grown, We gave him prophetic wisdom and knowledge of God—and thus do We reward those who excel in doing good.

28:15 But, before this, he had entered the city of Pharaoh at a time of midday rest when its dwellers were unaware of activities therein, and wherein he found two men fighting each other: One from his own people and one from his enemies. The one from his own people cried out for his help against the one from his enemies.
So Moses struck him who was of the enemy with his fist and finished him, and said in regret:
This is of the doings of Satan. He is, indeed, a manifest, misleading enemy.

28:16 He said: My Lord! I have, indeed, wronged myself, so forgive me; so He forgave him. Indeed, He is the All-Forgiving, the Mercy-Giving.

28:17 He said: My Lord! Because of all of that with which you have graced me, I shall never be an upholder of the defiant unbelievers.

28:18 Thus by morning, he had become fearful and wary, in the streets of the city. Then when the man who had sought his help the day before cried out to him for help again, Moses said to him: Indeed, you are clearly a most quarrelsome fellow.

28:19 So when he intended again to assault the one who was an enemy to both of them, the enemy said to him: O Moses! Do you intend to kill me as you have killed a person only yesterday? You want merely to become a tyrant in the land, and you do not want to become of those who do righteousness.

28:20 Then there came a man from the furthest part of the city,
rushing to him.
He said: O Moses!
The assembly of nobles of Egypt are conspiring against you—to kill you.
So depart at once from this land!
I am, indeed, one of those who sincerely mean you well.

28:21 So at once he departed from it, fearful and wary.
He said: My Lord!
Deliver me from the wrongdoing people.

28:22 And when he turned his face toward the land of Midian, he said:
It may be that my Lord will guide me upon the most even way.

28:23 So when at last he had reached the water wells of Midian, he found there a large group of people drawing water for their herds.
And standing apart from them, he found two women holding back their flock.
He said: What is it that makes you do this?
They said: We cannot water our flock until the shepherds drive away their herds.
For our father is an aged man, and we are his only helpers.

28:24 So he watered the flock for them.
Then he turned aside to the shade of a tree and said:
My Lord!
Of whatever good You may send down to me, most surely, I am most needful.

28:25 One of the two women then came back to him, walking bashfully.
She said:
Truly, my father calls for you
to recompense you with a reward
for watering our flock for us.
So when he came to him
and related to him the story
of his escape from Egypt, the father said:
Have no fear.
You have been delivered
from the wrongdoing people
who are godless in heart.

28:26  One of the two women said:
My dear father! Hire him.
Indeed, the best man you could hire
is one like him who is strong and trustworthy.

28:27  The father said:
I wish to marry you
to one of these two daughters of mine,
provided you hire yourself out to me
for eight years.
And should you decide to complete ten years,
then it shall be of your own free will.
Nor do I desire to bring hardship upon you.
You shall find me, if God so wills,
to be of the righteous.

28:28  Moses said:
This is agreed upon between me and you.
Whichever of the two terms I fulfill,
then I shall not come under any duress.
And God is a guardian over all that we say.

28:29  So when Moses fulfilled the term
and moved on with his family,
he noticed a fire on the side of Mount Tür
and said to his family:
Remain here. Indeed, I have noticed a fire.
Perhaps, from it, I shall bring you news to guide us on our way, or bring you an ember from the fire, so that you may warm yourselves.

28:30 So when he came to it, he was called by God from the right bank of the valley, in the blessed site, from the effulgent tree: O Moses! Indeed, I am! I am God, Lord of All the Worlds.

28:31 Now throw your staff to the ground. Then when he saw it moving as if it were a great serpent, he turned and fled—and would not turn back. God said: O Moses! Come near, and have no fear, for you are, indeed, of those who are secure against all harm.

28:32 Pass your hand into the bosom of your garment. It shall come forth radiant white, without blemish. Then enfold your shining hand to yourself, underneath your other arm, to return it to its former state and allay your fright. These, then, shall be two proofs from your Lord to Pharaoh and his assembly of nobles, for they have been an ungodly people.

28:33 He said: My Lord! I have killed a person from among them. So I fear that they will kill me.

28:34 And Aaron, my brother, is more fluent of speech than me.
So send him with me as an aid to confirm me in my mission. Indeed, I fear that they will belie me.

28:35 He said:
We shall strengthen your arm with your brother. And We shall confer on both of you such manifest authority that none shall attain to harming either of you. By virtue of Our miraculous signs, both of you, and all those who follow you, shall be triumphant.

28:36 So when Moses came to them with Our clear and miraculous signs, they said: This is nothing but forged sorcery. We have not heard of this claim occurring in the time of our forefathers of old.

28:37 Moses said:
Yet my Lord is most knowledgeable about one who truly comes with guidance from Him and one who shall have the ultimate abode of delight in the Hereafter. For, indeed, the godless wrongdoers shall never succeed.

28:38 Thus Pharaoh said: O assembly of nobles! I know of no god for you other than me. So kindle a fire for me, O Hâmân, to bake bricks out of clay. Then make for me a lofty tower, so that I may ascend it and look upon the God of Moses. For, indeed, I think he is, most surely, of the liars.

28:39 Thus he grew so very arrogant in the land, he and his hosts, without any right.
For they believed, indeed,
that they would never be returned to Us
in the Hereafter for Judgment.

28:40 Then We seized him and his hosts, suddenly,
and We cast them into the sea.
So look how ‘devastating’ was the end
of the ‘godless’ wrongdoers who defied Me!

28:41 And thus have We made them
leading exemplars of unbelief,
calling ‘whoever follows their example’
to the Fire ‘of Hell’.
For on the Day of Resurrection,
ever shall they be helped
against their punishment.

28:42 Moreover,
We have caused a curse to follow them
in this world ‘for all time’.
And on the Day of Resurrection,
they shall be banished from all goodness.

28:43 And very truly,
We did give the ‘Torah as a Scripture to Moses,
after We had destroyed
the earlier ‘defiant’ generations.
In it were manifest proofs ‘against idolatry’
for all the people ‘of Israel’,
as well as guidance and mercy ‘from God’,
so that they might become mindful
‘of His commandments’.

28:44 Yet you were not there, O Prophet,
on the western mountainside ‘of Ṭūr’
when We decreed to Moses
the Commandments.
Nor were you there
among those ‘of the Children of Israel’.
who bore witness to these events.

Furthermore,
We brought forth many generations after Moses, such that the life spans of heedlessness that stretched over them grew so very long—until they forgot God’s Covenant.

Moreover, you were not there with Moses when he was dwelling among the people of Midian, so that you might rehearse before them Our verses regarding Moses’ sojourn there, so as to verify them.

Rather, it is We alone who have decreed to send you, O Prophet, as a messenger with these revealed tidings.

For you were not there on the mountainside of Tur when We called Moses in the Holy Valley of Tuwâ.

Rather, it is We who have sent you, O Prophet, with this account, as a mercy from your Lord, to forewarn of God’s nearing Judgment a people to whom no forewarners before you has ever come, so that they may become mindful of God’s commandments.

And never would We have sent you as a forewarners to the unbelievers, O Prophet, were it not for the fact that when the deadly affliction from God strikes them—
for all the evil that their own hands
have advanced in life—
they would, most surely, say on Judgment Day:
Our Lord!
If only You had sent to us a messenger,
we would then have followed
Your revealed verses
and become of those who believed
in You alone.

28:48 But when the truth
came to them from Us in this Quran,
they who disbelieve said of you, O Prophet:
If only he were given miracles
the like of which Moses was given!
Yet have they themselves not disbelieved
in what was given to Moses of old?
They said of both you and Moses, O Prophet:
They are but two sorcerers,
upholding one another!
Moreover, they said:
Indeed, we disbelieve in both of them!

28:49 Say to them:
Then bring a Book from God
that is more guiding than either
the Quran or the Torah,
so that I may follow it,
if you are truthful about your claims.

28:50 Thus if they do not respond to you,
then know that they, in fact, follow
nothing but their own whims.
And who could be further astray from the truth
than one who follows his mere whims
without any guidance from God?
Indeed, God does not guide
the wrongdoing people
who are godless in heart.

28:51 Yet steadily have We caused the word of this Quran to reach them, so that they may become mindful of God’s commandments.

28:52 Indeed, those who are pure in heart—to whom We had previously given the Scripture—believe in this Quran.

28:53 Thus when it is recited to them, they say: We believe in all of it. Indeed, it is the very word of Truth from our Lord. Indeed, even before this we have ever been Muslims, in willing submission to God alone.

28:54 Believers such as these will be given their reward twice for having believed in both Revelations, and for having been patient in keeping their covenants and for averting what is evil with what is good. Moreover, they spend charitably from what We have provided them.

28:55 Moreover, when they hear vile talk, they turn away from it. Rather, they say to those who malign them: For us shall be the recompense of our deeds And for you shall be the recompense of your deeds. Peace be upon you! We do not seek to emulate those who are ignorant and belligerent.

28:56 O Prophet! Indeed, you cannot guide
all those whom you love to Islam.
Rather, it is God alone who guides whomever He so wills.
For He alone knows best those who are truly guided aright.

28:57 Thus they who disbelieve say to you, O Prophet:
Were we to follow the guidance of your God along with you, we would be snatched away from our own land for abandoning our gods.
Yet is it not We alone who have established for them a secure Sanctuary in Makkah, to which the fruits of all things are brought in abundant provision from Us?
However, most of them do not know that this is from God.

28:58 Then how many a city have We devastated that insolently exulted in its bounteous livelihood?
So there are their dwellings—which were never inhabited after them—except a very few.
Rather, it is We alone who were the inheritors of it all.

28:59 But never would your Lord destroy the cities of a disbelieving people until He had first sent forth a messenger, in the midst of their mother-town, reciting to them Our verses.
Nor would We ever destroy any communities unless their people were wrongdoers, godless in heart.
Now, all that you have been given of anything in life, O humankind, is no more than the mere enjoyment of the life of this world and its adornment. But what is awaiting with God is far better and everlasting. Will you not, then, understand that life is fleeting?

So is one to whom We have promised the fair promise of Paradise—who attains it in everlasting fulfillment—like one on whom We have bestowed the passing enjoyment of the life of the world, who then, on the Day of Resurrection, is of those brought to Us for eternal torment?

For the Day God calls them to Judgment, He shall say to the godless wrongdoers: Where, now, are My associate-gods that in the world you used to allege that I have?

Those leaders of unbelief against whom the word of doom has come to pass shall say of those who followed them: Our Lord! Those whom we deluded, we deluded only because we ourselves were deluded. We disavow before You their claims! It was not us whom they worshipped.

Then it shall be said to them all: Cry out to your associate-gods for help! So they shall cry out to them. But they will not answer them. And then they shall see Hell’s torment loom.
If only they had been rightly guided!

28:65 For the Day God calls them to Judgment, He shall say to them:
What answer did you return to the messengers I sent you?

28:66 Yet because they belied them, all tidings and answers on that Day shall be blotted out from their minds. Thus they shall not even be able to ask one another for answers.

28:67 As for whoever repents in life, and truly believes and works righteousness, then it may well be that such as these shall be of the truly successful in this life and the Hereafter.

28:68 Moreover, your Lord alone creates whatever He so wills. And He alone chooses whomever He so wills to convey His message. Never is it for any of them who disbelieve to choose for God! Highly exalted is God, and most high is He, far above all that they associate as gods with Him.

28:69 Thus your Lord knows well all that their hearts harbor and all that they make known.

28:70 For it is He alone who is God. There is no God but Him. To Him alone all praise is due—foremost in this world and forever in the Hereafter. Thus to Him alone does all judgment belong. And to Him alone you are all returning.
28:71 Say to humanity, O Prophet:
Have you ever considered
if God were to make the night
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you sunshine?
Will you not, then, hear God’s words?

28:72 Say to humanity, O Prophet:
Have you ever considered
if God were to make the daylight
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you night in which to repose?
Will you not, then, see God’s signs?

28:73 For it is only out of His mercy, O humankind,
that He has made for you
the night and the daylight,
for you to repose therein,
and for you to seek of His bounty—
so that you might give thanks!

28:74 Yet the Day God calls them to Judgment,
He shall say to the godless wrongdoers:
Where, now, are My associate-gods
that in the world you used to allege
that I have?

28:75 Moreover, We shall bring forth
from every community a witness
that God’s message was duly conveyed.
Then We shall say
to those who rejected their prophets:
Now bring us your proof
for all that in life you claimed!
They shall know then
that all truth belongs to God alone.
For all the false gods that they used to forge
shall have strayed from them.

28:76 **Now, Korah**
was, indeed, from Moses’ people.
But he committed injustice against them
with insolence and arrogance —
though We had given him such treasure-troves
that their keys alone would weigh down
a band of men endowed with might.
Behold! Some of his people said to him:
Do not exult in the wealth of the world!
Indeed, God does not love
those who are exultant.

28:77 Rather, with all that God has given you
seek the glory of the abode of the Hereafter.
Do not forget your portion
of the good life in this world,
but do good to God’s servants
as God has been good to you.
Yet do not seek to sow corruption in the land.
For, indeed, God does not love
the sowers of corruption.

28:78 He said:
Indeed, this wealth has been given to me
by virtue of a deep sacred knowledge
that I possess.
Did he not know, then,
that God had truly destroyed before him
entire generations
who were greater than him in power
and far more in number and wealth?
Those of defiant unbelief
shall not be asked by God
about their sins in order to verify them,
but only to censure and punish them.
And so he came forth to his people one day in all his adornment. Those who desired the life of this world said:
If only we had the like of what has been given to Korah! Indeed, he is of magnificent fortune.

But those who had been given knowledge said:
Woe to all of you! The reward of God is far better, for one who believes and does righteousness. Yet none shall receive it except for those who are patient.

Then We caused the earth to swallow him up—along with his dwelling—and he did not have any company to help him apart from God! Nor was he one of those who could help themselves.

Thus by morning, all those who had longed greatly to be in his place only the day before were saying: Ah! Indeed, it is God alone who extends abundant provision to whomever He so wills among His servants. And He alone restricts it! Had God not conferred favor upon us, He would, most surely, have caused the earth to swallow us up too! Ah! Indeed, the disbelievers are never successful.

Such is the abode of the Hereafter: We have made it only for those who do not desire exaltation in the land nor corruption.
Thus the ultimate outcome is success for the God-fearing.

28:84 Whoever comes forth on that Day, having done the good deed of sustaining true faith in God alone, then he shall have far better than it as a reward in Paradise. But whoever comes forth on that Day having done the evil deed of belying God—let it be known, that as to those who do the evil deed— they shall not be recompensed for other than all the evil that they were doing in life.

28:85 Indeed, He who has made adhering to and conveying the Quran binding upon you, O Prophet, shall, most surely, bring you back to Makkah, the place of return that your heart longs for.

Say to the unbelievers: My Lord is most knowledgeable about he who has come to humanity with the guidance of God. And He is most knowledgeable about who is utterly lost in clear misguidance.

28:86 For never did you even hope, O Prophet, for the Book of God to be conferred upon you. Yet it is revealed to you as a mercy from your Lord. So do not ever be an upholder of the disbelievers.

28:87 Thus you shall not let them bar you from conveying the verses of God after they have been sent down to you.
from Him.
Rather, call humanity
to the worship of the One God, your Lord,
and do not ever be of those
who associate gods with God.
Thus you shall not call upon
any other god with God.
There is no God but Him.
Everything is perishing except His Face.
To Him alone does all judgment belong.
And to Him alone you are all returning.
The surah that mentions the practical fragility of the webbed home of THE SPIDER as an analogy for those who take false deities as a shelter.

Surah 29 / 69 Verses / Revealed at Makka

Al-ʿAnkabūt

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

29:1 ʿAlif Lam Mim

29:2 Do people think that they will be left simply to say: We believe! and they will not be put to the test?

29:3 Yet, very truly, We have tested all those who came before them. Thus God shall, most surely, distinguish those who speak the truth about their belief.

And He shall, most surely, distinguish the liars.

29:4 Moreover, as to those who do evil deeds, do they truly think they shall escape Us? So very grievous is the judgment they make!

29:5 Whoever has hope in the Meeting of God and His reward in the Hereafter, then let him be ready, for, indeed, God’s term of Judgment is certainly coming.

And He is the All-Hearing, the All-Knowing.

29:6 Thus whoever strives in the path of God strives only for the benefit of his own soul. Indeed, God is, most surely, self-sufficient,
part twenty

SURAH 29 | AL-‘ANKABUT – THE SPIDER

without any need
for any of His creation in all the worlds.
29:7 Yet as to those who believe
and do righteous deeds,
We shall, most surely, absolve them
of their misdeeds.
Moreover, We shall, most surely, reward them
with the very best they have ever done.

29:8 Now, We have charged each human being
with dutifulness and goodness
toward one’s parents.
But if ever they strive to compel you
to associate gods with Me—
or command you to anything about which
you have no sure knowledge from God—
then do not obey them.
To Me alone is the return of all of you.
Then I shall tell you the due recompense
of all that you have been doing in life.

29:9 Yet as to those who believe
and do righteous deeds,
We shall, most surely, admit them to Paradise
among the righteous.

29:10 But among humankind there are those who say:
We believe in God.
But when one of them suffers
for the sake of God,
he loses faith and makes it as though
persecution from people
were equal to punishment from God.
But whenever a victory
comes from your Lord to the believers,
they, most surely, say:
Indeed, we were with you!
Does God not know best
all that inheres within the breast
of everyone in all the worlds?

29:11 Thus, most surely, God knows well	hose who have truly believed.
And, most surely, He knows well
all the hypocrites.

29:12 Now, as to those who disbelieve,
they say to those who believe:
Follow our way of life
and we shall bear your sins.
But they shall bear none of their sins.
Indeed, they are liars!

29:13 Yet they will, most surely,
bear their own burdens of sin—
and other burdens along with their own burdens
for perverting others.
And they will, most surely, be questioned
on the Day of Resurrection
about all that they have forged against God.

29:14 And very truly, We sent Noah to his people.
So he remained patiently among them
calling them to worship God
for a thousand years, less fifty years.
Then, suddenly, the flood seized them,
for they were wrongdoers, godless in heart.

29:15 So We delivered him and the people of the Ark.
And We made it a sign of admonition,
preserved for all the worlds.

29:16 And remember how We delivered Abraham.
Behold! He said to his people:
Worship God alone and fear Him.
That is best for you,
if only you were to know God’s reward for it.

29:17 Indeed, all that you worship apart from God
are nothing more than graven images.
Thus you create no more than fabrications.
Indeed, those objects you worship
apart from God
do not hold even a morsel of provision for you.
So seek all of your provision from God.
Therefore, worship Him alone,
and be thankful to Him.
To Him alone shall you all be returned for Judgment.

29:18 So if you unbelievers belie God’s messenger,
know that nations before you
have belied God’s messengers, as well.
Yet nothing is incumbent
upon the messenger of God
except the clear conveyance of God’s message.

29:19 Have they not seen how God begins creation,
then causes it to return to being
after it passes away?
Indeed, that for God is ever so easy.

29:20 Say, O Prophet, to those who deny
resurrection in the Hereafter:
Journey through the earth
and see the wonder
of how He originated all creation.
Thereafter be certain
that God shall bring into being
the existence of the Hereafter.
Indeed, God is powerful over all things.

29:21 He shall punish whomever He so wills
as they deserve.
And He shall have mercy on whomever He so wills. For to Him alone shall you all be turned over for Judgment.

29:22 And never, O people, shall you be able to elude the mighty Hand of God—neither in the earth nor in the heaven. Nor have you apart from God any patron or supporter to help you.

29:23 Yet as to those who have disbelieved in the revealed signs of God, and in the inevitable Meeting with Him in the Hereafter—it is these who shall forever despair of My mercy. Thus for them there is a most painful torment awaiting there.

29:24 So it is that Abraham was belied. The response of his people to his call was but to say: Kill him, or burn him alive! But God delivered him from the fire that they kindled. Indeed, in this there are sure signs for a people who would believe.

29:25 For he said to them: Indeed, you have taken graven images for worship apart from God as a means of attaining to a genuine mutual love between yourselves as a people in the life of this world. But then on the Day of Resurrection you will disbelieve in one another.
Moreover, you will curse one another.
For your eternal abode is the Fire of Hell.
Thus for the likes of you,
there shall not be any helper
against God’s punishment.

29:26 So his nephew, Lot believed in him,
whereupon Abraham said to his people:
Indeed, I am migrating to my Lord.

29:27 Thereafter, We granted him Isaac,
and from Isaac, Jacob.
Thus did We place prophethood
and the Heavenly Scripture among his children.
Moreover, We gave him his due reward
in this world.
And in the Hereafter,
he shall, most surely, be of the righteous.

29:28 Remember, also, how God delivered Lot.
Behold! He said to his people:
Indeed, you commit an act of lewdness
with which none has preceded you
in all the worlds.

29:29 Do the males among you
approach men in perverted lust?
And do you cut the roadway to rob people
of their wealth and lives?
And do you openly commit
lewd abomination in your gatherings?
Yet the response of his people to his call
was only to say:
Bring upon us the torment of God,
if, indeed, you are of the truthful prophets!

29:30 He said: My Lord!
Support me against these people who are sowers of corruption.

29:31 So when Our angel-messengers came to Abraham with the glad tidings of a son from his wife Sarah, they said:

Indeed, we are here to destroy the people of this township of Sodom.

Indeed, its people have become wrongdoers, godless in heart.

29:32 Abraham said:

But Lot resides in it, and he is not of them!

They said:

We are more knowing of who is in it than you.

Most surely, we shall deliver him and his family—except his wife.

She is of those who shall linger behind.

29:33 So when Our angel-messengers came to Lot in the form of men, he was greatly troubled about them.

Thus he grew helplessly distressed concerning them.

But they said:

Have no fear, and do not grieve.

We are God’s messengers.

Indeed, we shall deliver you and your family from the doom we bring to your people—except your wife.

She is of those who shall linger behind.

29:34 Indeed, we shall send down upon the people of this township a castigation from Heaven for the deeds of ungodliness they have committed.

29:35 And, truly, We have left traces of the destruction of it as a clear sign
29:36 And to the people of Midian
'We sent their brother Shu‘ayb as a messenger.'
So he said to them: O my people!
Worship God alone
and have hope in His Judgment
on the Last Day.
Moreover, you shall not
make mischief in the earth,
sowing corruption in it.

29:37 But they belied him.
Then the convulsion
of the earth seized them, suddenly,
and by morning they were dead,
laying prostrate in their dwelling-place.

29:38 And the peoples of ‘Ad and Thamûd
were also destroyed for defying God—
something that has long been evident
to you ‘people of Makkah’
from the ruins of their dwellings
that you pass on your trade routes.
For Satan made their godless works
fair-seeming to them and, thereby,
bared them from the path of God,
though they were endowed
with the power to discern truth from falsehood.

29:39 And so too Korah and Pharaoh and Hâmân—
all were destroyed for defying God.
Truly, Moses came to them
with clear and miraculous proofs.
But they grew so very arrogant in the land.
Yet never could they escape "the grip of God".

29:40  For each one of them We seized, suddenly, "with an awesome torment" for his sinfulness. "Such are of the peoples God has destroyed for their unbelief."
So of them are those upon whom We sent a raging storm of lethal pellets.
And of them are those who were seized by the "deadly" blast.
And of them are those whom We caused the earth to swallow.
And of them are those whom We drowned.
Yet never would God wrong them "by punishing them without cause".
But, rather, it was their own souls they were "all the while" wronging "with ungodliness".

29:41  The parable of those who take to themselves "false gods as patrons to give them shelter apart from God, is this":
They are like the spider.
It makes "for itself" a home "for refuge which cannot avail it against destruction."
For, indeed, the frailest of all homes is, most surely, the spider’s home— if only they who disbelieve were to know what horror awaits them in the Hereafter.

29:42  Indeed, God knows that all that they call upon apart from Him is "in reality" nothing. For He "alone" is the Overpowering "One", the All-Wise.

29:43  So such are the parables We set forth for "the benefit of" people. Yet none comprehend them but the people of knowledge,
part twenty-one

SURAH 29 AL-'ANKABUT - THE SPIDER

29:44 It is God who created the heavens and the earth
with profound truth.
Indeed, in all of this there is a sure sign
of God’s creative power for all the believers.

29:45 O Prophet!
Recite to humanity
all that has been revealed to you
of the Quran, the Book of God.
Moreover, duly establish the Prayer.
Indeed, the Prayer
guards one against immorality and evil.
Yet, most surely, the remembrance of God
in the life of this world
is greater extolment for one still.
And God knows all that you do.

29:46 Thus you shall not argue,
O you who believe, matters of faith
with the People of the Scripture
in other than the fairest way—
except as to those of them
who do wrong to you, out of hostility.
Rather, say to them:
We believe in the Quran
that has been sent down from God to us,
and in the Scripture
that has been sent down from God to you.
Thus our God and your God is One.
Thus are we Muslims,
in willing submission to Him alone.

29:47 For just as We have given revelation
to other messengers, O Muhammad,
We have sent down to you this Quran,
as the Book of God.
Thus, some of those to whom we have previously given the Scripture believe in it.
And some of those with no revealed Book believe in it.
Yet none disavows Our revealed verses but the inveterate disbelievers.

For never have you recited any Heavenly Book before this Quran, O Prophet.
Nor have you ever transcribed one with your right hand.
For then the real progenitors of falsehood would have had cause to doubt your prophethood.

Rather, it is a Quran of self-evident verses from God,
preserved in the hearts of those believers who have been granted knowledge.
Thus none disavows Our revealed verses but the wrongdoers who are godless in heart.

Moreover, they have said of you, O Prophet:
Why are no miraculous signs sent down to him from his Lord?
Say to them:
Indeed, the miraculous signs are with God alone.
For I am only a clear forewarned of His nearing Judgment, sent to all of you.

Is it not sufficient confirmation of your prophethood for them that We have sent down to you the Quran as a Heavenly Book that is being recited to them?
Indeed, in this Quran
there is sure mercy from God and a reminder of His covenant for a people who would believe.

29:52 Say to them:
Sufficient is God as a Witness between me and you. He knows all that is in the heavens and the earth. Yet as to those who believe in falsehood and disbelieve in God—despite His clear signs—it is such as these who are the losers of an everlasting Paradise.

29:53 Thus do they ask you, O Prophet, in utter defiance to hasten the punishment of which you forewarn them. And were it not for a stated term of life preordained for them by God, the punishment they seek to hasten would, most surely, come to them. But, most surely, it shall yet come upon them, suddenly—while they are entirely unaware of it.

29:54 They ask you to hasten the punishment of which you forewarn them. And, indeed, Hell looms to utterly encompass the disbelievers—on a Day Hereafter when the torment shall enveil them—from above them and from beneath their feet.

29:55 God shall, then, say to them: Taste the penalty for all the evil that you used to do in the world.
29:56 O My servants who believe! Indeed, My earth is spacious. So if you fear persecution, migrate. And Me alone shall you worship.

29:57 Every single soul shall taste death. Then to Us shall you all be returned for recompen$e$.

29:58 Yet as to those who believe and do righteous deeds, We shall, most surely, settle them in Heavenly Chambers of the Garden of Paradise, beneath which rivers flow—wherein they shall abide forever. How exceedingly commendable is the reward of those who ever do the will of God!

29:59 It is these who have endured life’s trials with patience, and upon their Lord alone do they rely.

29:60 For how many a beast is there treading the earth that does not carry with it its own provision? It is God alone who provides for each one of them—and for all of you! For He is the All-Hearing, the All-Knowing.

29:61 And, indeed, O Prophet, if you asked the disbelievers: Who created the heavens and the earth, and subjugated the sun and the moon to a fixed order? They would, most surely, say: It is God. How, then, are they turned away from worshipping Him alone?
It is God alone who extends abundant provision to whomever He so wills among His servants. And He alone restricts it for whomever He so wills. Indeed, God is all-knowing of all things.

And, indeed, O Prophet, if you asked them: Who sends down, from the sky, water, with which He gives life to the earth after its death? They would, most surely, say: It is God. Say to them: All praise is for God alone, who by their own word confirms His proof against them. But most of them do not use their reason to understand their own contradiction of this truth.

For the life of this fleeting world is nothing but amusement and play. But, indeed, it is the abode of the Hereafter that is, most surely, life everlasting itself, if only they were to know what awaits them there.

Thus in heedlessness do human beings invoke false deities—until such times as when they embark on ships and face danger at sea—then do they call upon God for rescue with all sincerity, devoting their religion to Him alone. Yet when He delivers them safely ashore, immediately, they associate gods with Him, once more.
29:66 So let them be ungrateful for all the good that We have given them in life.
And let them enjoy themselves a little while.
For, assuredly, they shall know the recompense of the ungodly!

29:67 Then as to the people of Makkah, have they not considered that We have made for them a secure Sanctuary in the precincts surrounding the Ka‘bah, while people all around them are being snatched away in violence and strife?
Then is it in false gods that they will believe, while in the blessing of God they disbelieve?

29:68 Yet who does a greater wrong than one who forges lies against God, or who belies the revealed truth when it reaches him?
Is there not in Hell a well-deserved dwelling place for the disbelievers?

29:69 But as to those who strive for Us alone, against every evil,
We shall, most surely, guide them upon Our pathways to salvation.
For, indeed, God is, most surely, with those who excel in doing good.
The surah that mentions the defeat of THE BYZANTINES and the divine promise of their forthcoming victory in several years—and in prophesying this, implying martial triumph for the Muslims over their idolatrous adversaries at the same time. The surah is occasioned by the celebration of the idol-worshipping opponents of the Prophet at the news of the Byzantine defeat by the Persians, for they drew an analogy between themselves and the fire-worshipping Persians as defenders of polytheism in opposition to the monotheism of the Muslims and Byzantine Christians.

Surah 30 / 60 verses / revealed at Makkah

**Al-Rûm**

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

30:1  *Alif Lām Mīm*

30:2 The Byzantine `Empire` has been defeated `by the Persians` in the nearby land `of Syria`.

30:3 Yet after their defeat, they shall be triumphant `over them` within several years.

30:4 The command `of all creation` belongs to God `alone`—before `their coming victory` and thereafter. And on that day `of triumph` the believers will rejoice in the victory of God. He gives victory to whomever He so wills. For He `alone` is the Overpowering `One`, the Mercy-Giving.

30:5 This is the promise of God—and never does God fail `to fulfill His` promise. But most people do not know `that God’s word is ever true`.

30:6 They `merely` know `the outer` `nature` `of the life of this world,`
while they are utterly unmindful of the reality of the Hereafter.

30:8 Do they not reflect within themselves? God did not create the heavens and the earth, and all that is between them, except with the very essence of all truth—and for a stated term preordained by Him, to be followed by His Judgment—though many of the people are disbelievers in the inevitable Meeting with their Lord in the Hereafter.

30:9 Have they not journeyed through the lands to see how devastating was the end of those who denied faith before them? They were far greater than them in power. For they cultivated the land with great competence. Moreover, they built it up far more proficiently than these disbelievers have built it up. Then their messengers came to them with clear and miraculous proofs from God, and they belied them. For never would God wrong them by punishing them without cause. But, rather, they wronged their own souls with ungodliness.

30:10 Thereafter, the end of those who wrought evil was the worst kind of end. For they had belied the revealed signs of God. Indeed, they used to mock them.

30:11 It is God alone who originates all creation. Then He shall cause it to return to being, after it passes away. Then to Him alone shall you all be returned.
30:12 Thus the Day the Hour of Doom shall come, 
God will raise the dead, 
and the defiant unbelievers shall be utterly despondent.

30:13 For never shall those 
whom they worshipped in life 
as their associate-gods 
be intercessors for them 
with God in the Hereafter. 
Moreover, they will themselves 
become ardent disbelievers 
in their associate-gods.

30:14 Furthermore, the Day the Hour of Doom shall come— 
that Day they shall be forever separated into believers and disbelievers.

30:15 As for those who have believed 
and done righteous deeds, 
they shall be made to reside 
in a lovely meadow, jubilant with joy.

30:16 But as for those who have disbelieved 
and belied Our revealed signs 
and denied the inevitable Meeting 
with God for Judgment in the Hereafter, 
these, then, shall be thrust into ever present torment.

30:17 Therefore, highly exalt God 
when you come to nightfall, 
and when you come to morning.

30:18 For to Him alone is due every praise 
in the heavens and the earth. 
So highly exalt Him, as well, 
at evening and when you come to noontime.

30:19 He brings forth the living from the dead.
And He brings forth the dead from the living. Thus He gives life to the earth after its death. And even so shall you human beings be brought forth from death for Judgment.

30:20 Moreover, of His wondrous signs is that He has created you from dust. Then, behold! You are human beings spreading yourselves about.

30:21 And of His wondrous signs is that He has created for you, from yourselves, mates, so that you may repose in them. And He has set between you genuine mutual love and tenderhearted mercy. Indeed, in all of this there are sure signs for a people who would reflect on the handiwork of God.

30:22 And of His wondrous signs is the creation of the heavens and the earth and the variety of your tongues and your colors. Indeed, in all of this there are sure signs for a people of knowledge.

30:23 And of His wondrous signs is your sleep, by night and by day, and your seeking of His bounty in the daylight. Indeed, in all of this there are sure signs for people who would hear and give ear.

30:24 And of His wondrous signs is that He shows you lightning to inspire in you fear and hope. Thus He sends down, from the sky, water, with which He gives life to the earth.
after its death.
Indeed, in all of this there are sure signs for a people who would use their reason to understand.

30:25 And of His wondrous signs is that heaven and earth hold firm by His command. Then, behold! When He summons you from the grave with a single call, you shall, at once, rise out of the earth resurrected.

30:26 For to Him alone belongs all who are in the heavens and in the earth. All are devoutly obedient to Him, willingly or unwillingly.

30:27 For He is the One who originates creation. Then He causes it to return to being after it passes away.
And restoring your creation is even easier for Him! For to Him alone belongs the most transcendent attribute in the heavens and in the earth.
For He alone is the Overpowering One, the All-Wise.

30:28 He puts before you a parable from your own lives for those who ascribe partners to God:
Do you ever take your own servants who your hands rightfully possess as full partners in all the wealth We have provided you, such that both of you become equals therein, so that you would have fear of them.
freely sharing in it—like the fear you have of your actual partners from among yourselves? Never would you accept this! Thus do We make distinct the signs for a people who would use their reason to understand.

30:29 But those who have done wrong—by worshipping false gods—follow only their own whims without any revealed knowledge. Then who is it that can guide one whom God has left to stray? Thus for them, there shall not be any helpers 'against God’s punishment'.

30:30 Set your face devoutly toward God and to the 'true' religion, 'O Prophet, and so too all who would follow you—being 'ever' upright 'in heart'! This is the natural disposition given you by God, upon which He originated all humankind. There shall be no altering of God’s creation. That is the upright 'way of religion, but most people do not know it. So hold fast to it: turning always to Him in repentance. Thus shall you fear Him. Thus shall you 'duly' establish the Prayer. Thus shall you never be of those who ascribe partners to God, like those 'partisans before you—who divided up their religion and became factions—each party exulting in whatever they have taken hold of,
30:33 Now, when harm touches people, they call upon their Lord for relief, penitent to Him. Then when He gives them a taste of mercy from Him, at once, a group of them associate gods with their Lord—

30:34 to show their ingratitude for all the good that We have given them in life! So enjoy yourselves a little while. For, assuredly, you shall know the recompense of the ungodly!

30:35 Or is it that We have sent down to them any Heavenly authority that speaks with approval of these false gods that they have been associating with God?

30:36 Yet, again! When We give people a taste of Our mercy, they exult in it. But if any harm befalls them for all the evil that their hands have advanced in life— at once, they turn despondent.

30:37 Have they not considered that it is God alone who extends abundant provision to whomever He so wills, and that He alone restricts it for whomever He so wills? Indeed, in all of this there are sure signs for a people who would believe.

30:38 Therefore, you shall give to the close relative his every due right with kindness. And you shall give due charity.
to the indigent and the wayfarer. That is best for all those who desire only the Face of God. For it is these who are the truly successful.

30:39 Yet beware, for whatever you give others in usury—to gain increase from the wealth of people—shall never increase with God! But blessed is whatever you give of the Zakát—desiring only the Face of God. For it is such as these who shall have a much multiplied reward.

30:40 God is the One who created you. Thereafter, He provided for you in life. Thereafter, He shall cause you to die. Thereafter, He shall give you life again on the Day of Resurrection. Are there any among your associate-gods who can do anything of this? Highly exalted is He, and most high, far above all that they associate as gods with Him.

30:41 Corruption prevails in the land and the sea because of all the evil that the hands of humanity have earned—so that He may cause them to taste something of that which they have done—so that they may return in penitence to God.

30:42 Say, O Prophet, to the unbelievers: Journey through the earth and see how devastating was the end of those misguided generations who came before you!
Most of them ascribed partners to God.

30:43 So set your face
toward the upright way of religion,
before there comes
a Day of Reckoning from God
that cannot be turned back.
On that Day 'Hereafter'
they shall be parted 'forever':

30:44 Whoever disbelieves in God,
then his unbelief is only against himself.
But whoever does righteous deeds in life,
they shall have smoothed a way for themselves
to Paradise.

30:45 And so it is
that God may reward from His bounty
those who believe and do righteous deeds.
Yet, indeed, He does not love the disbelievers.

30:46 And of His wondrous signs
is that He alone sends forth the winds
bearing clouds as glad tidings—
so that He may cause you to taste
the rainfall of His mercy;
and so that ships may sail, by His command;
and so that you may seek of His bounty;
and that, therefore,
you might give thanks to God.

30:47 Yet very truly, 'O Prophet,'
We have sent messengers before you
to their own people.
Thus they came to them
with clear and miraculous proofs from God.
But they were belied.
Therefore, We took vengeance
on those who were defiant unbelievers.
For helping the believers `to victory` is ever incumbent upon Us.

God `alone` is the One
who sends forth the winds.
Then they stir up the clouds.
Then He spreads them across the sky— however He so wills.
Then He rends them into `billowing` patches.
Then you see rainfall issuing from their midst.
Then when He brings it down
upon whomever He so wills of His servants,
behold, they rejoice.

Yet, indeed, previously—
just `before it` was sent down upon them—
they were utterly despondent `in their drought`.

So look at the traces of the mercy of God,
how He gives life to the earth after its death.
Even thus shall He, most surely,
give life to the dead
`on the Day of Resurrection`.
For He is powerful over all things.

But if ever We send a `blighting` wind
and they see `the harvest` fade `yellow`,
they continue, thereafter, to disbelieve.

And so it is, `O Prophet`, that you cannot make
the dead `of heart` hear.
Nor can you make
the deaf `of heart` hear the call `of truth`
when they have turned back in retreat `from it`.

Nor can you guide
the blind `in heart` out of their misguidance.
You can only make hear `this call` those who believe in Our signs,
`and` who, therefore, are `muslims`, in willing submission to God `alone`.

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30:54 *God is the One who has created* all of you originally weak.
   Then after your weakness,
   He brings about strength in you.
   Then after your strength,
   He brings about weakness in you
   and the gray hair of old age.
   He creates whatever He so wills.
   For He is the All-Knowing, the Almighty.

30:55 Thus, the Day the Hour of Doom shall come, God will raise the dead,
   and the defiant unbelievers will swear
   that they had not remained in the world but for an hour.
   Even so, they were ever deluded about the truth of the Hereafter.

30:56 But those in life
   who were given revealed knowledge
   and who had faith will say to them:
   Very truly, you have remained in existence from the time of your creation
   until the Day of the Ultimate Rising—in accordance with the decree
   in the Book of God.
   Thus, this is the Day of the Ultimate Rising.
   Yet you did not ever seek to know of it!

30:57 Then on that Day, those who did wrong by worshipping false gods
   shall not benefit from their justification for it.
   Nor shall they be allowed to propitiate the wrath of God for their ungodliness.

30:58 Now very truly, We have put forth
for the good of all people in this Quran, something of every kind of illustration. Yet even if you were to bring them, O Prophet, a miraculous sign as proof from God, those who disbelieve would still, most surely, say: You and the believers are nothing but progenitors of falsehood!

30:59 And so it is that God seals up the hearts of those who do not seek to know truth from fallacy.

30:60 Therefore, be patient, O Prophet. Indeed, the promise of victory from God is ever true. Thus do not let those who have no certainty in God and His Judgment unsettle you.
The surah that mentions the judicious and poignant admonitions of LUQMĀN (whom some call Lokman, the Wise, a man of faith) as he spoke them to his beloved son.

Surah 31 / 34 Verses / Revealed at Makkah

Luqmnān

In the Name of Allah, the All-Merciful, the Mercy-Giving

31:1 Alif Lm Mlm

31:2 These are the `revealed` verses of the all-wise Book.

31:3 It is guidance `for all people`, and mercy for those who `would` excel in `doing` good:

31:4 The ones who `duly` establish the Prayer, and `who` give the Zakāt-Charity, and who `within themselves` have `utter` certainty of `the imminence` of `the Hereafter`.

31:5 It is these who are `advancing` upon `the path of` guidance from their Lord. So it is these who are the `truly` successful.

31:6 Yet among humankind, there are those who traffic in `idle tales`, without `revealed` knowledge, so as to lead `others` astray from the path of God. Thus they make a mockery of `God`s verses`. For such as these, there is a disgracing torment `waiting in the Hereafter`.
For when Our revealed verses of the Quran are recited to such a person, he turns away in arrogance, as if he had not heard them, as if an utter deafness was thrust in his ears. So give him heavy tidings of a most painful torment in the Hereafter!

Indeed, those who believe and do righteous deeds have Gardens of Delight awaiting them, wherein they shall abide forever. It is the promise of God in truth. And He alone is the Overpowering One, the All-Wise.

He created the heavens without pillars that you can see. And He cast into the Earth anchoring mountains to balance it, so that it does not sway with you upon it as it spins. Moreover, He spread about therein all the species of every creature. For We sent down, from the sky, water. Then with it We brought forth in the Earth plants of every gracious kind.

This is the creation of God! So show Me what those whom you worship apart from Him have created. Indeed, the wrongdoers who ascribe partners to God are utterly lost in clear misguidance.

Now, very truly, We gave Luqmân sound wisdom, saying to him: Give thanks to God.
For anyone who gives thanks to Him, gives thanks purely for the good of his own soul. Yet as to one who is ungrateful—then, nevertheless, God is, indeed, self-sufficient, all-praised!

31:13
So behold! Luqman said to his son, while he was admonishing him:
O my dear son!
Do not associate anything with God in worship.
Indeed, associating gods with God is, most surely, a great wrong.

31:14
Moreover, God has said:
We have charged each human being with dutifulness and goodness toward one’s parents.
One’s mother bore one in feebleness upon feebleness, and the full period of one’s weaning is within two years.
So give thanks to Me and to your parents. To Me is the ultimate destiny.

31:15
But if ever they strive in order to compel you to associate gods with Me—or command you to anything about which you have no sure knowledge from God—then do not obey them.
Yet still keep company with both of them in this world, in accordance with what is right. But follow the path of one who turns to Me in penitence. Then to Me shall be your final return in the Hereafter.
Then I shall tell you `the due recompense` of all that you have been doing `in life`.

31:16 O my dear son!
`said Luqmân`.
Should there be `any deed`
even if it be only `the weight`
of a grain of a mustard-seed—
and though it be `concealed` in a rock,
or `high` in the heavens, or `deep` in the earth—
God shall bring it forth.
Indeed, God is subtle, all-aware.

31:17 O my dear son!
`Duly` establish the Prayer.
And enjoin what is right.
And forbid what is wrong.
And be patient with whatever afflicts you.
Indeed, these are among
the `foremost` commandments of `God`
that must be kept with `diligent resolve`.

31:18 Moreover, do not turn your cheek to people`
in contempt`.
And do not ever walk upon the earth
proudly exultant.
Indeed, God loves no one who is
swaggering `or` boastful.

31:19 Rather, be of modest bearing in your walk.
Moreover, lower somewhat your voice.
Indeed, the most hideous of voices
is, most surely, the donkeys’ bray.

31:20 Do you not see, `O humanity,`
that God has subjugated for you
all that is in the heavens
and all that is in the earth
and has showered you with His blessings—manifest and hidden?

Yet among humankind there is the type of person who argues about God without any revealed knowledge, nor any divine guidance, nor an illuminating Heavenly Book.

31:21 So when it is said to them:
Follow what God has sent down in the Quran.

They say:
On the contrary, we shall follow what we found our forefathers believing.

Will they do so, even if Satan beckons them, thereby, to the torment of the Flaming Fire of Hell?

31:22 Rather, whoever willingly submits his face to God in worship, while excelling in good deeds, has truly grasped the firmest handhold.

For to God alone is the ultimate end of all affairs.

31:23 But as to one who disbelieves in your message, O Prophet, let not his unbelief grieve you.

To Us alone is the return of them all for Judgment.

Then We shall tell them of the dire consequences of all the evil that they have done in life.

Indeed, God is all-knowing of all that is harbored within the breast of people.

31:24 We shall grant them enjoyment in life, for a little while.
Then We shall compel them
to a stern torment in Hellfire.

31:25 For, indeed, if you asked them:
Who created the heavens and the earth?
They would, most surely, say: It is God.
Say to them:
All praise is for God alone
for the self-evident signs in His creation.

But most of them do not know
that their Creator is One
all-worthy of worship.

31:26 To God alone belongs
all that is in the heavens and the earth.
Indeed, it is God who is the Self-Sufficient,
the All-Praised.

31:27 For were all the trees of the earth
sharpened into pens and the sea made ink—
with seven more seas, thereafter,
to replenish it—
the words of God would still not be depleted.
Indeed, God is overpowering, all-wise.

31:28 O humankind!
Neither the entire creation of all of you,
nor the coming resurrection of all of you,
is more for God than that of the creation
or resurrection of a single soul.
Indeed, God is all-hearing, all-seeing.

31:29 Do you not see that it is God alone
who makes the night
penetrate into the daylight
and who makes the daylight
penetrate into the night;
and that He alone has subjugated
the sun and the moon to a fixed order,
each one running its course for a stated term
preordained by Him;
and that, indeed, God alone
is all-aware of all that you do?

31:30 That is because God
is, most surely, the Eternal Truth,
while that which they call upon
apart from Him is utterly false.
For, indeed, it is God alone
who is, most surely,
the Ever-Exalted, the All-Great.

31:31 Do you not see
that the ships run through the sea,
keeping afloat and carrying you,
by the grace of God,
so that He may show you
some of His wondrous signs?
Indeed, in this
are manifest signs of God’s creative might
for every patient, ever thankful soul.

31:32 But when the waves overwhelm them
like billows,
they call upon God for rescue
with all sincerity,
devoting their religion to Him alone.
Then when He delivers them safely ashore,
some of them, thereafter,
become halfhearted in faith,
while others deny it utterly.
Yet none disavows Our wondrous signs
but every faithless, unbelieving ingrate.

31:33 O people!
Be ever God-fearing, conscious of your Lord.
Indeed, be fearful
of an imminent Day Hereafter
when no father shall indemnify his child
against God’s Judgment.
Nor shall a child indemnify his own father
against anything.
Indeed, God’s promise
to resurrect you for Judgment is ever true.
So do not let your perception
of the life of this world delude you.
And do not let Satan, the Arch-Deluder,
delude you about God in the least!
Indeed, with God, Himself, alone
is knowledge
of when the Hour of Judgment shall come.
And it is He alone who sends down the rain.
And it is He alone who knows everything
about all that is in the wombs.
And no soul apprehends its destiny
as to what it will earn tomorrow.
And no soul apprehends its destiny
as to the land in which it will die.
Indeed, God is all-knowing, all-aware.
The only surah beginning with the discrete Arabic letters Alif-Lam-Mim that also contains a verse (32:21) which requires one who recites it to perform a prostration of BOWING DOWN to the ground before God in worship at the mention of God's revealed signs.

Surah 32 / 30 Verses / Revealed at Makkah

Al-Sajdah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

32:1 *Alif Lam Mim*

32:2 'This is - the revelation -from on high - of the Book wherein there is no doubt from the Lord of `All the Worlds.

32:3 Then will they -who disbelieve -say -of the Prophet -he has forged it? - On the contrary, - it is the -sacred -truth from your Lord, - `O Muhammad, -so that you may forewarn -of a nearing Judgment -a people to whom no forewarners before you has ever come—so that they might be guided aright.

32:4 God is the One who has created -the heavens and the earth -and all that is between them -in a span of six Heavenly -days. Then He settled Himself -over the Throne -befittingly. - You do not have apart from Him -any patron nor any intercessor, `O humanity`. - Will you not, then, be mindful -that God is One?
32:5 He conducts the affair of all creation from the heaven to the earth with perfection and wisdom. Then everything ascends to Him in a Heavenly day whose measure is a thousand years of what you count.

32:6 Such is the Sole Knower of the realms of all the unseen and the seen, the Overpowering One, the Mercy-Giving—the One who has made excellent everything He has created, and who originated the creation of humankind from clay.

32:7 Then He made its progeny from a quintessence of humble fluid drawn forth.

32:8 Then He fashioned him and breathed of His life-giving spirit into him. Moreover, He gave to you the faculties of hearing, and sight, along with hearts that comprehend. How very little are the thanks that you give!

32:9 Thus have they said to you, O Prophet: When we die and vanish into the earth, are we, indeed, to be brought to life anew? Rather, they are disbelievers in the inevitable Meeting of Judgment with their Lord in the Hereafter.

32:10 *Say to them: The Angel of Death, who has been charged with divesting you of life, shall take your souls as predestined. Then to your Lord shall you all be returned for Judgment.
32:12 Yet if only you—who now hear this—could at this instant see their horror, when the defiant unbelievers shall hang their heads before their Lord, and say:
Our Lord!
'Now we have seen the promised resurrection.'
And we have heard the prophets we belied confirmed.
So send us back to the world, that we may do good deeds.
Indeed, we now have certainty in Your truth.

32:13 But this shall never be!
For had We so willed
We, most surely, could have imparted to every soul its compulsory guidance. Yet 'man has borne the trust of volitional faith. Thus the word from Me has come to pass:
Indeed, I shall, most surely, fill Hell with the jinn and the people—who are ungodly—all of them together.

32:14 So taste the Fire that you once scoffed at! For in life you forgot the inevitable Meeting of this Day of your reprieve.
Now We have, indeed, forgotten you. So taste the torment of eternity for all the evil that you used to do!

32:15 Indeed, they alone truly believe in Our verses revealed in this Quran who, when reminded with them, fall to the ground in devotion, bowing their faces down to God; and who highly exalt the praise of their Lord; and who never grow arrogant
32:16 and whose sides forsake their beds in the night, to call upon their Lord in fear and hope; and who generously spend in charity from all that We have provided them.

32:17 Thus not a soul in the world can now comprehend the joys that have been concealed by God for every one of them—from all that greatly delights the eyes—awaiting them in reward for all the good that they used to do in life!

32:18 Is, then, one who in life was a believer to be recompensed in the Hereafter like one who was ungodly? They are not equal.

32:19 As for those who believed and did righteous deeds, the Gardens of the blissful abode shall be an everlasting hospitality for them, for all the good that they used to do in life!

32:20 But as for those who were committing ungodly deeds, their abode shall be the Fire of Hell. Whenever they endeavor to exit from it, they will be returned into it, and it shall be said to them:
Taste the torment of the Fire, the reality of which you used to belie!

32:21 Yet We shall, most surely, let them taste something of the more imminent torment of this world before the greater torment of the Hereafter, so that they might repent and return to God.

32:22 For who does a greater wrong
than one who is made mindful of the truth by the very verses of his Lord who thereafter turns away from them? Indeed, We shall take vengeance against the defiant unbelievers.

32:23 Now, very truly, We have previously given Moses the Torah as a Heavenly Book, even as We have given you the Quran. So do not be in doubt, O Prophet, about meeting the like of what faced him. Yet, indeed, We made it a source of guidance for the Children of Israel.

32:24 And thereby We made from them exemplary leaders, guiding their people by Our command—when they had endured patiently, and when they had certainty in the truth of Our revealed verses. Indeed, your Lord will judge between them all on the Day of Resurrection about that wherein they have been disputing.

32:25 Is it not clearly evident to those among them who believe you, O Prophet, how many a generation before them We have destroyed for ungodliness—in the midst of whose very dwelling places they now walk? Indeed, in this there are sure signs of divine reckoning. Will they not, then, listen to these verses of admonition?

32:26 Have they not seen that it is We alone
who drive the water
to the parched and barren land,
bringing forth therewith crops
from which both their cattle
and they themselves eat?
Will they not, then, see how God restores life?

32:28 Yet they say:
When comes this triumph of divine judgment,
if, indeed, you are truthful?

32:29 Say to them:
On the Day of Divine Triumph,
of no benefit at all to those who disbelieve
shall be their confession of faith
Nor shall they be reprieved.

32:30 So turn aside from them, O Prophet.
And wait for God’s triumph.
For, indeed, they are waiting for your defeat.
The surah that mentions THE FEDERATED CLANS of the unbelievers, who besieged Madinah, the City of the Prophet ﷺ, with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trench around the city as a barrier to invasion, an unprecedented practice in Arabia.

Surah 33 / 73 Verses / Revealed at Madinah

Al-Aḥzāb

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

33:1 O Prophet! Be ever God-fearing! Thus you shall not yield to the dictates of the disbelievers and the hypocrites. Indeed, God ´alone´ is all-knowing, all-wise.

33:2 Rather, follow what is revealed to you from your Lord. Indeed, ever is God all-aware of what ´all of´ you do.

33:3 Thus rely on God ´alone´. For sufficient is God as a guardian.

33:4 God has not made in the inner being of any man two hearts. Nor has He made your wives—whom you ´sinfully´ estrange with the ´mere´ pronouncement: You are prohibited to me for marital relations as is my own mother’s backside— ´truly unlawful to you, as are your ´natural´ mothers. Nor has He made those whom you call ´by name´ your sons through adoption truly your ´natural´ sons.
All this is merely your saying with your mouths.
But God says the `word of truth.
And it is He `alone
who guides along the `straight` path.

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As to adopted children,
you shall call them by `the names
that disclose the paternity
of `their `natural fathers.
Such `attribution `is fairest `to them`
in the sight of God.
Yet if you do not know
who their natural fathers are, then, `still,`
they are `no more than `your brothers
in religion and your wards.
But there is no sin `reckoned `against you
wherein you err as to this,
`their proper attribution`
Rather, `you are accountable`
only for what your hearts premeditate.
And ever is God all-forgiving, mercy-giving.

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The Prophet, `like a father`,
has greater concern
for `the good of `the believers
than they have for their own souls.
Moreover, his wives are `to the believers
as are `their `own mothers.
Still, those who are related by blood
are more entitled to `inherit one another—
in accordance with `what is decreed
in `the Book of God—
than are `the believers and the Émigrés
`to inherit one another—
with the exception
that you `may `enact a bequest
for your close alliances,
in accordance with what is right. This is inscribed in the 'Preserved Book' of Heaven.'

33:7 Now, behold! We have taken from all the prophets their 'most solemn' covenant to strive in the way of God with all their heart and soul— and from you, 'O Muhammad,' and from Noah, and Abraham, and Moses, and Jesus, son of Mary, 'was it taken with your utmost resolve.' Thus have We taken from them 'all' a profoundly solemn covenant, indeed—in order that He may question the truthful 'believers on Judgment Day and reward them for their truthfulness. Yet He has prepared for the disbelievers a most painful torment.

33:8 O you who believe! Recall, 'then,' the grace of God upon you when an alliance of armed forces advanced against you in the Battle of Al-Ahzab to besiege you, and We sent against them a 'mighty wind and Heavenly' hosts that you did not see. Yet ever is God all-seeing of all that you do.

33:9 Behold! When they came against you, from above you and from beneath you, and when the eyes 'of the believers' were swerving 'in fear', and 'their' hearts reached 'their' throats,
and you—believers—thought untrue thoughts about God—

33:11 then and there the believers were tested and they were shaken—violently shaken, with dreadful fear.

33:12 It was then—when the hypocrites, and those in whose doubting hearts there is a sickness, were saying: God and His Messenger have promised us nothing but a delusion!

33:13 Moreover, a group of them said:
O people of Yathrib!
There is no way for you to stand before the enemy.
Thus return home.
And yet another party of them asked the Prophet permission to retreat, saying:
Indeed, our homes are exposed to danger!
Yet they were not thus exposed. They desired only to flee.

33:14 And had they been overrun from the quarters of the city, and were they, then, asked to break faith with you believers, they would have done it—and tarried not even an instant therein.

33:15 Yet, very truly, they had made a solemn covenant with God before, swearing that they would never turn away in retreat.
And, most surely, any covenant of God shall be answered for.

33:16 Say to them, O Prophet:
Flight from battle shall never benefit you.
For even if you were to escape from death,
or from being killed—even so, 
you would not be allowed enjoyment of life 
but for a little while longer.

33:17 Say to them:
Who is it that shall preserve you
from the reach of God,
whether He intends for you harm
or He intends for you mercy?
Rather, they shall not find for themselves
apart from God either patron or supporter.

33:18 Truly, God knows well
the hinderers among you,
those who discourage striving in His path,
as well as those who say
to their brothers in hypocrisy:
Come over to us and abandon the believers!
Thus they do not join the battle, except a little,

33:19 begrudging support to you.
But when the fear of battle comes near,
you see them looking at you,
their eyes rolling like one fainting
in the throes of death.
Yet when the fear goes,
they flail you believers with sharp tongues,
avaricious after the worldly goods of spoil.
Such as these have not believed.
Thus God has rendered utterly futile
their good works—and that, for God, is ever easy.

33:20 Still terrified,
they think that the Federated Clans
have not gone away completely.
And were the Federated Clans to come back,
you would wish that they themselves
were far-off desert dwellers.
among the Bedouins
asking for news about you.
And even if they were still among you then,
they would not fight, except a little.

33:21 Yet, very truly, in the Messenger of God
there is an excellent model for you—
for whoever has hope in God
and for salvation on the Last Day
and, therefore, remembers God much.

33:22 Thus when the true believers
saw the Federated Clans advancing
to besiege them, they said:
This is what God and His Messenger
have promised us of trial and triumph.
Indeed, God and His Messenger
have spoken the truth.
Thus it only increased them in faith,
and in pure submission to God.

33:23 Among the believers
are men who have truly fulfilled
what they have covenanted with God.
Thus of them are those who have fulfilled
their solemn vow of faith with their very lives.
And of them,
are those who await its fulfillment.
For unlike the hypocrites,
they have not altered their covenant
with even the slightest alteration.

33:24 Therefore, God shall reward the truthful
for their unfailing truthfulness,
and torment the hypocrites—if He so wills—or grant them repentance.
Indeed, ever is God all-forgiving, mercy-giving.

33:25 Thus it was God alone.
who turned back those 'Federated Clans' who disbelieved, 'consumed' in their own rage. They came to no good. Thus did God relieve the believers from fighting. And ever is God all-powerful, overpowering.

33:26 Moreover, He brought those down from their 'very' ramparts of the People of the Scripture who 'in treason' supported 'the Federated Clans' who had come to 'them'; and He hurled horror into their hearts. Some, you 'believers' killed, and some you captured.

33:27 Thus He has bequeathed to you their land, and their dwellings, and 'all' their wealth. Moreover, 'He promises you' another land of theirs, upon which 'you have never 'before' trod. And ever is God powerful over all things.

33:28 O Prophet!
Say to your wives 'in admonition': If it is the 'plenteous' life of this world and its adornment that you desire, then come! I shall make provision for you. And I will release you with a most gracious release.

33:29 But if it is 'the favor of God and His Messenger that you desire—and the 'Heavenly' abode of the Hereafter—then, indeed, God has prepared for those of you who excel in 'doing' good a magnificent reward.

33:30 O wives of the Prophet!
If any one of you
were ever to commit a flagrant indecency,
the torment for her
would be multiplied twofold.
And that, for God, is ever so easy.

But each and every one of you
who remain devoutly obedient to God
and His Messenger—
and who do righteous deeds—to her shall We give her reward
two times that of other women.
Thus have We prepared for her
a generous provision in the Hereafter
above many.

O wives of the Prophet!
You are like no other category of women,
if you remain God-fearing.
So do not be soft in your speech with men,
such that one in whose heart there is a sickness
should become desirous.
Rather, speak a forthright word.

Moreover, abide reverently in your homes.
Nor shall you flaunt your beauty
and adornment,
like the flaunting of women in
the former times of ignorance.
Rather, duly establish the Prayer.
And give the Zakát-Charity.
And obey the commandments
of God and His Messenger.
God intends by this only to remove all traces
of defilement from you,
O People of the Prophet’s Household,
and to purify you in spirit
with a virtuous purification.
33:34 Thus be "ever mindful" of and repeat often what is recited in your homes of the verses of God and of the traditions of prophetic wisdom. Indeed, ever is God subtle, all-aware.

33:35 Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard theirs, and the men who remember God much and the women who `likewise remember Him`— for such as these, God has prepared forgiveness and a magnificent reward.

33:36 Thus it is not ever `befitting` for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a `contrary` choice in their affairs.
For whoever disobeys God and His Messenger has truly strayed into clear misguidance.

33:37 And behold!
You did say, 'O Prophet,' to the one you formerly adopted—to whom God has shown gracious kindness, and to whom you yourself have shown gracious kindness:
You must hold fast to your wife and fear God!
Thus you suppressed within yourself what God had willed to be disclosed regarding your marriage to her.
You have feared the impression of people.
Yet God is more worthy of you fearing Him.
So when Zayd had fulfilled his own purpose of divorcing her, We ourselves married you to her—so that there shall not be any constraint upon the believers in marrying the former wives of their formerly adopted sons, when they themselves have fulfilled their own purposes of divorcing them.
For the command of God is ever done.

33:38 It is no offense at all for the Prophet to do what God has sanctioned for him. Such has been the way of God with those prophets who have gone before him.
For the command of God is a decree of predestination that is ever fulfilled.

33:39 Those who convey the Heavenly messages of God and fear Him—
and who do not fear anyone except God—
are praiseworthy.
And sufficient is God as a just Reckoner.

33:40 Muhammad is not the natural father
of any of the men among you.
Yet he is the Messenger of God
and the Seal of the Prophets.
And ever is God all-knowing of all things.

33:41 O you who believe!
Remember God with much mention of praise
and remembrance.

33:42 Thus highly exalt Him,
early morning and late afternoon.

33:43 He is the One who pronounces blessings
that descend upon you with His mercy—and
so too His angels pray for you—to
bring you forth from the veils of darkness
into the light of faith and guidance.
For He is ever merciful to the believers.

33:44 Their salutation from God,
the Day they meet Him, shall be: Peace!
Moreover, He has prepared for them
a generous and precious reward.

33:45 O Prophet! Indeed, We have sent you
as a witness to all the world;
and as a bearer of glad tidings
of everlasting delight in Paradise
to those who believe;
and as a forewarner to humanity
of God’s nearing Judgment;
and as a caller to God, by His permission;
and as a luminous beacon to all nations.

33:46 So give glad tidings to the believers
that for them there is a great bounty from God awaiting in Paradise.

33:48 Therefore, you shall not yield to the dictates of the disbelievers and the hypocrites. But, rather, overlook their harm. And rely on God alone. For sufficient is God as a guardian.

33:49 O you who believe! If you marry believing women, and thereafter divorce them before touching them in intimacy, then you shall have no waiting period to keep count of for them. But you shall make provision for them, and release them with a most gracious release.

33:50 O Prophet! For you, We have, indeed, made lawful your wives to whom you have given their full dowry compensation; and those whom your hands may rightfully attain to from whatever spoils God has turned over to you. Moreover, of those women who have emigrated with you, you may marry of the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts. Moreover, lawful in marriage for the Prophet is any believing woman who may, foregoing her dowry, offer herself to the Prophet in marriage, if the Prophet intends to marry her.
This provision is exclusively for you, O Prophet, apart from the believing men. We know well the limits that We have decreed for them as to the statutes they are to keep regarding their wives and those whom their hands may rightfully attain to. This is sanctioned for you, O Prophet, so that there shall be no undue constraint upon you. And ever is God all-forgiving, mercy-giving.

33:51 O Prophet, as for your due visitations to your wives, you may now delay whichever of them you wish, and you may yourself receive whomever of them you wish. And should you sooner seek out whomever of them you have deferred, then no blame is there to be upon you. Knowing that this sanction is from God is more likely to bring joy to their eyes when your wives see you, so that they might not grieve, and that they might, all of them, be content with the time that you can give them. For God knows well what is in your human hearts, causing men and women to incline toward one another. And ever is God all-knowing, most forbearing.

33:52 Women beyond this decree
are not lawful for you, 'O Prophet'.
Nor may you replace
those who are now your wives
with any other women as wives—even if their beauty pleases you.
Excepted for you are women
that your hand may rightfully attain to.
And ever is God vigilant over all things.

33:53 O you who believe!
Do not enter the homes of the Prophet unless permission is given you.
Nor come to them early, to converse, and wait for mealtime.
Rather, when you are invited
into his household
to partake of food, then enter.
Then, when you have partaken, disperse, all of you, and do not linger, listening to conversation.
Indeed, this conduct used to offend the Prophet.
But he was shy to tell you.
However, God does not refrain from disclosing the truth.
Furthermore, with respect to his wives, whenever you ask them for any article, then ask them from behind a screen.
That is sure to deepen the purity of your hearts, and their hearts.
It is not for you believers to offend the Messenger of God.
Moreover, never are you to marry his wives after him.
Indeed, before God, either of these
would, most surely, be an enormous sin.

33:54 Whether you disclose a thing or you conceal it—nevertheless, indeed, ever is God all knowing of all things.

33:55 There is no sin upon `the wives of the Prophet` with respect to attending `their fathers` unveiled`, or their `own` sons, or their brothers, or their brothers` sons, or their sisters` sons, or their womenfolk, or those `bondservants` whom their hands rightfully possess. Yet be ever God-fearing, `O wives of the Prophet`. Indeed, ever is God a witness over all things.

33:56 Indeed, God and His angels pronounce blessings upon the Prophet. O you who believe! Pray for God`s blessings upon `the Prophet`, and salute him with a worthy salutation of peace!

33:57 Indeed, those who malign God and His Messenger, God shall curse them in this world and in the Hereafter. And He has prepared for them a disgracing torment `there`.

33:58 Moreover, those who malign the believing men and the believing women `by charging them`
with wrongdoing that they have not earned shall truly bear the burden of committing both a grave calumny and a clear sin.

33:59 O Prophet! Say to your wives and to your daughters and to the womenfolk of the believers that they should draw part of their mantles over themselves in public. This makes it more likely that they will be recognized as virtuous women, so that they will not be harassed. And ever is God all-forgiving, mercy-giving.

33:60 Most surely, if the hypocrites, and those in whose doubting hearts there is a sickness and the scandalmongers in the City of Madinah do not desist from malicious talk—We shall, most surely, rouse you against them in vengeance. Then they shall remain your neighbors therein for no more than a short while.

33:61 Cursed shall they be then wherever they are found! They shall be seized and slain at once, without exception.

33:62 Such has been the way of God with those hypocrites who have gone before. And never will you find, O Prophet, in the established way of God, any alteration.

33:63 People ask you in disbelief
about the appointed time
for the Hour of Judgment, O Prophet.
Say to them:
Indeed, its precise knowledge is only with God.
But what is it that shall make you realize
that it is surely coming?
Perhaps the Hour of Doom
is already very near!
33:64
Indeed, God has cursed the disbelievers and has prepared for them
a flaming fire in the Hereafter—
33:65
wherein they shall abide, forever and ever, finding therein neither patron nor supporter.
33:66
The Day that their faces shall be turned about
in the Fire of Hell, they will say: Oh!
If only we had obeyed God and obeyed the Messenger!
33:67
Moreover, they will say: Our Lord!
Indeed, we have obeyed our leaders and our great ones among us.
So it is they who have made us stray from the path of righteousness.
33:68
Our Lord!
Give them double the torment of us.
Moreover, curse them with a terrible curse.
33:69
O you who believe!
Do not be like those among the Children of Israel
who maligned Moses with a false charge.
Yet God vindicated him of what they said.
For he was, in the sight of God, ever eminent.
33:70
O you who believe! Be ever God-fearing!
Thus say always a forthright word,
He shall set your deeds aright
and forgive you your sins.
For whoever obeys God and His Messenger
shall have truly triumphed
a most magnificent triumph
in this life and the Hereafter.

Indeed, We did offer the trust of volitional faith
to the heavens and the earth and the mountains.
But they refused to bear it and were fearful of it.
Yet the human being bore it,
but could not uphold it.
Indeed, he was most unjust
concerning his own trust
and most ignorant of the outcome!

And so it is that God shall punish
the hypocrite men and the hypocrite women,
and the men who associate gods with God
and the women who associate gods with God.
But God will grant repentance
to the believing men
and to the believing women.
And ever is God all-forgiving, mercy-giving.
The surah that mentions the gracious dwelling place of the prosperous people of SHEBA in Yemen, whom God whelmed away for their rejection of God’s blessings by causing the great ‘Arim Dam to break, drowning their spectacular parallel orchards.

Surah 34 / 54 Verses / Revealed at Makkah

Saba’

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

34:1 All praise is for God alone, the One to whom all that is in the heavens and all that is in the earth belongs. Moreover, to Him alone belongs all praise in the Hereafter. For He is the All-Wise, the All-Aware.

34:2 He alone knows all that penetrates into the earth, and all that issues from it, and all that descends from the heaven, and all that ascends into it. Moreover, He is the Mercy-Giving, the All-Forgiving.

34:3 Yet those who disbelieve say: Never shall the Hour of Doom come to us. Say to them: On the contrary! By my Lord, it shall, most surely, come to you, indeed! For it is He alone who is Knower of the unseen ‘realm’. Not even an atom’s weight—neither in the heavens nor in the earth—eludes Him, nor anything smaller than that...
nor anything greater, but that it is `registered' in a clear Book preserved in Heaven, so that He may reward those who believe and do righteous deeds. For such as these there is forgiveness and a generous provision awaiting in the Hereafter.

34:4 Whereas, for those who strive to confute Our `revealed' verses—so as to frustrate the establishment of Our message—for such as these there is a torment of a most painful castigation awaiting.

34:5 Yet those who have been given knowledge see clearly, O Prophet, that what has been sent down to you from your Lord is the `utter' truth and that it guides to the way of the Overpowering `One', the All-Praised.

34:6 But those who disbelieve say in mockery: Shall we direct you to a man who will prophesy to you that when you are utterly shattered into fragments in the grave, that you shall, indeed, be brought forth `alive and whole' in a new creation?

34:7 Has he forged a lie against God, or has he madness in him? Not so! Rather, those who do not believe in the Hereafter shall be in the torment of Hell therein and are `lost' in uttermost misguidance in this world.

34:8 Have they never considered, then,
how completely they are surrounded
by all that is before them
and all that is behind them
of the sky and the earth?
If We so will,
We cause the earth to sink with them,
or We drop upon them ‘deadly’ patches of sky.
Indeed, in all of this there is a sure sign
for every penitent servant.

34:10 *And very truly, ‘before you, O Prophet,’
We gave David, ‘a mere shepherd,’
great favor from Us, decreeing:
O mountains! Echo with him ‘My praises’.
And O birds! Sing praise with him, as well.
Moreover,
it is We who made iron pliant for him,
and then said to him:

34:11 Make full ‘suits of mail
and ‘make’ exact the measure
in composing the links.
Yet work righteousness, ‘O Family of David’.
For, indeed, I am all-seeing of all that you do.

34:12 Then to Solomon, ‘We subjugated’ the wind.
Its morning course ‘easing for him a distance
that’ was ‘otherwise attained in’ a month.
And its evening course ‘also
was’ as the journey of ‘a month.
Moreover, We caused a spring
of molten brass to flow for him.
And of the jinn
were those who worked before him,
‘subjugated’ by the permission of his Lord.
Thus whoever among them
swerved from Our command,
We made him taste something of the torment of a flaming fire.

34:13 They made for him whatever he so willed of sanctuaries and sculpture and mortars like great basins and anchored caldrons. And We said to them: Work, O Family of David, in thanksgiving! Yet few of My servants are abundantly thankful.

34:14 And so it was for Solomon that when finally We decreed death for him, nothing gave indication to the jinn among them of his death, except a grub of the earth eating away his scepter as he leaned on it. Thereafter, when he fell to the ground, only then did it become apparent to the jinn that Solomon was dead; for had they known the knowledge of the unseen, as some claim, never would they have remained in such a condition of disgracing torment.

34:15 Very truly, there was a sign of God’s graciousness for the people of Sheba in the arrangement of their dwelling place: Two vast and plenteous gardens, one to the right of it and one to the left. And it was said to them: Eat from the provision of your Lord. And give thanks to Him for an exceedingly good habitation and for being an all-forgiving Lord.
34:16 But they turned away from Our command. So We loosed upon them the raging torrent of ‘the ‘Arim ‘Dam’. Thus We gave them in exchange for their two ‘lush’ gardens two ‘other’ gardens of bitter yield and tamarisk-trees and some sparse growth of jujube trees.

34:17 With this did We recompense them because they disbelieved. Yet are there any but the unbelieving ingrates that We recompense like this?

34:18 For We had set between them ‘in Yemen’ and the towns ‘in Palestine’, wherein We had conferred blessing, ‘other’ conspicuous towns. Thus We had measured out by stages the journey between each of them: ‘And it was said:’ Journey through them by night or by day, with ‘ease and’ security.

34:19 Then they said ‘in deliberate contempt of Our blessing’: ‘Our Lord!’ Further the distance between our travels. Thus they wronged themselves. So We made them a byword of reproach among the nations. Thus We shattered them into fragments and scattered them among the peoples—shattering them utterly. Indeed, in all of this there are ‘manifest’ signs of God’s power for every patient, ever thankful soul.

34:20 For very truly, Iblis fulfilled his vow
to bridle most of them. Thus they all followed him, except for a group of believers among them.

34:21 But never did he have any compelling authority over them other than the power of evil suggestion — so that We might distinguish one who believes in the Hereafter from one who has doubt concerning it. For your Lord alone is all-preserving over all things.

34:22 Say to those who disbelieve, O Prophet: Call in vain upon those whom you allege to be gods apart from God! For they hold not even an atom’s weight of authority — neither in the heavens nor in the earth. Nor do they have any partnership in the creation of either of them. Nor does He have any upholder from among them.

34:23 Furthermore, of no avail at all is any intercession with Him — except for whomever He permits it. Then, at long last, when God reveals to them His permission — and terror subsides from their hearts — dazed, they say to those near them: What did your Lord say? In awe, they say: The very truth. And He is the Ever Exalted, the All-Great.

34:24 * Say to the disbelievers: Who provides you sustenance from the heavens and the earth?
"Then say to them: It is God. And if they deny it, then say:
Indeed, either we who believe or you who disbelieve are, most surely, upon the path of guidance or are utterly lost in clear misguidance.

34:25 Say to them:
You shall not be asked before God to account for any offense we have committed in life.
Nor shall we be questioned about what you do.

34:26 Say to them:
Our Lord will gather all of us together in the Hereafter.
And He will judge between us with the truth. For it is He alone who is the Determiner of Justice, the All-Knowing.

34:27 Say to them, O Prophet:
Show me the proof for these gods whom you have joined with Him as associate-gods.
No, indeed! It can never be!
Rather, He alone is God, the Overpowering One, the All-Wise.

34:28 And thus it is, O Prophet, that We have sent you to all humanity as none other than a bearer of glad tidings of Paradise and as a forewarner of their nearing Judgment.
But most people do not know the value of this truth.

34:29 Thus they say in contempt:
When will this promise of divine judgment be fulfilled,
if you `believers` are truthful?

34:30 Say to them:
You, indeed, have the promise
of a `decisive` Day,
which you can neither defer—
for even an hour—
nor bring in advance ´of its time`.

34:31 Moreover, those who disbelieve say:
Never shall we believe in this Quran,
nor in ´the Scriptures´
that were ´revealed´ before it!
If only you could ´now` see
 ´how horrendous it will be`
when the ´godless` wrongdoers are brought
to stand before their Lord for Judgment—
desperately `controverting` one another
with ´bitter` words.
Those who were deemed weak ´in the world` will say to those who grew arrogant:
Had it not been for you ´misleading us`,
most surely, we would have been believers!

34:32 Those who grew arrogant
shall say to those who were deemed weak:
Did we turn you away ´by force` from the guidance ´of God` after it had come to you?
Indeed, you were yourselves defiant unbelievers!

34:33 Then those who were deemed weak
will say to those who grew arrogant: No!
Rather, it was ´your ceaseless `plotting` of evil schemes`,
by night and by day, ´that kept us away`—
wherein you commanded us
to disbelieve in God and to set up rivals to Him!
Yet they will ´all` harbor ´profound` remorse
when they behold the `raging' torment of Hell'.
For We shall put yokes on the necks of those who disbelieved.
Are they to be recompensed for other than all the evil that they used to do in life?
34:34 Thus never have We sent a Prophet as a forewarner to any community without its affluent saying:
Indeed, we are disbelievers in all that you claim to have been sent with from God.
34:35 Moreover, invariably they said to them:
We are greater than you in wealth and in number of children as a sign of divine favor.
So never shall we be chastised by God, if ever there is a Hereafter!
34:36 Say to them:
Indeed, it is my Lord alone who extends abundant provision to whomever He so wills.
And He alone restricts it. But most people do not know this is a test from God.
34:37 For neither your wealth nor your children is what draws you near to Us in station.
Rather, whoever believes and does deeds of righteousness—for such as these there shall be manifold recompense for all the good that they have done.
Moreover, they shall abide in `Heavenly Chambers in Paradise', well secure.
34:38 Whereas, for those who strive...
to confute Our revealed verses—
so as to frustrate the establishment
of Our message—
such as these shall be thrust
in ever present torment.

34:39
Say to them, O Prophet:
Indeed, it is my Lord alone
who extends abundant provision
to whomever He so wills among His servants.
And He alone restricts it
for whomever He so wills.
So whatever sum you may spend
from anything 'for the sake of God',
He shall replace it for you here
and reward you for it in the Hereafter.
For He is the very best of providers.

34:40
Thus the Day Hereafter
that He shall assemble the angels,
and the disbelievers who worshipped them,
all together, He will then say to the angels:
Are these the ones who used to worship you
apart from Me?

34:41
They shall say:
Highly exalted are You, far above all!
It is You who are our only God and Patron,
regardless of them and what they say!
Rather, they used to worship the jinn.
Most of them were believers in them.

34:42
So that Day neither false worshipper
nor the falsely worshipped
holds the power of benefit
or harm—not any one of you for the other.
Thus We shall say to those
who did wrong by taking false gods:
Taste the torment of the Fire of Hell,
which you used to deny!

34:43 As for the disbelievers of Makkah,
when Our verses were recited to them by Our Messenger
as clear evidence that God is One,
they said to the people:
This is nothing but a `self-seeking` man
who intends to turn you away
from what your forefathers used to worship!
And they said, as well:
This `Quran` is nothing but a forged fabrication,
not true revelation!
Moreover, those who disbelieved
said of the `revealed` truth
when it came to them:
This `Quran` is nothing but manifest sorcery!

34:44 Yet never before had We given them
any `revealed` Scriptures that they might study
to support their great blasphemies.
Nor had We ever sent to them
before you, O Prophet,
any forewarner of God’s nearing Judgment.

34:45 Those before them also disbelied `God`—
though these `proud` ones
have attained not even a tenth
of all the power and wealth
that We had given their predecessors.
Yet they too disbelied My messengers.
How `awesome`, then,
was My denunciation of them all!

34:46 *Say* to them, O Prophet:
Indeed, I but admonish you to one thing:
That you stand
purely, `for the sake of God` and no other,
in pairs or alone.
Then reflect, O people, on this message, for there is, most surely, no trace of madness in your companion Muhammad. He is none other than a forewarner to all of you from God before the coming of a severe torment.

34:47 Say to them, O Prophet:
Never have I asked of you any reward for this message. Rather, it is all for your own benefit. For my reward is with none but God. And He alone is witness over all things.

34:48 Say also:
Indeed, it is my Lord alone who hurls forth the word of truth into the world—and He alone is All-Knowing of All the realms of the Unseen.

34:49 Say further:
Now the truth has come to humanity. And all the falsehood that you worship can neither originate creation nor return it again to existence!

34:50 Say, O Prophet:
Everyone is accountable before God. So if I have strayed, then I have strayed only to the utter loss of my own soul. Yet, inasmuch as I have been guided, it is only because of what my Lord reveals to me. Indeed, He is all-hearing, ever near.

34:51 Yet if only you could now see them on Judgment Day when they are paralyzed with terror
at the sight of Hell and there is no escape.
Then, suddenly, they will be seized
to be thrust into it from a place so near to it.

34:52 And they will be saying in pleading:
We now believe in all of it!
But how, now, shall they attain to true faith
from a place so far from the world,

34:53 while truly they disbelieved in it all
before in life—tossing conjectures
about the unseen reality of the Hereafter
from a place in the world so far from its truth?

34:54 And alas!
For in the Fire of Hell
a barricade shall be interposed between them
and all that they now so ardently desire
of faith and repentance—
as was done with the peoples
whom worldly judgment befell of old,
the very likes of these disbelievers!

For, indeed, they were all ever waiting
in much-perplexed doubt
about the truth to which they were called.
Surah 35 / 45 Verses / Revealed at Makkah

Fâṭir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

35:1 All praise is for God alone, Sole Originator of the heavens and the earth, Maker of the angels, as messengers with wings—two-, three-, and four-fold. He increases in creation whatever He so wills. Indeed, God is powerful over all things.

35:2 Whatever stores of mercy God opens for people, then there is none to withhold any part of it. Yet whatever of it He withholds, then there is none other than Him to send it forth. For He alone is the Overpowering One, the All-Wise.

35:3 O humankind! Remember with all your heart the surpassing grace of God upon you! Is there any creator other than God who provides for you from the heaven and the earth? There is no God but Him. How, then, are you turned away

The surah that opens with the praise of God as the SOLE ORIGINATOR of the heavens and the earth.
35:4 Yet if they reject this message and belie you, 'O Prophet, then do not grieve'. For messengers before you have been belied by their peoples. Yet, indeed, to God alone are all matters returned for just Judgment.

35:5 O humankind! Indeed, God’s promise to resurrect you for Judgment is ever true. So do not let your perception of the life of this world delude you. And do not let Satan, the Arch-Deluder, delude you about God in the least!

35:6 Indeed, Satan is an enemy to you. So take him as an enemy. He but calls his alliance with zealous intensity to be of the companions of the Flaming Fire of Hell.

35:7 As to those who disbelieve, for them there is a severe torment awaiting in the Hereafter. Yet those who believe and do righteous deeds shall have forgiveness and a great reward.

35:8 Is, then, one to whom the evil of his own deeds is made fair-seeming by Satan—so that he sees them as good—like one whom God has guided? Yet know that God does, indeed, leave to stray whomever He so wills. And He alone guides whomever He so wills. So, 'O Prophet, do not let yourself waste away with regret over them. Indeed, God is all-knowing of all that they do.
35:9 God is the One who sends forth the winds. Then they stir up the clouds. Then We drive them to a lifeless land. Thereby, We give life to the earth after its death. Even so shall the Resurrection be.

35:10 Whoever desires invincibility might—then invincibility is altogether with God. To Him alone ascends the good word of faith. For it is He who elevates the righteous deed. But those who devise evil deeds, for them there is a severe torment awaiting in the Hereafter. Thus the plotting of such as these shall come to ruin.

35:11 Moreover, it is God alone who has created you, O human beings, from dust, then from a sperm-drop. Then He has made of you pairs, male and female. No female conceives, or delivers, but that is with His knowledge. And no aged person is given long life, nor is anyone's life shortened, dying young, but that it is registered in a clear Book preserved in Heaven. Indeed, that for God is ever so easy.

35:12 Nor are the two kinds of waters that God alone has created the same: This one sweet, fresh and pleasant to drink; and that one salty, acrid. Yet from each you eat tender meat and you bring forth ornaments that you wear. Moreover, through each one you see the ships which you sail plowing, so that you may seek of His bounty,
and so that you might give thanks to God alone.

35:13 He makes the night penetrate into the daylight. And He makes the daylight penetrate into the night. For He has subjugated the sun and the moon to a fixed order, each one running its course for a stated term preordained by Him. O humanity! That is God, your Lord! To Him belongs all the dominion. Thus all those whom you call upon apart from Him hold no authority—even over so much as a seed coat.

35:14 If you call them, they do not hear your call. And were they to hear, they could not answer you. Thus, on the Day of Resurrection, they will utterly disavow your association of them as gods with God. And there is none to tell you of the events of that Day like the One who is all-aware.

35:15 O humankind! It is you who are the poor, utterly in need of God. And it is God alone who is the Self-Sufficient, the All-Praised.

35:16 If ever He so wills, He shall do away with all of you and bring about a new creation. Nor is that too mighty for God!

35:18 Yet no sin-laden soul shall carry the sinful load of another on Judgment Day.
Thus should one so burdened call upon another to help bear this sin, nothing of it shall be borne—
even if the one called be a close relative. Yet you, O Prophet, can only forewarn of a nearing Judgment those who fear their Lord while He is in the domain of the unseen, and who have, therefore, duly established the Prayer. So whoever seeks to be purified is but seeking purification for the good of his own soul. For to God alone is the ultimate destiny.

35:19 And so, not equal are the blind and the seeing;  
35:20 nor the veils of darkness and the light;  
35:21 nor the shade and the blowing heat.  
35:22 And likewise not equal are the living and the dead. Indeed, God makes hear whomever He so wills. But you, O Prophet, will never make hear the dead of heart, just as you cannot make hear those who are in the graves.

35:23 You are but a forewarner of God’s nearing Judgment.  
35:24 Indeed, We have sent you with the truth, as a bearer of glad tidings of everlasting delight in Paradise and as a forewarner of God’s nearing Judgment. For never was there a community but that a forewarner went forth among them with God’s commandments.

35:25 Yet if they belie you, O Prophet, then do not grieve.
For those who disbelieved before them belied God's warnings.
Their messengers came to them with clear and miraculous proofs from God, and with revealed Writs, and with the Illuminating Scripture.

35:26 Then, suddenly, I seized those who disbelieved. How awesome, then, was My denunciation of them all!

35:27 Have you not seen, O Prophet, that it is God alone who sends down, from the sky, water, whereby We bring forth fruits of varying colors? And also, in the land mass of some mountains there are streaks—white and red—varying in their colors, as well as others intensely black.

35:28 And so too among humankind, and all birds and wild beasts, and all cattle, there are varying colors, as well. Yet none is awakened to the wonders of creation and truly fears God among His servants but those filled with knowledge of the word and the way of God. Indeed, God is overpowering, all-forgiving.

35:29 Indeed, those who recite the Book of God, and who duly establish the Prayer, and who spend charitably from what We have provided them, secretly and openly—they have hope in a blessed transaction that shall never come to ruin—that He may give them their rewards in full and increase them evermore from His bounty. Indeed, He is all-forgiving, ever-thankful.
35:31 Thus all that We have revealed to you, O Prophet, of this Quran, the Book of God, is the final truth, confirming all that was revealed before it. Indeed, He is most surely all-aware and all-seeing of the deeds of His servants.

35:32 Thereupon, We have decreed to bequeath the guidance of this Book to those whom We have chosen from among Our servants. So of them are those who wrong their own souls. And of them are the moderately devoted to their due observances. And of them, by the permission of God, are the forerunners in good works. It is this bequest, and the blessing of diligent adherence to revealed guidance, that is the great bounty:

35:33 Gardens everlasting shall they enter. They shall be adorned therein with bracelets of gold, and with pearls, their garments, therein, of silk.

35:34 And thereupon they shall say: All praise is for God alone who has taken away all grief from us! Indeed, our Lord is, most surely, all-forgiving, ever-thankful.

35:35 He it is who has settled us in the Abode of Lasting Residence out of His bounty. No more shall weariness touch us herein, for herein no tiredness shall touch us.

35:36 But those who disbelieve—for them, there is only the Fire of Hell in wait.
Never shall eternal death be decreed for them, so they may die and be at rest.
Neither shall any of its torment be lightened for them. Thus do We recompense every unbelieving ingrate.

35:37 And so shall they be crying out therein:
Our Lord!
Bring us out of Hellfire and return us to the world! We shall believe and do righteous deeds—not as we used to do!

'God shall say:
Did We not give you lifetime enough, wherein the heart of one longing to become mindful of the covenant with Me could have become mindful?
Moreover, the forewarner of this very Judgment came to you with My own admonition. Yet him you belied!
So taste now the Fire you denied! For there is not any helper, then, to heed the godless wrongdoers' cry.

35:38 Indeed, God is the Knower of all the realms of the unseen of the heavens and the earth. Indeed, He is all-knowing of all that is harbored within the breast of people.

35:39 He is the One who has made you successors in the earth, to inherit those that preceded you. Thus whoever disbelieves in God shall himself bear the consequences of his unbelief.
Moreover, the unbelief of the disbelievers only increases them in the sight of their Lord in `utter' abhorrence.
Therefore, the unbelief of the disbelievers only increases them `with their Lord' in `utmost' loss!

35:40 Say to them, then:
Have you ever considered `the desolate reality of your associate-gods whom you call upon apart from God? Show me what they have created of the earth! Or do they have any share `with God' in the creation or in the sovereignty of the heavens? Or is it that We have given them a `Heavenly' Book, such that they hold clear proof `of the truth of their associate-gods` from it? Rather, the `godless' wrongdoers promise one another nothing but `utter' delusion.

35:41 *Indeed, it is God `alone` who holds the heavens and the earth from passing away. And, if ever they were to pass away, most surely, there is none other than Him who could hold them `in place thereafter`. Indeed, ever is He most forbearing, all-forgiving.

Moreover, they who disbelieve have `before' sworn by God with the utmost of their vows that if ever a forewarner were to come to them `as a prophet from God`, they would, most surely, be the most guided of `any` one of the `faith` communities
forewarned by a prophet before them.
Yet when a forewarner came to them
from God,
it increased them in nothing but aversion;
for they were insolently arrogant in the land
and sinfully devising evil.
Yet never does the ill consequence
of devising evil
truly ensnare anyone but its perpetrators.
Do they await, then, anything but the likes
of the way of God’s divine judgment,
which befell the earlier generations?
For never will you find
in the established way of God any alteration!
And never will you find
in the established way of God any change!
Have they not journeyed through the lands
to see how devastating was the end
of those who denied faith before them?
They were, indeed,
far greater than them in power.
Yet there is not a single thing—
neither in the heavens nor in the earth—that can frustrate the will of God.
Indeed, ever is He all-knowing, all-powerful.
And were God to hold people accountable
in this world with no respite
for what they have earned in misdeeds,
He would not leave on the surface of the earth
a single living creature.
However, He defers them
to a stated term for reckoning
known only to Him.
But at last, when their term comes due—
then know that, indeed, ever is God
all-seeing, of all the deeds of His servants.
The surah that opens with the discrete Arabic letters,YÂ SÎN, and which the Prophet called the “Heart of the Quran.”

Surah 36/83 Verses/Revealed at Makkah

Yâ Sîn

In the Name of God, the All-Merciful, the Mercy-Giving

36:1  Yâ Sîn

36:2  By the all-wise Quran!

36:3  Indeed, you are, most surely, one of the chosen messengers of God, O Muhammad,

36:4  set upon a straight way of salvation.

36:5  And this is a revelation from on high sent by the Overpowering One, the Mercy-Giving,

36:6  so that you may forewarn of the nearing Judgment a people whose forefathers have not been forewarned by God. Thus are they heedless of Heavenly truth.

36:7  Very truly, the divine word of condemnation has already come to pass against most of them, for they will not believe.

36:8  Indeed, We have made them as those with yokes on their necks that reach to the chins. Thus are their heads wedged upward, so they are unable to see the way of truth.
Moreover, before them, We have set a barrier to seeing God’s signs; and behind them is a barrier to His signs. Thus have We enveiled them in their obstinacy. So they cannot see.

So it is the same to them whether you forewarn them of the consequence of unbelief or you do not forewarn them. They will not believe.

Indeed, you can only forewarn of the nearing Judgment one who embraces the Remembrance of the Quran and who fears the All-Merciful while in the domain unseen. Therefore, give to such a one glad tidings of forgiveness for past misdeeds and a gracious reward in the Hereafter.

Indeed, it is We alone who give life to the dead and who inscribe the deeds that they have advanced in this life for the Hereafter, along with their legacies of good or evil. For all things have We enumerated in a clear Heavenly Ledger.

So set forth for them a comparison, the example of a townspeople when the messengers of God came to them. Behold! We sent to them two prophets. But they belied them both. So We strengthened the two of them with a third. Then together they said to them:
Indeed, we are messengers sent to you by God.

They said to the three:
You are nothing but mere mortals like us,
nor has the All-Merciful sent down anything sacred with you.
You do nothing but lie.

They said to the townspeople:
Our Lord knows that, indeed, we are, most surely, His messengers sent to you.

Yet nothing is incumbent upon us but the clear conveyance of God's message.

They said to the messengers:
Indeed, we presage an omen of ill fate from you!
And, assuredly, if you do not desist from your claim, we shall, most surely, stone you to death!
Thus a most painful torment from us shall, most surely, strike you!

They said to the townspeople:
Your ill omen is with you yourselves because of your ungodliness!
Is it because you have been reminded of God's covenant that you presage an ill-omen?
Rather, you are an exceedingly rebellious people.

Then there came from the furthest part of the city a man rushing to them.
He said: O my people!
Follow the messengers!

Follow those who do not ask of you any reward for themselves.
and who are rightly guided.

36:22 And why should I not worship the One who has originated me and you while it is to Him that you shall all be returned for Judgment?

36:23 Shall I take, apart from Him, helpless gods?

Yet should the All-Merciful intend any harm for me, their intercession would not avail me at all against anything from Him.

Neither could they rescue me from it.

36:24 Indeed, I would then be utterly lost in clear misguidance.

36:25 Indeed, I have believed in your Lord.

So hear me!

36:26 They killed him, and it was said to him, instantly:
Enter the bliss of the Garden of Paradise!

He said: Oh!

If only my people could know of how my Lord has forgiven me and placed me among the ranks of the honored!

36:28 Yet We did not send down upon his people, after they killed him, any host of Heaven to punish them—nor had We the need to send down any.

36:29 For it was but a single deadly blast!

Then, they were utterly extinguished.

36:30 Alas for all the mortal servants who defy God!

Not a messenger came before to any like them,

but that they made a mockery of him.

36:31 Have they not considered
how many a generation before them
We have destroyed for ungodliness,
and that to them
they shall never return in this life?

36:32 Yet, indeed, each and every one of them
shall be brought up before Us
for Judgment in the Hereafter.

36:33 And a manifest sign to them of the truth
of their own resurrection is the dead earth.
We give life to it and bring forth from it grain.
Then from it they eat.

36:34 Moreover, We make therein gardens
of date palms and grapevines,
and cause to burst forth therein springs—
so that they might eat of the fruit of them,
though their own hands made none of it!
Will they not, then, give thanks?

36:36 Highly exalted is the One
who created all the pairs
of that which the earth grows;
and who created of themselves,
males and females;
and who created pairs
of all that they do not know in His creation.

36:37 And another manifest sign to them
of God’s all-creative might is the night.
We strip from it the daylight.
Then, behold, they are in utter darkness.

36:38 Moreover, the sun runs
to a destiny appointed for it.
This is the decree
of the Overpowering One, the All-Knowing.

36:39 And for the moon, We have measured out
heavenly mansions,
until it returns, like the image of an old, bent palm-branch.

36:40 It is not possible for the sun to overtake the moon,
nor for the darkness of the night to outstrip the daylight.
For each, within a course, is swimming on through the spheres as preordained.

36:41 Yet a further sign to them of God’s mercy is that We carried their forebears in the heavily laden Ark of Noah.

36:42 Moreover, We have created the like of it for them, upon which they embark and sail.

36:43 Yet if We so will, We drown them. And there is none to cry out to, nor ever are they rescued, except by an act of mercy from Us—and as a grant of enjoyment of life, for a preordained time.

36:45 Still, they turn away when it is said to them: Fear what lies ahead of you in God’s nearing Judgment, and what has gone before you in the doom of the godless, so that you may be shown mercy!

36:46 Yet not a single sign of God’s Oneness comes to them from any of the revealed and natural signs of their Lord, but that they who disbelieve turn away from it.

36:47 Moreover, when it is said to them:
Spend in charity out of what God has provided you, those who disbelieve say to those who believe: Shall we feed one whom had God so willed He could have fed? You have fallen into nothing but clear error!

Furthermore, they say in contempt:
When will this promise of divine judgment be fulfilled, if, indeed, you `believers` are truthful?

They await nothing but for a single `deadly` blast to seize them, suddenly, while they are yet contending `with one another in the affairs of life`.

But never shall they be able to bequeath `their gains from it`.
Neither shall they return to their families `alive`.

For `the Trumpet` of Resurrection `is blown. And all at once` from their sepulchers they hasten to their Lord.

They shall say: Oh, woe to us! Who has raised us from our resting place? `It shall be said to them:` This is `the Resurrection` that the All-Merciful has promised, and the messengers have spoken the truth:

Indeed, it is but a single `Trumpet` blast; then, at once, all of them are present before Us `for Judgment`.

Thus, this Day, no soul shall be wronged in anything `at all`. Nor will you be recompensed for other than what you used to do `in the world`.

As for the Companions
of the ‘Everlasting’ Garden of Paradise, this Day they shall be ‘intimately engaged’ in joyous occupation—

they and their wives, beneath tiers of shade, together, on ‘canopied’ couches, reclining.

For them therein is every fruit. And for them is all for which they call.

Peace! shall be the word from a mercy-giving Lord.

So stand apart this Day from everyone, O you defiant unbelievers!

Did I not make a covenant with you, O Children of Adam, that you shall not worship Satan— for, indeed, he is to you a clear enemy— and that you shall worship Me alone, for this is a straight way to salvation? Yet, very truly, he has led great masses of you astray. Were you not, then, able to understand?

This is the Hell which you were promised ‘in life’. So roast in it this Day, in that you have disbelieved!

This Day, We set a seal upon their mouths. Yet their hands speak to Us. And their very feet bear witness to all ‘the evil’ that they have earned ‘in life’. And if We so will, We shall, most surely, blot out their eyes. Then shall they race ‘blindly’ to the way of salvation. But how, then, shall they see?
36:67 And if We so will,
We shall, most surely, transfix them—
right in their place.
Then they shall neither be able
to proceed nor retreat.

36:68 Therefore, use your endowments, O humanity,
for the sake of God;
for whomever We advance to old age,
We do reduce him in strength
in that stage of his creation.
Will they not, then, understand?

36:69 Moreover, as to Muhammad,
never have We taught him poetry
by this revelation—
nor does it at all befit him as God’s Messenger.
Rather, this Book is but a revealed Reminder
and a clear Quran—
to forewarn whoever is truly alive
of the nearing Judgment—
and so that the word of God’s torment
against the inveterate disbelievers is fulfilled.

36:70 Have they not considered
that out of all that We have made
with Our mighty Hands
We have created cattle for them,
such that they have mastery over them?

36:71 For it is We alone
who have tamed these cattle for them.
Thus some of them they ride.
And some of them they eat.

36:72 Moreover, they have in them other benefits,
as well as milk to drink.
Will they not, then, give thanks?

36:73 And yet, they have taken false gods
apart from the only true God,
so that they may be helped by them.

36:75 Never shall they be able to help them.
Indeed, these false gods shall themselves be brought before them 'on Judgment Day' as helpless hosts.

36:76 So do not let any of their speech grieve you, O Prophet.
For, indeed, We know well all that they conceal and all that they reveal.

36:77 Has the human being not considered that it is We who have created him from a mere sperm-drop—then, behold, he becomes an open contender against his Creator!

36:78 For he has put forth an argument against Us by way of an example of a dead person—having forgotten the origins of his own creation.
He says:
Who is it that can give life to bones when they have become rotten?

36:79 Say to him:
The One who shall give them life is He who has brought them forth into being the first time.
For He is all-knowing of everything in creation!

36:80 He is the One who out of the green tree has made fire emanate for you.
Then, behold, you kindle from it.

36:81 Then is not the One who created the heavens and the earth able to create the like of them again?
Oh yes, indeed! For He is the All-Creating, the All-Knowing.

Indeed, His command when He intends anything is no more than to say to it: Be! And so it is.

Then highly exalted is the One in whose mighty Hand is all dominion over all things. And to Him `alone` shall you `all` be returned.
The surah that opens with the oath of the Divine One swearing by the angels arrayed before Him in DEVOTIONAL RANKS and, thereafter, by other angels propelling the clouds, dispelling evil, and reciting God’s praise.

Surah 37 / 182 Verses / Revealed at Makkah

Al-Ṣâffât

In the Name of God, the All-Merciful, the Mercy-Giving

37:1 By the angels arrayed in devotional ranks!
37:2 And by the angels propelling clouds and dispelling evil with an impelling cry!
37:3 And by the angels reciting the exalted Remembrance of God!
37:4 Indeed, the God of all of you is, most surely, One!
37:5 He is the Lord of the heavens and the earth—and all that is between them. And He is Lord of all points east from which the sun rises!
37:6 Indeed, it is We alone who have adorned the lower heaven with the stars that shine in adornment—and as a safeguard against the eavesdropping of every rebellious satan.
37:7 They cannot listen to the angels of the Transcendent Assembly, for they are pelted from every side by meteors, banished therefrom!
37:8 Moreover, for them, there shall be unremitting torment
37:10 Even if one of them snatches a trace of Heavenly tiding, then, at once, a piercing flame pursues him!

37:11 So inquire of them, 0 Prophet—those of them who disbelieve—as to the Resurrection they deny: Are they more complex in their creation, or all else that We have created of the earth and the heavens? Indeed, We created them out of a cohering clay. Therefore have you wondered at their unbelief. Yet more wondrous, still, is that they scoff at the notion of a Judgment Day!

37:13 Thus even when they are reminded of God’s commandments, they will not become mindful of them.

37:14 Moreover, if ever they see a miraculous sign, they intensify their scoffing at it.

37:15 Furthermore, they say of divine revelation: This is nothing but manifest sorcery!

37:16 When we are dead and we have become mere dust and bones, are we, indeed, to be raised up alive for Judgment—

37:17 and so too our forefathers of old?

37:18 Say to them: Oh yes, indeed! And then you shall be utterly humiliated!

37:19 For it shall be but a single impelling blast. Then, at once, in the Plain of Judgment they shall be looking on.

37:20 And they shall say: Oh, woe to us! This is, indeed, the Judgment Day!
37:21 It will be said to them:
This is the Day of Decision,
the one you used to deny!
37:22 God shall say to His angels:
Assemble those who did wrong
by worshipping false gods,
them and their unbelieving spouses,
along with all that they used to worship
apart from the One true God.
Then lead them to the pathway of Hellfire.
37:23 But halt them there.
Indeed, they are to be scoffed at and asked:
What is with you that you cannot help one another?
37:24 Rather, on this Day,
they shall be in utter submission before God.
37:25 Thus shall they turn to one another,
followers and leaders,
asking of each other in an inquest of blame.
37:26 They who followed shall say to their leaders:
Indeed, you used to come to dissuade us from the right course!
37:27 They who led shall say to them:
Rather, it was you yourselves
who would not become believers!
37:28 For never did we have any real authority over you.
Rather, you were yourselves a transgressing people.
37:29 So now the word of our Lord has come to pass against us.
Indeed, we shall all, most surely, taste His torment,
for we deluded you.
Indeed, we ourselves were lost.
in utter delusion.

37:33 And, indeed, on that Day,
they shall all be partners in torment.

37:34 For so it is, indeed,
that We deal with the defiant unbelievers.

37:35 For whenever it was said to them `in life`:
There is no God but `the One` God,
they would grow so very arrogant,

37:36 and say:
Are we to forsake our gods
for `the word of` a possessed poet?

37:37 Rather, `Muhammad` has, indeed,
come with the truth `from God`!
Moreover, he has confirmed the `revealed truth`
of all `the messengers` preceding him.

37:38 Indeed, you shall, most surely, taste
the most painful torment`
in the Hereafter`.

37:39 Nor shall you be recompensed
for other than all `the evil`
that you were doing `in life`.

37:40 Excepted `therefrom`
are the sincere, elect servants of God.

37:41 For `such as` these,
there is `in the Hereafter`
a predetermined provision `awaiting`,
without fail,`

37:42 fruits of all kinds.
Moreover, they shall be honored
in the Gardens of Delight `of Paradise`,

37:43 reposed `on settees, facing one another.`

37:44 Passed round among them
shall be a chalice of flowing `wine`—
37:46 crystalline white, exquisitely delicious for all who drink of it.
37:47 No headiness is there therein. Nor from it are they intoxicated.
37:48 And near them are maidens, restrained of glance, wide-eyed—
37:49 as if they were delicately cloistered eggs.
37:50 Thus they shall turn to one another and ask each other of former times.
37:51 One of them shall say:
37:52 Once, I had a close companion who would say to me:
37:53 Are you, indeed, one of those who believe with certainty the truth of Resurrection—
37:54 that when we are dead and have become mere dust and bones, we shall, indeed, be raised up and judged?
37:55 Then he shall say to his fellows in Paradise: Will you look with me upon him now?
37:56 Then he shall look from on high at his disbelieving companion. Thus he shall see him in the midst of Hellfire.
37:57 He shall say to him: By God! Indeed, you very nearly doomed me!
37:58 Had it not been for the grace of my Lord, most surely, I would have been of those brought down into Hellfire with you.
37:59 Now, I ask you, are we never to die, then—except for our first death?
37:60 And are we never to be chastised for unbelief?
37:61 Indeed, this blissful Paradise is itself, most surely, the magnificent triumph!
37:62 For the like of this Heavenly delight, then,
let the workers of righteousness work.

37:62 Is this reception in Paradise better as an everlasting hospitality, or that of the Impalatable Tree of Zaqqûm?

37:63 Indeed, We have made it a setting of tribulation for the godless wrongdoers.

37:64 Indeed, it is a tree that comes forth within the very nethermost of Hellfire.

37:65 Its spathes are as revolting as the heads of the satans.

37:66 Yet, indeed, they who dwell in Hell shall most surely eat of it, and from it shall they fill their bellies.

37:67 Then along with it there shall, most surely, be for them a mix of scalding fluid.

37:68 Thereafter, their return is to their place in Hellfire.

37:69 For, indeed, they found their forefathers astray.

37:70 And upon their traces they thoughtlessly rushed on.

37:71 For, very truly, before them, most of the earliest generations of humanity went astray—though, very truly, We had sent among them forewarners of the Judgment Day.

37:72 So see how devastating was the end of those who had been forewarned of God’s judgment—

37:73 all of them—except the sincere, elect servants of God.

37:74 Now, very truly,
Noah cried out to Us for help.
And how utterly commendable were We who answered!

37:76 Thus We delivered him and his family from the great anguish of the Flood.
37:77 And it was his offspring that We made the sole surviving ones!
37:78 Moreover, We perpetuated for him his good name among the latter generations:

37:79 Peace forever be upon Noah among all the peoples of the world!
37:80 Indeed, thus do We reward those who excel in doing good.
37:81 For, indeed, he was one of Our true believing servants whom We saved.
37:82 Then We drowned the others who disbelieved.

37:83 Moreover, from his confirmed alliance was, most surely, Abraham,
37:84 when he came to his Lord with a pure heart full of faith.

37:85 Behold!
He said to his own father and his people: What are you worshipping?
37:86 Is it a mere fabrication—gods apart from the true God—that you desire?
37:87 What, then, has become of your belief in the Lord of All the Worlds?
37:88 Then he took a contemplative look at the stars.
37:89 Then he said: Indeed, I shall be sick!
37:90 So they turned away from him, leaving him behind,
37:91 whereupon he swiftly advanced toward their gods,
and he said to them:
Will you not eat the offerings?
37:92 What is with you that you do not talk?
37:93 Then swiftly he advanced against them,
striking them with his right hand.
37:94 So when his people returned,
they fell upon him hurriedly.
37:95 He said:
Do you worship what you yourselves carve out
of substances and stone,
though it is God alone who has created you
and all that you do?
37:96 They said: Build a kiln for him!
Then throw him into the blazing fire!
37:97 They endeavored mightily to plot against him.
But We made them the lowest of the abased.
37:99 He said: I am leaving to the path of my Lord.
He shall, most surely, guide me.
37:100 He prayed: My Lord!
Grant me a child who shall be of the righteous.
37:101 Thereafter, We gave him glad tidings
of a most forbearing boy.
37:102 So when he had attained to an age
of striving with him in good works,
Abraham said: O my dear son!
I have seen in a dream that I am to sacrifice you.
So consider this, and tell me what you think?
He said: O my dear father!
Do what you are commanded by God.
You shall find me, if God so wills,
among those who are patient.
37:103 So at last,
when they had willingly submitted themselves
to the will of God,
and he had laid him down for sacrifice,
his son’s head turned away upon his temple,

37:104 We then called out to him: O Abraham!

37:105 Truly, you have confirmed
the truth revealed in your vision.
And thus do We reward
those who excel in doing good.

37:106 Indeed, this was most surely
a manifest test for father and son.

37:107 But We spared his son
and ransomed him
with a sacrifice of a magnificent offering.

37:108 Moreover, We perpetuated for him
his good name among the latter generations:

37:109 Peace forever be upon Abraham!

37:110 Thus do We reward
those who excel in doing good.

37:111 For, indeed, he was one
of Our true believing servants
whom We saved.

37:112 Moreover, We gave him
glad tidings of the birth of another son, Isaac,
who would be a prophet
and one of the righteous.

37:113 Thus did We bestow
abundant blessings upon him and upon Isaac.
So of their descendants are those who excel
in doing good—and
those who clearly wrong their own souls.

37:114 And very truly We have conferred favor
upon Moses and Aaron,

37:115 wherefore We delivered them
and their people
from the great anguish of oppression.

37:116 For We supported them against Pharaoh.
Thus it was they
who were the triumphant ones.

And so We guided both of them
upon the straight way.

Moreover, We perpetuated for both of them
their good names among the latter generations:

Peace forever be upon Moses and Aaron!

Indeed, thus do We reward
those who excel in doing good.

For, indeed, both of them were
of Our true believing servants
whom We saved.

And, indeed, Elias
is, most surely, one of the messengers.

Behold! He said to his people:
Will you not be God-fearing?
Will you call upon the idol Baal
and leave the best of Creators?

God alone is your Lord,
and the Lord of your forefathers of old!

But they believed him.
Thus they shall, indeed,
be brought up before Us for punishment.

Excepted therefrom
are the sincere, elect servants of God.

Moreover, We perpetuated for him
his good name among the latter generations:

Peace forever be upon Elias!

Indeed, thus do We reward
those who excel in doing good.

For, indeed, he was one
of Our true believing servants
And, indeed, Lot is, most surely, one of the messengers.

Behold!
We delivered him and his family, all together—except his wife,
an obstinate old woman who was among those who lingered behind.

Then We demolished the others.

And, indeed, you may still pass by their traces and see them at morning time and in the night.

Will you not, then, understand?

And, indeed, Jonah is, most surely, one of the messengers.

Behold!
He ran away to the overladen ship and it fell into peril.

So he cast lots with the others and became one of the castaways.

Thereupon, the whale gulped him, and he was blameworthy.

Yet were it not that he was one who highly exalted God alone,
he would have remained in its belly until the Day all are raised up for Judgment.

Thus We hurled him into the wilderness, while he was sick.

And We caused to grow over him a tree of gourds for shade.

Then We sent him back to the city of a hundred thousand people—
rather, even more!

37:148 Thus they believed.  
So We gave them enjoyment in life, for a time.

37:149 So confront the disbelievers, O Prophet, and inquire of them regarding their false claims.
Is it that your Lord has daughters, while they would betake to themselves only sons?

37:150 Or is it, in fact, the case that We have created the angels as females, while they were present as witnesses?

37:151 It is most surely, out of their utter fabrication that they do, indeed, say:

37:152 God has begotten offspring!  
And, indeed, they are most certainly sheer liars!

37:153 Why would He choose daughters over sons?

37:154 What has become of you?  
How do you make such an unfounded judgment?

37:155 Will you not, then, become mindful that God is One?

37:156 Or is it rather that you have some clear revealed authority for your claims?

37:157 Then produce your Heavenly Book, if you are truthful!

37:158 Moreover, they have assigned kinship between Him and the jinn, though truly the jinn know well that this is false and that they shall, most surely, be brought up for Judgment before Him.
37:159 Highly exalted is God far above all that they ascribe to Him!
37:160 Excepted from uttering such falsehoods are the sincere, elect servants of God.
37:161 For, indeed, 'neither you disbelievers — nor all the false gods that you worship—
none of you can seduce a single soul from belief in Him,
except one who is destined to roast in Hellfire.
37:162 And so say the angels:
There is not one of us but that he has a designated station of worshipping God alone.
37:163 And, indeed, it is, most surely, we who arrange ourselves in devotional ranks.
37:164 And, indeed, it is, most surely, we who highly exalt God alone.
37:165 Yet, indeed, they who belie you, O Prophet, have long been saying:
37:166 If only we had with us the guidance of a revealed Reminder like that of the earlier Scriptures,
we would most surely be sincere, elect servants of God!
37:167 But when the Quran came to them, they disbelieved in it. Yet they shall, most surely, come to know their loss.
37:168 For truly, Our word to Our servants, the messengers, has gone forth:
37:169 Indeed, it is they
who shall ultimately be the victors.

37:173 Thus, as to Our believing hosts—it is they who shall be the triumphant ones.

37:174 So turn away from the disbelievers among them, for a time, O Prophet, and pay them no heed.

37:175 But observe them. For they shall soon see their own doom.

37:176 Is it Our imminent torment, then, that truly they seek to hasten?

37:177 Yet when it descends into their very courtyards—then, most evil, shall be the morning of those who were forewarned.

37:178 So turn away from them, for a time, O Prophet, and pay them no heed.

37:179 But observe them. For they shall soon see their own doom.

37:180 Highly exalted is your Lord—the Lord of Invincible Might—far above all that they ascribe to Him.

37:181 So peace forever be upon all the messengers!

37:182 For all praise is for God alone, Lord of All the Worlds.
The surah that opens with the single discrete Arabic letter ȘÂD.

Surah 38 / 88 Verses / Revealed at Makkah

Șâd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

38:1 Șâd
By the Quran!
This is a divine Reminder endowed with plenary admonition!

38:2 Yet those who disbelieve are utterly lost in self-glory and defiance.

38:3 How many a generation before them have We destroyed for ungodliness.
They cried out in repentance at their destruction, but no longer was there time to escape the judgment of God.

38:4 Yet, still they wonder that there has come, from among themselves, a prophet as a forewarner of Judgment Day.
For the disbelievers have said of him:
This is a sorcerer! A sheer liar!

38:5 Has he made all the gods to be One God? Indeed, this is a most astounding thing!

38:6 And so the assembly of elders among them in Makkah proceeded to exhort the people:
Go on steadfastly, and persevere in adhering to your gods.
Indeed, this is merely something intended to gain authority over us.

38:7 We have not heard of any such thing in the ways of the last known religion. This is nothing but a fiction.

38:8 Has the revealed Reminder been sent down upon him alone out of all of us? Rather, they are in complete doubt about My Reminder. Rather, they have not yet tasted My torment!

38:9 Or is it, rather, that the treasures of the mercy of your Lord—the Overpowering One, the All-Granting—are with them?

38:10 Or is it that dominion over the heavens and the earth, and all that is between them, belongs to them? Then if it be so, let them ascend through the heavenly spheres to enforce their will!

38:11 They are but meagre hosts of the believing alliances—scattered here and there—soon to be vanquished!

38:12 So too before them did the people of Noah belie God, as did the people of ’Ad, and mighty Pharaoh of the lofty structures, and the people of Thamûd, and the people of Lot, as well, and the Dwellers of the Thicket of Al-Aykah. These were mightier alliances of unbelief.

38:13 There is not one of these communities
but that it belied the `divine mandate of God`s messengers.

Thus My punishment justly came to pass against them.

38:15 Therefore, the likes of these disbelievers await nothing but a single blast of destruction, from which there shall be no recovery.

38:16 Yet they say `in mockery`: Our Lord! Hasten our portion of doom for us now, before the Day of Reckoning!

38:17 `O Prophet`
Be patient with all that they say.

And recall Our servant David, `a mere shepherd, whom God endowed with prowess. Indeed, he was ever-penitent.

38:18 Indeed, We subjugated the `very mountains to give due exaltation to God` with him—in the evenings and at sunrise—and the birds in assembly, `as well`. Each would resort to Him `in penitence`.

38:19 and the birds in assembly, `as well`. Each would resort to Him `in penitence`.

38:20 Thus did We strengthen his dominion.

Moreover, We gave him `prophetic wisdom and prudence in speech.

38:21 `Now, has the account of the `two disputants come to you, `O Prophet`?
Behold!
They climbed the `wall of David`s sanctuary. When they entered upon David `during worship`, he was alarmed by them. They said: Have no fear! `We are two disputants. One of us has committed injustice against the other. So judge between us, in accordance with the truth. Moreover, do not transgress the law of God`.
But, rather, guide us to the even way.

38:23 Indeed, this is my brother. He has ninety-nine ewes, whereas I have only one ewe. So he said: Give her into my care. Moreover, he became overbearing toward me in his speech.

38:24 He said to the disputants:\nTruly, he has wronged you by asking to add your ewe to his ewes. And, indeed, many are the partners who commit injustice against one another, except for those who believe and do righteous deeds—and how few they are! Then David realized that We had put him to the test. So he sought forgiveness from his Lord, and, at once, he fell to bowing in worship and became penitent. 

38:25 So We forgave him this. And, indeed, there is, most surely, for him a station of nearness with Us in the Hereafter and a most excellent resort awaiting him.

38:26 Thus did God exhort him: O David! Indeed, We have made you a successor in the land to sit upon the throne of Israel. So rule among the people in accordance with the revealed truth. Thus you shall not follow the dictates of whim, for it will lead you astray from the path of God. And as to those who go astray from the path of God, for them there is a severe torment.
awaiting in the Hereafter, for they have forgotten the Day of Reckoning.

38:27 For We have not created the heaven, and the earth, and all that is between them in vain. That is merely the conjecture of those who disbelieve. So woe to those who disbelieve, for they shall be cast into the Fire of Hell!

38:28 Or are We to make the reward of those who believe and do righteous deeds like that of those who sow corruption in the earth? Or are We to make the reward of the God-fearing like that of the wicked?

38:29 A most blessed Book have We sent down to you, O Prophet, in this Quran, so that they who hear its tidings may reflect on its verses. And so that those who are endowed with discretion and understanding may heed its admonition and be ever mindful of its commandments.

38:30 So to David We granted Solomon as a son—and a most commendable servant of God he was! Indeed, he was ever-penitent.

38:31 Behold! Once, in the late afternoon, purebred, prancing steeds were ranged for him to review, until the sun had set without Solomon offering the Prayer.

38:32 He then said:
Indeed, I have loved
these much-loved good `steeds`
over the remembrance of my Lord—
until such time as they were concealed
in the seclusion of the stable.

38:33 So after offering his Prayer, he commanded:
Return them to me.
Thus he took to grooming them, in humility,
stroking their legs
and necks in gratefulness to God.

38:34 And very truly, We put Solomon to the test
when We cast upon his royal seat
a mere body.
Thereafter, he became ever-penitent.

38:35 And in prayer, he said: My Lord! Forgive me.
And grant me an unrivaled kingdom
such as never shall be possible
for anyone after me to have.
Indeed, it is You alone
who are the All-Granting.

38:36 Thus We subjugated to him the mighty wind,
rushing smoothly at his command
to wherever he directed.

38:37 We subjugated to him, moreover, the satans—
every able builder and diver among them.

38:38 Also, We subjugated to him
others among them couched in fetters.

38:39 So We said to him:
This is Our gift.
So confer and withhold from it, as you will,
without reckoning from Us.

38:40 And, indeed, there is, most surely, for him
a station of nearness with Us in the Hereafter
and a most excellent resort awaiting him.

38:41 Recall, as well, Our servant Job.
Behold! He cried out to his Lord:
Indeed, Satan has touched me
with weariness and torment!

38:42 It was said to him:
Stamp your foot upon the ground;
a fount shall gush:
Here is a cool medicinal bath,
and nutritious water to drink.

38:43 Moreover, We granted to him again
the joy of his family—
and, along with them,
the like of them besides—
as a mercy from Us and a profound reminder
of God’s relief,
for those who are endowed
with discretion and understanding
and so heed admonition.

38:44 Then it was said to him:
Now take in your hand
a bundle of basil.
Then strike with it as you have pledged,
regarding your wife,
and do not violate your oath.
Indeed, We found him most patient—
a most commendable servant!
Indeed, he was ever-penitent.

38:45 And recall Our servants
Abraham, and Isaac, and Jacob—
people endowed with mighty faith
and full insight.

38:46 Indeed, We purified them with the blessing
of a most pure remembrance
of the Everlasting Abode.

38:47 For, indeed, by Our providence,
they are, most surely,
of the chosen messengers
and of the elect in faith.

38:48
Moreover, recall Ishmael
and Elisha and Dhul-Kifl—
for all of them are of the elect in faith.

38:49
This Quran is a godly reminder,
that, indeed, for the God-fearing
a most excellent resort awaits—

38:50
Gardens everlasting,
whose gates are opened wide to them.

38:51
Therein shall they recline.
Therein shall they call forth
much fruit and drink.

38:52
Moreover, near them shall be maidens,
restrained of glance, of equal age,
each one as youthful as the next.

38:53
This is the fulfillment of all that you believers
have been promised for the Day of Reckoning.

38:54
Indeed, this is, most surely, Our provision.
It shall have no end.

38:55
All this for the God-fearing!
But, indeed, for the transgressors
a most evil resort awaits—

38:56
Hell, in which they shall roast—and
a most woeful cradle it is!

38:57
This and no more!
So let them taste it—
scalding fluid and purulence.

38:58
Moreover, there shall be
other kinds of torment of the like of these.

38:59
It shall be said to their leaders:
Here is another inrushing throng
of your followers with you!
They shall say:
No welcome is there for them!
They are all to roast now in the Fire of Hell.

They who were their followers shall say to them:
Rather, it is you for whom there is no welcome!
For it is you who have forwarded this eternal punishment for us—and a most woeful residence it is!

They shall then say in prayer:
Our Lord! Whoever misguided us and brought us to this, increase manifold the torment for him in the Fire of Hell!

Moreover, they shall say to each other:
Why is it that we do not see any of the men whom we used to count as being evil and in the very worst human condition?

Were we mistaken to take them as an object of scorn and scoffing in life?
Or have our eyes swerved from them, for we do not see them here?

Indeed, this contention shall most surely, in truth, transpire among the People of the Fire.

O Prophet! Say to one and all:
Indeed, I am only a forewarn of God’s nearing Judgment.
For no god is there but the true God, the One, the All-Dominating,

Lord of the heavens, and the earth, and all that is between them, the Overpowering One, the Most Forgiving.

Say to them:
It is indeed a magnificent tiding,
38:68 from which you are turning away.
38:69 Nor did I have any knowledge
of the angels of the Transcendent Assembly
when they were disputing
as to the creation of Adam.
38:70 It is revealed to me
only that I may be a clear forewarner
of the nearing Judgment.
38:71 Behold! Your Lord said to the angels:
Indeed, I am creating a human being
out of mud.
38:72 So when I have fashioned him
and breathed into him of My life-giving spirit,
than fall to the ground,
bowing your faces down to receive
and honor him.
38:73 So the angels bowed themselves down
to the ground, all of them together—
except Iblis.
38:74 He grew arrogant,
and thus became of the disbelievers.
38:75 God said: O Iblis!
What has prevented you
from bowing your face down to the ground,
to honor the one whom I have created
with My own mighty Hands?
Have you now grown arrogant?
Or have you ever been of the haughty ones?
38:76 He said:
I am better than him!
You created me out of fire,
and You created him out of mud.
38:77 God said: Begone from here!
For, indeed, you are accursed!
38:78 Therefore, upon you is My curse
until the Day of Judgment.
38:79 He said: My Lord!
Then grant me respite
until the Day they are raised up
in the Hereafter.

38:80 God said:
Then you are, indeed, of those granted respite
only to the Day of Doom,
the moment in time known to Me alone.

38:81 He said:
I swear by Your invincible might,
I will, most surely, lead them
to the way of perversity, all together—
except Your true servants among them—
the sincere, elect ones.

38:82 God said:
Here is the word of truth!
And only the truth do I say!

38:83 I shall, most surely, fill Hell with you,
and with whomever among them follows you,
all together!

38:84 Say to them, O Prophet,
concerning this Quran:
I do not ask of you any reward for it.
Nor am I one of the pretenders
to prophethood.

38:85 Indeed, this Quran is but a revealed Reminder
of God’s admonition and guidance
sent to all the people of the worlds.

38:86 Thus you shall all, most surely, come to know
the utter truth of its tidings,
after a brief time.
The surah that mentions THE COMPANIES of the unbelievers who shall be driven to Hell in the Hereafter, and the companies of the God-fearing who shall be ushered to Paradise in honor.

Surah 39 / 75 Verses / Revealed at MakkaH

Al-Zumar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

39:1 The revelation of this Book is from God on high, the Overpowering One, the All-Wise.
39:2 O Prophet! We have, indeed, sent down the Book to you with the very essence of all truth. So worship God and no other, making the practice of your religion pure and sincere to Him.
39:3 For, most surely, it is to God alone that the true religion of purity belongs. For those who have taken patrons apart from Him say:
We do not worship them for any other reason than that through their intercession they draw us nearer to God in spiritual station.
Indeed, God will judge between them all about that which they dispute.
Indeed, God does not guide one who is a liar and a relentless unbeliever.
39:4 Had God intended to take to Himself a child, He would, most surely, have chosen...
whenever He so willed
from whatever He creates,
not what they have said.
Highly exalted is He far above this!
He alone is God,
the One, the All-Dominating!

39:5 He created the heavens
and the earth with profound truth.
He winds the night about the daylight.
And He winds the daylight about the night.
For He subjugated
the sun and the moon
to a fixed order,
each one running its course
for a stated term preordained by Him.
Most surely, He alone is the Overpowering One, the Most Forgiving.

39:6 He created all of you, O humankind,
from a single soul.
Then of it, He made its mate.
Moreover, of cattle
He has bestowed upon you eight types
in four kinds, counting mates.
He creates you in the wombs of your mothers—
creation after creation—
within three veils of darkness.
That is God, your Lord!
To Him alone belongs all the dominion.
There is no God but Him.
How, then, are you turned away
from worshipping Him alone?

39:7 If you disbelieve—
then let it be known
that, indeed, God is self-sufficient
without any need of you.
Yet He is not pleased with unbelief
for His servants.
But if you give thanks, He is well pleased
with this thanksgiving for you.
Nor shall any sin-laden soul
carry the sinful load of another.
Then to your Lord alone is your return.
Thus shall He tell you the due recompense
of all that you have been doing in life.
Indeed, He is all-knowing
of all that is harbored within the breast of people.

39:8 Now, when harm touches a human being,
he calls upon his Lord for relief,
penitent to Him alone.
Then when He affords him
a blessing of comfort from Him,
he forgets that for which
he was crying out to Him before,
and he sets up rivals to God
to lead others astray from His way.
Say to such a one:
Enjoy your unbelief
for a little while, until death!
For, indeed, you are to be
of the Companions of the Fire of Hell!

39:9 Is such a one better,
or one who is devoutly obedient to God
in the watches of the night,
bowing his face down to the ground
and standing in Prayer,
fearing God’s Judgment in the Hereafter
and imploring the mercy of his Lord?
Say to humankind, O Prophet:
Are those who know God
and those who do not know Him equal?
Indeed, only those who are endowed with discretion and understanding and so heed admonition are ever mindful of God.

39:10 Say, O Prophet: God declares to humanity:
O My servants who believe!
Fear your Lord at all times!
For those who do good in this world, there shall be great goodness here and in the Hereafter.
Moreover, God’s earth is spacious.
So worship Him freely therein.
For, indeed, those who are patient shall be rendered their reward in full, without measure.

39:11 Say to humankind, O Prophet:
Indeed, I have been commanded to worship God and no other, making the practice of my religion pure and sincere to Him alone.

39:12 Thus I have been commanded to be the foremost of those who are Muslims, in willing submission to God alone.

39:13 Say, as well:
Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day!

39:14 Say, moreover:
It is God and no other whom I worship, making the practice of my religion pure and sincere to Him.

39:15 So worship whatever you so will, O people, apart from Him!
Yet say to them in forewarning:
Indeed, the real losers are those who shall lose their souls,
and their families, on the Day of Resurrection. Most surely, that is the manifest loss!

39:16 For them there shall be ‘only’ billows of fire from above them and billows from beneath them. It is with this that God instills fear in His servants. O My servants! Be you, indeed, fearful of Me!

39:17 Yet as to those who shun the false deities of the world—refusing to worship them—who rather turn in penitence to God ‘alone’—for them, there is the glad tidings of Paradise. So give glad tidings to My ‘faithful’ servants—those who listen to the ‘revealed’ word of God and follow the very best of it. These are the ones whom God has guided. For it is they who are endowed with ‘discretion and understanding and so heed admonition’.

39:18 But what of one against whom the ‘divine’ word of chastisement has ‘already’ gone forth? Is it you, then, O Prophet, that shall rescue ‘such a’ one ‘who has lost his soul’ in the Fire?

39:20 Yet for those who fear their Lord, there shall be ‘in the Hereafter Heavenly’ Chambers, above which are built towering ‘Heavenly’ Chambers, beneath which rivers flow. It is the promise of God—and never does God fail to fulfill His promise!

39:21 Have you not seen, O Prophet, that it is ‘God alone who’ sends down, from the sky, water,
and thrusts it all through the earth as fountains? Then He brings forth with it plants of varying colors. Then they wither, such that you see them yellowing. Then He turns them into crumbling stubble. Indeed, in this there is, most surely, a `profound' reminder for those who are endowed with `discretion and understanding `and so heed admonition."

39:22 Then is one whose heart God opens wide to `receive' Islam in willing submission to God alone, such that he follows a `guiding' light from his Lord, `like one whose heart is closed? Then woe to those whose hearts are hardened at the mention of God! They are `utterly lost' in clear misguidance.

39:23 It is God `alone' who has sent down `this Quran as the fairest of all discourse. It is a `Heavenly' Book of cohering beauty, command, and consistency—oft-repeated. At `the recitation of its forewarning,' the `very' skins of those who venerate their Lord shiver. Then their skins and their hearts soften at the remembrance of God's `glad tidings of Paradise'. Such is the guidance of God! He guides with it whomever He so wills. And whomever God leaves to stray, no guide shall there ever be for him.

39:24 Is, then, one `cast fettered into Hell — shielding himself with his own face
from the worst torment of the Fire on the Day of Resurrection—better than one whose face shall be delighted in Paradise?
Thus it shall be said to the godless wrongdoers: Taste all the evil that you have earned in life!

Those who disbelieved before these who now disbelieve also believed their messengers.
Thus the torment came upon them from where they did not perceive it.

So God caused them to taste disgrace in the life of this world.
But, most surely, the torment of the Hereafter is far greater, if only they who disbelieve knew.

Thus very truly, We have put forth for the good of all people, in this Quran, something of every kind of illustration, so that they may become mindful that God is One.

It is an Arabic Quran, wherein there is no crookedness, so that they may become God-fearing.

God puts forth the parable of a man confused in his service of many gods: He is as a slave over whom partners are wrangling.
While another man who worships only God is as one serving only one man.
Are they of equal condition?
All praise is for God alone!
Yet most of them do not know this truth.

O Prophet, indeed, you will die.
And, indeed, they will all die.

39:31 Then, indeed, on the Day of Resurrection, you shall dispute with one another before your Lord for Judgment.

39:32 Yet who does a greater wrong than one who forges lies against God and belies the revealed truth from God when it reaches him? Is there not in Hell a well-deserved dwelling place for the disbelievers?

39:33 But the one who has come with the truth—and all who confirm it—such as these are the God-fearing.

39:34 There shall be for them all that they wish with their Lord. Such is the reward of those who excel in doing good,

39:35 so that God may absolve them of the worst of what they have done and recompense them with their reward, in accordance with the very best they ever did in life.

39:36 Is not God enough of a Protector for His servant? Yet they who disbelieve would terrorize you with these lifeless gods whom they worship apart from Him.

Thus whomever God leaves to stray, no guide shall there ever be for him.

39:37 And whomever God guides, there is none to lead him astray ever.

Is not God utterly overpowering, all-avenging of evil doing?

39:38 And, indeed, if you asked them: Who created the heavens and the earth?
They would most surely say: It is God.
Say to them, O Prophet:
Have you considered, then, the reality of those whom you call upon in worship apart from God?
Were God to intend any harm for me, could they remove His harm?
Or, were He to intend mercy for me, could they withhold His mercy?
Say to them:
Sufficient for me is God in all things.
On Him alone do the truly reliant believers rely.

39:39
O Prophet! Say to them:
O my people!
Work in accordance with your ungodly stand. Indeed, I am working for God’s way.
Yet soon shall you know

39:40
to whom will come a torment that will disgrace him in this life and whom an enduring torment shall befall in the Hereafter.

39:41
O Prophet!
With this Quran, We have, indeed, sent down the Book upon you, with the very essence of all truth, for all humankind.
So whoever is guided by it, then he is guided only for the good of his own soul.
But whoever goes astray from the truth strays only to its utter loss.
Yet you are not a guardian over them, O Prophet,
PART TWENTY-FOUR

SURAH 39

39:42. It is God alone who takes the souls of people at the predestined time of their death. But as for those souls that have not yet died, He takes them during their sleep. Then He withholds the ones upon which He has decreed death, while He sends the others back to reach a stated term of life.

Indeed, in all of this there are sure signs for a people who would reflect on life and death.

39:43. Then shall they yet take to themselves false deities as intercessors apart from God?

Say to them, O Prophet: Will they intercede for you even though they hold no authority over anything and understand nothing?

Then say to them: Intercession is altogether for God alone to permit!

To Him belongs the dominion of the heavens and the earth. Then to Him shall you all be returned for Judgment.

39:44. Then, whenever the name Allah is mentioned as the One true God, the hearts of those who do not believe in the Hereafter shudder in aversion.

Yet whenever those false deities apart from Him are mentioned, they rejoice.

39:45. Say before one and all: O Allah! Sole Originator of the heavens and the earth,
Sole Knower of the realms of all the unseen and the seen, You alone shall judge between Your servants about that wherein they have been disputing.

Even if those who had done wrong by taking false gods were to have all that is in the earth—and the like of it along with it—they would, most surely, wish in vain to ransom themselves therewith from the unrelenting torment of the Day of Resurrection. For there shall appear to them from God what they could never conceive of in life.

For there shall appear to them the evil consequences of all that they have earned in the world. And the very punishment at which they used to mock shall have whelmed them from every side.

And so it is that when harm touches a human being, he calls upon Us for relief. Then when We afford him a blessing of comfort from Us, he says: Indeed, this blessing has been given to me by virtue of a deep knowledge that I possess. Rather, it is a trial, but most of them do not know this.

So too did those before them say this very thing. Yet all the riches they had earned did not avail them in the least.

Thus the evil consequences of all that they had earned struck them.
And so it is that those who have done wrong from among these believers who take false gods—they too shall be struck by the evil consequences of all that they had earned in life. For in no way shall they be able to elude the mighty Hand of God.

39:52 Do they not know that, indeed, it is God alone who extends abundant provision to whomever He so wills, and that He alone restricts it for whomever He so wills? Indeed, in all of this there are sure signs for a people who would believe.

39:53 *Say, O Prophet: God declares to humanity: O My servants! Those of you who have committed sins in great excess against their own souls, never despise of the mercy of God! For, indeed, God forgives sins, one and all. Indeed, it is He alone who is the All-Forgiving, the Mercy-Giving.

39:54 So turn in penitence to your Lord. And submit yourselves to Him willingly—before there comes to you the torment of God’s Judgment. For, then, you shall not be helped.

39:55 So follow this Quran—the very best of guidance that has been sent down to you from your Lord—before the imminent torment comes to you, suddenly, while you are unaware—so that no soul shall say then, in regret:
O alas for me, for all that I have neglected in regard to God! And, indeed, I was consciously of the `wrongful` scoffers.

39:57 Or else such a soul might say, then, `in lament`: If only God had guided me, I, most surely, would have been of the God-fearing!

39:58 Or else such a soul might say, then, when it beholds the `awaiting` torment `of Hell`: If only I had a chance to return `to the world`! Then I would become one of those who excel in `doing` good!

39:59 No, indeed! Truly My `revealed` signs came to you. But you belied them! And you grew arrogant! And you were of the `inveterate` disbelievers!

39:60 Thus on the Day of Resurrection, you shall see those who `forged` lies against God with their faces blackened. Is there not in Hell a `well-deserved` `dwelling place` for the `insolently` arrogant?

39:61 Yet God will deliver those who are God-fearing into their `abode of` everlasting glory. Never shall evil touch them. Nor shall they ever grieve.

39:62 God `alone` is the Creator of everything. And He `alone` is guardian over all things.

39:63 To Him `alone` belongs the treasures of the heavens and the earth. So `as for` those who have disbelieved in the `revealed` signs of God—then `such as these` are the losers
part twenty-four

SURAH 39

39:64 Say to them, O Prophet:
Is it other than God, then,
that you would command me to worship,
you ignorant ones?

39:65 Yet truly it has been revealed to you,
O Prophet—
and to those of the prophets before you:
If ever you were to associate
any gods with God,
then utterly futile
would be all your good works.
And, most surely,
you yourself would have become
among the losers of an everlasting Paradise.

39:66 Rather, it is God alone you shall worship.
And you shall ever be of those who are thankful.

39:67 Yet they who disbelieve
have not esteemed God
with His rightful esteem.
For the entire Earth shall be His handful
on the Day of Resurrection!
And the heavens shall be rolled up
in His Right Hand.
Highly exalted is He, and most high,
far above all that they associate
as gods with Him.

39:68 And the Trumpet of the Hour of Doom
shall be blown.
Then all who are in the heavens
and all who are in the earth
shall be struck down with death—
except whomever God so wills.
Thereafter, it shall be blown once more.
Then, at once, they are all standing

AL-ZUMAR - THE COMPANIES
Thus the earth shall shine by the light of its Lord. And the precise book of record for their deeds will be set in place for each one. And the prophets and the witnesses over the nations shall be brought up. Thus it shall be decided between them all, in accordance with the truth—and never shall they be wronged in the least.

Then each soul shall be rendered in full for all that it has done in life. For He is most knowing of all that they were doing in the world.

Then those who disbelieved shall be driven to Hell in companies, until, when they come to it, its gates will be opened, whereupon its keepers shall say to them: Did there not come to you messengers from among yourselves, reciting to you the revealed verses of your Lord, and forewarning you of the inevitable Meeting for Judgment of this Day of yours? They shall say: Yes, indeed! But the word of torment shall have already come to pass against the disbelievers.

It shall be said to them: Enter the gates of Hell, wherein you shall abide forever—and a most woeful dwelling it is for the insolently arrogant!
39:73 But those who feared their Lord shall be ushered to the Garden of Paradise in honored companies, until, when they come to it, and its gates shall be opened, its keepers shall then say to them: Peace be upon all of you! May you be ever pure! So enter it, all of you, abiding therein forever.

39:74 And they who enter shall say: All praise is for God alone who has made His promise to us come true, and who has bequeathed to us the Land of Everlasting Joy — for us to settle in the Garden of Paradise wherever we so will. Then how exceedingly commendable is the reward of those who ever do the will of God!

39:75 It is then that you shall see the angels, encircling about the Throne, exalting their Lord with all praise. Thus it shall have been decided between them all, in accordance with the truth. And so shall it be said at last: All praise is for God alone, Lord of All the Worlds!
The surah that describes the Divine Being in its third verse as the one and only God, who is THE FORGIVER of Sin, the Acceptor of Repentance, but also the Severe in Punishment.

Surah 40 / 85 Verses / Revealed at Makkah

Ghâfir

In the Name of God, the All-Merciful, the Mercy-Giving

40:1  Hâ Mim

40:2 The revelation of this Book is from God on high, the Overpowering One, the All-Knowing; the Forgiver of Sin and the Acceptor of Repentance; the Severe in Punishment— and ever in all of these, the All-Reaching Lord! There is no God but Him. To Him alone is the ultimate destiny of Judgment and justice.

40:3 None argues against the signs of God that He has revealed in this Quran except for those who disbelieve. So let not their moving about freely to and fro— seeking worldly gain in the various lands— delude you, O Prophet.

40:4 Before them, the people of Noah believed God’s revealed word, as did all the disbelieving alliances after them. Moreover, every single community of them...
hardened their resolve
against their own messenger,
to seize him and kill him.
They too argued 'vehemently'
in the way of falsehood,
so that they might refute and quash the truth.
Yet, suddenly, I seized them!
How devastating, then, was My punishment!

And so it is that the word of your Lord
will come to pass
against all those who disbelieve,
for they are the Companions
of the Fire of Hell.

Those of the angels
who bear the Throne of God,
and all who are round it,
exalt their Lord with 'high' praise,
and believe in Him,
and seek forgiveness for those who believe!
'They say: Our Lord!
You have embraced all things
in 'Your' mercy and 'Your' knowledge.
So forgive those
who have turned to You in repentance
and who have followed Your way.
And save them
from the torment of Hellfire on Judgment Day.'

Our Lord!
Admit them, moreover,
into the Gardens everlasting,
which You have promised them—
'together' with whoever is righteous
among their fathers,
and their spouses, and their children.
Indeed, You are the Overpowering One, the All-Wise.

40:9 Thus save them from the evil of their misdeeds. For whomever You save, on that Day, from the consequence of his misdeeds, then, most surely, You have shown him mercy. And it is this that is the magnificent triumph.

40:10 But as for those who disbelieve, they shall be addressed by the angels as they suffer in Hellfire: Most surely, God’s utter abhorrence of you in the world is far greater than your abhorrence of yourselves this Day— and of eternal consequence!

Behold! You were in life called to faith by God’s messengers. But you disbelieved.

40:11 They shall say: Our Lord!

Two times have You caused us to die. And two times have You caused us to live. We now confess our sins. Is there, then, any way for us to come out from eternal damnation?

40:12 It shall be said: No!

This torment you endure is because whenever God alone was invoked as One, you disbelieved in Him. Yet when associate-gods were ascribed to Him, you believed. Assuredly, all judgment belongs to God alone, the Ever-Exalted, the All-Great.

40:13 He is the One who shows you His wondrous signs
in creation
and who sends down for you,
from heaven, provision.
Yet, indeed, none is mindful of this,
but one who turns to Him in penitence.

40:14 Therefore, O believers,
call upon God and no other,
making the practice of your religion
pure and sincere to Him alone—even if the disbelievers hate it.

40:15 He alone is the All-Elevated of every lofty rank
above His creation—
Sole Possessor of the Throne!
He casts the spirit of the divine Law
through His revealed commandments
upon whomever He so wills
of His servants chosen as messengers,
to forewarn all people
of the inevitable Day of His Meeting—the
Day they shall all come forward
for Judgment before God,
nothing of them hidden from God.
Then shall it be asked:
To whom
does all the dominion belong this Day?
To God, the One, the All-Dominating!

40:16 This Day, each soul shall be recompensed
for all that it has earned in life.
No injustice is there this Day.
Indeed, God is swift in reckoning.

40:18 So forewarn them of the Impending Day
when hearts go up into choking throats—
when there shall be no intimate friend
for the wrongdoers, nor any intercessor
to be heeded.
40:19 He knows every treacherous look of the eyes and all that the human breast conceals.

40:20 Thus God judges by nothing but the truth. But all that they call upon apart from Him cannot judge by anything at all. Indeed, it is only God who is the All-Hearing, the All-Seeing.

40:21 Have they not journeyed through the lands to see how devastating was the end of those who denied faith before them? They were far greater than them in power—and in the traces they left in the earth as a legacy.

Then, suddenly, God seized them for their sins. For never did they have any shield against God.

40:22 That was because their messengers came to them with clear and miraculous proofs of God. Yet they disbelieved. Then, suddenly, God seized them. Indeed, He is all-powerful and most severe in punishment.

40:23 Now, very truly, We sent Moses with Our miraculous signs and manifest authority to Pharaoh, and Hāmān, and Korah. But they said: A mere sorcerer! A sheer liar!

40:25 So when he came to them with the truth from Us, they said: Kill the sons of those who believe who are with him, and keep their womenfolk alive for us in bondage. Yet never is the scheming of the disbelievers
anything but misguided.

Moreover, Pharaoh said to his assembly of nobles:
Leave me to kill Moses—
and let him call upon his Lord!
Indeed, I fear that he may change your religion or cause corruption to prevail in the land of Egypt.

Yet Moses said to the people:
I have taken refuge in my Lord and your Lord from every `insolently` arrogant person who does not believe in the `inevitable` Day of Reckoning.

Thereupon, a believing man from the House of Pharaoh, who had concealed his faith, said:
Will you kill a man for saying: My Lord is God!
while truly he has come to you with clear and miraculous proofs from your Lord?
For if he is a liar, then the consequence of his lying is a great sin `against him `alone`.
Yet if he is truthful, then some of what he promises you shall strike you.
Indeed, God does not guide one who is exceedingly rebellious and a sheer liar.

O my people! Yours is the kingdom today.
You are predominant in the land.
But who will give us victory against the mighty power of God if it comes to us?
Pharaoh said:
I do not present to you
other than what I myself see to be best for you.
Nor do I guide you
to other than the path of right guidance.

But he who believed said:
O my people!
I fear for you a fate similar to the dreadful day
of the ungodly alliances of the past—
like the case of the people of Noah
and that of the peoples of 'Ad and Thamûd,
and those who came after them.
For God does not desire
any injustice for His servants.

And O my people!
I fear for you the nearing of
a day of crying out vainly for help,
a day when you shall seek in vain
to turn away in retreat from God’s affliction.
You have none to preserve you from God.
For whomever God leaves to stray,
no guide shall there ever be for him.

And very truly, Joseph came to you before
with clear and miraculous proofs from God,
like those of Moses.
Yet never did you cease to be in doubt
about the message that he had brought you—
so much so that even when he perished,
you said:
God shall never send forth
a messenger after him.
And so it is that God leaves to stray
whoever is exceedingly rebellious
and doubting.
40:35 ‘Such are the ones who argue against the signs of God, revealed to His messengers, to nullify them, without any ‘divine’ authority ‘ever’ having come to them! How greatly abhorrent this is to God and to those who believe! Thus does God set a seal upon the heart of every ‘insolently’ arrogant, overbearing person.

40:36 Thus Pharaoh said: O Hâmân! Build for me a lofty tower, so that I may reach up to the spheres, the spheres of the heavens ‘themselves’, so that I may ascend to ‘look upon the God of Moses. For, most surely, I think he is a liar. And so it was that Pharaoh’s evil deeds were made fair-seeming to him. Thus was he ‘forever’ barred from the ‘straight’ path. And the scheming of Pharaoh was but ‘doomed to end’ in ruin!

40:37 40:38 Nevertheless, the one who had believed said: O my people! Follow me. I shall guide you to the rightly guided path.

40:39 O my people! This worldly life is but a ‘fleeting’ enjoyment. For, indeed, it is the Hereafter that is the abode of enduring settlement.

40:40 One who does a misdeed shall not be recompensed but with its like. But as to ‘one who does righteous deeds, whether male or female—
while being a believer—then it is such as these who shall enter the Garden of Paradise, forever provided therein, without measure.

40:41 * And, O my people!

How is it that I call you to deliverance, while you call me to the Fire of Hell?

40:42 You call me to disbelieve in the true and only God and to associate with Him false gods of which I have no knowledge, while I call you to believe in the Overpowering One, the Most Forgiving.

40:43 There is no doubt that all that you call me to worship has nothing worthy for which to be invoked—neither in this world nor in the Hereafter.

For there is no doubt that our inevitable return is but to God alone—and that it is only the exceedingly rebellious who are the Companions of the Fire of Hell.

40:44 It is only then in Hellfire that you shall all remember what I say to you now! Yet I commend myself and my affair to God alone. Indeed, God is all-seeing of all His servants.

40:45 So God saved him from the great evil that they plotted, while the very worst of torments whelmed the House of Pharaoh from every side.

40:46 Moreover, to the Fire are they exposed in their graves,
morning and evening, ‘until the end of time’. Then on the Day the Hour of Doom shall arise, it shall be said to the angels: Commit the House of Pharaoh into the severest torment!

40:47 And behold! They shall argue with one another in the Fire of Hell. Thus the weak of the world shall say to those who were ‘insolently’ arrogant: Indeed, we were ‘devoted’ followers of yours! So can you avail us, even a little, against any portion of the Fire?

40:48 Those who were ‘insolently’ arrogant shall say: Indeed, we are all of us ‘steeped’ in it. God has already judged between all His servants ‘with justice’.

40:49 Then ‘all’ those in the Fire shall say to the keepers of Hell: Call upon your Lord to lighten just a day of the torment for us.

40:50 The keepers shall say: Is it not ‘true’, then, that your messengers have come to you ‘in life’ with clear ‘and miraculous’ proofs ‘from God’? The ‘dwellers of the Fire’ shall say: Yes, indeed! They ‘who are the keepers’ shall then say: Cry out, ‘then, in vain!’ For never is the cry of the disbelievers anything but misguided.

40:51 Indeed, We shall, most surely, make Our messengers triumphant,
as well as those who believe—both in the life of this world and on the Day Hereafter when the witnesses for God’s message to the nations shall stand forth—

40:52 a Day the godless wrongdoers shall not benefit from their excuses. Rather, for them, there is only the curse of God!
And for them in just recompense, there is the most evil abode in Hellfire awaiting.

40:53 And very truly, We gave Moses the guidance of divine revelation. Thus, We bequeathed to the Children of Israel the Book of the Torah—

40:54 as a means of guidance to salvation and a reminder of the divine Law, for those endowed with discretion and understanding who thus heed admonition.

40:55 Therefore, be patient, O Prophet! Indeed, the promise of victory from God is ever true. Moreover, steadfastly seek much forgiveness for your sin.
And highly exalt your Lord with all praise in the evenings and in the mornings.

40:56 Indeed, those who argue against the signs of God revealed to His messengers in order to nullify them—without any divine authority
ever having come to them—there is nothing but great arrogance in their breast.
For that is an aspiration to which they shall never attain.
Yet seek much refuge in God from their evil.
Indeed, it is He alone who is the All-Hearing, the All-Seeing.
Most surely, the creation of the heavens and the earth is a far greater wonder than the human creation.
But most people do not know God’s awesome might.
And so, not equal are the blind and the seeing; nor those who believe and do good deeds and the doer of misdeeds.
But little are you human beings mindful of God’s admonitions.
Indeed, the Hour of Doom is, most surely, coming.
Of this, there can be no doubt.
But most people neglect its signs, for they do not believe in the Hereafter.
Yet the Lord of all of you, O humankind, has said:
Call upon Me in prayer. I shall answer you. Indeed, those who are disdainful of My worship shall enter Hell, utterly humiliated.
God is the One who has made the night for you to repose therein and the daylight by which to see.
Indeed, God is ever bountiful to all people.
But most people do not give thanks for the plenty God gives them.

40:62 O humanity!
That is God, your Lord, the Creator of everything!
There is no God but Him.
How, then, are you turned away from worshipping Him alone?

40:63 Even so, those who have disavowed the natural and revealed signs of God turn away.

40:64 God is the One who alone has made the earth a hospitable place of settlement for you, and the sky a sheltering edifice; and who alone has fashioned you and, moreover, made most excellent your forms; and who alone has provided you with all that is wholesome in life.

O humanity! That is God, your Lord.

So blessed be God, Lord of All the Worlds!

40:65 He alone is the All-Living One. There is no God but Him.
So call upon Him and no other, making the practice of your religion pure and sincere to Him.
All praise is for God alone, Lord of All the Worlds.

40:66 *Say to the disbelievers, O Prophet:*
Indeed, I have been forbidden to worship all those whom you call upon apart from God.
For the clear proofs of God have, indeed, come to me from my Lord. Moreover, I have been commanded to submit my whole being, willingly,
to the Lord of `All the Worlds.

40:67 He is the One
who has created all of you from dust,
then from a sperm-drop,
then from a clinging clot.
Then He brings you forth as children,
that you may then reach full maturity,
that you may then become elderly—
though among you are those
who are made to die before this.
It is thus, so that you may all reach
a preordained term of death,
and so that you may all come to understand
that God alone could do this.

40:68 He alone is the One
who gives life and gives death.
For when He decrees a matter,
He but says to it: Be! And so it is.

40:69 Have you not considered, `O Prophet,
the utter futility of those who argue
against the revealed signs of God
to nullify them?
How, then, are they turned away
from self-evident truth?

40:70 It is these who have belied the Quran
as the Book of God,
and who have belied all the commandments
which We have sent with Our messengers.
Thus they shall soon know
the consequence of their denial—
when yokes are about their necks
and they are in chains!

40:71 They shall be dragged
into the scalding fluid.
Then in the Fire of Hell shall they burn as fuel.

40:73 Then it shall be said to them: Where, now, are those you used to take as associate-gods apart from God?

They shall say: They have strayed far from us! Rather, we were calling on nothing but illusions before in the world! Thus does God leave the disbelievers to stray.

40:74 That is because you who in life disbelieved used to exult in the land without any right, and because you used to be elated by your worldly indulgence.

40:75 Enter the gates of Hell, wherein you shall abide forever—and a most woeful dwelling it is for the insolently arrogant!

40:76 Therefore, be patient, O Prophet. Indeed, the promise of God is ever true. For regardless of whether We show you some of the affliction that We have promised them in this life, or We take your soul first—to Us shall they all be returned for Judgment.

40:77 For very truly, We have sent mortal messengers to their own people before you. Among them are those whose accounts We have related to you in this Quran.

And among them are those whose accounts We have not related to you. Yet never was it possible...
for any messenger to come forth to his people with a miraculous sign without the permission of God.

But when the command of God comes to bring judgment upon a people, it is decreed with the decisive truth. And right then and there, the real progenitors of falsehood lose all.

40:79 God is the One who has made for you all types of cattle, so that you may ride upon some and from some you may eat.

40:80 And therein are other benefits for you. Moreover, by means of them you may attain to some other far-reaching need within your breast.

For upon them, and upon ships, you are carried through land and sea.

40:81 And so it is that He shows you human beings His revealed and natural signs. Then which of God’s signs would you reject?

40:82 Have they not, then, journeyed through the earth to see how devastating was the end of those who belied God’s messengers before them? They were more numerous than them, and superior in power, and far greater in the traces they left in the earth as a legacy.

Yet all that they earned never availed them against the judgment of God.

40:83 For when their messengers came to them with clear and miraculous proofs from God,
they exulted instead in what trifling knowledge they had. So the very punishment they used to mock at overwhelmed them from every side.

40:84 Then, when they saw Our deadly affliction, they said frantically: We believe in God alone, and we disbelieve in all that we used to associate as gods with Him!

40:85 But their sudden faith— when at last they saw Our deadly affliction— did not benefit them. That is the way of God—the way that has ever been decreed for His servants.

And right then and there, the disbelievers lose all.
The surah that describes the Quran as THE LUCIDLY DISTINCT Heavenly revelation for those who would give it heed.

Surah 41 / 54 Verses / Revealed at Makkah

Fuṣṣilat

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

41:1 Ḥā Mūn

41:2 This is a revelation sent down from the All-Merciful, the Mercy-Giving—

41:3 a Book whose verses

of Heavenly guidance

have been made lucidly distinct

as an Arabic Quran,

for a people who would know and give heed.

41:4 It is a Heavenly Recitation

that is a bearer of glad tidings

of the good life and everlasting reward,

and a forewarner of God’s nearing Judgment.

Yet when it is recited,

most of them turn away from it,

for they do not truly hear its message.

41:5 Thus they say:

Our hearts are ensheathed

against what you are calling us to.

In our ears, moreover,

there is an utter deafness to it.

For between us and you,

there is an impenetrable veil.
So do as you will!
We shall, indeed, do as we see fit!

41:6 Say to them, O Prophet:
Indeed, I am only a human being like you.
Revealed to me is that your God is but One God.
Therefore, seek for your own souls
the straight way to Him.
Moreover, seek His forgiveness.
For woe to those who associate gods with God,
those who do not give the Zakât-Charity,
and those who are disbelievers in the Hereafter.

41:7 As for those who believe
and do righteous deeds,
for them in the Hereafter
there is an unfailing reward awaiting.

41:8 ✪ O Prophet!
Say to those who associate partners with God:
Do you truly disbelieve in the One
who alone created the Earth
in a span of two Heavenly days?
And do you set up rivals to Him
in His divinity?
This is the sole Creator,
Lord of All the Worlds!

41:9 Moreover, it is He alone
who has set therein anchoring mountains,
towering above the Earth,
to balance it as it spins.
And it is He alone
who has bestowed abundant blessings in it
and decreed therein all its sustenance.
All this has He done,
in a span of four equal Heavenly days.
This do We reveal.
for those who would inquire into creation.

41:11 Then He directed Himself toward the heaven, while it was yet smoke.
Then He said to it, and to the Earth:
Come into form, willingly or unwillingly!
They both said: We come willingly!

41:12 So He determined them as seven heavens, in a span of two Heavenly days, revealing within each heaven its own natural and spiritual order.
Moreover, We have adorned the nearest heaven with lights, and, thereby, it is safeguarded, as well.
Such is the mighty decree of the Overpowering One, the All-Knowing.

41:13 But if they who disbelieve turn away, then say to them:
I forewarn you of the destruction of a thunderbolt, like the thunderbolt that struck the peoples of 'Ad and Thamûd.

41:14 Behold!
The messengers approached them from before them and from behind them, and in every conceivable way, saying:
Worship none but God!
Yet they only said:
Had our Lord so willed to send us Heavenly guidance, most surely, He would have sent down angels as messengers.
Therefore, in all that you have been sent with we are inveterate disbelievers.

41:15 As for the people of 'Ad, they grew so very arrogant in the land
without any right.
Thus they said:
Who is greater than us in power?
Could they not see that God—
the One who had created them—
was Himself, most surely, greater than them
in power?
Nevertheless, they used to disavow
Our message and miraculous signs.

41:16 Then We sent against them
a thundering, raging-cold wind
in days of continuing ill-fate,
so that We might cause them to taste
something of the divine torment of disgrace
in the life of this world,
while the torment of the Hereafter
shall be yet more disgracing.
For never shall they be helped.

41:17 And as for the people of Thamúd,
We guided them aright.
But they loved worldly blindness
more than divine guidance.
Thus the dishonoring torment
of a thunderbolt of destruction
seized them, suddenly, because of all the evil
that they had duly earned.

41:18 Yet We delivered from destruction
those among them who believed
and were ever God-fearing.

41:19 Thus remind of the Day of Judgment,
when the enemies of God
shall be assembled before the Fire of Hell—
and thus shall they be duly marshaled—
until when they come to it
and are questioned
about their life in the world,
their ears, and their eyes, and their very skins
shall all bear witness against their own souls
for all that they used to do.

41:21 So they shall say to their own skins:
Why did you bear witness against us?
They shall say in response:
God who causes everything to speak
has caused us to speak.
For it is He alone
who has created you the first time.
And to Him are you now returned!

41:22 Moreover, you yourselves
did not care to conceal your godless ways,
so that we who are your ears
and your eyes and your skins
would not bear witness against you!
Rather, you thought that God
did not know much
about what you were doing in life.

41:23 But that was merely your assumption
which you ignorantly assumed
about your Lord.
So it has brought you doom.
Thus you have become
among the losers of an everlasting Paradise.

41:24 Then even if they are to have patience therein,
still the Fire of Hell shall be
an eternal dwelling for them.
And should they seek to return to the world
so as to propitiate the wrath of God
for their former ungodliness,
ever shall they be of those
allowed such propitiation.
41:25 *Thus have We designated for them intimate companions in life who make them oblivious to the Judgment that is before them, and who make the evil they have done that is behind them, fair-seeming to them. Then, suddenly, the word of doom comes to pass against them, as it did with those disbelieving communities of jinn and humans that have already passed away before them. Indeed, they were all losers of an everlasting Paradise.*

41:26 Still, those who disbelieve say to the people: Do not listen to this Quran, but make instead senseless talk that obscures its message, so that you may prevail against it.

41:27 Therefore, We shall, most surely, make those who disbelieve taste a severe torment in both this life and the Hereafter. Moreover, We shall, most surely, recompense them in the Hereafter, in accordance with the very worst they ever did.

41:28 That is the recompense of the enemies of God: The Fire of Hell! For them therein is the abode of eternity—a due recompense, for in life they used to disavow Our revealed signs.

41:29 Thus in Hell those who disbelieved shall say:
Our Lord!
Show us those who have led us astray
of the jinn and the humans.
We shall place them beneath our feet,
so that they may become
of the nethermost in Hellfire!

As for those who in life say:
Our Lord is God alone!
and continue upon the straight way,
the angels descend to them and say:
Have no fear, neither grieve!
Rather, receive glad tidings
of the Garden of Paradise,
which you were promised in life.

We are your supporters
in the life of this world and in the Hereafter.
And for you therein is all that your souls desire.
And for you therein is all for which you may ask—

an everlasting hospitality
extended from One who is all-forgiving, mercy-giving.

Thus who is of a fairer word
than one who calls to God,
and does righteous deeds, and says:
Indeed, I am of those who are muslims,
in willing submission to God alone?

For not equal are the good deed
and the evil deed.
So repel their evil doing
with that which is best in the sight of God.
Then, behold!
The one who had enmity for you,
and for whom you had enmity,
may become like a most intimate friend.
Yet none shall attain this but those who are patient in suffering.
And none shall attain this but one endowed with a magnificent share of goodness.

But should there be any insinuation by Satan to instigate you to do otherwise, then seek refuge in God.
Indeed, it is He who is the All-Hearing, the All-Knowing.

Now of His wondrous signs are the night and the daylight, and the sun and the moon.
You shall not bow yourselves down to the sun, nor to the moon.
But you shall bow yourselves down to God alone, who created them, if it is truly Him alone that you worship.

But if they who worship false gods grow insolently arrogant against bowing down to God alone, know that those who are near your Lord give due exaltation to Him ceaselessly, by night and by day.
And of this, they never weary.

And of His wondrous signs is that you see the land still and lifeless. Then, when We send down upon it water, it quivers and swells with life.
Indeed, the One who gives it life shall, most surely, give life to the dead. Indeed, He is powerful over all things.

As to those who profane Our verses, they are not hidden from Us. Yet is one who shall be cast
into the Fire of Hell better off, or one who comes on the Day of Resurrection secure with God?
Do whatever you so will in life!
For, indeed, He is all-seeing of all that you do.

Indeed, those who have disbelieved in the Remembrance of this Quran when it came to them have lost their souls, both in this world and in the Hereafter.
For, indeed, it is, most surely, an overpowering Heavenly Book.

No falsehood can reach it or repeal it from any approach—neither before it nor ever after it.
It is a revelation sent down from an all-wise, all-praised God.

Whatever has been said to belie and malign you, O Prophet, is but what has been said by the ungodly to all the messengers before you.
Indeed, your Lord alone is the Possessor of Forgiveness, and the Possessor of a Painful Punishment.

Thus even if We had made this Quran a Heavenly Recitation revealed to you as a sign in an alien tongue, they would yet say:
If only its verses had been made lucidly distinct in Arabic!
Would God reveal His Book in an alien tongue, while the messenger is an Arab?
Say to them:
For all those who believe in it,
it is `unfailing` guidance
from every pathway of error
and a healing `for them`.
But as to those who do not believe `in it`,
it is a `spile of utter deafness`
`thrust` in their ears;
moreover, it is a `pall of blindness`
`cast` over them,
`as though` they are being called
from a `bewilderingly far-off place`.

Now, very truly, it is We who gave Moses
the Book of the Torah.
But there was also dispute
about whether it was truly from God.
Yet were it not for a `preordained` word
that had preceded from your Lord,  O Prophet,
to requite all people in the Hereafter,
most surely, Judgment between them
would have been decided `at once`,
and the disbelievers duly punished.
But, indeed, they remain
in much-perplexed doubt about it.

Anyone who does a righteous deed `in life`
does it `purely` for the good of his own soul.
And anyone who does an evil deed
does it `only in detriment` against it.
For never does your Lord
wrong `His` servants `in the least`.

To Him alone
the knowledge of the `appointed time`
of the Last `Hour` is referred.
Neither do any fruits come forth
from their sheaths,
nor does any female conceive, nor deliver,
41:48 Thus all that they used to call upon in worship before in the world shall have strayed from them. And they shall realize that they do not have any asylum from God’s Judgment.

41:49 Man never grows weary of praying for good. But when evil touches him, he becomes despairing and despondent.

41:50 Thus if ever We cause him to taste mercy from Us after harm has touched him, one who disbelieves, most surely, says: This is rightfully due to me! Nor do I think that the Hour of Doom will ever come! And even if I am brought back to my Lord in an Afterlife, most surely, there shall be for me a destiny of great goodness awaiting with Him. Rather, We shall, most surely, tell those who have disbelieved the dire consequences of all the evil that they have done in life. Then We shall cause them to taste a stern torment for it.
41:51 For when We bestow grace upon such a’ man, he turns away from God and draws himself aside from His worship. But when evil touches him, he becomes full of lengthy prayers.

41:52 Say to the believers of this Quran: Have you considered your destiny if this revelation is, indeed, from God and then you disbelieve in it? Who, then, shall be further astray than one who is in uttermost schism with its truth?

41:53 Nevertheless, We shall show them Our signs in the horizons and in themselves—until it becomes utterly clear to them that this Quran is, indeed, the divine truth. Is it not sufficient that your Lord Himself is witness over all things?

41:54 Most surely, they are, indeed, mired in doubt about the promised Meeting of their Lord on Judgment Day. Most surely, He is, indeed, all-encompassing of all things.
The surah that mentions mutual consultation among the believers as the godly means by which to conduct their affairs and as a virtuous sign that they will gain the reward of God in the Hereafter.

Surah 42 / 53 Verses / Revealed at Makkah

Al-Shûrâ

In the Name of God, the All-Merciful, the Mercy-Giving

42:1 Ḥâ Mim

42:2 ‘Ayn Sin Qāf

42:3 And so it is that He reveals this Quran to you, O Prophet. And so too did He reveal His former Scriptures to those `messengers` before you. Such is God, the Overpowering `One`, the All-Wise.

42:4 To Him belongs all that is in the heavens and all that is in the earth. For He is the Ever-Exalted, the Magnificent.

42:5 The heavens nearly burst, one above the other, in awe of His majesty, while the angels exalt their Lord with all praise and seek forgiveness for those on the earth. Indeed, it is God who is the All-Forgiving, the Mercy-Giving.

42:6 So as for those who have taken `false deities as` patrons apart from Him God is ever-watching over them to recompense them for their sins. Thus it is not you who are guardian over them,
And so it is that We have revealed to you an Arabic Quran, to forewarn therewith Makkah, the Mother of Cities—of God’s nearing Judgment, as well as those dwelling around it—and thereby to forewarn all of humanity about the inevitable Day of Gathering for Judgment, of which there is no doubt—when some shall be in the Garden of Paradise, and some shall be in the Flaming Fire of Hell.

Had God so willed, He would have made all of them one faith-community. But He tests people through revealed guidance and admits whomever He so wills into His mercy. Thus, as to the wrongdoers, they do not have any patron nor supporter against God’s Judgment.

Then shall they yet take to themselves false deities as patrons apart from Him? It is God alone who is the Sole Patron to be worshipped. Moreover, it is He alone who gives life to the dead. For He is powerful over all things.

Say, O Prophet:
As to whatever thing you differ about, O people, its ruling is with God. That is God, my Lord! On Him alone do I rely. And to Him alone do I turn in penitence.
42:11 He is the `Sole` Originator of the heavens and the earth `with no precedent`. It is He `alone` who has made for you from among yourselves mates, `males and females`. And out `of all kinds` of cattle, He made `such` mates, `as well`. Thereby, He multiplies you. There is nothing that is anything like Him. For He is the All-Hearing, the All-Seeing.

42:12 To Him `alone` belongs the treasures of the heavens and the earth. It is He `alone` who extends `abundant` provision to whomever He so wills. And He `alone` restricts it. Indeed, He is all-knowing of all things.

42:13 *He has laid down for you, `O humankind`—in `whatever` He has `already` revealed to you, `O Muhammad`—all the tenets of `Heavenly` religion, `the likes` of which He had `first` enjoined upon Noah, and that which He had `thereafter` enjoined upon Abraham, and `upon` Moses and `upon` Jesus; namely: You shall be steadfast in establishing the religion `of God`. And you shall not divide therein! As to those who associate gods with God, that to which you call them, `O Prophet`, is a great burden upon them. It is God `alone`
who chooses to draw near to Himself whomever He so wills—
thus He guides to Himself whoever turns to Him in penitence.

42:14 ’Humanity was at first of one faith-community, and they did not divide among themselves regarding the true religion until after revealed knowledge from God had come to them on the tongues of the messengers, and some belied them—thereby exceeding the due bounds of God with one another—out of nothing but insolence and envy.

And were it not for a preordained word that had preceded from your Lord—to defer Judgment to a stated term in the Hereafter—the matter between the believers and the believers opposing them would have been decided at once, and the disbelievers duly punished. Thus those who inherited the Scripture, after the early generations, most surely, remain in much-perplexed doubt about the truth to which they are called.

42:15 So to this upright religion of all the prophets call everyone, O Prophet.
Moreover, keep steadfastly straight upon God’s path,
even as you have been commanded.
Thus you shall not follow their whims, which have led them to division.
Rather, say to them:
I have believed in all that God has sent down
in every Scripture.
Moreover, I have been commanded
to do justice between all of you.
God is our Lord and your Lord.
For us shall be the recompense of our deeds.
And for you shall be the recompense
of your deeds.
Let there be no dispute between us and you,
for God will gather us all together
on the Day of Judgment,
and to Him alone is the ultimate destiny.

42:16 As to those who continue after this revelation
to argue with you about God—
after the manifest response to Him
by those who have embraced Islam—
their argument is hereby refuted
in the sight of their Lord.
Thus upon them is God’s wrath.
And for them, there is a severe torment
awaiting in the Hereafter.

42:17 God alone is the One
who has sent down the Book of the Quran
with the very essence of all truth
and the fair balance of justice
to judge between all people.
But what is it that shall make you realize
that perhaps the Hour of Doom
is already very near?

42:18 Those who do not believe in it
scornfully seek to hasten it on.
But those who believe are apprehensive of it.
For they know that it is, indeed, the truth.
Most surely, those who cast doubt
upon the coming of the Hour
are lost in uttermost misguidance.
42:19 Yet God is all-kind and gentle to His servants.
He gives provision to whomever He so wills.
For He is the All-Powerful `One`, the Overpowering.

42:20 So whoever desires the tillage of the Hereafter,
We shall increase for him
his reward for this tillage.
But whoever desires
only the tillage of this world,
We shall give him thereof.
But never in the Hereafter
shall there be for him any share in Paradise.

42:21 Or is it that they have associate-gods
who have laid down for them
tenets of religion,
for which God has not given permission?
And were it not for a decisive word
from Him about the Day of Judgment,
the matter between the believers
and the beliers opposing them
would have been decided at once,
and the disbelievers duly punished.
Yet, indeed, for the wrongdoers
who are godless in heart,
there is a most painful torment
awaiting in the Hereafter.

42:22 It is then that you shall see the wrongdoers
in great dread of the punishment due them
for all the evil that they have earned—and
it will, most surely, befall them.
But those who believe and do righteous deeds
shall be in the meadows
of the Gardens of Paradise.
There shall be for them
all that they wish with their Lord.
It is this that is the great bounty!

42:23 That is the glad tidings
that God gives to His servants
who believe and do righteous deeds.
Say to them, O Prophet:
I do not ask of you
any reward for conveying this message,
except that you offer the genuine mutual love
that is due among close relatives.

God says:
And know that whoever performs a good deed,
We shall increase for him
the reward of its goodness.
Indeed, God is all-forgiving, ever-thankful.

42:24 Or is it that they who disbelieve
say of the Prophet:
He has, himself, forged a lie against God
in reciting this Quran?
Yet were this so, if God willed,
He would set a seal upon your heart,
O Prophet,
and you would no longer reason nor speak!
RATHER, it is God alone
who obliterates all falsehood
and establishes the truth
with His revealed words.
Indeed, He is all-knowing
of all that is harbored
within the breast of people.

42:25 Moreover, He alone is the One
who accepts repentance from His servants
and pardons misdeeds.
For He alone knows all that you do.

42:26 Thus He alone answers the prayers
of those who believe and do righteous deeds.
And He alone increases them from His bounty.

But for the disbelievers—
for them there is a severe torment
awaiting in the Hereafter.

Yet were God
to amply extend His provision
to all His servants,
they would, most surely,
commit injustice in the earth,
transgressing one another.
But He sends down in due measure
whatever provision He so wills.
Indeed, He is all-aware and all-seeing
of the deeds of His servants.

And He alone is the One
who sends down rain in relief of drought
after they have become despondent.
Thus does He spread wide His mercy.
For He alone is the Patron, the All-Praised.

And of His wondrous signs
is the creation of the heavens and the earth,
and all the creatures He alone has spread about
in both of them.
And He alone is all-able
to gather them together whenever He so wills.

Not a single affliction strikes you human beings
but that it is for what your own hands
have earned—and He pardons much.

Yet never shall you be able to elude
the Hand of the Almighty
anywhere in the earth.
Nor have you apart from God
any patron or supporter to help you.

Moreover, of His wondrous signs
are the ships
running with hoisted sail in the sea.
like mountains.

42:33 If He so wills, He stills the wind,
and they remain motionless on its surface.
Indeed, in all of this
there are `sure` signs `of God’s power`
for every patient, ever-thankful `soul`.

42:34 Or He wrecks them
for what they have `duly` earned—
though He pardons much—
so that those who argue
against Our `natural and revealed` signs
may know that they do not have any asylum
`from God’s Judgment`.

42:35 Yet all that you have been given
of anything `in life`
is `no more than` the `mere` enjoyment
of the life of this world.
But what is `awaiting` with God
is `far` better and everlasting—
for those who believe
and on their Lord `alone` rely;

42:37 those, moreover,
who keep away from the great sins
and indecencies—
and forgive `for the sake of God`
whenever they become angry;

42:38 those who furthermore
answer `the call of their Lord` to faith`
and `duly` establish the Prayer—
and `conduct` their affairs
by consultation among themselves
and spend `charitably`
out of what We have provided them;

42:39 and those, indeed,
who when afflicted by injustice,
they themselves defend `their rights and honor`.

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**AL-SHURA - CONSULTATION**
42.40 For the recompense of a misdeed shall be a misdeed like it. Yet one who instead pardons an offender and sets things aright, his reward shall be with God. For, indeed, He does not love the wrongdoers.

42.41 But as to those who choose to defend themselves, after having been wronged, there is no cause whatever for blame against them.

42.42 But the ‘rightful’ cause shall be only against those who wrong people and who commit injustice in the land without any right. It is these who shall have a most painful torment in the Hereafter.

42.43 But, most surely, one who remains patient and who forgives, though retribution may be his, great shall be his reward. For, indeed, these are among the foremost commandments of God that must be kept with diligent resolve.

42.44 Yet whomever God leaves to stray, never shall he have, then, any patron after Him to guide him upon the right way. Thus on Judgment Day, you shall see the godless wrongdoers when they behold the torment of Hellfire saying to their Lord: Is there any way of returning back to the world?

42.45 Rather, you shall see them
exposed to its 'blaze' downcast in humiliation, glimpsing it with a furtive glance, while those who believe shall be saying in Paradise:

Indeed, the 'real' losers are those who have lost their souls and their families on the Day of Resurrection. Most surely, the wrongdoers shall fall into enduring torment.  

42:46 Never shall they have any patrons to help them apart from God. Thus whomever God leaves to stray, no path to salvation is there for him.  

42:47 Therefore, answer the call of your Lord, 'O disbelievers, before there comes a Day of Reckoning from God that cannot be turned back. On that Day, you shall not have any refuge, nor shall you have any grounds for denial of your sins.'  

42:48 Yet if they turn away from God's call, O Prophet, then know that We have not sent you to be a keeper over them. For nothing is incumbent upon you but the clear conveyance of His message. So do not grieve over their rejection. For when We cause the human being to taste blessings out of mercy from Us, he rejoices because of it. But if an affliction touches any of them—because of the evil that their 'own' hands have advanced—then, indeed, the human being becomes an unbelieving ingrate.  

42:49 To God alone belongs all dominion
over the heavens and the earth.
He creates whatever He so wills.
Thus He grants to whomever He so wills
female children.
And He grants to whomever He so wills
male children.

42:50 Or He bestows upon some
both males and females.
And He makes barren whomever He so wills.
Indeed, He is all-knowing, almighty.

Moreover, it is not for any human being
that God should speak to him,
except by Revelation, or from behind a veil,
or by sending a messenger-angel that reveals—
by His permission—whatever He so wills.
Indeed, He is ever-exalted, all-wise.

And so it is that We have revealed to you,
O Prophet, this Quran—
a guiding Spirit of the divine Law
with Our revealed command.
Never before it did you know
what the Book of God was,
nor what Heavenly faith was.
Thus have We made it a light
by which We guide
whomever We so will of Our servants.
And, indeed, thereby, you guide humanity
to a straight way of salvation—
the way of God, to whom belongs
all that is in the heavens
and all that is in the earth.
Most surely, it is to God alone
that all affairs are destined.
The surah that mentions the solid GOLD ORNAMENTS, and other precious commodities and appointments, which God would have granted in this life to all the unbelievers—had it not been that this would have driven humankind to unite in godlessness—for the trinkets of life are the true hearts' desire of the ungodly. Yet fleeting are all the things of this world, and far finer and everlasting the joy of Paradise for the believers; and that is their true hearts' desire.

Surah 43 / 89 Verses / Revealed at MakkaH

Al-Zukhruf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

43:1 *Hâ Mîm*

43:2 'I swear by the Quran, the clear Book!

43:3 We have made it an Arabic Quran, so that you may understand its prolific meaning.

43:4 And, indeed, this Quran is preserved on high with Us in the mother of the Book of all God's commands; thus, it is highly exalted, all-wise.

43:5 Shall We, then, turn the Quran's revealed Reminder away from all of you, forsaking you of Heavenly guidance, because you are an exceedingly rebellious people?

43:6 For how many a prophet did We send among the peoples of old!

43:7 Yet not a prophet came to any of them, but that they made a mockery of him, as they have with you, O Prophet.

43:8 Thus We destroyed even those who were far superior to these disbelievers
in their capability of violent assault. So much for the example that has already gone before of the doomed peoples of old.

43:9 Now, were you to ask them: Who is it that has created the heavens and the earth? They would, most surely, say: The Overpowering One, the All-Knowing has created them. Say to them:

43:10 He alone has made the earth a cradle for you and placed therein roadways for you, so that you may be guided through it.

43:11 And He alone has sent down, from the sky, water in due measure— then it is We alone who revive with it a lifeless land! Even so shall you all be brought forth after you die.

43:12 And He alone has created all things in pairs and made for you as means of transport— ships and cattle, upon which you ride, so that you may settle yourselves upon their backs, such that you remember the grace of your Lord when you settle upon them, and say: Highly exalted is the One who has subjugated this to us! For never were we ourselves capable of doing so.
43:14 And, indeed, to our Lord we are, most surely, returning.

43:15 Yet they who disbelieve have instead ascribed to Him, from His own servants, a constituency of goddesses. Indeed, the human being is openly an unbelieving ingrate.

43:16 Is it, then, that He has taken for Himself the angels as divine daughters—from all that He has created—while favoring you with sons?

43:17 Yet whenever any of them who belie you, O Prophet, is given the glad tidings of a female child—the like of which he ascribes to the All-Merciful as an associate-god—he is filled with suppressed rage.

43:18 Then is one reared amid ornaments, and obscure in the midst of conflict, to be God's offspring?

43:19 Moreover, they render the angels—who are themselves but servants of the All-Merciful—females! Did they witness their creation? Their 'false' witness shall be written! And they shall be questioned about it on Judgment Day!

43:20 Moreover, they say: Had 'God', the All-Merciful, so willed, we would not have worshipped them as divine. Yet about this, they have no sure knowledge. They do nothing but bring forth lies.
43:21 Or is it that We have given them a `Heavenly` Book before this Quran to which they now hold firm?

43:22 Rather, they say:
Indeed, we found our forefathers adhering to a certain religion.
And upon their traces, we ourselves shall be guided.

43:23 And so it is, `O Prophet`, that We have never sent before you a forewarner to any community, without its affluent saying:
Indeed, we found our forefathers adhering to a certain religion.
And upon their traces, we ourselves shall follow.

43:24 Thus each messenger said:
Will you continue thereupon even if I bring you to a more guided way than the path to which you have found your forefathers adhering?
Always, they said:
Indeed, we are disbelievers in all that you claim to have been sent with from God.

43:25 Thus We took vengeance on them. So see how devastating was the end of those who believed God`s words and messengers.

43:26 Thus behold!
Abraham said to his father and his people:
Indeed, I am innocent of worshipping all the false gods that you worship.

43:27 I but worship the One who originated me.
For, indeed, it is He alone who shall guide me.

43:28 Thereby, he made this witness to the One God a lasting word among his posterity, so that they might always return to God and worship Him alone.

43:29 Yet, indeed, I let these disbelievers and their forefathers enjoy life, but they returned not to faith—until at last the revealed truth came to them, and a Messenger elucidating My commandments.

43:30 But when the revealed truth came to them with God’s Messenger, they but said of this Quran: This is mere sorcery!

And, indeed, we are set on being disbelievers in it!

43:31 Yet they say:
If only this Quran had been sent down to a man of greatness from either of the two leading Arabian cities, we could be sure of its truth!

43:32 Are they the ones, then, who apportion the mercy of your Lord, O Prophet?
Rather, it is We alone who apportion among them even their very livelihood in the life of this world.
Moreover, it is We alone who have raised some of them above others, by degrees, so that they may employ one another in service.
Yet the mercy of your Lord is better than all that they amass.
43:33 And were it not that people would, 'therefore,' become one community united in godlessness,
We, most surely, would have made for those who disbelieve in the All-Merciful, roofs of silver for their houses, and 'silver' stairways upon which to ascend, and doors 'of silver' for their houses, and settees 'of silver on which they could recline—
and 'solid' gold ornaments!
Yet all of this is nothing but 'the fleeting' enjoyment of the life of this world.
For 'endless joy in' the Hereafter, near your Lord, is for the God-fearing alone.
43:36 Thus, whoever turns a blind eye to 'this Quran, as 'the last revealed' Reminder from 'God', the All-Merciful, We shall assign to him a 'personal' satan who shall then become 'ever' his close companion.
43:37 And, indeed, they shall 'then', most surely, bar them 'forever' from the path 'of salvation', though they 'would' think that they are rightly guided—
until when 'at last' one comes to Us for Judgment, he shall say 'to his satan':
Oh, how I wish there were between me and you the distance between the East and the West—for a most woeful companion 'you have been'!
43:39 Yet never shall it benefit
either of you this Day—
if you blame each other
for doing wrong in the world—
for now you are partners
in the torment of Hell.

43:40 Then is it you, O Prophet,
who shall make the deaf of heart hear,
or who shall guide the blind in heart
or one who is utterly lost
in clear misguidance?

43:41 Yet if it is to be, O Prophet,
that We take you away in death
before you prevail, then, indeed,
We shall take vengeance on these
who reject you.

43:42 But if it is to be
that We let you see the punishment
that We have promised them—
then shall you know, indeed,
We have invincible power over them.

43:43 So hold fast to what has been revealed to you.
Indeed, you are guided
upon a straight way of salvation.

43:44 For this Quran is, most surely,
an enduring Remembrance of great honor
for you, O Muhammad, and for your people,
in whose language it has been revealed.
Thus all of you
shall be questioned on Judgment Day
about your obligations to it.

43:45 So ask the faithful adherents
of those of Our messengers
whom We sent before you, O Prophet:
Have We ever ordained
apart from God, the All-Merciful,
any other gods to be worshipped?

43:46 For very truly, We sent Moses with Our miraculous signs to Pharaoh and to his assembly of nobles.
Thus he said to them:
Indeed, I am the messenger of the Lord of All the Worlds.

43:47 But when he came to them with Our miraculous signs, behold, they laughed at them.

43:48 And not a sign did We show them but that it was greater than its predecessor.
Thus We seized them with torment after torment, so that they might return to belief in One God.

43:49 And they repeatedly said to Moses:
O learned sorcerer!
Call upon your Lord for us to relieve us by virtue of what He has covenanted with you. Indeed, we shall then, most surely, be rightly guided.

43:50 But whenever We removed any of the torment from them, at once they would breach their promise.

43:51 Then Pharaoh called out among his people. He said: O my people! Is it not true that dominion over Egypt is mine, and that these very rivers flow from beneath me? Do you not see?

43:52 Am I not, then, better than this one who is contemptible and can barely make himself clear?

43:53 If he is truly God’s messenger, why, then, have bracelets of gold
not been cast upon him,
or the angels come `down to us`,
marshaled together with him?

And so it was that he incited his people
to belie the miracles of Moses.
And they obeyed him.
Indeed, they were an ungodly people.

Thus when they displeased Us,
We took vengeance on them.
So We drowned them, all together.

And We made them a precedent and an example
for the latter generations.

Now, when Jesus, the son of Mary,
was likened `by the Makkans to their idols —
as an exemplar `of something worshipped
apart from God,
all of which the Quran condemned to Hell—
at once your people, `O Prophet,`
clamored `with boisterous joy` because of it,
wherefore they said `in derision`: Shall our gods, `in the Hereafter,`
be `placed in` as excellent `a standing` as he is?
They did not put this forth
but for `the purpose of devious` argumentation.
For, indeed,
they are an utterly contentious people.

As for Jesus, `he, `like his mother Mary,`
is not but a servant `of God`
upon whom We have bestowed grace.
Thus We made him a `miraculous` exemplar
for the Children of Israel.

Yet were We ever to so will `it`,
We could, most surely, `eliminate all of you
and `make angels in place of you,
succeeding `one another` on the earth.

43:61 But when Jesus returns,
    he shall, most surely, be a portent
    of the imminence of the Hour of Doom.
    So have no doubt in this!
    Thus say to them, O Prophet: Follow me.
    This is a straight way to salvation.

43:62 Therefore, do not let Satan
    turn you aside from it.
    Indeed, he is to you a clear enemy.

43:63 Indeed, when Jesus came to his people
    with clear and miraculous proofs
    confirming his truth,
    he said the very same as this Prophet:
    Truly, I have come to you
    with prophetic wisdom,
    and to make clear to you
    some of that about which you dispute
    in your religion.
    So fear God! And obey me!

43:64 Indeed, God is my Lord and your Lord.
    So worship Him alone.
    This is a straight way to salvation.

43:65 Yet after Jesus,
    the sects disputed about him among themselves.
    So woe to those who do wrong
    by worshipping him
    from the torment of a painful Day Hereafter!

43:66 Do they who disbelieve
    await other than the Hour of Doom,
    which shall come upon them suddenly
    while they are entirely unaware of it?

43:67 Close friends on that Day
    shall become implacable foes to one another—except for the God-fearing,
to whom God shall say:

43:68 O My servants!
There is no fear upon you this Day,
nor shall you grieve,

43:69 O you who have believed
in Our revealed signs
and who were ever muslims,
in willing submission to God alone.

43:70 Enter into the bliss of the Garden of Paradise,
you and your spouses, rejoicing together!

43:71 Passed round among them
are platters of gold and gold cups.
And, therein,
is all that the souls of human beings so desire—and
all that delights the eyes.
And herein shall you abide forever!

43:72 This is the Garden of Paradise
you are given to inherit
for all the good that you have done in life.

43:73 For you, therein, is fruit aplenty,
from which you may eat.

43:74 As to the defiant unbelievers,
they shall be in the torment of Hell forever.

43:75 Never shall it be lessened for them.
Thus, therein,
they shall ever be utterly despondent.

43:76 Yet it is not We who have wronged them.
But, rather, it was they themselves
who were the wrongdoers, godless in heart.

43:77 Thus shall they call out
to the guardian angel of Hell: O Mālik!
Let your Lord put an end to us!
He shall say: Rather, so shall you ever remain!

43:78 Truly, We have brought you human beings
the truth in this Quran.
Yet most of you are utterly abhorrent of the truth.

43:79 So is it that they who disbelieve are firmly resolved to do something evil? For, indeed, We are firmly resolved to punish them for it.

43:80 Or is it that they think that We do not hear their secrets and their concealed conversations? Oh yes, indeed!
Moreover, Our messenger-angels are with them, writing down every thought and act.

43:81 Say to humanity, O Prophet:
If ever the All-Merciful had a son, then I would be foremost among his worshippers.

43:82 Yet highly exalted is the Lord of the heavens and the earth—the Lord of the Throne—above all that they ascribe to Him!

43:83 So leave them, O Prophet, to indulge in vanity and to play—until they meet their ill-fated Day, which they have been promised.

43:84 For He alone is the One who is God in the Heaven and God in the earth. And He alone is the All-Wise, the All-Knowing.

43:85 Then blessed be the One to whom belongs all dominion over the heavens and the earth and all that is between them. For in His providence alone is the knowledge of the coming
of the `Hour' of Doom'.
Thus to Him shall you all be returned.

43:86 So all those that they call upon apart from Him hold no `power of' intercession.
Excepted are those of God's servants whom He permits to intercede,
and who bear witness to the truth—
and they know well from Him for whom it may be made.

43:87 Now, indeed, if you asked these 'disbelievers' who is it that has created them,
they would, most surely, say: It is God.
How, then, are they turned away from worshipping Him alone?

43:88 Moreover, We know well the Prophet's suffering
and his word of supplication: O my Lord!
These are a people who do not believe.

43:89 We but say: 'Then pardon them for now',
and say 'only': Peace!
For to their utter horror they shall soon come to know the judgment of truth'.
The surah that mentions a divine portent of an evil destiny that will come in the appearance of something unknown called THE SMOKE. It manifests in the sky and enveils the unbelievers on the earth, until they cry in vain to God that they shall believe in the Quran and its Messenger if only He delivers them from this torment.

Surah 44 / 59 Verses / Revealed At Makka

Al-Dukhân

In the Name of God, the All-Merciful, the Mercy-Giving

44:1 Há Mîm

44:2 "I swear by the Quran, the clear Book!

44:3 Indeed, it is We alone who have sent it down in a blessed night. For, indeed, it is We alone who are giving humanity forewarning of a nearing Judgment.

44:4 In that blessed night every wise affair is determined by a divine command from Our providence. For, indeed, it is We alone who have been sending messengers to humanity—

44:5 as a mercy from your Lord, O Prophet.

44:6 For, indeed, it is He alone who is the All-Hearing, the All-Knowing—

44:7 Lord of the heavens and the earth and all that is between them!

44:8 If ever you were to have certainty, then be certain of this:

44:8 There is no God but Him. He gives life. And He gives death.
He is your Lord
and the Lord of your forefathers of old.

Yet, they who disbelieve
are immersed in doubt about this, playing their lives away.

But watch them, in wait of the day the sky brings forth a smoke, manifest to all,
enveiling the people who disbelieve, until they cry out:
This is a most painful torment!

Our Lord!
Remove from us the torment, and we shall, indeed, be believers!

How shall the Remembrance of faith be of any benefit to them now, when the torment has alighted, and a Messenger elucidating My commandments had already come to them?

Whereupon they turned away from him and said:
He is but taught this by a human being! Or he is possessed!

Behold!
We shall, then, remove the torment for a little while. But, indeed, you disbelievers shall revert to unbelief.

Yet on the Day We assault the earth with the Great Assault that ends time, then, indeed, shall We take Our just vengeance.

Now, very truly before them,
We tried the people of Pharaoh.
For there came to them
a noble messenger, as well, saying:

44:18 You shall, indeed, deliver to me
the servants of God, the Children of Israel.
Indeed, I am a trustworthy messenger
sent to you by God.

44:19 Nor shall you exalt yourselves against God.
For, indeed, I have come to you
with manifest authority from Him.

44:20 Moreover,
I have, indeed, taken refuge in my Lord—and
your Lord—should you seek to stone me to death
in defiance.

44:21 Yet if you will not believe
in the miraculous signs given to me,
then you are duly forewarned
to withdraw from your persecution of me.

44:22 Thus when they belied him,
he called upon his Lord:
Indeed, these are a defiantly unbelieving people!

44:23 God said to him:
Set out by night with My servants,
the Children of Israel.
You shall, most surely, be followed
by Pharaoh and his forces.

44:24 Yet have no fear, and leave the sea parted wide
after crossing through it.
Indeed, they are a force
destined to be drowned—

44:25 and how many a garden growing
and spring flowing did they leave behind!

44:26 And how many a plantation,
and gracious station!
44:27 And what great prosperity, in which they were rejoicing!
44:28 Thus did We bequeath it all to another people.
44:29 Yet neither the heaven, nor the earth, wept over them.
Nor were they given respite.
44:30 So, very truly, We delivered the Children of Israel from the disgracing torment of Pharaoh.
Indeed, he was ever a haughty one from the exceedingly rebellious.
44:31 For very truly, We had chosen them—in the fullness of Our knowledge—above the people of their time in all the world.
44:32 Thus to them, as well, did We give some of Our most miraculous signs—wherein there was a manifest test of faith for them.
44:33 As to these who belie you, O Prophet, most surely, they say:
44:34 There is nothing beyond our first death. For never shall we be resurrected for Judgment.
44:35 So bring our forefathers back to life, if, indeed, you are truthful!
44:36 Is it that they are better than the disbelieving people of Tubba or those godless nations that preceded them? We destroyed them all. Indeed, they were defiant disbelievers.
44:37 For We have not created the heavens and the earth and all that is between them for mere sport.
44:38 We but created them in accordance
with the very essence of all truth—
though this truth most of them do not know.

44:40 Indeed, the Day of Decision
is their fixed time of destiny—
all of them together—

44:41 a Day a patron shall avail none in his patronage
against God’s Judgment in the least.
Nor shall they ever be helped in any way—

44:42 except for those believers
upon whom God will show mercy.
Indeed, He alone
is the Overpowering One, the Mercy-Giving.

44:43 Indeed, the Impalatable Tree of Zaqqûm,
from the nethermost of Hell,
is the food of the sinful—

44:44 its fruit like molten brass,
boiling in the bellies
like the boiling of scalding fluid!

44:45 Then shall it be said
concerning every disbeliever:
Seize him!
And drag him into the midst of Hellfire!

44:46 Then pour over his head
some of the torment of scalding fluid,
whereupon it shall be said
to each of them in scorn:
Taste it, O disbeliever!
For, indeed,
you were considered of the mighty,
the noble ones, among your people!

44:48 Indeed, this is the eternal punishment
that you were, in the world, doubting.

44:49 As to the God-fearing,
they shall, indeed, be gathered
in a station of honor and everlasting sanctuary
among Gardens of Paradise and springs.

44:52

They shall dress in garments
of sarcenet and rich brocade, facing one another.

44:53

Thus!
And We shall wed them to wide-eyed beauties.

44:54

Therein, they shall call for every fruit—
being forever secure.

44:55

Therein, they shall never again taste death—
after the first death in life.
For He shall spare them
the torment of Hellfire—
a bounty from your Lord.

44:56

It is this that is the magnificent triumph!

44:57

Thus We have, indeed,
revealed this Quran to you
and made it easy to understand
in your native tongue, O Prophet,
so that those who disbelieve
might become mindful
of God’s commandments.

44:58

So watch them in wait of God’s Judgment!
For, indeed, they too are watching
in wait of your end.
The surah that mentions THE KNEELING of every community around the brink of Hellfire on the Day of Doom in wait of its divine judgment.

Surah 45 / 37 Verses / Revealed at Makkah

Al-Jâthiyah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

45:1 Hâ Mim

45:2 The revelation of this Book is from God on high, the Overpowering One, the All-Wise.

45:3 Indeed in the heavens and in the earth, there are sure signs of God for all who would be believers.

45:4 Thus, in your own creation, and in that of every kind of creature He diversifies and spreads about in the earth, there are natural signs of God’s creative might, for a people who would have certainty of faith.

45:5 So too, in the alternation of the night and the daylight; and in all the provision that God has sent down from the sky, with which He gives life to the earth after its death; and in the shifting of the winds—there are natural signs of God’s Oneness for a people who would reflect
on the wonder of creation and understand.

45:6 These verses, as well, are the revealed signs of the last message of God to humankind. We recite them to you, O Prophet, with the very essence of all truth. Then in what other revelation—after 'hearing' this divine pronouncement of God, and this articulation of His guiding verses—shall they with minds to understand ever believe?

45:7 Woe to each and every sinful liar who hears the verses of God recited to him and persists in 'his' arrogance, as if he had not heard them. So give him 'heavy' tidings of a most painful torment in the Hereafter!

45:8 For when 'such a one' comes to know anything from Our verses, he takes them as a mockery. For such as these, there is a disgracing torment awaiting. Beyond them 'only' Hell awaits. For nothing of the world that they have earned shall avail them 'against it' in the least—nor all the false divines that they have taken as patrons apart from God. Thus for them, there is a great torment awaiting.

45:11 This Quran is divine guidance. But as to those who disbelieve in it, they have disbelieved in the revealed signs of their Lord. 'Thus for them, there is 'only' a torment of most painful castigation.


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awaiting in the Hereafter.

45:12 ✽ God alone is the One
who has subjugated for all of you the sea,
that through it the ships may run—
by His command—
so that you may seek of His bounty,
and that, therefore,
you might give thanks to God alone.

45:13 And He has subjugated for you
all that is in the heavens
and all that is in the earth—
all of it from Him and no other!
Indeed, in this
there are sure signs of God’s Oneness
for a people who would reflect
on the wonder of creation.

45:14 Say, O Prophet, to those who believe,
that they should forgive the wrong
done to them by those
who have no hope of reward or salvation
in the looming Days of God,
whereupon He duly rewards a people
for all that they have earned in life.

45:15 Anyone who does a righteous deed in life
does it purely for the good of his own soul.
And anyone who does an evil deed
does it only in detriment against it.
Then to your Lord shall you all be returned.

45:16 Now, very truly,
We had given the Children of Israel
the Book of the Torah,
and Heavenly wisdom and sound judgment,
and the seed of prophethood.
And We provided them
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with all that is wholesome in life.
Thus had We shown them preference
above the peoples of their time in all the world.

Moreover, We gave them clear proofs
of Our divine commandments.
Thus they did not dispute among themselves
regarding the true religion,
until after revealed knowledge
of the Scripture had come to them
on the tongues of the messengers,
and some belied them—
thereby exceeding the due bounds of God
with one another—
out of nothing but insolence and envy.
Indeed, your Lord shall judge between them all
on the Day of Resurrection as to that wherein
they have been disputing.

Then, after Moses,
We have set you, O Prophet,
upon the straight course of a Divine Law.
Thus shall you follow it.
And you shall not follow the whims
of those who do not know the truth.

Indeed, they would not avail you in that case
against the judgment of God in the least.
For the wrongdoers who are godless in heart
are but patrons of one another.
Yet it is God who is the Patron
of the God-fearing.

This Quran is a manifest proof of God's truth
for all people—
and divine guidance,
and a sure way to God's mercy,
for a people who have certainty of faith.

As for those who commit misdeeds,
do they think that We will make them equal—
in both their life and their death—
to those who believe and do righteous deeds?
So very grievous is the judgment they make!

45:22 For it is God alone
who has created the heavens and the earth
with the very essence of all truth,
to recompense each soul
with all that it has earned in life.
And never shall they be wronged in the least.

45:23 Have you, then, seen such a one
as rejects God’s guidance
and makes his own desire his god?
Thus does God lead one astray,
despite the clear authority
of the revealed knowledge He offered him.
Therefore, He has set a seal
upon his hearing and his heart,
and placed over his eyes a veil.
Who, then, shall guide one
after God has sealed his fate?
Will you not, then, become mindful, O people,
of God’s commandments?

45:24 Moreover, they who reject resurrection
have said:
There is nothing but our life in this world:
We die once. And we live once.
Therefore, nothing destroys us
but the passage of time.
Yet about this, they have no sure knowledge.
Indeed, they do nothing but conjecture.

45:25 Thus when Our revealed verses
are recited to them
as clear evidence of the life to come,
their only argument is to say:
Then bring our forefathers back to life,
if, indeed, you are truthful.
45:26 Say to them:

It is God alone who gives you life.
Then He shall cause you to die.
Then He shall gather you
to the Day of Resurrection.
There is no doubt about this.
But most people do not know
that God’s promise is ever true.

45:27 For to God alone belongs the dominion
over the heavens and the earth.
Thus the Day the Hour of Doom
shall come—on that Day,
the ‘real’ progenitors of falsehood shall lose ‘all’.

45:28 For, then, you shall see
every community on its knees—
every community called to its Book of Record,
whereupon it shall be said:
This Day you shall be recompensed
for all that you used to do in the world.

45:29 This is Our ‘Preserved’ Book of Record!
It speaks about ‘all of’ you with all truth.
Indeed, We have registered
all that you have ever done in life.

45:30 As for those who believed
and did righteous deeds in the world,
their Lord shall admit them into His mercy.
‘It is this’ that is the manifest triumph!

45:31 But as for those who disbelieved,
it shall be said to them:
Were not My verses recited to you,
yet you grew so very arrogant
and thus were a people of defiant unbelief?

45:32 Moreover, when it was said to you:
Indeed, the promise of God is ‘ever’ true,
and there is no doubt about the ‘coming
of the Hour of Doom’, you said:
We do not know what this Hour of Doom is! Never do we think about it, except as a passing thought. Nor are we certain of it.

Then there shall appear to them the evil consequence of all that they have done. And the very punishment at which they used to mock shall have whelmed them from every side.

And it shall be said: This Day We shall forget you as you have in life forgotten the destined Meeting of God for Judgment, on this Day of yours. Hence, your eternal abode is the Fire of Hell. And for the likes of you, there shall not be any helper against God’s punishment.

That is because you have taken the revealed signs of God as a mockery. For the life of the world utterly deluded you. Therefore, as of this Day, they are consigned to the Fire of Hell and shall not be brought out of it. Nor shall they be allowed to propitiate the wrath of God for their ungodliness.

Then for God alone is all praise— Lord of the heavens and Lord of the earth, Lord of All the Worlds. To Him alone belongs all majesty in the heavens and in the earth. For He alone is the Overpowering One, the All-Wise.
The surah that mentions the fatal lesson of the ancient people of `Ad who dwelled in the dune valleys of Al-Ahqaf, whose prophet warned them to give up idolatry and worship only God, but to no avail.

Surah 46 / 35 Verses / Revealed at Makkah

Al-Ahqaf

In the Name of God, the All-Merciful, the Mercy-Giving

46:1 Hâ Mîm

46:2 The revelation of this Book is from God on high, the Overpowering One, the All-Wise.

46:3 We have not created the heavens and the earth, and all that is between them, but in accordance with the very essence of all truth—and for a stated term, whereupon they shall pass away into Judgment Day.

But from all that they are divinely forewarned, those who disbelieve are ever turning away.

46:4 Say to them, O Prophet:

Have you considered the true nature of all the false divines that you call upon apart from God? Show me what they have created of the earth! Or do they have any share with God in the creation or sovereignty of the heavens? Or bring me a Heavenly Book revealed before this Quran—
or "bring me" any trace
of knowledge from the learned of old—
that proves they are associate-gods,
if, indeed, you are truthful!

Rather, who is further astray
than one who calls upon "false gods"
apart from God,
which will never answer him
until the Day of Resurrection,
when they shall disavow him?
For, indeed, these "false gods" are themselves
"utterly" unaware of the call
"of those who worship them".

Thus when humanity is assembled
for Judgment,
those "taken as false gods" will be enemies
to those "who worshipped them"
and will belie their worship.

Yet now when Our "revealed" verses
are recited to guide them,
with clear evidences that God is One,
those who have disbelieved say of the truth—
"even" after it has come to them "from God":
This is clear sorcery!

Or is it that they say:
The Quran is not from God;
rather, he "among us who claims prophethood"
has forged it!
Say to them, O Prophet:
If ever I had forged it,
"even still" you would hold no authority
"to help" me against "the punishment of God.
He knows best
what "aspersions" you indulge in "casting"
upon this "Quran".
Sufficient is He as a witness between me and you.
Yet He alone is the All-Forgiving, the Mercy-Giving.

46:9 Say to them:
I am not a novelty among the messengers of God in conveying His eternal truths.
Nor do I claim even to know what shall be done with me in this world, nor with you.
I do not follow anything other than what is revealed to me.
For I am only a clear forewarner of God’s nearing Judgment.

46:10 Say to the disbelievers:
Have you considered your fate if this Quran is, indeed, from God and you disbelieve in it?
Indeed, a witness from among the Children of Israel has already borne witness to you of its resemblance to the Commandments and the tidings of the Torah — whereupon he believed in it, while you have grown arrogant against it!
Indeed, God does not guide the wrongdoing people who belie His revealed signs.

46:11 Moreover, those who disbelieve have said in disparagement of those who believe:
Had this faith been truly good, they who are our inferiors would not have preceded
the eminent among us to believe in it. Indeed, since they are not blessed to be guided by it, they will continue to say of the Quran: This is but an old fabrication.

Yet before it the Book of Moses was similarly revealed as an exemplar and mercy. And this Quran, too, is a revealed Book—indeed, a confirmation in an Arabic tongue of all the Heavenly Scriptures that preceded it—to forewarn of God’s nearing Judgment all those who have done wrong by false worship.

Moreover, it is a glad tiding of everlasting delight in Paradise sent to all those who believe and excel in doing good.

Indeed, those who in life say: Our Lord is God alone! and continue upon the straight way, there shall be no fear upon them when they assemble for Judgment. Nor shall they ever grieve over the life of the world.

These are the Companions of the Garden of Paradise, wherein they shall abide forever—a reward for all the good that they used to do in life.

Thus have We enjoined on every human being goodness and loving-kindness toward one’s parents. One’s mother bore one in pain
and delivered one in pain.
And the term of one's bearing and weaning
is thirty months in all—
until at last when one reaches full maturity—
reaching forty years of age—
one shall say: My Lord!
Dispose me always
to give thanks for Your grace,
with which You have graced me
and my parents,
and that I do righteous deeds
with which You are pleased.
And make righteous for me my children.
Indeed, I have repented to You.
And, most surely,
I am of those who are muslims,
in willing submission to God alone.

These are the ones from whom We shall accept
the best deeds they have ever done.
And We shall pass over all their misdeeds.
They are among the Companions
of the Garden of Paradise—
a fulfillment of the promise of truth
that they were promised in the world!

Therefore, woe to one who says to his parents:
Fie upon both of you!
Do you still promise me
that I shall be brought back from the dead,
when so many generations
have already passed away before me?
For each of them is heard
when they cry out to God, and say:
Woe to you, child! Believe!
For, indeed, the promise of God is ever true!—
while he says:
46:18 These are the ones
against whom the word of doom shall come to pass,
as it has with those disbelieving communities of jinn and humans
that have already passed away before them.
Indeed, they were all losers of an everlasting Paradise.

46:19 And thus for each group,
there shall be ranks
in accordance with all
that they have done in life,
in order that He may fully recompense them
for their deeds—and
never shall they be wronged in the least.

46:20 Therefore, the Day those who have disbelieved are exposed to the Fire of Hell,
they shall be told:
You have thoroughly made away with your share of good things
during your life in the world.
And, indeed, you had full enjoyment in them.
So this Day, you shall be recompensed by the torment of utter humiliation—for you were so very arrogant in the land without any right,
and for the deeds of ungodliness you were committing!

46:21 So mention in this revelation
the lesson of Prophet Hūd,
the brother of the people of ʿĀd. Behold!
He forewarned his people
who dwelled in the Dune Valleys of Al-Ahqâf of God’s nearing Judgment.
And, truly, before him and after him there were forewarnings from God conveyed to other peoples.
He said to them:
You shall worship none but God!
Indeed, I fear for you the divine torment of an awesome Day.

They said:
Have you come to us to turn us away from our gods?
Bring us, then, whatever doom you have promised us, if you are one of the truthful messengers of God.

He said:
Indeed, all knowledge is with God alone.
I but convey to you the message with which I have been sent.
Yet I see that you are a people who are ignorant and belligerent in hastening your coming doom.

Then when they saw it as a cloud approaching their valleys, they said:
This is a cloud that will bring us rain!
Rather, it is that which you were seeking to hasten on:
A desolating wind, wherein is a most painful torment,
destroying everything,
by the command of its Lord.
Thus, they became such that nothing could be seen, except the remnants of their dwellings.
Even so do We recompense
the people of defiant unbelief.

46:26
And very truly,
We had established them
in prosperity and power
as We have not established you, O disbelievers.
Moreover, We had endowed them
with the faculties of hearing and sight,
and hearts to comprehend.
Yet neither their hearing, nor their sight,
nor their hearts availed them in anything good,
for they were set on disavowing
the revealed signs of God.
Thus, the very punishment
at which they used to mock
whelmed them from every side.

46:27
And very truly,
We have destroyed of old the peoples
that were round about you
in the ungodly towns.
Thus have We varied Our clear signs
of glad tidings and forewarning,
so that they might return to Our path.

46:28
So why did those false gods—
whom they had taken as intercessors
apart from God to draw them near to Him—
not support them in their hour of doom?
Rather,
they must have strayed far from them then!
Rather, that was nothing to begin with
but their sheer fabrication and the lies
that they used to forge against God.

46:29
Now, behold, O Prophet:
We turned a group of jinn toward you,
so that they might listen to the Quran and be guided.

So when they attended its recitation, they said to each other: Give heed! Then when it was finished, they returned back to their own people, as forewarners of Judgment Day.

46:30 They said: O our people!

Indeed, we have heard a Heavenly Book sent down after that of Moses, confirming all that was before it of Scripture.

It guides to the truth and to a straight path of salvation.

46:31 O our people!

Answer God’s Caller! And believe in Him! God shall forgive you of your sins, and shield you from a most painful torment.

46:32 For whoever does not answer God’s Caller cannot thwart God anywhere on the earth. Nor is there for such a one any patron apart from Him. They are but lost in clear misguidance.

46:33 Have they not considered that God—who created the entire heavens and the earth and was not enfeebled by their creation—is well-able to again give life to the dead? Oh yes, indeed!

For He is, indeed, powerful over all things.

46:34 Thus, the Day those who have disbelieved are exposed to the Fire of Hell, they shall be asked:

Is this recompense not the truth? They shall say: Oh yes, indeed! By our Lord it is!

He shall say:
Then taste the `everlasting` torment in that `before this Day` you have disbelieved!
So be patient, °O Prophet, even `as those of resolve
among the messengers `before you` had patience. Thus do not seek
to hasten on for them `God's Judgment`.
The Day they see `the fulfillment of` what they are promised,
it will be as though they had not tarried `in life` but for an hour of a day.
This is a `divine` declaration, `so take warning, O humanity`!
For shall any be destroyed but the ungodly people?
The surah that declares that God absolves of misdeeds, and sets right the intellects, of those who work righteousness and who believe in all that God has sent down upon His final Messenger to humankind, MUHAMMAD ﷺ.

Surah 47 / 38 Verses / Revealed at Madinah

Muḥammad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

47:1 Those who disbelieve and bar people from the path of God, He lays waste their works.

47:2 But those who believe, and do righteous deeds, and believe in all that has been sent down upon Muhammad— for it is, indeed, the truth from their Lord— He absolves them of their misdeeds and sets aright their intellect and insight.

47:3 That is because those who disbelieve have followed falsehood, while those who believe have followed the truth from their Lord. So it is that God puts forth for all people the true semblance of their way.

47:4 Thus whenever you believers face in battle those who disbelieve, strike their necks a lethal blow, until, when you have thoroughly pacified them, you shall tie fast their bonds. Thereafter, let there be either a gracious offer of freedom for them
or a ransom paid.
This shall hold until war lays down its burdens.
Thus shall it be!
Yet had God so willed,
He, most surely, could have executed vengeance on them without fighting.
But it is so that He may try some of you by others.
Yet as to those who are killed in the path of God,
never shall He lay waste their works.

47:5 He shall guide aright, as well,
the surviving believers among them
and set aright their intellect and insight.

47:6 Moreover, He shall admit them
into the Garden of Paradise, which He has made known to them in this Quran.

47:7 O you who believe!
If you support the cause of God,
He will support you and set firm your feet.

47:8 As for those who disbelieve,
for them there is only utter misery in destruction awaiting them,
and He will lay waste their works.

47:9 That is because they abhor the Book that God has sent down.
Thus does He render utterly futile all their works.

47:10 *Have they not, then,
journeyed through the earth to see how devastating was the end of those who belied God’s messages before them?
God utterly demolished them.
And for the disbelievers
there is ever the like of it looming.

47:11 That is because God is the Patron
of those who believe,
while the disbelievers have no patron.

47:12 Indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
But those who disbelieve
shall enjoy themselves on earth,
and eat and drink as cattle eat and drink.
Then the Fire of Hell shall be
a lasting dwelling for them.

47:13 For how many a community, O Prophet—
which was mightier in power
than your community that has expelled you—
have We utterly destroyed?
Thus for them, there was no supporter.

47:14 Then, is one who is leading a life based on clear proof from his Lord
like one to whom the evil
of his own deeds is made fair-seeming,
and who imitates the practices of those
who merely follow their own whims?

47:15 Consider the wondrous state
of the Garden of Paradise,
which is promised to the God-fearing:
Therein are rivers of water, ever-fresh;
and rivers of milk, its taste unchanging;
and rivers of wine, delectable to the drinkers;
and rivers of honey, wholly purified.
Moreover, for them therein
are fruits of every kind—and forgiveness from their Lord!
Are they like those who shall abide forever, in the Fire of Hell, and who are given to drink of a scalding fluid that shall shred their entrails?

47:16 Now, also among those who oppose you, O Prophet, are some hypocrites who listen to you as you teach the believers. But when they leave your presence, they say mockingly to those who have been given knowledge, to inspire doubt in them: What did he mean to say just now? These are the ones on whose hearts God has set a seal. Thus, they but follow their own whims.

47:17 But those who are rightly guided, God increases them in guidance. And He bestows on them their `due' fear of God.

47:18 Then do they who are hypocrites await other than the Hour of Doom, which shall come upon them suddenly? Then `know that' its portents have already come. Yet when it comes upon them, how, then, will their remembrance of this admonition help them?

47:19 Know well, then, that there is no God but the `One' God. So steadfastly seek much forgiveness for your sin, and for that of the believing men and the believing women. For God knows well, `O people,'
your wakeful movement to and fro
as you make your way in the world;
and He knows well your abiding in private,
at leisure and rest.

47:20 Now, after long years of persecution,
those who believe said:
If only a surah were sent down
permitting us to fight injustice.
Yet when a decisive surah was sent down,
and fighting in the path of God
was mentioned therein,
you could see those
in whose doubting hearts there is a sickness
looking at you, O Prophet,
like one fainting in the throes of death.
Then woe to them!
For God has commanded them to
obedience and a forthright word.
So when the command to fight
had been issued and resolved,
had they remained truehearted to God
it would have been far better for them.

47:22 Then is it to be that you hypocrites
shall turn away from God
to spread corruption in the land,
and your divisiveness tear apart
the bonds of your kinship?

47:23 These are the faithless ones
whom God has cursed.
And thus has He made them
deaf to guidance and blinded their eyes to it.

47:24 Will they not, then, reflect
upon the admonitions of the Quran?
Or is it rather,
that on some hearts there are their own locks?

Indeed, those `hypocrites`
who have turned their backs `on God`
after the `revealed` guidance
has been made clear to them,
it is `only` Satan that has tempted them
and prolonged `worldly` hope for them.

That is because they said `with conviction`
to those `among the unbelievers`
who abhor what God has sent down:
We will obey you `by withholding ourselves`
in the matter `of fighting`.
For God knows `all` their secrets.

So how shall it be
when the angels take their souls `at death`,
striking their faces and their backs?

That is because they have followed
what brings `down upon them`
the wrath of God.
For they have abhorred His good pleasure.
Thus He has rendered `utterly` futile
`all` their works.

Or did those
in whose `doubting` hearts there is a sickness
`really` think that God
would never expose their ill will?

Yet had We so willed,
We would have shown them to you,
`O Prophet, manifestly,`
so that you would recognize them
by their `indelible` mark—
or so that you would clearly recognize them
by their `permanently` twisted speech.
For God knows the deeds of all of you.

But, most surely, We shall test you,
so that We might make known
those who strive among you
for the sake of God
and those who are truly patient.
We shall, moreover, test the merit
of all that you say and do.

47:32 Indeed, those who disbelieve
and who bar people from the path of God
and who rebel against the Messenger—
after the revealed guidance of God—
has been made clear to them—
shall never harm God in anything.
But He shall render all their works
utterly futile.

47:33 *O you who believe!
You shall obey God.
And you shall obey the Messenger.
So do not nullify the reward of your works
by breaching your covenant.

47:34 Indeed, those who disbelieve
and bar people from the path of God,
then die while being inveterate disbelievers,
never will God forgive them.

47:35 Therefore, do not become fainthearted
and sue for peace
when just struggle is imperative.
For you shall be the uppermost.
For God is with you,
and never will He decrease
the reward of your deeds.

47:36 Indeed, the life of this world
is only play and amusement.
But if you believe and are God-fearing,
He will give you your rewards, in full.
Nor does He ask that you give
to the cause of God all your wealth.

47.37 Were He to ask you for it,
so as to heavily press you,
you would become miserly.
And thus would He bring forth your ill will.

47.38 There you are!
You have been called upon
to spend in the path of God.
But among you are those who become miserly.
Yet anyone who becomes miserly
becomes miserly only against the good
of his own soul.
For it is God alone who is the Self-Sufficient.
And it is you who are the poor.
So if ever you turn away,
trading faith for unbelief,
He shall replace you
with a people other than yourselves.
Then never shall they be like you.
The surah that opens by acclaiming THE MANIFEST TRIUMPH of peace that God accorded His Prophet in the truce he agreed to with the Makkans at a place called Hudaybiyyah.

Surah 48 / 29 VERSES / REVEALED AT MADINAH

Al-Fath.

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

48:1 We have, indeed—
\[\text{in the Truce of Hudaybiyyah} \]
accorded a triumph to you, ÒO Prophet,
for your unyielding devotion—
a manifest triumph, indeed!

48:2 Therefore, shall God forgive you your sins—
whatever has preceded Òof themÓ and whatever Òof themÓ is to come.
And, therefore, shall He
perfect His blessing upon you
and guide you along a straight way of salvation.

48:3 And, therefore, shall God support you
with an ÒindomitablyÓ mighty support.

48:4 He is the One who sent down tranquility
into the hearts of the believers Òat Hudaybiyyah,Ó so that they might add
an increased measure of faith
to their Òwell-firmÓ faith.
For to God ÒaloneÓ belong the hosts
of the heavens and the earth.
Indeed, ever is God all-knowing, all-wise.

48:5 And, therefore, shall He admit
the believing men and the believing women
into Gardens beneath which rivers flow, wherein they shall abide forever. Moreover, He shall absolve them of their misdeeds. And this, in the providence of God, is forever a magnificent triumph.

48:6 Yet He shall punish the hypocrite men and the hypocrite women, and the men who associate gods with God and the women who associate gods with God—those who think evil thoughts about God. Upon them shall befall a turn of great misfortune. Moreover, God shall be wrathful against them and shall curse them. Thus has He prepared for them Hell—and an evil destination it is!

48:7 For to God alone belong the hosts of the heavens and the earth. Indeed, ever is God overpowering, all-wise.

48:8 ‘O Prophet! Indeed, We have sent you as a witness to all the world; and as a bearer of glad tidings of everlasting delight in Paradise to those who believe; and as a forewarner to humanity of God’s nearing Judgment—

48:9 that together you might all believe in God and in His Messenger, and uphold His cause, and reverence Him, and highly exalt Him alone, in the early morning and in the late afternoon.

48:10 Indeed, those who pledge allegiance to you,
O Prophet, in fact, pledge allegiance to God. God’s Hand is over their hands. Thus one who breaches his oath only makes such a breach to the detriment of one’s own soul. But one who fulfills all that one has covenanted with God, He shall give such a one a magnificent reward.

48:11 Those of the Bedouins who stayed behind in fear of battle will say to you when you return to them: Our wealth and our families have occupied us. So seek God’s forgiveness for us. They say with their tongues what is not in their hearts. Say to them: Yet who shall hold any authority to help you against God if He intends for you harm or intends for you benefit? Rather, God is ever aware of all that you do.

48:12 Indeed, you thought in your hearts that the Messenger and the believers would never return to their families alive. Moreover, this was made fair-seeming in your hearts. Thus you thought evil thoughts. Therefore, you became a ruined people, destitute of all goodness.

48:13 For as to anyone who does not believe in God and His Messenger— then let it be known: We have, indeed, prepared for the disbelievers a flaming fire in Hell!

48:14 For to God alone belongs all dominion
over the heavens and the earth.
He forgives whomever He so wills.
And He punishes whomever He so wills.
Yet ever is God all-forgiving, mercy-giving.

48:15 Those of the Bedouins who stayed behind for fear of battle will soon say to you when you proceed to the forthcoming spoils to take possession of them:
Let us follow you!
They desire to alter the words of God.
Say to them:
Never shall you follow us!
Thus did God say beforehand.
They will then say:
No, but you seek to begrudge us for you envy us!
Tell them: Not at all!
But little do they understand the ways of God.

48:16 Say to those of the Bedouins who stayed behind:
You shall be called forth against a people endowed with mighty military force.
Either you will fight them,
or they will submit to God willingly.
Thus if you obey,
God will give you an excellent reward.
But if you turn away,
as you turned away before,
He will torment you with a most painful torment.

48:17 There is no offense for the blind,
nor is it an offense for the lame,
nor is it an offense for the sick
to stay behind from battle.
Yet one who obeys God and His Messenger, such a one shall He admit...
into Gardens beneath which rivers flow.
But one who turns away,

such a one shall He torment
with a most painful torment.

48:18 *Very truly, God was well-pleased
with the believers when they pledged
the All-Pleasing Allegiance to you,
O Prophet, under the tree.
For He knew what was in their hearts.
Thus did He send down tranquility upon them.
Moreover, He shall reward them
with an imminent victory—

48:19 and much spoils,
which they shall assuredly take possession of!
And ever is God overpowering, all-wise.

48:20 O Prophet!
God has also promised you and the believers
much spoils thereafter,
which you shall take possession of in due time.
Moreover, He has hastened for you
this immediate windfall of Khaybar—
for He held back the hands of people
from harming you—
so that it might be a sign to the believers,
and so that He might guide you
along a straight way of salvation.

48:21 Still others await—
gains which you are not now able to attain.
Yet truly God encompasses them
in His knowledge.
For God is ever powerful over all things.

48:22 Moreover,
if ever those in Makkah who disbelieve
were to fight you again,
they would, most surely,
turn their backs in flight,
whereupon they would find
neither patron nor supporter.

48:23 ‘Such has been the ordained way of God
that has gone before—
supporting the believers
and vanquishing the faithless.
And never will you find, O Prophet,
in the established way of God, any alteration.

48:24 For He is the One
who pacified the disbelievers
and held back their hands from harming you—and
your hands from them—in proximity to the valley of Makkah
at Hudaybiyyah,”
after you captured their advance forces
and He made you triumph over them.
And ever is God all-seeing of all that you do.

48:25 They are the ones who disbelieved,
and who barred you believers
from the Sacred Mosque at Makkah,
and who barred the charitable-offering
of sacrifice,
which was detained so that it did not reach
its designated place of sacrifice.
And were it not for some believing men
and some believing women there—
whom you did not know to be believers
and whom you would have, therefore,
trampled upon—an act that would have brought you
unknowingly into dishonor on their account—
God would have let you
vanquish the Makkans.”
But ´this was so because´ God admits whomever He so wills into His mercy.
If they had but separated themselves from the disbelievers,
We would, most surely, have tormented those who disbelieved, apart from them, with a most painful torment.

48:26 Behold!
Those who disbelieved induced in their own hearts hot indignation at Hudaybiyyah—the indignation of pagan ignorance—to block you from the Sacred Mosque.
So God sent down His tranquility upon His Messenger and upon the believers, who stayed their hands.
And thus ´God´ caused them to adhere to the imperatives of the Word of Piety—for they were most worthy of it and entitled to it.
And ever is God all-knowing of all things.

48:27 Very truly,
with ´profound´ truth God has confirmed His Messenger’s true vision, as seen in his dream, of entering the Sacred Mosque with the believers:
You shall certainly enter the Sacred Mosque, by the will of God, in full security, with your heads ceremonially shaved or `hair` shortened, without any fear.
For He knows what you do not know.
Moreover, He has decreed, apart from this, another imminent victory for you.

48:28 He is the One who has sent His Messenger...
with the guidance of the Quran and the religion of truth, so that He may cause it to prevail on its own merit over every religion. And sufficient is God as a witness to this:

Muhammad is the Messenger of God!

And those who are with him are severe against the disbelievers, but merciful to one another. You see them constantly bowing themselves in worship, and bowing their faces down to the ground, therein, seeking an all-nourishing bounty from God and His good pleasure. Their marks are upon their faces from the traces of bowing their faces down in Prayer. That is their likeness, as described in the Torah. And their likeness in the Evangel is as a seed which puts forth its shoot, then strengthens it, so that it grows stout and stands upright upon its stem, gratifying the sowers—such that through these believers, He may enrage the disbelievers. God has promised those among them who believe and do righteous deeds much forgiveness and a magnificent reward.
The surah that criticized as ill-mannered and uncouth those who would stand behind THE CHAMBERS of the Prophet’s wives and call him forth for discourse with raised voices.

Surah 49 / 18 Verses / Revealed at Madinah

Al-Ḥujurāt

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

49:1 O you who believe!
Do not advance yourselves in any affair contrary to the decree of God and His Messenger.
And fear God.
Indeed, God is all-hearing, all-knowing.

49:2 O you who believe!
Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you are sometimes loud with one another, for then your good works will become utterly futile with God, though you would not perceive it.

49:3 As to those who lower their voices in the presence of the Messenger of God, these are the ones whose hearts God has tested `pure" for righteous fear of Him. For them, there is `much" forgiveness and a magnificent reward.

49:4 O Prophet!
As to those who call out to you,
from behind the chambers of your residence,
most of them do not understand
good manners and civility.

For were they to remain patient
until you were to come out to them
of your own accord,
it would be better for them.
Yet God is all-forgiving, mercy-giving.

O you who believe!
If an ungodly person comes to you
with any news, be discerning,
so as not to afflict a people out of ignorance,
and thereafter become regretful
about what you have done.

Moreover, know that in your midst
is the Messenger of God.
Were he to follow the inclinations
you express in most matters,
you would, most surely, become overburdened
with hardships.
However, God has endeared faith to you
and adorned it in your hearts.
Thus He has made unbelief hateful to you,
as well as ungodliness and disobedience.
It is these who are the rightly guided.

This is a bounty from God and a blessing.
For God is all-knowing, all-wise.

Yet if ever two groups of the believers
fight one another,
then set things aright between them.
But if one of them remains unreconciled
and commits injustice against the other,
then fight the one that commits injustice,
until that group reverts to the rule of God.
Yet if it so reverts,
then again set things aright between them with equity. And be just.
Indeed, God loves those who are just.

49:10
Indeed, all the believers are brethren.
Thus set aright relations between your brothers.
And fear God, so that you may be shown mercy.

49:11
O you who believe!
Men shall not scoff at other men.
For those whom they scoff at may be better than them.
Nor shall women scoff at other women.
For those whom they scoff at may be better than them.
Nor shall you slander each other.
Nor shall you revile each other by way of abhorrent nicknames.
Woeful is the ungodly name after attaining faith.
Thus whoever does not repent from this, then it is these who are the wrongdoers, ‘godless in heart’.

49:12
O you who believe! Shun much suspicion.
For, indeed, certain kinds of suspicion are sinful.
Nor shall you spy on each other.
Nor shall you backbite one another.
Would any of you like to eat his dead brother’s flesh?
You would, most surely, abhor it. So fear God.
Indeed, God is all-relenting, mercy-giving.

49:13
O humankind!
Indeed, We have created all of you from a single male and female. Moreover, We have made you peoples and tribes, so that you may come to know one another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you. Indeed, God is all-knowing, all-aware.

49:14 * The Bedouins have said:
We believe!
Say to them, O Prophet:
You have not truly believed.
Rather, you should say:
We have submitted ourselves.
For pure faith has not yet entered your hearts. But if you obey God and His Messenger, He shall not deprive you of anything regarding the reward of your work. Indeed, God is all-forgiving, mercy-giving.

49:15 As for the constant believers, they are those who believe in God and His Messenger, and who do not have any doubt about their faith, and who strive with their wealth and their persons in the path of God. It is these who are the truehearted.

49:16 Say to the Bedouins, O Prophet: Will you teach God about your religion, while God knows all that is in the heavens and all that is in the earth? For God is all-knowing of all things.

49:17 They would bestow a favor upon you,
"O Prophet, by embracing Islam,
a willing submission to God alone!"
Say to them:
Do not regard your submission to God
as a favor bestowed on me.
Rather, it is God who bestows a favor upon you
by guiding you to faith,
if, indeed, you are truthful.

Indeed, God knows
all the realms of the unseen,
of the heavens and of the earth.
Thus God is all-seeing of all that you do.
Surah 50 / 45 Verses / Revealed at Makkah

Qâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

50:1 Qâf
By the all-glorious Quran!
‘You, O Muhammad, are a true messenger.’

50:2 Yet these ‘who belie you’
are astonished that a ‘mortal’ forewarner
has come to them from among themselves.
Thus the disbelievers say:
‘This is an astonishing thing!"

50:3 Is it that when we are dead
and have become ‘mere’ dust
‘we shall be resurrected’?
Such a return ‘to life’
is a far-fetched ‘thing to believe’!

50:4 Yet already We have known all that the earth
shall leach away from them ‘in their graves’.
For in Our providence
is a Book preserving ‘every record’.

50:5 Rather ‘more astonishing
is that ‘they have ‘hastily’ belied the truth
‘of this Quran’ as soon as it came to them—
‘without seeking to comprehend it’.
Thus do they abide in a confused state of affairs
‘concerning God and faith’.

The surah that opens with the single discrete Arabic letter QÂF.
50:6 Have they not looked
at the heaven above them,
how `perfectly' We built it and adorned it?
Nor has it even a single flaw.

50:7 And as to the Earth—it is We `alone
who `spread it wide `at its surface`,
and cast therein anchoring mountains
to balance it as it spins.
And it is We `alone who `caused to grow in it
something of every delightful variety
of plant life—

50:8 as a `divine insight `for humankind
into the wonders of creation,
and as a reminder of an inevitable Resurrection
for every penitent servant.

50:9 For We sent down, from the sky, blessed water
`full of mercy`, with which We grow gardens,
and grain of the harvest,

50:10 and tall date palms
with spathes of clustered dates—

50:11 as a provision for all `God's servants.
And, thereby, do We give life
to a lifeless habitation.
Even so shall be the Resurrection `of man`.

50:12 The people of Noah belied `God's message`
before `those of them `who now disbelieve`,
as did the Dwellers of the Water-Pit
of Al-Rass, and the peoples of Thamûd,
and `Ad, and Pharaoh, and the brethren of Lot,
and the Dwellers of the Thicket of Al-Aykah,
and the `ancient people of Tubba` `in Yemen`.
Every one `of them` denied the `divine mandate
of God's `messengers.
Thus My threat
to bring judgment upon them came to pass. Then are We now deemed to have been enfeebled by originating the first creation such that We are unable to create you anew? Rather, it is only they who disbelieve who are mired in uncertainty about the coming of a new creation in the Hereafter.

For very truly, We created man out of earth. Thus We know with certainty all that whispers within his very soul. For We are nearer to each one than even the jugular vein.

Behold! The receiving-angels receive each one’s every word and deed in life—one on the right and one on the left—seated, giving heed.

Not a word does one utter, but that with one is a ready observer.

Then comes the rigors and throes of the delirium of death, bearing the reality of the Hereafter’s truth—when to every disbeliever it is said: This now is that very moment wherefrom you frantically sought evasion!

And, suddenly, the Trumpet of Resurrection is blown, and it is said: This now is the fulfillment of the Day of Dreadful Threat!

Thus, instantly, from the grave each soul sallies forth—two angels with it:
One driving it inexorably
to the Plain of Assembly;
and the other, a witness to all its earthly deeds.

To the disbeliever, it shall be said:‘
Very truly, you were lost in utter unawareness
of the imminence of all of this in life.
Yet, now, have We removed your veil!
Thus your sight this Day is acutely piercing.

Then the angel who that Day
is his close companion shall say:
This record that is with me
is of his life, full and ready!

God shall say:‘
Cast into the Fire of Hell
every inveterately obstinate disbeliever!

Preventer of good!
Doubt-mongering transgressor!
Anyone who has held with God any other god!
Cast him now—both of you—
into the severest torment!

His close companion in evil
in the world shall say: Our Lord!
I did not make him transgress.
Rather, he himself was lost
in uttermost misguidance.

God shall say:
Contend not with each other
before Me this Day!
For of its certain doom,
I have already conveyed to you
much advanced forewarning
with My messengers.

Never shall the word of recompense
be altered by Me.
Nor do I ever wrong
any among My servants in the least.

50:30 On that Day, We shall say to the Fire of Hell:
Are you filled?
And it shall say: Are there any more?

50:31 Yet the Garden of Paradise shall have been drawn near
for the God-fearing—
not far-off from their sight.

50:32 It shall be said:
This is the fulfillment of all that you believers have been promised—
for every one who was penitent,
every keeper of His covenant—

50:33 whoever has feared the All-Merciful,
while in the domain unseen,
and who comes to his Lord
with a penitent heart longing to be redeemed.

50:34 It shall be said to them:
Enter it, in peace!
This is the Day of Eternity.

50:35 For them, therein, shall be all
that they could ever wish.
Yet with Us is even more!

50:36 But how many a disbelieving generation
before them have We destroyed
for ungodliness?
They were far mightier
than these present disbelievers
in their capability of violent assault.
Indeed, they searched vigorously
through the earth for gain and dominance.
Yet was there any asylum at all for them
from God?
50:37 Indeed, in this "Quran, there is, most surely, a reminder for whoever has a "living" heart or lends an attentive ear, with full presence of mind.

50:38 Now very truly, it is We alone who have created the heavens and the earth, and all that is between them, in a span of six "Heavenly" days—and never were We touched with any weariness!

50:39 Therefore, be patient, O Prophet, with what they say. Moreover, highly exalt your Lord with all praise before the rising of the sun and before its setting.

50:40 And during part of the night, exalt Him, as well, and also after you bow your face down to the ground in your Prayers.

50:41 And listen well for the Day, O Prophet, that the caller to Judgment shall call people forth from their graves, from a place so very near them—

50:42 a Day they shall hear the "Trumpet Blast" of Resurrection with undeniable truth. That shall be the Day of Emergence.

50:43 Indeed, it is We alone who give life and give death. Thus to Us alone is the ultimate destiny.

50:44 The Day the earth splits open from above them,
in all haste shall they fly forth from their graves.
That is, for Us, so easy an assembly.

50:45 We are most knowing
of all that they who disbelieve say
to belie this message.
Yet never, O Prophet, have you been
domineering over them.
Therefore, steadfastly remind—with this Quran—
all those believers
who fear My threat of eternal torment.
Surah 51 / 60 Verses / Revealed at Makka

Al-Dhâriyyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

51:1 By the scattering winds,
scattering far and wide,
51:2 bearing clouds laden with moisture,
51:3 streaming with them
with the greatest of ease,
51:4 dispensing every divinely measured decree—
51:5 indeed, the forewarnings
promised to you human beings
will, most surely, come true!
51:6 For God’s Judgment is assuredly imminent!

51:7 By the heaven streaked with interlaced tracks!
51:8 You are, O disbelieving ones,
deeply mired in varying statements
of contradiction about the Day of Resurrection
and this Revelation.
51:9 Yet anyone who is diverted from belief in this
is, most surely, diverted from divine guidance.
51:10 Destroyed are the lying conjecturers,
those who are immersed in ignorance,
mindless of their fate!
51:11 They ask in mockery:
When, then, shall be this Day of Judgment?
51:13 It will be a Day
when they shall be tried in torment
over the Fire of Hell.

51:14 It will be said:
Taste the torment of your painful trial!
It is this that you were seeking to hasten in life!

51:15 As to the God-fearing,
they shall forever be amid
gardens and springs in the Hereafter,
receiving all that their Lord has given them.
Indeed, before this,
they were doers of good in the world.

51:16 Little of the night did they lie down.
51:17 For at night’s end
they were seeking God’s forgiveness.

51:18 Moreover, in their wealth
was a rightful share of charity,
for the beggar and the destitute.

51:19 Now, all through the earth
there are wondrous signs of God,
for those who are firm in faith.

51:20 And they are within yourselves, as well.
Can you not, then, see?

51:21 For in the heaven
is the origin of all your provision,
and therein, as well,
is all that you are promised of Heaven or Hell.

51:22 So by the Lord of the heaven and the earth,
this promise of resurrection and recompense
is, most surely, the truth—
just as sure as you can speak.

51:23 Has the account of the honored guests...
of Abraham come to you?

51:25 Behold!
They entered upon him, `where he dwelled,`
then they said: Peace `to you!`
And to them `he said: Peace,
`O you who are `a people unknown.

51:26 Then, discreetly, he turned aside to his family
and returned with a `roasted` fatted calf,

51:27 and setting it near them,
he `saw that their hands did not reach for it
and said: `Please,` do eat!

51:28 Thus he conceived a fear of them
`when they did not do so.`
They said: Have no fear.
`We are the angels of your Lord,`
and they gave him glad tidings
`of his aged wife's conception`
of a most knowledgeable boy.

51:29 Then his wife `Sarah` came forward
with a shriek, and she slapped her face and said:
A barren old woman!

51:30 They said: So shall it be!
said your Lord.
Indeed, it is He
who is the All-Wise; the All-Knowing.

51:31 *Abraham `said:
Yet what `other` momentous affair
have you `here`, O `Heavenly` messengers?

51:32 They said:
We have been sent to `destroy`
a people who are defiant unbelievers,

51:33 to send down upon them stones of clay—

51:34 marked by your Lord
for `all` those who are exceedingly rebellious.

51:35 Thus We brought out `of the doomed towns`
all of the believers who were in them.

51:36 Yet We found none therein but a single household of Muslims, in willing submission to God alone.

51:37 And, therein, have We left a `great sign of their ruin for all time — for all those who would fear the painful punishment of God.

51:38 And in the account of Moses there is a sign, as well.
Behold! We sent him to Pharaoh with manifest authority.

51:39 Yet Pharaoh turned his person away `haughtily`, relying on his mighty force.
And of Moses he said: He is either a sorcerer or a madman!

51:40 So We seized him, and his hosts, suddenly, and We cast them into the sea.
For he was blameworthy.

51:41 And so too in the destruction of the people of `Ad there is a sign.
Behold! We sent against them a desolating wind.

51:42 It left nothing that it came upon, but that it made it like `decayed, crushed `bones`.

51:43 And in the destruction of the people of Thamûd there is a sign.
Behold! It was said to them: Enjoy yourselves—for a preordained time,
51:44 for they had insolently defied the command of their Lord. Then, suddenly, they were seized by a thunderbolt, even while they were looking on.

51:45 Yet they were not able to withstand it. Nor could they help themselves in the least.

51:46 And thus did We destroy the people of Noah before them all. Indeed, they were an ungodly people.

51:47 Now, behold the heaven! It is We alone who built it with mighty Hands. And, indeed, it is We alone who are expanding it.

51:48 Now look to the earth. It is We alone who spread it wide. How excellent, far above all, are We who smoothed it for habitation!

51:49 Moreover, of everything We have created pairs, so that you may become mindful that God is One.

51:50 Therefore, proclaim, O Prophet: Flee all of you to God alone from every sin. I am, indeed, sent as a clear forewarner to you from Him.

51:51 Thus you shall not set up any other god with God. I am, indeed, sent as a clear forewarner to you from Him.

51:52 So it is that not a single messenger has ever come forth among those nations of old, preceding these who now belie you,
O Prophet, but that they said:
He is either a sorcerer or a madman!

51:53 Have they exhort one another to this defiance across the generations?
Rather, they are all merely a single transgressing people.

Thus, turn away, O Prophet, from the disbelievers among them.
For you have, indeed, forewarned them, and you shall not bear any blame.

So continue to remind them, one and all, of God's commandments.
For, indeed, such reminding benefits the believers.

And know that I have not created either jinn or human beings for any other end but to know and worship Me alone.

I do not desire from them any provision. Nor do I desire that they feed Me.

Indeed, God—it is He alone who is the All-Providing, the Sole Possessor of Power, the All-Firm!

Thus, there shall, indeed, be— for all those who do wrong to themselves by unbelief—an ill-fated portion of punishment—like the ill-fated portion of their wrongdoing companions of old.
So let them not hasten Me to bring it, at once, upon them.

For woe to all those who have disbelieved from their inevitable Day of Doom, which they have been promised!
The surah that opens with the oath of the Divine One swearing by Mount Ṭūr of Sinai, where the Torah was revealed to Moses.

Surah 52 / 49 VERSES / REVEALED AT MAKKAH

Al-Ṭūr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

52:1 By Mount Ṭūr of Sinai!
52:2 And by a revealed Book inscribed,
on a parchment unfurled!
52:3 And by the ever-frequented House of God
     in the high heavens,
   round which the angels ever swirl!
52:4 And by the sky of the world’s
     uplifted heavenly vault!
52:5 And by the sea bursting over!
52:6 And by the heaven’s
deck of glory
52:7 Indeed, the punishment decreed by your Lord
     will, most surely, come to pass.
52:8 There is none who can repel it—
52:9 On a Day the heaven shall reel a great reeling;
52:10 and the mountains shall move away
     utterly, fleeing.
52:11 So woe, that Day, to all the believers
     of faith and Judgment,
52:12 those who play in vain indulgence,
     forsaking God for false idols.
52:13 For that is a Day they who disbelieve
     shall be shoved into the Fire of Hell—
     with a vehement shoving.
     ‘It will be said to them in derision:’
52:14 This is the Fire which in life you used to belie!

52:15 Is this, then, sorcery, 
or is it that you cannot see reality?

52:16 Roast in it, then, 
and be patient or be impatient! 
It is all the same for you. 
Indeed, you are only being recompensed 
for all the evil that in life you used to do.

52:17 As to the God-fearing, 
they shall, indeed, 
be amid gardens and pure delight, 
rejoicing in all that their Lord 
has given them. 
For their Lord saved them 
from the torment of Hellfire. 
It shall be said:

52:18 Eat and drink, salubriously, 
for all the good that you used to do in life.

52:19 They shall recline on arranged settees. 
For We shall wed them to wide-eyed beauties.

52:20 Moreover, as for those 
who in the world believed—
and whose children followed them in faith—
We shall unite their children with them. 
And We shall not deprive them of anything 
from the rewards of their good work. 
Every person is himself in pledge 
for what he has earned in life.

52:21 Thus We shall extend to them 
fruit and meat, such as they desire.

52:22 Moreover, therein 
they will pass to one another a chalice of wine, 
stirring no obscene talk nor sinfulness therein.

52:23 And there shall be going round them,
serving them, immortal youths,
as though they were well-preserved pearls.

And they shall turn to one another
amid Gardens of Paradise
asking each other of their state of bliss,

whereupon they shall say:
Indeed, we were ever cautious
about displeasing God in our households;
wherefore, God has conferred favor upon us
and saved us from the torment
of a blowing fire in Hell.

Indeed, always before in life,
we were ever calling upon Him
in fear and in hope.
For, indeed, He alone
is the All-Benevolent, the Mercy-Giving.

So continue, O Prophet,
to remind them, one and all with the Quran.
For you are not—by the grace of your Lord—a soothsayer. Nor are you a madman.

Then do they who disbelieve say:
He is but a poet,
for whom we anxiously await
the adversity of a sudden ill fate!

Say to them:
Then wait for the Judgment of God!
For I too am in waiting, along with you!

Then do their discerning minds
genuinely enjoin them with this accusation?
Or is it, rather, that they are merely
a transgressing people opposing the truth?

Moreover,
do they genuinely say of the Quran:
Muhammad has, himself, composed its words?
Rather, `out of arrogance,`
they do not believe `in it`.

52:34 Then let them bring forth a discourse like it—
if, indeed, they are truthful.

52:35 Or, `if they deny God,
then `were they created out of nothing?
Or were they the creators `of themselves?`

52:36 Or is it they who created
the heavens and the earth?
Rather, they have no certainty `of faith`.

52:37 Or are the treasures of your Lord
`held in possession` with them?
Or are they the real overlords `of all things`?

52:38 Or do they have a stairway `to heaven`
by means of which they eavesdrop
`on the realm of the unseen`?
Then let their `alleged` eavesdropper
bring forth any clear proof `for his claim`!

52:39 Or for Him, are there the daughter-divines
`you ascribe`—
while for you `to` sons `alone do you incline`?

52:40 Or is it that you ask of them payment
`for this message, O Prophet,`
such that they shall be overburdened with debt,
`wherefore they disbelieve`?

52:41 Or have they hold of the `realm of the` unseen,
such that they `may` write down
`whatever destiny they please`?

52:42 Or do they, indeed, intend
a plot `against you, O Prophet`?
Rather, it is those who disbelieve
who have, themselves, been out-plotted
`by God`.

52:43 Or do they `genuinely` have a god
other than God?
Highly exalted is God
far above all that they associate
as gods with Him!

52:44 Indeed, were they themselves to see
their approaching doom
in a deadly patch of the sky
set to drop down upon them,
they would yet say:
'It is just piled up clouds of rain to quench us!'

52:45 Then leave them, O Prophet,
until they meet their fated Day,
wherein they are struck down—
the Day when their incessant plotting
shall not avail them in anything.
Nor will they ever be helped against God.

52:46 Yet there shall, indeed, be—
for all those who do wrong
to themselves by unbelief—
a torment coming in life besides this,
though most of them do not know it.

52:47 So be patient, O Prophet,
with your Lord’s decree to deliver His message.
For you are ever under the care of
Our watchful Eyes.

52:48 So highly exalt your Lord with all praise
whenever you arise—
and during part of the night
highly exalt Him with all glory,
and at the receding of the stars.
The surah that opens with the oath of the Divine One swearing by every one of THE STARS, as they descend and disappear beneath the horizon, that Muhammad ﷺ is indeed God’s awaited Messenger.

Surah 53 / 62 Verses / Revealed at Makkah

**Al-Najm**

In the Name of God, the All-Merciful, the Mercy-Giving

53:1 By every star when it descends into the horizon!
53:2 Your companion, Muhammad, is, indeed, God’s Messenger and has not strayed from the path of truth. Nor has he been deluded.
53:3 Nor does he speak out of whim.
53:4 This Quran is none other than a divine revelation being revealed to him.
53:5 None other than an angel— one of potent power— has taught it to him—
53:6 an angel of awesome strength and judiciousness. For there, in the sky, he hovered, poised— manifesting his angelic form—
53:7 and he was, indeed, resplendent, in the highest horizon.
53:8 Then he approached and drew near Muhammad, until he was but two bow-lengths away, or nearer.
53:10 Thus it is He, 'God Himself,' who revealed to His servant 'Muhammad' that which He revealed 'through His angel'.

53:11 Never did the heart of Muhammad belie what he saw 'before his eyes'.

53:12 Then will you who disbelieve it dispute him about what he saw?

53:13 And yet, very truly, he saw him in a second descent—

53:14 'high,' near the 'Heavenly' Lote-Tree of the uttermost bound,

53:15 near which is the Garden of the 'Heavenly' abode.

53:16 Behold!
The Lote-Tree became suffused with that 'Heavenly brilliancy' which suffused it.

53:17 The 'Prophet's sight did not waver nor exceed any limit'.

53:18 It was then that he beheld some of the greatest signs of his Lord.

53:19 Have you seen, then, 'O idolaters, the mere stones you worship—the female stones, al-Lat and al-'Uzza, and Manat, the third one, as well?

53:20 Will you 'betake' to yourselves only male offspring, while to 'God you ascribe female-divines? 

53:21 This, then, is a most outrageous division!

53:22 Indeed, these 'idols' are nothing but mere names you have named—you and your forefathers. God has not sent down any authority for them 'in His revelations'. Those 'who worship them' follow nothing but mere conjecture
and what their own souls desire, though guidance has truly come to them from their Lord.

53:24 Or is it that there shall be for every human being whatever intercessors he fancies?

53:25 Yet to God alone belongs all dominion over the Hereafter and this, the first life.

53:26 For how many an angel is there in the heavens whose intercession is of no avail to anyone in anything— until God grants permission to whomever He so wills and is pleased with.

53:27 Indeed, those idolaters who disbelieve in the Hereafter most certainly name the angels with female names, though they have no sure knowledge therein. They follow nothing but mere conjecture—and conjecture avails nothing at all against the truth.

53:28 So turn aside, O Prophet, from whomever turns away from the Quran, Our revealed Reminder, and who desires nothing but the life of this world.

53:29 That is the dismal extent of their knowledge. Indeed it is your Lord alone who knows best all those who have strayed from His straight path. And He alone knows best all those who are guided aright.

53:30 For to God alone belongs all that is in the heavens and all that is in the earth.
He shall recompense those who do evil in the world for all that they have done. And He shall recompense those who do good in the world with great goodness in Paradise — those who keep away from the great sins and indecencies — falling short only in the minor offenses. Indeed, your Lord is all-encompassing in forgiveness. He knew you full well, even when He produced you from the earth, and then when you were fetuses in the wombs of your mothers. Therefore, you shall not proclaim the purity of your own souls. He knows full well who is God-fearing.

Then have you seen the one who turns away from God, giving little for his own salvation and holding back in promised charity? Is the knowledge of the realm of the unseen with him, such that he beholds his own fate? Or is it that he has not been told of what was decreed in the Scriptures of Moses and of Abraham — he who proved ever true to his Lord’s word: That no laden soul shall carry the load of another; and that there is nothing that shall abide for a person except that for which he strives;
and that, indeed, his striving shall be seen in the Hereafter;

and that then he shall be recompensed for it with the fullest recompense;

and that to your Lord is the ultimate end;

and that, indeed, it is He who causes laughter and weeping;

and that, indeed, it is He who gives death and gives life;

and that it is He who has created the two mates—the male and the female—

from a sperm-drop when it is emitted;

and that incumbent upon Him is the next creation of the Hereafter;

and that, indeed, it is He who enriches and impoverishes;

and, indeed, it is He who is the Lord of the star Sirius;

and it is He who destroyed the first people of the mighty ‘Ad.

and the people of Thamûd.

Thus He spared none.

Moreover, the people of Noah, He destroyed before them.

Indeed, they were even more godlessly wrongdoing and more insolent in transgressing.

And the Overturned Towns of Sodom and Gomorrah—that is He who overthrew them.

So the rain of stones that buried them, buried them utterly!

Then which of your Lord’s bounties will you ever dispute?
This Quran is a warning, the very like of the earlier Heavenly warnings.

The Imminent Judgment draws ever more imminent.

There is none apart from God to unveil it.

Then are you who disbelieve astounded by this divine pronouncement of the Quran?

And will you laugh at it in mockery and not weep in humility — while you are utterly oblivious?

Henceforth, shall you bow your faces down to God and worship Him alone.
The surah that opens with the unnerving, cataclysmic sign of the end of the world coming and THE MOON having split apart.

Surah 54 / 55 Verses / Revealed at Makkah

Al-Qamar

In the Name of God, the All-Merciful, the Mercy-Giving

54:1 The 'Last' Hour has drawn near!
And the moon has split apart!

54:2 But even when these 'disbelievers'
see a miraculous sign,
they turn away and say: Fleeting sorcery!

54:3 So they have belied the truth
and followed their whims.
Yet every affair shall be settled.

54:4 And sufficient tidings,
wherein there is a grave threat,
have already come to them

54:5 in the revealed verses
of an all-reaching wisdom.
Yet the forewarnings do not avail them.

54:6 So turn away
from the disbelievers among them,
'O Prophet'.
A Day is coming when the 'Angel-Summoner
shall summon them' to an event
that is utterly horrendous.

54:7 Their eyes downcast,
they shall issue forth from the tombs
as if they were swarming locusts,
54:8 darting headlong toward the 'Angel-Summoner.
The disbelievers shall say:
This is an exceedingly harsh Day!

54:9 Before *those of* them
*who now belie you, O Prophet,*
the people of Noah belied *the truth*.
Thus they belied Our servant *Noah*
and said *of* him: *A sheer madman!*
And he was gravely threatened.

54:10 So he called upon his Lord, *praying:*
I am utterly overpowered. So help me.

54:11 Thus We opened *wide* the gates of the sky,
with water *pouring down* in torrents.

54:12 And We caused the earth to burst forth
with *gushing* fountains.
Thus the waters *of* sky and earth *met*
upon a matter predetermined.

54:13 And We carried him upon
*a vessel* *of* planks and nails,
running under the *care*
of Our *watchful Eyes*—
a reward for he who was belied.

54:14 Then We left it as a sign.
So is there anyone to remember?

54:15 How *awesome*, then, was My torment
and *the outcome of* My forewarnings!

54:16 And very truly We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:18 The people of *'Ad* belied *the revealed truth*.
How *awesome*, then, was My torment
and *the outcome of* My forewarnings!

54:19 Indeed, We sent against them
a thundering, raging-cold wind
on a day of unrelenting misfortune—
snatching up people and strewing them,
as if they were date-palm stumps uprooted.

54:21 How awesome, then, was My torment
and the outcome of My forewarnings!
54:22 And very truly, We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:23 The people of Thamūd
belied the forewarnings of their messenger.
54:24 For they said:
Is it a single mortal man
from among ourselves that we are to follow?
In that case, we would, indeed, be utterly lost
in misguidance and ravaging madness.

54:25 Has the message of God
been cast upon him alone
from among all of us?
Rather, he is a sheer liar,
a mere boaster.

54:26 God revealed to His messenger:
They shall know tomorrow
who is the sheer liar, the mere boaster.

54:27 Indeed, We shall send
the miraculous she-camel
to them as a sign for you
and a means of trial for them.
So watch them and have utmost patience.

54:28 Moreover, tell them that their watering place
is to be shared between them
and the she-camel.
The watering of each
is to be attended in turn on designated days.
54:29 So those who disbelieved
called for their wretched companion.
So he took up the task, then hamstrung her.

54:30 How awesome, then, was My torment
and the outcome of My forewarnings!

54:31 For We sent against them
a single fierce blast from the sky—
and they became like the dry stalks
of a corral maker.

54:32 And very truly, We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:33 The people of Lot belied his forewarnings.

54:34 So We sent upon them
a raging storm of lethal pellets—
except for the family of Lot.
We delivered them at night’s end,
as a blessing from Us.
Thus do We reward one who gives thanks.

54:36 For very truly,
his had forewarned them of Our assault,
but they doubted the forewarnings.

54:37 Yet even his guests
did they wickedly solicit of him!
Thus We blotted out their eyes
that night, saying:
Taste, then, the pain of My torment
and the outcome of My forewarnings!

54:38 And very truly, an unyielding torment
came upon them in the morning.

54:39 So taste, then, the pain of My torment
and the outcome of My forewarnings!

54:40 And very truly, We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:41 Now very truly, 'Our' forewarnings came to the House of Pharaoh.

54:42 They 'too' belied Our 'miraculous' signs—all 'nine' of them.
So We seized them, suddenly,
with the vehement grip
of One who is overpowering, invincible.

54:43 Are you disbelievers better
than those 'God destroyed before you'?
Or is that you have immunity
against punishment
inscribed in the divine Writs?

54:44 Or is that they say:
'United' together, we shall be victorious!

54:45 'United' together, they shall be vanquished—and they shall turn their backs 'and flee'.

54:46 What is more, the Hour 'of Judgment Day'
is their appointed time 'of eternal doom'!
Thus the Hour is more grievous
than their earthly defeat, and more bitter 'still'.

54:47 Indeed, the defiant unbelievers
are 'utterly lost' in misguidance 'in this life'—
and 'lost to the flames of the Fire,
the Day they will be dragged
into the Fire 'of Hell' on their faces,
and it is said:
Taste the touch of 'Hellfire in 'Saqar.'

54:49 Indeed, We have created all things
in accordance with a predetermined 'measure.

54:50 Nor is Our command
for a thing to be 'but a single 'word,
like the twinkling of an eye!

54:51 Thus very truly, 'O disbelievers,'
We have destroyed multitudes of your ilk.
So is there anyone to remember?

54:52 Moreover, every single thing
they have ever done `in life`
is `recorded` in divine writs.

54:53 For all things, small or great,
are `duly` inscribed
`in the Preserved Book of Heaven`.

54:54 As for the God-fearing,
they shall be amid Gardens `of Paradise`
and rivers,

54:55 in the seat of truth, near an invincible King.
The surah that crowns the Quran and opens with the chant of a single word proclaiming one of God’s most beautiful names, THE ALL-MERCIFUL.

Surah 55 / 78 verses / Revealed at Madinah

Al-Rahmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

55:1 The All-Merciful God!
55:2 He alone has taught the Quran.
55:3 He alone has created man.
55:4 He alone has taught him expression.
55:5 The sun and the moon are in measured course, subjugated by Him to a fixed order.
55:6 And to Him alone do the stars and the trees bow themselves down.
55:7 And as to the sky—it is He alone who has raised it. Thus it is He alone who has set the balance of all things, so that you might not transgress the just balance.
55:8 Therefore, shall you establish weights and measures with justice. And you shall not by fraud diminish the balance.
55:10 And as to the earth—it is He alone who has laid it down for all living creatures.
55:11 Therein are abundant fruit and date palms endowed with plenteous sheaths,
55:12 and grains of the husk, and sweet-scented basil.

55:13 Then which of your Lord’s blessings will either of you belie, “O human- and jinn-kind?”

55:14 He alone has created man from a clay like that of fashioned pottery.

55:15 And He alone has created jinn from the quintessence of a flame of fire.

55:16 Then which of your Lord’s blessings will either of you belie?

55:17 He alone is Lord of the two Easts and Lord of the two Wests.

55:18 Then which of your Lord’s blessings will either of you belie?

55:19 He alone let forth the two great waters, “salty and sweet,” such that they meet one another.

55:20 Yet between them is a perpetual barrier through which neither can pass.

55:21 Then which of your Lord’s blessings will either of you belie?

55:22 Out of them both come pearls and coral.

55:23 Then which of your Lord’s blessings will either of you belie?

55:24 And His alone are the ships running with hoisted sail in the sea like mountains.

55:25 Then which of your Lord’s blessings will either of you belie?

55:26 All who are upon the earth shall pass away, but everlasting to everlasting is the Face of your Lord—the Possessor of All Majesty and Honor.

55:28 Then which of your Lord’s blessings will either of you belie?
All who are in the heavens and the earth in truth ask Him alone for every need. Each and every day it is He alone who executes every affair in the universe.

Then which of your Lord’s blessings will either of you belie?

We shall call you to full account, O you two burdened ones, O humans and jinn!

Then which of your Lord’s blessings will either of you belie?

O fellowship of jinn and humans! If you are able to penetrate through the outer spheres, of the heavens and the earth to escape God’s Judgment, then do so penetrate them.

Yet never shall you penetrate them, but with Our overwhelming authority.

Then which of your Lord’s blessings will either of you belie?

Flares of fire and molten brass shall be sent upon you, nor shall you be helped.

Then which of your Lord’s blessings will either of you belie?

And when the heaven splits and becomes rose-red like thickly flowing cream, then which of your Lord’s blessings will either of you belie?

For on that Day, then, neither human nor jinn need be asked about his sin.
55:40 Then which of your Lord’s blessings will either of you belie?

55:41 For the defiant unbelievers will be known by their distinctive mark, then seized and thrown into Hell by the forelocks and the feet.

55:42 Then which of your Lord’s blessings will either of you belie?

55:43 It shall be said, then:
This is the Hell which the defiant unbelievers did in life belie!

55:44 Between its Fire and a spring of intensely scalding fluid—back and forth—shall they traverse.

55:45 Then which of your Lord’s blessings will either of you belie?

55:46 But for whoever fears standing in Judgment before his Lord, there are two gardens in Paradise awaiting.

55:47 Then which of your Lord’s blessings will either of you belie?

55:48 Gardens replete with lush bending boughs.

55:49 Then which of your Lord’s blessings will either of you belie?

55:50 All through them both are two running springs.

55:51 Then which of your Lord’s blessings will either of you belie?

55:52 All through them both are all varieties of fruit, in pairs of every kind.

55:53 Then which of your Lord’s blessings will either of you belie?

55:54 They who attain it shall be reclining on canopied spreads, whose linings are of rich brocade,
while the fruits of the two gardens are near at hand.

55:55 Then which of your Lord’s blessings will either of you belie?

55:56 All through them both are maidens, restrained of glance—whom neither human, nor jinn, has deflorated before.

55:57 Then which of your Lord’s blessings will either of you belie?

55:58 It is as though they were made of rubies and coral.

55:59 Then which of your Lord’s blessings will either of you belie?

55:60 Is the reward of goodness to be other than goodness?

55:61 Then which of your Lord’s blessings will either of you belie?

55:62 Moreover, apart from them both there are two other gardens in Paradise besides.

55:63 Then which of your Lord’s blessings will either of you belie?

55:64 Both of them are a deeply dense green!

55:65 Then which of your Lord’s blessings will either of you belie?

55:66 All through them both are two gushing springs.

55:67 Then which of your Lord’s blessings will either of you belie?

55:68 All through them both are fruits, and date palms, and pomegranates.

55:69 Then which of your Lord’s blessings will either of you belie?

55:70 All through them both are the most virtuous, and loveliest companions.
55:71 Then which of your Lord’s blessings will either of you belie?

55:72 Wide-eyed beauties, cloistered in pavilions—then which of your Lord’s blessings will either of you belie?—

55:73 whom neither human, nor jinn, has deflorated before.

55:74 Then which of your Lord’s blessings will either of you belie?

55:75 Therein are they reclined upon lush green cushions and beauteous carpets, woven fine.

55:76 Then which of your Lord’s blessings will either of you belie?

55:77 Blessed be the name of your Lord, the Possessor of All Majesty and Honor.
The surah that opens by naming the occurrence of the end of time with the title THE INDISPUTABLE EVENT; for all who deny that it is coming will never belie it when finally it happens.

Surah 56 / 96 Verses / Revealed at Makkah

Al-Wâqî'ah

In the Name of God, the All-Merciful, the Mercy-Giving

56:1 When the Indisputable Event of the Last Hour occurs,
56:2 no one, then, shall belie its occurrence!
56:3 For some, it shall be abasing;
56:4 When the earth is shaken with a mighty shaking,
56:5 and when the mountains are pounded with a mighty pounding,
56:6 such that they become as scattered dust,
56:7 it is then that you human beings shall have been resurrected as three sorts:
56:8 The Companions of the Right,
56:9 And the Companions of the Left,
56:10 And the Forerunners in faith are the unrivaled Forerunners in reward in the Hereafter!
56:11 It is these who shall be brought nearest to God in the Gardens of Delight of Paradise!
56:12 

942
They are a multitude
from the first generations,
but very few from the latter generations—
at leisure therein,
upon settees richly encrusted
with gold and gems,
reclining on them, facing one another in joy.
Going round serving them
are immortal youths,
with chalices, and decanters,
and a cup from a flowing spring of wine.
From it they suffer
neither headache nor intoxication.
Moreover, they shall have fruits,
of whatever kind they would select;
and the flesh of fowl,
from whatever sort they should desire—
and wide-eyed beauties to wed,
who look as though they were
well-preserved pearls—
'all in reward from God for all the good
that they used to do in life'.
They shall not hear therein vile talk,
nor sinful speech—
but only the saying of the salutation:
Peace! 'And more peace!'  

As for the Companions of the Right,
how blessed shall it be, then,
for the Companions of the Right—

and fruit aplenty—
56:33 neither failing, nor forbidden—
56:34 and elevated furnishing!
56:35 So too, indeed, shall We bring forth
their wives from the world
in a 'most' perfect creation.
56:36 Behold! We shall have made them virgins,
forever loving, and of equal age—
56:38 'all' for the Companions of the 'blessed' Right.
56:39 They are a multitude from the first 'generations',
and a multitude from the latter 'generations'.
56:41 But as for the Companions of the Left,
how 'woeful' shall it be then
for the Companions of the Left—
56:42 amidst blowing heat and scalding fluid,
56:43 and billowing-thick, darkened smoke,
56:44 with nothing cooling or soothing!
56:45 For indeed, before this 'in the world',
they were indulged in 'forbidden' luxury.
56:46 And they persisted in 'committing'
the great perfidy 'against God':
56:47 For they used to say 'in life':
When we are dead
and have become 'mere' dust and bones,
are we, indeed, to be raised up
alive for Judgment—
56:48 and so too our fathers of old?
56:49 Say 'to them':
Indeed, the first 'of you' and the last 'of you'
shall be gathered together
at a predestined instant on a Well-Known Day!
56:51 Then, indeed, all of you—
O you who are misguided beliers,
deniers of truth —
56:52 you shall, most surely, eat
from the `Impalatable` Tree of Zaqqûm 
from the nethermost of Hell`

56:53 Then from it shall you fill your bellies.
56:54 Then along with it
shall you drink of a scalding fluid.
56:55 Thus shall you drink,
as a thirst-mad camel drinks!
56:56 Such shall be their hospitality
on the Day of Judgment!

56:57 It is We `alone`
who have created you, `O humanity`.
Will you `not`, then,
accept the truth of Resurrection?
56:58 Have you considered the semen you emit?
56:59 Do you yourselves create it?
Or is it We who are the creators of it?
56:60 We `alone` have decreed death among you—
and in this We shall never be overcome.
56:61 We shall replace you, `whenever We so will`,
with any likeness of you!
Thus shall We bring you forth `again`
in a form you do not `even` know.
56:62 Yet, truly, you have known `your` first creation.
Will you not, then, become mindful
of the One who has made it?

56:63 Have you considered what you till?
56:64 Do you yourselves grow its plants?
Or is it We who make them grow?
56:65 If We so will,
We shall turn it into crumbling stubble.
And you shall forever lament, `saying`:
56:66 Indeed, we are desolated!
56:67 Rather, we have become destitute!
56:68 Have you considered the water that you drink?

56:69 Did you yourselves bring it down from the clouds? Or is it We who send it down?

56:70 If We so will, We shall at once cause it to become acrid. Will you not, then, give thanks?

56:71 Do you see the fire that you kindle?

56:72 Did you yourselves bring forth the tree that kindles and fuels it? Or is it We who brought it forth?

56:73 We alone have made it a reminder of Hellfire and a provision of survival and security for those who trek in the wilderness.

56:74 So highly exalt the name of your Lord, the Magnificent.

56:75 *But no, indeed! I do swear by the positions of the stars!

56:76 And it is, most surely, a great oath, if only you were to know its magnitude.

56:77 Indeed, this is, most surely, a gracious Quran in a Book, well-preserved in Heaven.

56:78 No one touches it, but the purified.

56:79 It is a revelation sent down from the Lord of All the Worlds.

56:80 Then is this the Heavenly discourse that you would slight?

56:81 And do you render due thanks to God for your provision by belying His promise of Resurrection?

56:82 If that is so, then why do you not hold back the soul of the dying when it reaches the throat?
56:84 Yet all the while you are helplessly looking on.
56:85 Rather, it is We—alone—who are, most surely, nearer to the one dying than you. But you do not see.
56:86 Then why is it—
if you are not to be summoned to Judgment as you allege—that you do not bring the soul back, if, indeed, you are truthful?
56:87 Yet, most surely, if the one dying is of those to be brought nearest to God—then for such a one there shall be serenity, and the fragrance of sweet-scented basil, and a Garden of Delights in Paradise.
56:88 And if he is of the Companions of the Right, then it shall be said: Peace to you! For you are of the Companions of the blessed Right.
56:89 But if he is of the believers, the misguided deniers of truth, then for such a one there is the hospitality of a scalding fluid
56:90 and roasting in Hellfire!
56:91 Indeed, this is, most surely, with all certainty, the utter truth.
56:92 So highly exalt the name of your Lord, the Magnificent.
The surah that mentions the heavy metallic element iron as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.

Surah 57 / 29 Verses / Revealed at Madinah

Al-Ḥadîd

In the Name of God, the All-Merciful, the Mercy-Giving

57:1 All that is in the heavens and the earth highly exalt God.
For He is the Overpowering One, the All-Wise.

57:2 To Him belongs all dominion over the heavens and the earth.
He gives life.
And He gives death.
For He is powerful over all things.

57:3 He is the First and the Last,
and the Manifest and the Hidden.
And He is all-knowing of all things.

57:4 He is the One
who has created the heavens and the Earth in a span of six Heavenly days.
Then, befittingly,
He settled Himself over the Throne.
He knows
all that penetrates into the earth,
and all that issues from it,
and all that descends from the heaven,
and all that ascends into it.
Moreover, He is with you wherever you are.
For God alone is all-seeing of all that you do.

57:5 To Him alone belongs all dominion over the heavens and the earth. Thus to God alone are all matters returned for just Judgment.

57:6 He alone makes the night penetrate into the daylight. And He alone makes the daylight penetrate into the night. And He alone is all-knowing of all that is harbored within the breast of people.

57:7 You shall believe in God alone and His Messenger! And you shall spend charitably out of that wealth over which He has made you trustees. Then as to those of you who have thus believed and spent, know that for them there is a great reward awaiting in the Hereafter.

57:8 So what is it with you, O human beings, that you still do not believe in God, while the Messenger calls you to believe in your Lord, and while God Himself has already taken from you your covenant of faith in a pre-earthly existence—if ever you shall be believers?

57:9 He alone is the One who sends down upon His servant, Muhammad, these clear verses of guidance, to bring all of you out
from the veils of darkness into the light of faith and guidance.
For, indeed, God alone is all-kind and mercy-giving to you.

57:10 Then what is with you believers that you do not spend charitably in the path of God, while to God alone belongs the inevitable heritage of the heavens and the earth? Not equal among yourselves in the sight of God are those who have spent charitably and fought in the path of God before the victory at Makkah and those who did not. Those who did are greater in rank than those who spent charitably and fought in the path of God thereafter. Yet to each God has promised great goodness in the Hereafter. For God is all-aware of all that you do.

57:11 Who is it that shall loan to God a goodly loan for His cause, so that He shall multiply it for him, such that for him there shall be a gracious reward awaiting in the Hereafter?

57:12 On that Day, you shall see the believing men and believing women—their own light streaming before them and to their right. It shall be said to them: The glad tidings for you this Day are Gardens beneath which rivers flow,
wherein you shall abide forever. It is this that is the magnificent triumph!

57:13 On that Day,
the hypocrite men and the hypocrite women shall say to those who have believed:
Wait for us, that we may borrow from your light!
It shall be said in mockery of them:
Return back to retrieve the faith you left behind you in the world, and seek for yourselves light!
Thereupon a wall that has a door shall be imposed between them. Within its interior, there is all mercy. But in front of its outward side, there is only torment.

57:14 The hypocrites shall cry out to the believers:
Were we not with you in life?
They shall say: Oh yes, indeed!
But you tempted your own souls to duplicity.
And with eager anticipation you awaited our demise.
For you doubted faith and this Resurrection.
For worldly fancies deluded you—until at last God’s decree of death came to pass against you.
Thus Satan the Deluder has deluded you, with regard to God.

57:15 Therefore, this Day,
o no ransom shall be taken from you, nor from any of those who in life disbelieved in the One God.
Thus the abode of all of you is the Fire of Hell. It is now your refuge—and a most woeful destination it is!
57:16 *Is it not time for those who truly believe that their hearts be humbled at the remembrance of God and at the utterance of the truth that has been sent down. So let them forsake excessive jesting and diversion and not be like those who were given the Scripture before them; for a long duration of heedlessness passed over them. Thus their hearts became hardened. And many of them are now ungodly.

57:17 Know that it is God alone who gives life to the earth after its death. We have now certainly made clear to you the manifest signs of God’s creative power, so that you may reflect on them and understand.

57:18 Indeed, the charitable men and the charitable women—who have therewith loaned God a goodly loan—shall have it multiplied for them by their Lord. So for them, there is a gracious reward awaiting in the Hereafter.

57:19 As for those who have believed in God and in His messengers, it is these who are the upholders of revealed truth. As to the martyrs and the witnesses to God—in the very providence of their Lord is their reward and their light. But those who have disbelieved and belied Our revealed signs,
these are the Companions of Hellfire.

57:20 Know that the life of this world
is but play and amusement,
and `sheer' adornment,
and a cause for boasting among yourselves,
and an arena of vying in wealth
and `in' children.
Its parable is that of a `nourishing' rainfall,
the herbage from which
pleases the tillers of soil.
But then it dries up,
so that you see it turning yellow.
Then it becomes crumbling stubble.
`Even' so shall there be in the Hereafter
severe torment,
as well as the forgiveness of God
and His good pleasure.
For the life of this world is nothing
but the `mere' enjoyment of a delusion.

57:21 Race one another
to the forgiveness of your Lord—
and to a Garden of Paradise,
whose breadth is as the breadth
of all heaven and earth,
prepared for those who believe in God
and in His messengers.
That is the bounty of God.
He gives it to whomever He so wills.
For God `alone'
is the Possessor of Magnificent Bounty.

57:22 Not a single affliction befalls in the earth,
or among yourselves,
or a blessing, but it is `already written'
in a Book `preserved in Heaven'
before We create it to try you.
Indeed, that for God is `ever so' easy.
57:23 Know this so that you do not grieve over what escapes you, nor exult over what comes to you, for God loves no swaggering, boaster—

57:24 nor those who are miserly and enjoin miserliness on people. Thus whoever turns away from giving in God’s cause — then know that, indeed, it is God alone who is the Self-Sufficient 'One', the All-Praised.

57:25 Very truly, We have sent Our messengers to humanity with clear and miraculous proofs that confirmed their messages. And We sent down with each of them a Heavenly Book to guide their people, along with the just balance, so that people might establish justice in the earth.

Moreover, We sent down iron from the heavens, in which there is mighty force, and in which there are many benefits for all people; and so also that God might make known who supports Him and His messengers, though unseen. Indeed, God alone is all-powerful, overpowering.

57:26 So very truly, We did, indeed, send Noah and Abraham as messengers. Thus We placed prophethood and the Scripture among their seed. So some of them were rightly guided. But many of them were ungodly.

57:27 Then We sent following upon their traces,
many of Our messengers. And We followed them up with Jesus, son of Mary. So We gave him the Evangel as a Heavenly Book. And We placed in the hearts of those who followed him loving-kindness and mercy. But as for the tradition of monasticism—they themselves invented it. Never did We prescribe it for them, but only that they seek the pleasure of God. Yet they did not observe this ordinance with its rightfully due observance. So We gave those who believed among them their reward. But many of them were ungodly.

57:28 O you who believe! Be ever God-fearing! And believe in His Messenger! He shall then give you a double share of His mercy. Moreover, He shall make for you a light, by which you shall walk always in His way. Thus He shall forgive you. For God is all-forgiving, mercy-giving.

57:29 So it is that the People of the Scripture may know, indeed, that they have no power over anything of God’s bounty; and that, indeed, all bounty is in the Hand of God alone. He gives it to whomever He so wills. For God alone is the Possessor of Magnificent Bounty.
The surah that mentions the complaint of Khawlāh bint Thā'labah to the Prophet as SHE WHO ARGUED for the dignity of women against the abominable practice whereby husbands estranged their wives from intimacy on false pretext.

Surah 58 / 22 Verses / Revealed at Madinah

Al-Mujâdilah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

58:1 Truly, God has heard the words of she who has argued before you, ‘O Prophet,’ concerning her husband, and who has made complaint to God. For God hears your discourse with each other. Indeed, God is all-hearing, all-seeing.

58:2 Those of you who sinfully estrange themselves from their wives with the ‘mere’ pronouncement: You are prohibited to me for marital relations as is my own mother’s backside—‘know, O believers, that’ never can they be their mothers! None are their mothers other than those who gave birth to them. Therefore, indeed, they are assuredly uttering an abominable statement and falsehood. Yet, indeed, God is all-pardoning, all-forgiving.

58:3 Thus those who do so ‘sinfully’ estrange themselves from their wives, who then retract what they have said, they must free a bondservant
before they and their wives touch each other in intimacy.

With this decree are you admonished—and God is all-aware of all that you do.

But for one who commits this offense yet cannot find such means of atonement, then he shall instead fast two consecutive months, before they touch each other in intimacy.

But if one is unable to fast, then let him feed sixty indigent people. This is to affirm that you, indeed, believe in God and His Messenger.

These are the ordained limits of God—and for the disbelievers who transgress God’s Law, there shall be a most painful torment.

Indeed, all those who oppose God and His Messenger shall be laid low, as all those before them who did so were laid low.

For, already, We have sent down clear signs in the Quran confirming Our commandments. Therefore, the inveterate disbelievers shall have a disgracing torment on a Day Hereafter when God shall raise them to life, all together.

Then shall He tell them the due recompense of all that they have done in life.

God has enumerated it. And they have forgotten it. For God is a witness over all things.

Have you not considered that God knows all that is in the heavens.
and all that is in the earth? 
There is no private discourse 
among three but that He is the fourth of them; 
nor five but that He is the sixth of them; 
nor fewer than that nor more, 
but that He is with them 
wherever they might be. 
Then He shall tell them 
on the Day of Resurrection 
the due recompense 
of all that they have done in life. 
Indeed, God is all-knowing of all things. 

Have you not seen, O Prophet, 
those among the People of the Scripture
who were forbidden
from malicious private discourse, 
and who even thereafter do revert 
to that from which they were forbidden? 
They discourse privately in sin and transgression, 
and in disobedience to the Messenger. 
Moreover, when they come to you, 
they greet you with a vile salutation 
which God has not enjoined 
nor greeted you with. 
Then they say to themselves: 
Why does God not punish us for what we say, 
if he is truly God's messenger? 
Indeed, sufficient for them is Hellfire, 
in which they shall roast— 
and a most woeful destination it is!

O you who believe! 
When you discourse in private, 
you shall not discourse in sin and transgression 
and in disobedience to the Messenger.
Rather, you shall discourse with virtue and in righteousness and with fear of God. And you shall fear God, before whom you shall be assembled for Judgment.

Indeed, malicious private discourse is prompted by Satan to grieve those who believe. Yet never shall he harm them in anything, except by the permission of God. So upon God alone let the believers rely.

58:10

O you who believe! When you are told in your gatherings that grow crowded: Make room for one another! Then make room with a spirit of patient fellowship. God will make room for you in Paradise. Moreover, when it is said: Rise for the Prayer and other good acts! Then rise. God shall raise in station those who sincerely believe and comply among you; and raise greatly in rank those who have sought and been given knowledge. For God is all-aware of all that you do.

58:11

O you who believe! When you seek to discourse privately with the Messenger, offer charity to the poor.
before your private discourse with him.
That is best for you
and most purifying for your souls.
But if you do not find the means,
then God is all-forgiving, mercy-giving.

58:13 Do you fear poverty from offering charity
before your private discourse
with the Messenger?
Since some of you have not done so,
and God has already
granted you repentance for this,
then steadfastly continue
to duly establish the Prayer,
and give the Zakât-Charity,
and obey God and His Messenger.
For God is all-aware of all that you do.

58:14 Have you not seen those hypocrites
who secretly allied themselves against you
with a people
upon whom God’s wrath has come?
They are not of you, O believers,
nor are they of them.
Thus, they but swear a false oath
while they know it is a lie.

58:15 God has prepared for them
a severe torment in the Hereafter.
Evil, indeed, is what they have done.

58:16 They have taken their false oaths of faith
only as a shield,
so as to bar others from the path of God.
Thus for them,
there is a disgracing torment in the Hereafter.

58:17 Never shall their wealth, nor their children,
avail them against God, in anything at all.
These ‘hypocrites’ are the Companions of the Fire of Hell. They shall abide therein forever, on a Day Hereafter when God shall raise them to life all together. Then they shall swear falsely even to Him, as they now swear falsely to you believers—and and they think they have something to stand on! Most assuredly, it is they who are the ‘sheer’ liars.

Satan has overmastered them. Thus he has caused them to forget the remembrance of God. These are the party of Satan. Most assuredly, it is the party of Satan, who are the losers of an everlasting Paradise.

As for all those who oppose God and His Messenger, such as these shall be among the most debased in this life and in the Hereafter.

God has inscribed in the Preserved Book of Heaven: I shall, most surely, triumph—I and My messengers. Indeed, God is all-powerful, overpowering.

You shall not find a people who truly believe in God and in the coming Judgment of the Last Day loving those who oppose God and His Messenger—even if they are their fathers, or their children, or their brothers, or their other kinsfolk. Upon the hearts of these believers,
He has inscribed 'true' faith. Moreover, He has aided them with a spirit from Him. Thus shall He admit them into Gardens beneath which rivers flow—wherein they shall abide, forever—God being well-pleased with them, and they well-pleased with Him. They are the alliance of God. Most assuredly, the 'believers of the alliance of God—it is they who are the 'truly' successful.
The surah that mentions God’s expulsion of the clan of Banū Al-Nadīrī from their prodigious fortress-settlement near Madinah, in THE MUSTERING it calls the first of its kind; for they had betrayed their covenant of mutual defense by aiding idolaters against monotheistic believers.

**Surah 59 / 24 VERSES / REVEALED AT MADINAH**

**Al-Hashr**

*IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING*

59:1 All that is in the heavens and all that is in the earth highly exalt God. For He alone is the Overpowering One, the All-Wise.

59:2 It is He alone who has expelled those who have disbelieved of the People of the Scripture from their nearby dwellings at their first mustering in treason against you. You did not think that they would ever depart. Indeed, they themselves thought that their strongholds would be their defense against God. But God’s ordained Judgment came upon them from where they had never expected. For He hurled terror into their hearts. They ruined their homes with their own hands, and the hands of the believers. So derive a lesson from this, O you who have eyes to see!

59:3 Yet had God not decreed banishment for them, He, most surely, would have tormented them in this world.
Moreover, ‘waiting’ for them in the Hereafter is the torment of the Fire ‘of Hell’.

59:4 That is because they ‘willfully’ rebelled against God and His Messenger.
And whoever rebels against God—then, indeed, God is severe in punishment.

59:5 Whatever ‘of their’ date palms you ‘believers’ have cut down or left standing on their rootstocks, it was ‘only’ by the permission of God—and thus does He disgrace the ungodly.

59:6 Furthermore, whatever spoils God has turned over to ‘the authority’ of His Messenger from them, you have spurred neither horse nor camel for it. Rather, God gives authority to His messengers over whomever He so wills.
For God is powerful over all things.

59:7 Thus whatever spoils God has turned over to His Messenger from the ‘disbelieving’ townspeople, it shall be for God and for the Messenger to disburse, and for ‘his’ close relatives, ‘who are prohibited from charity,’ and for the orphans, and for the indigent, and for the wayfarer—so that it does not merely circulate between the wealthy among you.
Thus whatever the Messenger brings you ‘from God’, then you shall take it. And whatever he has forbidden you, you shall desist from it.
And be ever God-fearing.
Indeed, God is severe in punishment.

59:8 A share of these spoils belongs to the needy Émigrés—who have been expelled from their dwellings and dispossessed of their wealth—seeking all-nourishing bounty from God and His good pleasure,
and to support the cause of God and His Messenger.
It is these who are the truehearted.

59:9 As for those who were already settled in the abode of Madinah, and who were firm in faith before the Emigration, they love those who emigrated to them and find no covetous want in their breast for what the Émigrés have been given. Rather, they give them preference over their own selves—even when they themselves are in pressing need. And whoever is safeguarded from the avarice of his own soul—then it is these who are the truly successful.

59:10 As to all those believers who come after them, they shall say: Our Lord! Forgive us, and our brethren who preceded us in faith. And let not into our hearts any malice toward those who believe. Our Lord! Indeed, You are all-kind, mercy-giving.

59:11 *Have you not seen those who became hypocrites,
saying to their brothers who disbelieve from the People of the Scripture: If ever you are expelled, we shall, most surely, depart with you! Nor shall we ever obey anyone with regard to harming you! Moreover, if you are fought, we shall, most surely, support you! But God bears witness that they are, indeed, liars!

59:12 If they who disbelieve from the People of the Scripture are expelled, they who are hypocrites will not depart with them. And if they are fought, they will not support them. And if ever they were to support them in battle, they would, most surely, turn their backs in flight, wherefore they who disbelieve from the People of the Scripture would not be helped by them.

59:13 The fear they both have for you believers in their hearts is, most surely, more intense than their fear of God. That is because they are people who do not comprehend God’s greatness.

59:14 They who disbelieve from the People of the Scripture will not openly fight against you, all together, but only from within fortified towns, or from behind walls. The force of the enmity between them is severe.
You think them ‘bonded’ together, but their hearts are divided. That is because they are a people who will not use reason to understand.

59:15 Their case is like those who have, not long ago, preceded them, who tasted ‘in this life’ the grievous consequence of their ‘ungodly’ affairs. And for them ‘in the Hereafter’ there is a ‘more’ painful torment ‘awaiting.’

59:16 The hypocrites are ‘like Satan. Behold! He says to man: Disbelieve! Then when he disbelieves: ‘Satan’ says: Indeed, I am free of you! Indeed, I fear God, Lord of All the Worlds.

59:17 Thus the end of both of them is that they shall be in the Fire ‘of Hell’, abiding therein forever. For that is the recompense of the wrongdoers ‘who are godless in heart’.

59:18 O you who believe! Be ever God-fearing! And let every soul look to what it has forwarded for tomorrow. Thus be ever God-fearing. Indeed, God is all-aware of all that you do.

59:19 Then do not be like those who forgot the covenant of God. Therefore, He made them forget their own souls. It is these who are ‘themselves’ the ungodly.

59:20 Not equal are the Companions of the Fire ‘of Hell’
and the Companions
of the ‘Everlasting’ Garden of Paradise.
The Companions of the ‘Everlasting’ Garden—it is they who are the ‘truly’ triumphant.

59:21 Had We sent this Quran down upon a mountain, you would have most surely seen it utterly humbled, breaking apart, from the fear of God. And such are the parables We set forth for all people, so that they may reflect ‘on the power of divine guidance’.

59:22 He ‘alone’ is God, the One besides whom there is no other God—the Sole Knower of the ‘realms of all the unseen and the seen. He is the All-Merciful, the Mercy-Giving.

59:23 He ‘alone’ is God. There is no God but Him—the King, the All-Holy, the Peace, the Faithful, the Guardian, the Overpowering One, the Irresistible, the Sublime. Highly exalted is God ‘far’ above all that they associate as gods ‘with Him’!

59:24 He ‘alone’ is God. The Creator, the Maker, the Fashioner. To Him ‘alone’ belong the most excellent names! All that is in the heavens and the earth gives due exaltation to Him. For He ‘alone’ is the Overpowering One, the All-Wise.
The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as THE TEST OF FAITH, establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.

Surah 60 / 13 verses / Revealed at Madinah

Al-Mumtaḥanah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

60:1 O you who believe!
You shall not ever take My enemy, and your enemy, as allies.
You offer genuine love to them.
Yet they have disbelieved in the revelation of the truth that has come to you — expelling the Messenger and yourselves from your homes only because you believe in the One, God, alone, your Lord.
If truly you have come forth striving in My path and seeking My good pleasure, then do not ever take them as allies, divulging the believers’ secrets to them out of genuine love — and I am most knowing of all that you conceal and all that you reveal.
For whoever among you does this has truly strayed from the straight path.

60:2 If they should gain ascendancy over you, they would become
treacherous enemies to you and stretch out their hands and their tongues in harm against you. For they wish that you would disbelieve in your faith.

Neither your relatives nor your disbelieving children will benefit you on the Day of Resurrection. He shall separate the evil from the righteous among you. For God is all-seeing of all that you do.

There is truly an excellent model for you in the firm stand of Abraham and those with him when they said to their idolatrous people:

We are free of association with you and with all that you worship, apart from God. We have disbelieved in you for your ungodly ways.

Thus open enmity and hostility have commenced between us and you forever, until you believe in God alone— notwithstanding Abraham’s statement to his father:

I shall seek forgiveness for you. Yet I have no control to help you with anything against God. They prayed: Our Lord! On You alone do we rely. And to You alone do we turn. For to You alone is the ultimate destiny.

Our Lord! Subject us not to a trial of defeat to tempt those who disbelieve.
to exult in their unbelief.
And forgive us, our Lord.
Indeed, it is You
who are the Overpowering One, the All-Wise.

60:6 Very truly, there is an excellent model for you - believers - in them -
for whoever longs for God and for salvation on - the Last Day.
But whoever turns away,
indeed, it is God - alone -
who is the Self-Sufficient, the All-Praised.

60:7 It may be that - in due course -
God will establish genuine - mutual - love between you and those with whom you had enmity.
For God is all-powerful.
Moreover, God is all-forgiving, mercy-giving.

60:8 God does not forbid you from - honorable relationships with - those who have not fought you over religion,
nor expelled you from your dwellings - that you relate kindly and equitably with them.
Indeed, God loves those who are just.

60:9 God only forbids you from making alliances with those who have fought you over religion and expelled you from your dwellings and aided others in expelling you.
And whoever befriends such as these, it is they who are the wrongdoers, godless in heart.

60:10 O you who believe!
When believing women come to you as Émigrés, test their sincerity—
and it is God alone who knows best about their faith.
Thus if you find them to be believing women,
then do not return them to the disbelievers.
They are not lawful wives for them.
Nor are the disbelievers lawful husbands for them.
Moreover, give the disbelievers whatever they have spent to marry them,
whereupon there shall be no blame on you if you marry them,
once you have given them their full dowry compensation.
Nor shall you believers hold on to bonds of marriage with disbelieving women.
But ask for the return of what you have spent on them in dowry.
And let the disbelievers ask for what they have spent to marry women who have since believed and emigrated.
That is God’s judgment, as He has adjudged between you—and God is all-knowing, all-wise.

Moreover, if any of your wives, O believers, have fled from you to the disbelievers, and in a campaign thereafter you believers overcome the disbelievers, then you are to give to those individuals among you whose wives have fled
the like of what they have spent on them in dowry.
And you shall fear God, in whom you are believers.

60:12 O Prophet!
When the believing women come to you—pledging allegiance to you that they shall not associate anything as a god with God; nor shall they steal; nor shall they commit illicit sexual intercourse; nor shall they kill their children; nor shall they come forth with a previously conceived child in a calumny they forge between their own hands and legs; nor shall they disobey you in any rightful thing—then accept their allegiance, and seek God’s forgiveness for them. Indeed, God is all-forgiving, mercy-giving.

60:13 O you who believe!
You shall not ever take as allies people upon whom God’s wrath has come. They have, indeed, despaired of reward in the Hereafter—just as the disbelievers have despaired of ever seeing alive again the inhabitants of the graves.
The surah that declares God’s love of all those believers who maintain THE SOLID RANKS of unbreachable communal unity in selflessly and fearlessly defending God’s cause against aggression.

Surah 61 / 14 Verses / Revealed at Madinah

Al-Šaff

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

61:1 All that is in the heavens and all that is in the earth highly exalt God. For He alone is the Overpowering ‘One’, the All-Wise.

61:2 O you who believe! Why do you say what you do not do?

61:3 It is greatly abhorrent in the sight of God that you say what you do not do!

61:4 Indeed, God loves those who fight in His cause in solid ranks, as though they were a ‘unified’ structure, joined firmly together.

61:5 Now, behold! Moses said to his people: O my people! Why do you harm me, though truly you know that I am, indeed, the messenger of God sent to you? Thus when they swerved ‘from the right path’, God caused their hearts to swerve ‘from right guidance’.

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For God does not guide an ungodly people.

61.6 And, behold! Jesus, son of Mary, said: 
O Children of Israel! 
I am, indeed, the messenger of God 'sent' to you, 
as a confirmation of 'the truth' 
that has preceded me 'in the law' of the Torah, 
and as a bearer of glad tidings 
of a messenger to come after me, 
whose name shall be Ahmad. 
Then when he came to them 
with clear 'and miraculous' proofs 
'confirming his truth', they said: 
This is manifest sorcery!

61:7 Yet who does a greater wrong 
than one who forges lies against God, 
while being called to Islam, 
'a willing submission to God alone'. 
For God does not guide the wrongdoing people 
'who are godless in heart'. 

61:8 They desire to extinguish 
the 'guiding' light of God with their mouths. 
But God shall perfect His light— 
even if the disbelievers hate 'it'.

61:9 He is the One 
who has sent His Messenger 'Muhammad' 
with the guidance of the Quran 
and the religion of truth, 
that He may cause it to prevail 
'on its own merit' over every religion— 
even if the idolaters hate 'it'.

61:10 O you who believe! 
Shall I direct you to a transaction 
that shall deliver you
from a most painful torment?

61:11 It is that you believe in God and His Messenger
and strive in the path of God
with your wealth and your persons.
That is best for you,
if only you were to know 'God's reward for it'.

61:12 He shall forgive you your sins, and admit you
into Gardens beneath which rivers flow,
and give you residence
in good and pleasant dwellings
in the Garden everlasting.
That is the magnificent triumph.

61:13 Moreover, 'He shall give you'
something else in this life, which you will love:
Victory from God and a conquest near at hand.
So give these glad tidings
to the believers, 'O Prophet'.

61:14 O you who believe!
Be supporters of ’the religion of’ God—
even as Jesus, son of Mary, said to the Disciples:
Who will be my supporters
on the path to God?
The Disciples said:
We are the supporters of ’the religion of’ God.
Thus a group
among the Children of Israel believed,
and a group disbelieved.
So We aided those who believed
against their enemy.
Thus did they come to prevail.
The surah that enjoins the believers to proceed at once to the ritual Prayer of THE FRIDAY CONGREGATION and to quit all commercial transacting as soon as they hear the call to the Prayer.

Surah 62 / 11 Verses / Revealed at Madinah

Al-Jumuʿah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

62:1 All that is in the heavens and all that is in the earth give due exaltation to God—the King, the All-Holy, the Overpowering One, the All-Wise.

62:2 He is the One who sent among the unlettered people without a Scripture a messenger from among themselves, who recites to them His revealed verses of the Quran, and purifies them, and teaches them the Heavenly Book and the wisdom of revelation. And, indeed, before this they were utterly lost in clear misguidance.

62:3 And He has sent him, as well, to all others besides them who have yet to join with them in receiving God’s message. For He alone is the Overpowering One, the All-Wise.

62:4 That is the bounty of God. He gives it to whomever He so wills.
For God alone is the Possessor of Magnificent Bounty.

62:5 The likeness of those charged with upholding the Torah, who, thereafter, did not uphold it faithfully, is as the likeness of a donkey merely carrying books. Woeful is the likeness of the people who belie the revealed signs of God! For God does not guide the wrongdoing people who are godless in heart.

62:6 Say, ‘O Prophet: O you of Jewry! If you claim that you alone are the friends of God—apart from all other people—then hope ardently for death to bring you near Him, if you are truthful in your claim.

62:7 But they will not hope for it ever because of the sins that their hands have advanced in the world. And God is all-knowing about the godless wrongdoers.

62:8 Say to them: Indeed, the death from which you flee shall, most surely, encounter you. Then you shall be returned to the Sole Knower of the realms of all the unseen and the seen. Then He shall tell you the due recompense of all that you have been doing in life.

62:9 O you who believe!
When the call to ‘congregational’ Prayer is made on Friday, then proceed at once to the remembrance of God and the Prayer, and quit all commerce. That is best for you, if only you were to know God’s reward for it.

62:10 But when the Prayer is concluded, then you may freely spread throughout the land and seek out the bounty of God. Yet remember God much in supplication, so that you may be successful.

62:11 For behold! When they who believe saw the arrival of merchandise and heard its luring diversion during the Friday assembly, they almost all dispersed to it and left you, O Prophet, standing on the pulpit speaking. Say to them: What is with God in reward is far better than any worldly diversion and any fleeting merchandise. For God is the best of providers.
The surah that declares that God bears witness that the false profession of faith by THE HYPOCRITES is uttered only as a screen to hide their duplicity.

Surah 63 / 11 Verses / Revealed at Madinah

Al-Munāfiqûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

63:1 When the hypocrites come to you, O Prophet, they say: We bear witness that you are, most surely, the Messenger of God. And God knows that you are, indeed, His Messenger. Yet God bears witness that the hypocrites are, most surely, liars!

63:2 They have taken their false oaths of faith only as a shield, so as to bar others from the path of God. Indeed, evil is what they have been doing.

63:3 That is because they have believed then disbelieved. So a seal has been set upon their hearts. Thus they do not comprehend what truly benefits them.

63:4 *Now, when you see them, their physical appearance pleases you. And when they speak, you hear their lofty words. Yet it is as if they are propped up logs! Inwardly, they think that every shout
63:5 For whenever it is said to them: Come!
The Messenger of God
will seek God’s forgiveness for you.
They turn their heads aside,
and you see them turning away—
for they are filled with arrogance.

63:6 It is the same in regard to them
whether you seek forgiveness for them,
or you do not seek forgiveness for them.
Never will God forgive them.
Indeed, God does not guide an ungodly people.

63:7 It is they who say:
Do not spend on those
who are with the Messenger of God
until they break away from him.
Yet to God belongs the treasures
of the heavens and the earth.
But the hypocrites do not comprehend this.

63:8 They say with hollow pride:
Should we return to Madinah
from this campaign,
the mightiest shall expel the most abased from it.
Yet, indeed, invincible might
belongs to God alone—and
thus shall it be for His Messenger
and for the believers.
But the hypocrites do not know it.

63:9 O you who believe!
Let not your wealth nor your children
divert you from the remembrance of God.
And whoever does this—
then it is they who are the losers
of an everlasting Paradise.

Moreover, spend charitably
from whatever We have provided you
before death comes to any one of you,
such that one would say: My Lord!
If You would but defer me from death
to a near term,
then I will give charity
and become of the righteous.

But never will God defer the death of a soul
when its due term comes.
And God is all-aware of all that you do.
The surah that calls the Day of Judgment THE DAY OF MUTUAL LOSS AND GAIN. For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers.

Surah 64 / 18 Verses / Revealed at Madinah

Al-Taghâbun

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

64:1 All that is in the heavens and all that is in the earth give due exaltation to God. To Him `alone` belongs all the dominion. And to Him `alone` belongs all praise. For He is powerful over all things.

64:2 He is the One who has created all of you. Then some of you become disbelievers and some of you become believers. Indeed, God is all-seeing of all that you do.

64:3 He `alone` created the heavens and the earth with the very essence of all truth. Moreover, it is `He `who` has fashioned you—and He, indeed, made most excellent your forms! Thus to Him is the ultimate destiny.

64:4 He knows all that is in the heavens and the earth—and He knows well all that you conceal and all that you reveal. For God is all-knowing of all that is `harbored` within the breast `of people`. 
Has there not come to you, O disbelievers, the heavy tidings of those who disbelieved of old— that they tasted in this life the grievous consequence of their ungodly affairs? Yet for them in the Hereafter there is a more painful torment awaiting.

That is because their messengers, indeed, came to them with clear and miraculous proofs from God. But they would say in arrogance: Will mere mortals guide us? So they disbelieved and turned away. Yet God is self-sufficing, with no need of their faith. Indeed, God alone is self-sufficient, all-praiseworthy.

Those who disbelieve have alleged that they shall never be raised from the dead. Say, O Prophet: Oh yes, indeed! By my Lord! You will, most surely, be raised back to life! Then you will, most surely, be informed of all that you have done in the world. And that for God is ever so easy.

So believe in God and His messenger and the Light of the Quran that We have sent down. For God is all-aware of all that you do.

The Day He shall gather up all of you for the Day of Gathering—that is the Day of Mutual Loss and Gain. For whoever believes in God and does righteous deeds in life,
He shall then absolve him of his misdeeds and admit him to Gardens beneath which rivers flow—to abide therein, forever and ever. That is the magnificent triumph!

64:10 As to those who disbelieve and belie Our "revealed" signs, they are the Companions of the Fire of Hell—wherein they shall abide forever—and a most woeful destination it is!

64:11 Not a single affliction strikes one but that it is by the permission of God. Yet whoever believes in God, He shall guide his heart to steadfast faithfulness. And God is all-knowing of all things.

64:12 Thus you shall obey God. And you shall obey the Messenger. Yet if you turn away, then "know that," indeed, what is incumbent upon Our Messenger is only the clear conveyance of this message.

64:13 God! There is no God but Him! So upon God alone let the believers rely.

64:14 O you who believe! Indeed, among your spouses and your children are those who are enemies to you. So beware of them. Yet if you pardon and excuse and forgive, then "let it be known that," indeed, God is all-forgiving, mercy-giving.

64:15 Moreover, know that, indeed, your wealth and your children are a cause of temptation for you.
Yet God has with Him a magnificent reward.

64:16 So fear God as much as you can, 'O believers'.
Thus hear and obey His commandments.
And spend 'charitably'
on what is good for your own souls.
For whoever is safeguarded from the avarice of his own soul—then it is these who are the 'truly' successful.

If you lend God a goodly loan by your charitable offerings,
He will multiply for you its reward.
Moreover, He will forgive you.
For God is ever thankful, most forbearing—
the Sole 'Knower of the realms of all the 'unseen and the seen,' the Overpowering 'One', the All-Wise.
The surah that issues the lawful procedures by which one may DIVORCE and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God’s prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.

Surah 65 / 12 VERSES / REVEALED AT MADINAH

Al-Ţalâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

65:1 O Prophet!
When you who believe intend to divorce women, then it shall not be during menstruation—nor shall you have intimate relations with them thereafter—rather divorce them at the beginning of their prescribed waiting period, and count the exact days of the prescribed waiting period—and fear God, your Lord. Thus you shall not expel them from their homes. Nor are they themselves to depart during this period—unless they commit a flagrant indecency. These, then, are the ordained limits of God. And whoever transgresses the ordained limits of God has truly wronged his own soul. You do not know the outcome of your course of action. It may be that after this period
God will bring about a resolution to the matter.

65:2 Yet when they reach the end of their stated term of waiting, then either retain them in marriage, in accordance with what is right, or part with them, in accordance with what is right. Moreover, let two just men from among you bear witness to this outcome. And you who are witnesses shall administer upright testimony, for the sake of God. This is to admonish whoever of you believes in God and in the coming Judgment of the Last Day. And whoever fears God, He shall make for him a way out of every difficulty.

65:3 Moreover, He shall provide for him from where he has never conceived. Thus whoever relies on God, then He is sufficient for him. God shall, indeed, attain His purpose. Truly, for all things God has apportioned a due measure.

65:4 As to those of your women who anticipate no further menstruation—if you are uncertain as to their term—then their waiting period shall be three months, just as it shall be for those who have not yet menstruated. As for those who are pregnant, their stated term is whenever they deliver what they carry.
And whoever fears God,
He shall make his difficult matter easy for him.

65:5 That is the command of God,
which He has sent down to all of you.
And whoever fears God,
He will absolve him of his misdeeds
and make his reward immense.

65:6 So as to the wives you proceed to divorce,
give them residence
throughout their waiting period
in the homes where you reside—in accordance with your means.
Yet you shall not harass them,
so as to cause them distress.
And if they are pregnant,
you shall spend on them
until they deliver what they carry.
Moreover, if they nurse your children for you,
then give them
their due compensation, accordingly.
Indeed, you shall enjoin one another
to all goodness,
in accordance with what is right.
But if you become hardened
toward one another,
then another woman
shall nurse the child for the father.

65:7 Let a man of abundant means
spend of his abundance, accordingly.
But a man whose provision
is of limited measure,
let him spend
from whatever God has given him,
For God does not task a soul except in accordance with what He has given it. God shall bring about, after hardship, ease.

65:8 Yet how many a `bygone` community has insolently defied the commands of its Lord and His messengers! So We called each one to account with a severe accounting. For We punished each with a horrid punishment.

65:9 So each community tasted the grievous consequence of its `ungodly` affair. Thus the end of the affair of each one was utter loss in this life.

65:10 Moreover, God has prepared for them a severe torment in the Hereafter. So be ever God-fearing, O you people of discretion and understanding who have believed. Truly, God has sent down to you the Quran as a revealed Reminder and Muhammad as a messenger, reciting to you the verses of God—made clear—so that He may bring forth those who believe and do righteous deeds from the `veils of` darkness into the light. And whoever believes in God and does righteous deeds, He shall admit him to Gardens beneath which rivers flow—to abide therein forever and ever. Truly, God shall have granted such a one a most excellent provision.
65:12 God is the One who has created seven heavens—
and of the earth, the like of them. The divine command descends between them—
so that you may know that God alone is powerful over all things,
and that God alone has truly encompassed all things in knowledge.
The surah that opens with admonishing the Prophet against the prohibition of something he once imposed on himself for the purpose of not offending his wives, though God had made it lawful for him.

Surah 66 / 12 verses / Revealed at Madinah

Al-Taĥrîm

In the name of God, the All-Merciful, the Mercy-Giving

66:1 O Prophet!
Why do you prohibit yourself from what God has made lawful for you,
in order to attain the good pleasure of your wives?
Yet God is all-forgiving, mercy-giving.

66:2 God has already sanctioned a way for you believers to absolve yourselves from your oaths.
God alone is your Patron—
and He is the All-Knowing, the All-Wise.

66:3 Behold!
The Prophet confided a matter to one of his wives.
Then when she told another of his wives of it,
and God acquainted him with it,
the Prophet made known part of it to her
and avoided disclosing a part.
Then when he disclosed to her what she had divulged, she said:
Who told you this?
He said:
The One who is All-Knowing, All-Aware
God said:

If you two wives turn in repentance to God, it will be accepted, for your hearts have truly inclined to an aberration.

But if you support one another against him, then God, Himself, is, indeed, his protector—as well as Gabriel, and every righteous believer. And the other angels, moreover, are his supporters.

It may be that his Lord—should he divorce all of you wives—shall give to him, instead of you, wives who are better than you: Submitting themselves willingly to God! Believing women! Devoutly obedient women! Penitent women! Worshipful women! Godly Émigrés, both of the formerly wedded and virgins.

O you who believe! Save yourselves and your families from a Fire whose fuel is people and stones, over which are designated angels, dreadfully stern and severe. They do not disobey God in whatever He commands them. Indeed, they do whatever they are commanded.

Thus to whomever enters Hellfire,
it shall be said:
O you who disbelieve!
Make no excuses this Day.
Indeed, you are only being recompensed
for all the evil that you have done in life.

66:8  O you who believe!
Repent to God with a most sincere repentance.
Perhaps your Lord will absolve you
of your misdeeds and admit you into Gardens
beneath which rivers flow—
on a Day Hereafter,
when God will not disgrace the Prophet
or those who have believed with him.
Their light shall stream forth before them,
and to their right.
They shall say: Our Lord!
Perfect for us our light, and forgive us.
Indeed, it is You
who are powerful over all things.

66:9  O Prophet!
Strive against the disbelievers and the hypocrites,
and be stern with them.
For their abode is Hell—
and a most woeful destination it is!

66:10  God sets forth,
as an example for those who disbelieve,
the wife of Noah and the wife of Lot.
They were under the care
of two of Our righteous servants,
but they forsook the faith of their husbands,
and thus betrayed them.
So even as prophets,
they could not avail either of them
against anything from God.
Thus it shall be said to their wives:
Both of you enter the Fire of Hell
with all those who shall enter it!

66:11 Also, God sets forth,
as an example for those who believe,
the wife of Pharaoh.
Behold, she said: My Lord!
Build for me near You
a house in the Garden of Paradise.
And deliver me from Pharaoh
and his evil doing.
And deliver me from the wrongdoing people
who are godless in heart.

66:12 Moreover, there is Mary, daughter of 'Imrân,
who estimably safeguarded her chastity.
Then We breathed into her womb
of Our life-giving spirit.
For she confirmed
the revealed words of her Lord
and His Heavenly Books.
Indeed, she was ever of those
who are devoutly obedient.
The surah that opens with the statement «Blessed be the One in whose mighty Hand is all THE DOMINION.»

Surah 67 / 30 Verses / Revealed at Makkah

Al-Mulk

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

67:1 Blessed be the One in whose mighty Hand is all the dominion. For He is powerful over all things; the One who created death and life to test you, and to reveal which of you is best in deeds. For He alone is the Overpowering One, the All-Forgiving; the One who created seven heavens in layers, one above another. Never shall you see any discordance in the creation of the All-Merciful. So return your gaze to the heavens. Do you see any flaws?

67:2 Then return your gaze, again and again. Your gaze shall come back to you bedazzled, and it shall be weary.

67:3 For very truly, We have adorned the nearest heaven with lights. And We have made of them, as well, projectiles to pelt the satans. Moreover, We have prepared for the satans in the Hereafter the torment

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of the Flaming Fire of Hell.

67:6 Indeed, for all those who have disbelieved in their Lord, awaiting them is the torment of Hell—and a most woeful destination it is!

67:7 When they are cast into it, they will hear therein its deep gasping as it boils over.

67:8 It nearly bursts asunder with rage. Whenever a throng of disbelievers is cast into it, its keepers say to them: Did there not come to you a forewarner from God?

67:9 They will say: Oh yes! There did, indeed, come to us a forewarner. But we belied faith and said to him: God did not send down anything to us. It is you yourself who have but fallen into great error!

67:10 Moreover, they shall say: If only we had listened to God’s message, or had used our reason to discern its truth, we would not be among the Companions of the Flaming Fire of Hell.

67:11 They will thus acknowledge their own sin. So damned are the Companions of the Flaming Fire of Hell!

67:12 As to those who fear their Lord while He is in the domain of the unseen, for them there is forgiveness and a great reward.

67:13 For whether you keep your words secret, or utter them aloud, indeed, He is all-knowing
of all that is harbored within the breast of people.

67:14 Does He who has created not know His creation, while He is the Subtle, the All-Aware?

67:15 He is the One who has made the earth yielding of all its resources to you. So walk through its diverse regions and eat of His provision. Yet know that to Him alone is the Resurrection of all of you for Judgment.

67:16 O disbelievers! Do you, then, feel secure that He who is in the Heaven will not cause the earth to sink under you, then suddenly convulse?

67:17 Or do you feel secure that He who is in the Heaven will not send upon you a raging storm of lethal pellets, so that at last you will know how true was My forewarning?

67:18 And very truly, those who disbelieved before them also belied My revealed forewarnings. How awesome, then, was My denunciation of them all!

67:19 Then have they not looked to the birds above them, outspreading and folding their wings in flight? None holds them aloft but the All-Merciful. Indeed, He is all-seeing of all things.
67:20 Or who is that mighty host of yours who will support you against eternal punishment apart from the All-Merciful? Indeed, the disbelievers are whelmed in delusion.

67:21 Or who is that affluent one that will provide for you, if God withholds His provision? Rather, they persist in insolence and aversion to the truth.

67:22 Then is one who walks pitched on his face in damnation more guided, or one who walks upright upon a straight way of salvation?

67:23 Say, 'O Prophet:
He is the One who has brought you into being and who gave to you the faculties of hearing, and sight, and hearts that comprehend. How very little are the thanks that you give!

67:24 Say to the disbelievers:
He is the One who has multiplied you on earth. And before Him in the Hereafter you shall all be assembled for Judgment.

67:25 Yet they say in contempt:
When will this promise of divine judgment be fulfilled, if, indeed, you believers are truthful?

67:26 Say to them, O Prophet:
Indeed, that knowledge is only with God, and I am only a clear forewarner of its coming.

67:27 Yet when they see its reality
so very near at hand,
the faces of those who disbelieved
will become greatly distressed.
For it will be said to them:
This is what you claimed would never be!

67:28 Say to those who intend your ruin, O Prophet:
Have you considered
that whether God takes my life,
and the lives of all those with me, as you wish,
or has mercy on us and spares us—
yet who is it that shall protect the disbelievers
from a most painful torment from Him?

67:29 Say to them:
He is the All-Merciful.
We have believed in Him alone.
And upon Him alone do we rely.
Thus, you shall, most surely, know
who is utterly lost in clear error!

67:30 Say, O Prophet:
Have you considered
that if, suddenly, one morning
you found that your water
had become deeply sunken in the ground,
who, then, would bring you
water, fresh flowing and clean?
The surah that opens with the single discrete Arabic letter Nūn and the oath of the Divine One swearing by the instrument of THE PEN, as well as all knowledge that people are able to preserve and communicate thereby.

Surah 68 / 52 Verses / Revealed at Makka

Al-Qalam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

68:1 Nūn
By the pen, and all that they inscribe!

68:2 You are not, by the grace of your Lord, O Prophet, touched with madness.

68:3 And for you, indeed, there is an unfailing reward awaiting.

68:4 For, indeed, you are, most surely, a man of outstanding character.

68:5 Thus you shall see, and they who belie you shall see, which of you is truly afflicted with madness.

68:6 Indeed, it is your Lord alone who knows best all those who have strayed from His straight path, and He knows best all those who are guided aright.

68:7 So do not obey the dictates of the believers of God.

68:8 They wish only for you to compromise your faith. Then they too would offer compromise.

68:10 Yet do not yield to the wishes
of one who is a habitual swearer of false oaths, a contemptible person—

68:11 slanderer, who goes about everywhere with malicious talk!

68:12 Preventer of all that is good! Sinful transgressor!

68:13 Cruel! Moreover, ignoble!

68:14 Because he has wealth and sons, when Our revealed verses are recited to him, he says haughtily: Mere tales of the ancients!

68:15 We shall brand him upon the muzzle.

68:16 Indeed, We have but tested the elite of them among you who disbelieve, even as We have tested the owners of the garden before them. Behold! They vowed to harvest all its fruits come early morning.

68:17 Yet they made no exception for the will of God.

68:18 Then a whirlwind of fire from your Lord came upon it while they slept.

68:19 Thus by morning, it was all but devastated.

68:20 So they called to each other in the morning: Go early to your tillage, if you are resolved to harvest it for yourselves only!

68:21 So they proceeded to their orchard, murmuring to one another: Make sure that none of the indigent enter it today with you!

68:22 Thus they went forth early morning with determination, thinking themselves all-able to bar the poor.

68:23 Then when they saw it utterly destroyed,
they said in disbelief: 
Surely, we have strayed from the right way!

68:27 Rather, we have become destitute!

68:28 The most fair-minded among them said:
Did I not say to you:
Why do you not exalt God?

68:29 They said: Highly exalted is our Lord!
Indeed, we have been wrongdoers.

68:30 Then they turned to one another, blaming each other.

68:31 They said: Oh, woe to us!
Indeed, we have been transgressors.

68:32 May our Lord replace it for us with what is better.
For, indeed, we have set our hope anew upon our Lord alone.

68:33 Such is the torment from God in this world—
and, most surely, the torment of the Hereafter is far greater, if only they who disbelieve could now know.

68:34 Indeed, for the God-fearing, there shall be Gardens of Delight in the Hereafter with their Lord.

68:35 Shall We, then, regard those who are Muslims, in willing submission to God alone, as equal to the defiant unbelievers?

68:36 What has become of you?
How do you make such an irrational judgment?

68:37 Or do you have a revealed Book in which you study,

68:38 wherein it is written for you that you shall have in the Hereafter whatever you so choose?
68:39 Or do you have `divine` pledges that are binding upon Us, extending to the Day of Resurrection, `stating` that you shall have whatever `final Judgment` you determine `for yourselves`?

68:40 Ask them, `O Prophet`, who among them is the guarantor of such a claim.

68:41 Or do they have associate-gods to guarantee it? Then let them bring forth their associate-gods, if, indeed, they are truthful—

68:42 on a `most difficult` Day `Hereafter`, when they are resurrected, and an `inimitable` Shin is laid bare, and they are called to bow `their faces` down `to the ground before God`, yet they are unable to do so.

68:43 Their eyes downcast, humiliation shall spread over them; for they had been called to bow `their faces` down `to God` before `in life`, while they were `yet safe and sound`.

68:44 So leave to Me all who belie this `revealed` Pronouncement. We shall draw them forth to their horrific end gradually, by the cares of the world— but from where they do not know.

68:45 Yet `first`, I shall grant them respite. Indeed, My plan is `inescapably` firm.

68:46 Is it, then, that you ask of them payment
for this message, O Prophet,
such that they shall be overburdened with debt, 
wherefore they disbelieve?

68:47 Or have they hold of the realm of the unseen, 
such that they may write down 
whatever destiny they please?

68:48 Yet be patient, O Prophet, 
with your Lord’s decree 
to convey His message. 
And do not become frustrated 
and abandon your mission, 
like Jonah, the Companion of the Whale. 
Behold!

68:49 When he realized his mistake, 
he cried out from within it— 
and he was utterly remorseful and distressed.

68:50 But his Lord had chosen him as a prophet, 
and so made him among the righteous.

68:51 Yet, indeed, those who disbelieve 
would nearly strike you down, O Muhammad, 
with their glances 
whenever they hear the verses 
of this revealed Reminder recited to them. 
For out of envy they say: 
Indeed, he is possessed!

68:52 Yet in truth, 
this Quran is but a revealed Reminder 
sent in admonition 
to all the people of the worlds.
The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.

**Surah 69 / 52 Verses / Revealed at Makka**

**Al-Ḥâqqah**

**IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING**

69:1 The Inevitable Reality!
69:2 How `awesome` shall be the Inevitable Reality!
69:3 And what shall make you realize what is the Inevitable Reality?
69:4 *The peoples of* Thamûd and ʿÂd believed the `Great` Pounding `of the Hour of Doom`.
69:5 So as for *the people of* Thamûd, they were destroyed by an overpowering thunderclap.
69:6 And as for *the people of* ʿÂd, they were destroyed by a thunderously violent, raging-cold wind.
69:7 He imposed its `fury` upon them for seven `straight` nights and eight days, `utterly` eradicating `them`, such that you could see the people therein hewn down, as if they were hollowed-out date-palm trunks.
69:8 Then do you see any remnant of them?
69:9 And `thereafter` came Pharaoh, and those before him—`like` the Overturned Towns
For they all disobeyed
the messenger of their Lord sent to guide them.
So He seized them, suddenly,
with an exceedingly mighty grip.

Moreover, when ages before this
the water overflowed all things in the Deluge,
We carried you human beings as seed
in the running Ark of Noah,
so that We might make it
a lasting reminder for all of you,
and that a heedful ear
might give heed to its lesson.

Now, when the Trumpet
of the Hour of Doom is blown,
with a single blast,

and the earth and the mountains
are lifted high and then crushed low
in a single crushing blow —

on that Day,
the Indisputable Event of Resurrection
will then occur.

And the heaven will rend asunder,
for on that Day it shall be utterly frail.

Then the angels at its sides—
bearing above them the Throne of your Lord
on that Day—
shall be eight.

On that Day, all of you shall be displayed
before God for Judgment;
not a single one of your secret acts
will be concealed in seclusion from Him.

Then as to one who is given his book of deeds

69:10
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in his right hand—
then joyously shall he say:
Here, come all of you!
Read my book!

69:20 Indeed, I did in life believe
that I would, most surely, face my reckoning.

69:21 Therefore, shall he be eternally
in a life well-pleasing,
in a lofty Garden of Paradise,
its fruits near at hand.

69:24 It shall, then, be said:
Eat and drink salubriously,
for what you have formerly done
in the days gone by.

69:25 But as for one who is given his book of deeds
in his left hand—
then, miserably, shall he say: Oh!
If only I had not been given my book
and had never known what is my reckoning!
Oh! If only death had been the end!

69:26 My wealth has not availed me!

69:29 My authority has vanished from me.

69:30 It shall, then, be said:
Take him and yoke him!

69:31 Then roast him in Hellfire!

69:32 Then bind him in a chain
whose length is seventy cubits.

69:33 Indeed, he did not believe
in God, the Magnificent.

69:34 Nor did he urge the feeding of the indigent.

69:35 Therefore, here, on this Day,
he has no intimate friend.

69:36 Nor shall he have any food,
except of purulent discharge.

69:37 None shall eat it, except the sinners.
69:38 But no, indeed! I do swear!
       By all that you see,
69:39 and all that you do not see!
69:40 This Qur'an is, indeed,
       the very word of God,
       conveyed by way of a noble messenger-angel.
69:41 And it is not the word of a poet.
       But little is it that you human beings believe.
69:42 Nor is it the word of a soothsayer.
       But little are you human beings mindful
       of God's admonitions.
69:43 It is a revelation sent down
       from the Lord of All the Worlds.
69:44 And were Muhammad
to falsely attribute some words to Us,
69:45 We would, most surely, seize him
       by the right hand.
69:46 Then We would, most surely,
       sever his aorta.
69:47 Nor is there a single one of you
       who could prevent God from him.
69:48 Thus, indeed,
       this Qur'an is a revealed Reminder
       sent in admonition for all the God-fearing.
69:49 Yet, indeed, We know well
       that among you there are ardent believers of it.
69:50 For, indeed, it is a cause of deep regret
       for the disbelievers.
69:51 Yet, indeed, it is, most surely,
       the revealed truth of utter certainty.
69:52 So highly exalt the name
       of your Lord, the Magnificent.
Surah 70 / 44 Verses / Revealed at Makkah

Al-Ma'ârij

In the Name of God, the All-Merciful, the Mercy-Giving

70:1 A mocking questioner has asked you, O Prophet, to hasten the inevitable torment for the disbelievers that none can repel!
70:2 It is from God alone, Lord of the Ascents.
70:3 The angels, and Gabriel, the Spirit, ascend to Him in a Day—wherein humanity shall be resurrected—the measure of which is fifty-thousand years.
70:4 So have patience, O Prophet—beautiful patience!
70:5 Indeed, they who disbelieve see it as far-off.
70:6 But We see it as so very near—
70:7 on a Day Hereafter when the heaven shall be as molten brass;
70:8 and the mountains shall be as multihued tufts of wool;
70:9 and an intimate friend will not ask anything of an intimate friend—
70:10 though they are made to see one another.
The defiant unbeliever will wish ardently he could ransom himself from the torment of that Day—
even by the sacrifice of his children, and his spouse, and his brother, and his close kin who sheltered him, and whoever is on earth, altogether—that they might, then, deliver him. 

70:15 No, indeed! 'It shall never be!' It is, most surely, a raging Fire that awaits him. 

70:16 It rips away the flesh of scalp and limb. 

70:17 It calls forth those who in life drew back from the truth and turned away from faith, and gathered wealth, and then hoarded it. 

70:19 *Indeed, man was created fretful. 

70:20 When evil touches him, he is impatient. 

70:21 But when good touches him, he is begrudging of help to others—excepted from this are those who pray: 

70:23 The ones who are constant in their Prayers; and the ones in whose wealth there is a rightfully determined share for the beggar and the destitute; 

70:26 and the ones who affirm the truth of the Day of Judgment; 

70:27 and the ones who are ever cautious with regard to the forewarning of torment from their Lord. 

70:28 Indeed, there is no safeguard against their Lord’s torment. 

70:29 Moreover, these are the ones who are ever vigilant as to the chastity of their secret parts—except in associating with their wives or with whomever their hands may rightfully attain to,
for, then, they are not blameworthy.

70:31 But whoever seeks intimate consort beyond this, then it is they who are the transgressors.

70:32 Thus the ones who are ever observant of their trusts and their covenant;

70:33 and the ones who are upright in upholding their testimonies;

70:34 and again the ones who are ever vigilant as to keeping their Prayers—

70:35 all these shall be in Gardens ´of Paradise`, most graciously honored.

70:36 So what is the purpose of those who disbelieve in rushing at you headlong, ´O Prophet,`

70:37 from the right and from the left, in mocking crowds?

70:38 Is it that every one of them hopes to be admitted to an everlasting Garden of Delight while belying God´s message?

70:39 No, indeed! We have but created them from what humble fluid they know.

70:40 Yet, no indeed!

I do swear by the Lord of all the Easts and all the Wests that truly We are all-able to replace them with those who are better than them—and never shall We be overcome!

70:41 So leave them, ´O Prophet,`
to indulge in vanity and to play—until they meet their ill-fated Day,
which they have been promised—
the Day they shall issue forth
from the tombs swiftly,
as if they were rushing toward an idol altar
they used sinfully to worship at in life.

Their eyes downcast,
humiliation shall spread over them.
That is the Day that they were promised.
The surah that opens with the story of the ancient Prophet NOAH, the unrelenting Messenger of Resolve, and his obstinately unbelieving people.

Surah 71 / 28 Verses / Revealed at Makka

Nûh

In the Name of God, the All-Merciful, the Mercy-Giving

71:1 Indeed, We sent Noah to his people, saying:
Forewarn your people
to willingly submit to God alone
before there comes to them
a most painful torment.

71:2 He said: O my people!
I am, indeed, a clear forewarnert 
sent by God to you,
that you shall worship God alone
and fear Him, and obey me.

71:3 He shall forgive you of your sins,
and defer judgment upon you
until you fulfill a stated term of life.
Indeed, God's term of judgment—
when it comes as punishment
for ungodliness—cannot be deferred;
if only you knew this,
you would surely believe.

71:5 He said: My Lord!
I have called my people to faith,
by night and by daylight.

71:6 But my call has increased them
only in flight `from Your guidance`.

71:7 Indeed, whenever I called them
to worship You alone,
so that You might forgive them,
they put their fingers in their ears
and covered themselves with their garments,
and `belligerently` persisted in unbelief,
and became arrogant—so very arrogant!

71:8 Then I called them `all to belief` in public.

71:9 Then I made known my message
to `some of them` `openly`,
while I secretly
called to `others among them` in private.

71:10 Then I said to them:
Seek forgiveness from your Lord.
Indeed, ever is He most forgiving.

71:11 He shall `avert drought
and send `rain from `heaven
upon you in abundance.

71:12 Moreover, He shall provide you
with wealth and children,
and make for you gardens,
and make for you rivers `that run`.

71:13 What is with you that you do not desire
to give due reverence to God,

71:14 while, truly, He has created `each of you
in `wondrous `stages?

71:15 Do you not see how God has created
the seven heavens `in layers` one above another?

71:16 Thus has He made the moon therein as a light,
and the sun as a lamp.

71:17 Moreover, God has `originally` caused you
`as human beings` to spring
from `the clay of the earth`—as does a plant.

71:18 Then He shall return you into it,
and resurrect you again—in a sure Resurrection.

Moreover, God has spread wide  
the expanse of the earth for you,  
so that you may traverse  
the broad pathways therein.

Noah said: My Lord!  
Indeed, they have rebelled against me  
and followed instead  
those whose wealth and children  
have increased them only in loss of faith.

Moreover, they have plotted  
an enormous plot of great evil.

And they have said to the people:  
Do not ever leave your gods!  
Do not ever leave Wadd,  
nor Suwâ’, nor Yaghûth,  
or Ya’ûq, or Nasr.

Thus, truly, they have led many astray.  
Therefore, my Lord, do not give increase to the godless wrongdoers in anything but the punishment due for willful misguidance.

So they were drowned for their sinfulness then committed to a blazing Fire.  
Nor did they find for themselves, apart from God, any supporters against His Judgment.

For Noah had said in his prayer: My Lord!  
Do not not leave upon the earth a single dweller from among the disbelievers.

For, indeed, if You leave them, they will lead astray Your servants; and they will beget only wicked, relentlessly unbelieving progeny.

My Lord!
Forgive me and my parents and whoever enters my house as a believer—and all the believing men and all the believing women 'until the end of time'. But never give increase 'to the godless wrongdoers in anything' but an utter shattering of destruction.'
The surah that opens with the revelation that a group of JINN-KIND listened to the Prophet reciting the Quran, believed in it, and so admonished their own race.

Surah 72 / 28 Verses / Revealed at Makkah

Al-Jinn

In the Name of God, the All-Merciful, the Mercy-Giving

72:1 Say, `O Prophet: It has been revealed to me that a group of jinn has listened to me reciting the Quran. So they said in admonition to their fellowship: Indeed, we have heard a wondrous Quran. It guides to the right way. So we have believed in it. Thus, never shall we as sociate anyone as a god with our Lord.

72:2 For, indeed, most high is the majesty of our Lord. He has not taken a spouse nor "begotten" a son.

72:3 Thus, indeed, the foolish among us have spoken an outrage against God in saying this.

72:4 And, indeed, we had thought that humankind and jinn would never speak lies against God.

72:5 Yet, indeed, there have been men among humankind who seek refuge in the males of the jinn. But they of the jinn who men seek out...
have only increased them in degradation by urging them to impiety.

72:7 For, indeed, they of the jinn have thought, as you human beings have thought—that God would never raise anyone after death for Judgment.

72:8 Now, indeed, we of the jinn have sought to reach into Heaven. But we found it filled with mighty angels as guards and shooting flames.

72:9 For, indeed, before the Quran’s revelation, we used to sit in some of the sitting places near there to listen to the higher world. But one who seeks to listen now finds a shooting flame in wait for him.

72:10 So, indeed, we do not know whether an evil recompense is intended for all those in the earth, or whether their Lord intends to bring about for them right guidance.

72:11 Now, indeed, among us are those who are righteous. And among us are those who are other than this. We jinn have become of divergent ways.

72:12 Yet, indeed, we ourselves have realized that never can we thwart the will of God on earth. Nor shall we ever thwart Him by way of escape.

72:13 For, indeed, when we heard the guidance of the Quran, we believed in it.
Thus whoever believes in his Lord in this life shall fear neither deprivation of his reward in the Hereafter nor degradation by an unjust accounting.

And, indeed, among us are those who are Muslims, in willing submission to God alone. And among us are those who are iniquitous. So as to those who have willingly submitted themselves to God alone, they have pursued the right way to everlasting delight near their Lord.

But as for the iniquitous, they shall be firewood for Hell.

God says:
And were they who have belied this message to keep straight on the path of God, We would, most surely, quench their thirst and give them water from the heavens to drink in abundance—so as to test them with it!

Yet whoever turns away from the remembrance of his Lord, He shall thrust him into ever-mounting torment.

Now, indeed, the places of worship are solely for God. So do not call upon anyone in worship along with God.

Yet when Muhammad, the servant of God, stood before his Lord invoking Him in Prayer,
they who disbelieve were nearly swarming over him to harm him.

12:20 Say, O Prophet:
I call only upon my Lord in worship.
Nor do I associate anyone as a god with Him.

12:21 Say, also:
Indeed, I hold no power
with regard to you who belie me—
neither to bring you harm,
nor to compel you to right guidance.

12:22 Moreover, say:
Indeed, if ever I were to disobey Him
never could anyone protect me from God—for never shall I find
a place of refuge, apart from Him.

12:23 Mine is only to convey the truth from God
and to deliver His messages to one and all.
Yet as to one who disobeys God
and His Messenger, indeed, for him there is the Fire of Hell
awaiting in the Hereafter—to abide therein, forever and ever.

12:24 At last, when they who disbelieve see all the suffering
that they have been promised, they will know, then, with certainty
who has weaker supporters and is fewer in number.

12:25 Say, O Prophet:
I do not know whether the fulfillment of what you are promised
as divine judgment is near, or if my Lord will defer it for a long while.

12:26 He is the Sole Knower
of the realm of the unseen.
And never does He manifest His knowledge of the unseen realm to anyone— except for one among the messengers with whom He is well pleased. Then, indeed, He dispatches before such a one, and behind him, angel-sentinels, so that He may know with proof whether they who are His messengers have conveyed the messages of their Lord—though He Himself encompasses all that is with them; and He Himself has enumerated all things by number.
Surah 73 / 20 Verses / Revealed at Makkah

Al-Muzzammil

In the Name of God, the All-Merciful, the Mercy-Giving

73:1 O you who are enwrapped in a mantle, seeking cover out of fear and awe!
73:2 Rise the night long in Prayer, except for a little of it.
73:3 Or ‘pray’ half of it. Or take from this a little.
73:4 Or add to it.
And therein recite the Quran with a measured recitation.
73:5 For We shall, most surely, cast upon you a weighty word.
73:6 And, indeed, rising by night for Prayer makes for a stronger impression on the soul, and is best for the recitation of God’s word.
73:7 Indeed, during the day you shall have lengthy occupations in calling to God.
73:8 So remember with praise the name of your Lord.
Thus shall you devote yourself with sincere devotion to Him alone — the Lord of the East and the West.
There is no God but Him!
So take Him alone as a guardian.
Moreover, be patient with all `the abuse` that they `who disbelieve` shall speak.
Thus part from them with a fair parting.

And leave to Me the beliers,
those of prosperous ease;
and bear with them a short while.

Indeed, `awaiting them` with Us
are shackles, and a blazing Fire,
and food that chokes,
and a most painful torment—
on a Day `Hereafter,`
when `the earth and the mountains shudder,
and the mountains become like running sand.

`O humankind!`
Indeed, We have sent to you a messenger
as a witness over you,
just as We sent a messenger to Pharaoh.

But Pharaoh disobeyed the messenger.
Thus, suddenly, We seized him
with an overwhelming grip.

How, then, shall you shield yourselves
if you disbelieve in a Day
`the unthinkable terror of` which
shall turn children gray?

From it, the heaven `itself` shall rend apart—
`and` ever is His promise fulfilled!

Indeed, these `verses of admonition` are `revealed as` a Reminder `of that Day`—
so that whoever so wills
may take to his Lord
a `penitent` way `to salvation`.

Indeed, your Lord knows, `O Prophet,`
that you rise `for the Prayer`
nearly two-thirds of the night,
and sometimes for half of it, or a third of it—and so do a group of those with you.
For it is God who has determined the watches of the night and the offices of the day.
He knows well that all of you who believe will not be able to endure this.
Thus He has absolved you of this obligation, O believers.
Now read of the Quran in your night vigils so much as may be easy for you.
He knows well that there shall be among you those who are ill; and others treading through the land in search of God’s bounty; and others fighting in the path of God.
So read of it in your Prayers so much as may be easy.
Yet you shall duly establish the Prayer.
And you shall give the Zakât-Charity, and thereby lend God a most goodly loan.
For whatever good you advance for your souls, you shall find its reward with God in the Hereafter; yet it shall be far better and much greater in reward.
Thus seek, all of you, God’s forgiveness.
Indeed, God is all-forgiving, mercy-giving.
The surah that opens by addressing the enwrapped Prophet as THE MANTLED MESSENGER.

Surah 74 / 56 Verses / Revealed at Makkah

Al-Muddaththir

In the Name of God, the All-Merciful, the Mercy-Giving

74:1 O you who are mantled in a wrap, seeking cover out of fear and awe!

74:2 Rise and forewarn!

74:3 And your Lord thus extol!

74:4 And your garments thus purify!

74:5 And shun thus idolatry!

74:6 Nor shall you give anything in search of self-gain.

74:7 Moreover, with the commandments of your Lord have patience.

74:8 For when the Horn Blast is blown at the end of time, that Day, then, shall be a most difficult Day—utterly without ease for the disbelievers.

74:9 So leave such a one to Me whom I created alone;

74:10 and to whom I granted extensive wealth and gave sons to behold;

74:11 and for whom I paved a smooth way of ease.

74:12 Yet does he dare hope

1026
that I should add more while he disbelieves?

74:16 No, indeed! It shall not be!
For, most surely, he has been obstinate toward Our revealed signs.

74:17 I shall burden him with ever-mounting punishment!

74:18 Indeed, he thought ill of God's message and then determined to suppress it.

74:19 Hence, he is destroyed for how he then determined!

74:20 And again, he is destroyed for how he then determined!

74:21 Then he considered God's revelation.

74:22 Then he frowned and scowled, and turned away and grew arrogant,

74:23 and said:
This Quran is nothing but sorcery acquired from the ancients!

74:24 This Quran is nothing but the utterance of charms from a mortal!

74:25 I shall roast him in Saqar, deep in Hellfire!

74:26 Do you realize what Saqar is?

74:27 It spares none and leaves none!

74:28 It chars mortals.

74:29 Over it are nineteen angels.

74:30 Nor have We appointed any but the sternest of angels as the keepers of the Fire.

Nor have We made their number but as a trial for those who disbelieve—that those who have been given the Scripture might become certain of God's revealed truth; and that those who have believed in Islam might increase in faith; and that those who have been given the Scripture
and those who have believed in Islam shall not doubt the Quran’s truth; and that those hypocrites in whose doubting hearts there is a sickness, as well as the disbelievers, might say: What did God intend by this as an example? In this way does God leave to stray whomever He so wills; and thereby He guides whomever He so wills. For none knows the hosts of your Lord but Him. Nor is this mention of Hellfire other than a dire reminder to all human beings of the outcome of unbelief.

74:32 Yet most of them are heedless. But no, indeed! It is real! I swear by the moon!

74:33 And the night as it draws back!

74:34 And the morning when it shines forth!

74:35 Indeed, Hellfire is, most surely, one of the greatest terrors—a forewarning to all human beings—to whomever of you so wills to go forward with goodness or lag behind in faithlessness.

74:36 Every soul is itself in pledge for what it has earned—except for the Companions of the blessed Right.

74:37 In Gardens of Paradise, they shall ask one another about the defiant unbelievers, then ask of them, themselves: What thrust you into the deep of Saqar?

74:43 They will answer:
We were not of those who prayed.

Nor did we feed the indigent.

Rather, we indulged in falsehood along with all the indulgent.

Moreover, we used to belie the Day of Judgment—

until the certainty of death came to us.

Yet never shall the intercession of any intercessors benefit them.

What, then, is the matter with them that they now turn away from the revealed Reminder of the Quran, as though they were terrified wild asses fleeing from a lion?

Yet every one of them wishes, ardently, that he was chosen by God to be given Scriptures unfurled.

No, indeed! It shall not be! Rather, they do not fear the consequence of the Hereafter.

No, indeed! Their wishes are not to be! Most surely, this revelation of the Quran is an awesome Reminder.

Then let whoever so wills remember its admonitions with sincerity of heart.

Yet they shall not so remember, except as God so wills. He alone is all-worthy of reverent fear—and all-worthy of granting forgiveness.
The surah that opens with the emphatic oath of the Divine One swearing by the looming DAY OF RESURRECTION.

Surah 75 / 40 VERSES / REVEALED AT MAKKAH

Al-Qiyâmah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

75:1 No, indeed! I do swear by the Day of Resurrection!
75:2 Moreover, no, indeed!
I do swear by the self-reproving soul!
75:3 Does man think that We shall never reassemble his bones for a Judgment Day?
75:4 On the contrary,
We are well able to form even his very fingertips!
75:5 Rather, disbelieving man desires to do wickedness ever onward—
while defiantly questioning:
When is this Resurrection Day?
75:6 Behold! When every eye is dazzled,
and the moon darkens,
75:7 and the sun and the moon are gathered up together—
75:8 disbelieving man will then say, on that Day:
Where is the place to flee?
75:9 No, indeed!
Most surely, there shall be no shelter.
75:12 To your Lord alone, on that Day, shall all things come to rest.

75:13 Man will be told, on that Day, of all the deeds that he had advanced in life— and deferred forever.

75:14 Rather, every man shall be an eyewitness against his own soul—

75:15 even if he openly casts his excuses.

75:16 O Prophet!
Do not move your tongue hurriedly with the Quran while receiving it, to hasten memorizing it.

75:17 Indeed, it is incumbent upon Us to collect it in your heart and to ease for you its recitation.

75:18 So when We recite it to you by way of Our Angel Gabriel, then follow closely its recitation.

75:19 Then incumbent upon Us is to ease for you its explanation.

75:20 No, indeed!
You who disbelieve do deny the Day of Resurrection.
Rather, you do love the fleeting pleasures of the world.

75:21 Thus you leave behind you the Hereafter.

75:22 Faces, on that Day, shall be radiant.

75:23 To their Lord alone shall they be looking.

75:24 Faces, on that Day, shall be utterly dismal, realizing they shall be dealt a backbreaking blow.

75:26 No, indeed, you human beings do deny the Day of Resurrection.
Yet, most surely, when the soul of the dying reaches the collarbones,

75:27 and it is said in desperation:

Who is a ‘healing’ enchanter?

75:28 and one then realizes

that this is, indeed, the ‘final’ departure;

75:29 and leg is entangled with leg

at the moment of death—

75:30 to your Lord, on that Day,

is the driving of people toward their Judgment.

75:31 Then as for one who did not believe nor pray,

75:32 but, rather, belied ‘God’

and turned away from the Quran,

75:33 then went to his family, strutting—

75:34 how near now is woe to you!

So near now is woe!

75:35 Again, how near now is woe to you!

So near now is woe!

75:36 Does man think that he is to be left to no end?

75:37 Was he not a mere sperm-drop

from emitted semen?

75:38 Then in the womb,

he became a clinging clot,

that He alone

then created and fashioned.

75:39 Then He alone

made of him the two genders—

the male and the female.

75:40 Is such as He

not, then, well-able

to give life anew to the dead?
The surah that opens with a question posed to arrogant MAN about his utter nothingness before God brought him into existence.

Surah 76 / 31 Verses / Revealed at Madinah

Al-Insân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

76:1 Has it ever occurred to man that there were eons in the course of time when he was nothing even to be mentioned?

76:2 Indeed, it is We alone who have created man from a sperm-drop of mingled fluid to try him in life. Thus did We make him a being endowed with hearing and seeing.

76:3 Indeed, it is We alone who have shown him the way to be either thankful or ungrateful.

76:4 Indeed, it is We alone who have prepared for the disbelievers chains, and yokes, and a flaming Fire in Hell.

76:5 As to the virtuous, they shall, in the Hereafter, drink from a chalice of a wine, tinged with a mixture of camphor, flowing from a spring from which the worthy servants of God alone shall drink—and which they themselves shall cause to gush, at their command, in fountains.

76:6 Such is for those who fulfill their vows,
and who fear a Day whose evil is on the wing, flying far and wide.

76:8 Thus they feed with food—despite their own desire for it—the indigent, and the orphan, and the captive of war, saying:

76:9 We feed you purely for the sake of God.
We desire no reward from you, nor thankfulness.

76:10 Indeed, we have fear of our Lord and His punishment, on a Day Hereafter, when faces shall be overspread with frowns and intense gloom.

76:11 So God will shield them against the evil of that Day and will confer upon them radiance and great gladness.

76:12 And He will reward them for their patience with a Garden of Paradise and clothing of silk.

76:13 They shall recline therein on canopied couches. They see therein neither blazing sun nor bitter cold.

76:14 Moreover, so very near above them are its boughs of shade—their fruit-clusters lowered close in easy reach.

76:15 Passed round among them are vessels of silver and cups bright as crystal—crystalline of silver—that they measure out with perfect measure.

76:16 They are given to drink of a chalice of wine tinged with a mixture of ginger, from a fountain therein that is named Salsabil.

76:19 Going round serving them are immortal youths. If you see them,
you shall think them to be strewn pearls.

And wherever you so look, there shall you see pure delight and a great kingdom.

Enrobing the Heavenly inhabitants shall be green raiments of sarcenet and rich brocade.
And they shall be adorned therein with bracelets of silver.
Thus their Lord shall give them to drink a pure drink.

It shall be said:

Indeed, all this is for you in reward!
For your lifetime of striving has been graciously accepted.

'O Prophet!' Indeed, it is We who have sent down the Quran to you in a succession of revelations.

So be patient, 'O Prophet,' with your Lord's decree to convey His message.
Nor shall you obey the dictates of any one among them who is utterly sinful or an unbelieving ingrate.

But remember with praise the name of your Lord in the early morning, and in the late afternoon, and for a good part of the night.
Therefore, bow down before Him in Prayer. And highly exalt Him at length in the night.

Indeed, these disbelievers do love the fleeting pleasures of the world.
Thus they leave behind them a very weighty Day in the Hereafter.
76:28 We alone have created them and strengthened their physical compositions. And if We so will, We can replace them, and their likes, entirely.

76:29 Indeed, these verses of admonition are revealed as a Reminder of that Day—so that whoever so wills may take to his Lord a penitent way to salvation.

76:30 Nor do you human beings will anything, except that God so wills. Indeed, God is ever all-knowing, all-wise.

76:31 He admits into His mercy whomever He so wills. Yet as to the wrongdoers, He has prepared for them a most painful torment.
The surah that opens with the oath of the Divine One swearing by the gusting winds as THOSE SENT FORTH IN SUCCESSION

Surah 77 / 50 VERSES / REVEALED AT MAKKAH

Al-Mursalât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

77:1 By those `gusting winds` sent forth in succession and blowing with vehement gales!
77:2 And by those `angels` who spread `the clouds`, spreading wide `God’s mercy`!
77:3 And by those `angels` who make `God’s criteria` distinct `for people`— with the clearest distinction!
77:4 And by those `angels` that cast `God’s revealed` Reminders to His messengers— proclaiming `His glad tidings`, or forewarning `of His retribution`!
77:5 O humankind! Indeed `the Resurrection and Judgment` that you have been promised shall most surely come to pass— when the stars are extinguished,
77:6 and when the heaven is breached wide,
77:7 and when the mountains are blown away,
77:8 and when the time appointed for the messengers comes to pass.
77:9 ‘Then` to which Day

1037
have they who conveyed God's messages been deferred to bear witness?

77:13 To the Day of Decision!

77:14 And do you realize what is the Day of Decision?

77:15 Woe, that Day, to all the believers of faith and Judgment!

77:16 Did We not destroy their like from among the early generations?

77:17 So too shall We cause the latter disbelieving generations to follow them in destruction.

77:18 For so it is that We deal with the defiant unbelievers.

77:19 Woe, that Day, to all the believers!

77:20 Did We not create you human beings from a humble fluid,

77:21 which We then set firmly in a safe haven

77:22 for a known measure of time?

77:23 And We alone have decreed the measure of it.

So excellent, far above all, is Our power to determine whatever is to be!

77:24 Woe, that Day, to all the believers!

77:25 Have We not made the Earth accommodating to the living and the dead,

77:26 and set therein anchoring mountains towering overhead,

77:27 and given you to drink fresh water?

Thus shall it be said:

77:28 Woe, that Day, to all the believers!

77:29 Proceed to that Judgment which you used to belie!

77:30 Proceed to a three-columned shadow of Hellfire’s smoke,
neither shading nor availing against the flame.
Indeed, it hurls sparks huge as castles,
as if they were herds
of stampeding yellow camels.
Woe, that Day, to all the believers!
This is the Day
in which they shall not at all speak.
Nor shall it be permitted for them
to offer excuse.
Woe, that Day, to all the believers!
This is the Day of Decision.
We have gathered you up,
along with the earlier generations.
So if you disbelievers have a scheme
against your imminent doom,
then scheme against Me now as you did in life.
Woe, that Day, to all the believers!
Indeed, the God-fearing shall be
amid shades and springs,
and fruits of whatever kind they desire.
It will be said to them:
Eat and drink, salubriously,
for all the good that you used to do in life.
Indeed, thus do We reward
those who excel in doing good.
Woe, that Day, to all the believers!
O godless ones!
Eat your fill, and enjoy your lives,
for a little while!
Indeed, you are defiant unbelievers.
Woe, that Day, to all the believers!
77:48 For when it is said to them:
   Bow in worship before God, they do not bow.

77:49 Woe, that Day, to all the believers!

77:50 For in which discourse—
   after this Final Revelation—shall they believe?
The surah that mentions THE GREAT TIDING of the coming of the Day of Judgment, the truth of which people yet dispute.

Surah 78 / 40 Verses / Revealed at Makkah

Al-Naba’

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

78:1 About what are they asking one another?
78:2 About the Great Tiding of the Afterlife —
78:3 it is about this that they dispute.
78:4 No, indeed, most surely,
they shall yet know its truth!
78:5 Again!
No, indeed, most surely,
they shall yet know
that the Day of Resurrection is true!

78:6 Have We not made the Earth
as a cradle for you;
and the mountains as pegs in it;
and created you in pairs as males and females;
and made your sleep as a sabbath of rest;
and made the night as a garment over you;
and made the daylight
for you to seek your livelihood;
and built above you seven mighty heavens;
and set the sun therein as a blazing torch;
and sent down, from the rain-clouds,
water in torrents,
that We may bring forth with it grain and plant
78:16 and luxuriant gardens?

78:17 Indeed, the Day of Decision has been fixed in time:

78:18 A Day `Hereafter` when the Trumpet `of Resurrection` is blown, and you come `forth` in throngs;

78:19 and the heaven is opened, and thus becomes as gateways;

78:20 and the mountains are moved away, and thus become as a mirage.

78:21 Indeed, Hell has been `sternly` awaiting—

78:22 as a resort for the transgressors!

78:23 Therein, will they remain for ages!

78:24 Never tasting in it any coolness or drink—

78:25 except scalding fluid and purulence—

78:26 a fitting recompense!

78:27 For, indeed, they used not to anticipate a Reckoning.

78:28 And they belied `both` Our `natural` and revealed `signs` with a most vehement denial.

78:29 Yet all things We did enumerate in writing `in a precise book of record`.

78:30 Therefore, `it shall be said:` Taste `the punishment`!

For never shall We give you increase—

78:31 Yet, indeed, for the God-fearing there is bliss—

78:32 orchards and vineyards,

78:33 and full-breasted maidens of equal age,

78:34 and a cup overflowing.

78:35 Therein, will they hear neither vile talk nor belying `word`—
78:36 a recompense from your Lord—
a gift well-sufficing

78:37 from the Lord of the heavens and the earth
and all that is between them—
the All-Merciful!
None hold from Him authority of address,
on a Day Hereafter
when the Spirit Gabriel and the angels
stand forth in ranks, not speaking—
except whomever the All-Merciful permits,
and who says what is right.

78:39 That is the true Day!
So let whoever so wills
take a penitent course to his Lord.

78:40 Indeed, We have forewarned you
of an imminent torment, on a Day Hereafter,
when every person shall behold
all that his own hands
have advanced in the world;
and the disbeliever shall say:
Oh! If only I were dust!
The surah that opens with the oath of the Divine One swearing by
THE ANGELIC PULLERS who shall harshly wrench out the souls of the
unbelievers at their appointed time of death.

Surah 79 / 46 Verses / Revealed at Makkah

Al-Nâzi'ât

In the Name of God, the All-Merciful, the Mercy-Giving

79:1 By the angelic pullers, pulling forth violently
the souls of the unbelievers at death!
79:2 By the angelic drawers, drawing out easily
the souls of the believers at death!
79:3 By those angels gliding down
smoothly from the heavens!
79:4 By those angels surpassing swiftly,
transporting people to Paradise!
79:5 By those angels conducting varied matters
by the command of God!
Most surely, every soul shall be resurrected
on the Day the convulsion rocks the earth.
79:6 Following upon it shall be another blast.
79:7 The unbelievers' hearts,
on that Day, shall tremble,
their eyes downcast.
79:8 Yet, now, in life, mockingly they say:
Shall we, indeed, after dying be returned
to the condition of life we are now in—
even when we have become 'old', rotted bones?
79:9 In scorn they say:
That, then, would surely be a losing return!
79:10 Yet, indeed, it shall be
But a single impelling blast.

79:14 And behold!
At once they are standing
in the bare Plain of Resurrection.

79:15 Has the account of Moses
come to you, O Prophet?

79:16 Behold!
His Lord called him in Sinai,
in the Holy Valley of Tuwâ:

79:17 Go to Pharaoh!
Indeed, he has transgressed all bounds.

79:18 Thus say to him:
Are you willing to purify yourself?

79:19 For I shall guide you to your Lord,
so that you might have fear of Him.

79:20 Then he showed him
the miracle of a Great Sign.

79:21 But in obstinate arrogance he belied it
and disobeyed God,
then turned away in all haste.

79:22 Then he assembled his people.
Thus he called out before them,
whereupon he said:
I am your Lord, the most high!

79:25 So God seized him, suddenly,
and made an example of him—for the last life as well as the first.

79:26 Indeed, in this is a great lesson
for those who would fear God.

79:27 Are you human beings
a more prodigious creation than the heaven?
He alone built it.

79:28 He raised its height and leveled it.
79:29 And He darkened its night
and brought out its morning light.

79:30 And the earth,
after this, He `alone` spread.

79:31 He brought out from it
its water and its pasturage.

79:32 And the mountains,
He `alone` anchored them—

79:33 all as enjoyment
for you and for your cattle, `for a time`.

79:34 Yet when the Great Calamity
comes `to pass`,
it shall be utterly overwhelming—

79:35 a Day when man shall remember
all for which he `truly` strove;

79:36 and Hellfire shall be brought forth
for all to see.

79:37 So as for one who transgressed
`against God`,
and preferred the life of this world,
then, indeed, Hellfire
is the abode `for him`.

79:38 But as for one who fears
his Lord's presence,
and guards his soul against whim,
then the Garden `of Paradise`
is, indeed, the abode `for him`.

79:39 They ask you, `scornfully`,
about the Hour `of Doom, O Prophet`,
when its arrival shall be!

79:40 What have you to do
with `the time of` its designation?

79:41 To your Lord alone
belongs `the knowledge of` its ultimate end.
Indeed, you are but a forewarner to those who would fear it.

On the Day they see it, it will be as though they had not tarried in the world but the evening of one day, or even its morning.
The surah that opens with admonishing the Prophet and refers to him as HE WHO FROWNED and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man’s interruption elicited the Prophet’s reaction, which God corrected.

Surah 80 / 42 Verses / Revealed at Makrah

Abasa

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

80:1 He frowned and turned away,
80:2 for the blind man came to him, interrupting.
80:3 Yet how would you know, O Prophet, the condition of his heart?
   For he may have been seeking to purify himself,
80:4 or to remember God and be admonished,
   such that the revealed Reminder of the Quran might benefit him.
80:5 As for he who in haughtiness deemed himself self-sufficient,
80:6 to him you did direct your full attention.
80:7 Yet it is not your burden if he never purifies himself.
80:8 But as for him who came to you, rushing to seek guidance,
80:9 while being God-fearing,
80:10 from him are you diverted.

80:11 No, indeed!
   Most surely, this revelation of the Quran is an awesome Reminder.
80:12 Then let whoever so wills remember its admonitions
with sincerity of heart.

80:13 It is recorded on pages most honored,
80:14 elevated, purified,
80:15 borne by hands of emissaries,
80:16 honorable, most virtuous.

80:17 Perished be `disbelieving` man!
   How ungrateful he is!

80:18 Of what thing did He create him?
80:19 Of a sperm-drop, He created him—
   then determined for him
   the measures of his life`.

80:20 Then the path through life` He eased for him.
80:21 Then He causes him to die
   and inters him in his grave.

80:22 Then, when He so wills, He resurrects him.

80:23 Most surely, no, indeed!
   `Man` has not fulfilled
   what He has commanded him.

80:24 Then let man look to his own food.

80:25 Indeed, it is We `alone`
   who have poured down the water
   in downpours.

80:26 Then We `alone`
   clove the land a `measured` cleaving.

80:27 Then We `alone`
   have caused to grow therein grain,
   and grapes, and herbage,
80:28 and olives, and date palms,
80:29 and lush orchards,
80:30 and fruits, and pastures—
80:31 `all as` enjoyment for you,
   and for your cattle, `for a time`.
80:33 So when the Deafening Blast
of the Resurrection comes—
80:34 on that Day a man shall flee
from his own brother,
80:35 and his mother and his father,
80:36 and his wife and his children—
80:37 for each one of them, on that Day,
shall have a great matter
sufficient to overwhelm him.
80:38 Faces, on that Day, are shining,
80:39 laughing, rejoicing
at glad tidings of Paradise.
80:40 And faces on that Day
have upon them dust;
80:41 grime overspreads them.
80:42 It is these
who are the ‘inveterate’ disbelievers, the wicked.
The surah that opens with a riveting description of THE ENFOLDING of the sun at the end of earthly life and the dawn of eternity.

Surah 81 / 29 VERSES / REVEALED AT MAKKAH

Al-Takwîr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

81:1 When the sun enfolds;
81:2 and when the stars collapse;
81:3 and when the mountains are moved away;
81:4 and when the camels ten-months pregnant are deserted;
81:5 and when the wild beasts are assembled together;
81:6 and when the seas are boiled over;
81:7 and when the souls are recoupled with their bodies;
81:8 and when the female child buried alive is asked for what sin she was killed;
81:9 and when the records of all human deeds are disclosed;
81:10 and when the sky is stripped away;
81:11 and when Hellfire flares up fiercely;
81:12 and when the Garden of Paradise is drawn near—it is then that each soul shall know the consequence of all that it has brought forth.
81:15 Most surely, no indeed!
But I swear by the stars receding!
81:16 Running! Fading!
81:17 And by the night as it approaches!
81:18 And by the morning as it breathes!
81:19 This Qur’an is, indeed,
the very word of God
conveyed by way of a noble messenger-angel,
possessing power, and well established,
in the presence of the Lord of the Throne—
81:20 obeyed and trustworthy there.
81:21 Thus, “O People,”
your companion, “Muhammad,”
is certainly not possessed.
81:22 For, very truly he saw him,
the very Angel of Revelation,
in the clear horizon.
81:23 And never would he conceal
a revelation received
from the realm of the unseen.
81:24 For this Qur’an is not the word
of a satan accursed.
81:25 Where, then, “O humanity,” are you going?
81:26 Indeed, this Qur’an is but a revealed Reminder
sent in admonition to all the people
of the worlds—
81:27 for whomever of you so wills
to be guided upon a straight way—
81:28 and you shall not so will
except that God wills,
Lord of All the Worlds.
The surah that opens with a riveting description of THE SPLITTING open of the sky at the onset of the Day of Resurrection and asserts that every human is being watched by angels and shall stand accountable before God in the Hereafter.

**Surah 82 / 19 Verses / Revealed at Makkah**

**Al-Infiṭâr**

**In the Name of God, the All-Merciful, the Mercy-Giving**

82:1 When the sky splits asunder,
82:2 and when the stars scatter,
82:3 and when the seas burst,
82:4 and when the graves are unearthed—
82:5 then shall each soul know what deeds it has advanced
     and what it has forever deferred.

82:6 O humankind!
     What has deluded you about your Lord,
     the All-Gracious?—
82:7 the One who alone
     created you, then fashioned you,
     then gave you symmetry—
82:8 and in what a wondrous form
     has He willed to compose you!
82:9 No, indeed!
     You have no excuse
     for denying faith in One God!
     Rather, most surely,
     you belie the nearing Judgment,
82:10 while, indeed, ever vigilant over you
     are guardian angels,
82:11 noble ones, writing everything.
82:12 They know all that you do.

82:13 Indeed, in the Afterlife,
the virtuous shall, most surely,
be in `pure` delight.
82:14 And, indeed, the wicked shall, most surely,
be in Hellfire.
82:15 They shall roast therein
on the Day of Judgment.
82:16 And never will they be able
to absent themselves from it.

82:17 And what will make you realize
what is the Day of Judgment?
82:18 Again, what will make you realize
what is the Day of Judgment?
82:19 It is a Day when one soul
holds no power for another soul in anything.
For all the command, on that Day,
is for God alone.
The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFR AUDE R S because they insist on receiving a full amount in return for the partial measure that they themselves give.

Surah 83 / 36 Verses / Revealed at Makka

Al-Muţaffifîn

In the name of God, the All-Merciful, the Mercy-Giving

83:1 Woe to the defrauders:
83:2 Those who when they take a measure in commerce from people take it in full;
83:3 but when they give a measure in commerce to them, or give a weight in trade to them, they diminish it.
83:4 Do they not think that they themselves shall be raised up in the Hereafter
83:5 on an Awesome Day,
83:6 a Day when all people will stand for Judgment before the Lord of All the Worlds?
83:7 No, indeed! 'The case is not as they think!' Most surely, the inscribed Book of Deeds for the wicked is locked up in the inescapable depths of Sijjin.
83:8 And do you realize what is Sijjin?
83:9 It is the lowest of the low, wherein is a Book inscribed with their dreadful end.
83:10 Woe, that Day, to all the beliers:
83:11 Those who belie the Day of Judgment.
For none belies it but every sinful transgressor—
one who, when Our 'revealed' verses
are recited to him, he says:
'Mere' tales of the ancients!

No, indeed!
Most surely, 'the case is not as they say'!
Rather, encrusted over their hearts
is all 'the evil' that they have earned.

No, indeed! 'The Day of Judgment is true'!
Most surely, on that Day,
they shall be veiled from 'seeing' their Lord.

Then it will be said 'to them':
This is what you used to belie!

No, indeed! 'Honor awaits the believers!'
Most surely, the 'inscribed' Book of 'Deeds
for' the virtuous is 'secured'
upon 'the lofty heights of 'Illiyûn.

And do you realize what is 'Illiyûn?
It is 'the highest of the high, wherein is 'a Book
inscribed 'with their delightful outcome'.

Those brought near 'by God' shall witness it.
Indeed, 'in the Afterlife,' the virtuous
shall, most surely, be in 'pure' delight;
upon 'canopied' couches they shall look about.

In their very faces shall you perceive
the radiance of delight.
They are given to drink of a pure wine, sealed,
its seal of musk!
Then for this,
let the competitors 'for God's pleasure' compete!

For its blend is of 'Tasnim—
a spring, from which 'only'
the ones brought near 'to God' shall drink.
83:29 Indeed, those who trespassed against God used to laugh at those who believed.

83:30 And when they passed by them, they would wink, in mockery with one another.

83:31 Then when they returned to their people, they would return gleeful with haughty derision.

83:32 Thus whenever they saw them, they said: Indeed, these believers are, most surely, astray.

83:33 Yet it is not they who disbelieve who were sent by God to be guardians over them!

83:34 So this Day in Eternity, those who in life believed in the One God shall laugh at the disbelievers.

83:35 Upon canopied couches in Paradise, they shall gaze down upon them, beholding their torment in Hell.

83:36 Then it shall be said to the believers: Have not the disbelievers been justly rewarded for all the evil that they used to do?
The surah that opens with a riveting description of "the rending of the sky and the leveling of the earth as a sign of the commencement of the Day of Resurrection."

Surah 84 / 25 Verses / Revealed at Makkah

Al-Inshiqâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

84:1 When the sky rends asunder
84:2 and gives ear to the command of its Lord—and so must it be!
84:3 And when the earth is stretched taut
84:4 and casts out what is in it and empties itself completely,
84:5 and gives ear to the command of its Lord—and so must it be!
84:6 'On that Day, `O humankind—`for, indeed, you are `all` laboring to your Lord, most laboriously—then shall you meet Him!
84:7 So as to one who is given his book of deeds in his right hand,
84:8 he shall then undergo an easy reckoning;
84:9 and he shall return to his people rejoicing.
84:10 Yet as to one who shall be given his book of deeds from behind his back,
84:11 he shall call out: `Oh, my` ruination!
84:12 and roast in `Hell`s flaming Fire.
84:13 He had, indeed, been joyful
part thirty

in the pursuit of whim among his family in the world.

84:14 For, indeed, he thought that he would never return to God for Judgment.

84:15 On the contrary! His Lord was, indeed, ever all-seeing of him.

84:16 No! But I do swear by the twilight!

84:17 And by the night and all it enshrouds!

84:18 And by the moon when it becomes full!

84:19 You shall, most surely, mount through stage upon stage from conception to Resurrection.

84:20 Then what is with these who are called to God, that they will not believe—

84:21 who, when the Quran is recited to them, will not bow their faces down to the ground in worship of Him alone?

84:22 Rather, those who disbelieve vehemently belie it!

84:23 Yet God knows best all the ill that they harbor in their hearts.

84:24 So give them all heavy tidings of a most painful torment in the Hereafter—

84:25 except for those who would believe and do righteous deeds. For them, there is an unfailing reward with their Lord.
The surah that opens with a three-part oath of the Divine One, who swears by the sky
studded with THE CONSTELLATIONS, by the assurance that the Day of
Resurrection shall come, and by His Own Universal Witness, which beholds all, that the
believers shall have their reward, and the unbelievers their punishment, in the Hereafter.

Surah 85 / 22 VERSES / REVEALED AT MAKKAH

Al-Burûj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

85:1 By the sky full of constellations—
85:2 and by the Promised Day of Resurrection!
85:3 And by a `Heavenly` Witness
85:4 Perished be the People of the Fire-Pit!—
85:5 the fire `of which they themselves` fed with fuel,
85:6 as they were seated `in command` over it,
85:7 while they themselves were witnesses
85:8 And they took vengeance against them only because they had believed
in `One` God `alone`,
85:9 the Overpowering `One`, the All-Praised—
85:10 As to those who persecute
the believing men and the believing women—
and thereafter do not repent—
then for them `in the Hereafter` awaits only `the torment of Hell.`
Thus for them there is the torment
of everlasting burning!

85:11 As to those who believe and do righteous deeds, for them in the Hereafter await Gardens beneath which rivers flow. That is the magnificent triumph!

85:12 As to the onslaught of your Lord, it is, most surely, severe!

85:13 For, indeed, He alone is the One who begins creation and then returns it to being.

85:14 Yet He alone is the All-Forgiving One, the All-Loving!

85:15 Possessor of the Throne! The All-Glorious!

85:16 Doer of all that He intends!

85:17 Has the account of the disbelieving hosts whom God destroyed come to you, O Prophet,

85:18 that of the hosts of Pharaoh and the people of Thamûd?

85:19 Rather, those who disbelieve are in utter denial of a nearing Judgment —

85:20 while beyond them God is all-encompassing.

85:21 Rather, this Quran is a glorious Heavenly Recitation, that you receive, O Prophet,

85:22 and in a Heavenly Tablet, it is well-preserved.
The surah that opens with the oath of the Divine One swearing by the sky of the world and THE NIGHT-COMER—which, in one of its senses, is the name of a pulsar of piercing brightness—so called because it comes by night and leaves by day.

**Surah 86 / 17 Verses / Revealed at MakkaH**

**Al-Ṭâriq**

*In the Name of God, the All-Merciful, the Mercy-Giving*

86:1 By the sky and the Night-Comer!

86:2 And what will make you realize what is the Night-Comer?

86:3 It is the pulsating star of piercing brightness.

86:4 And, indeed, even thus, there is not a single soul but that over it there is a guardian angel recording everything.

86:5 Then let man consider the substance from which he is created.

86:6 He is created from a spurting fluid, issuing from between the backbone of a man and the breast bones of a woman.

86:8 Indeed, He who created him
86:9 is, most surely, well able
to return him to life anew—
on a Day Hereafter
when all man’s inner secrets
shall be examined!
86:10 Thus for him,
there shall be neither power
nor helper
against God’s punishment.
86:11 By the sky
ever returning water
to the earth in rain!
86:12 And by the earth
ever cleaving and sprouting
with vegetation!
86:13 Indeed, this Quran
is, most surely,
a distinguishing word
from God—
86:14 and it is not conveyed
in jest!
86:15 Indeed,
they who disbelieve
are devising a plan against faith.
86:16 Yet I devise a plan
to thwart them.
86:17 So bear with the disbelievers,
O Prophet.
Bear with them
just a little while.
The surah that opens with the command to highly exalt God, the Divine One who is THE MOST HIGH, far above all that is unworthy that people wrongly attribute to Him.

Surah 87 / 19 Verses / Revealed at Makkah

Al-Aʿlā

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

87:1 Highly exalt the name of your Lord, the Most High, the One who alone created everything, then gave it form;

87:2 and the One who alone determined all creation, then guided it upon its way,

87:3 and the One who alone brings forth the pasturage, then turns it into dusty debris.

87:4 We shall make you recite the Quran, O Prophet, such that you shall not forget it—

87:5 except what God so wills. For He knows all that is proclaimed and all that is hidden.

87:6 Thus We shall ease you to Our sacred way of life with all ease.
87:9 So continue to remind all people with the Quran— even if the reminding benefits only some of them.

87:10 For, indeed, he shall be reminded who truly fears God.

87:11 But the most wretched of people shall shun it—

87:12 such as shall roast in the great Fire of Hell,

87:13 wherein one shall neither die, nor live without pain.

87:14 Truly he has succeeded who purifies himself with sincere faith,

87:15 and mentions the name of his Lord in glory,

87:16 and then prays the daily Prayers.

87:17 Yet you human beings prefer the life of this world, while the Hereafter is far better and more lasting!

87:18 Indeed, this is, most surely, mentioned in the earlier Scriptures,

87:19 the Scriptures of Abraham and Moses.
The surah that opens with the edifying question regarding human awareness of the coming of a sure cataclysmic event it calls THE WHELMING—which is the advent of the Day of Resurrection.

Surah 88 / 26 Verses / Revealed at Makkah

Al-Ghâshiyah

In the Name of God, the All-Merciful, the Mercy-Giving

88:1 Has the account of the Whelming Event of Resurrection come to you, O Prophet?
88:2 Faces, on that Day, shall be downcast, laboring, weary,
88:3 roasting in a 'blazing' hot fire 'in Hell'.
88:4 They are given to drink from a fiercely boiling spring.
88:5 There shall not be for them any food, except of a thorny bush that does not fatten one, nor avail against hunger.

88:8 Faces, on that Day, shall be delighted,
88:9 well pleased with their 'dutiful' strivings 'in life',
88:10 in a lofty Garden of Paradise.
88:11 You shall not hear therein an idle word.
88:12 Therein are flowing springs.
88:13 Therein are raised settees,
88:14 and cups set at hand,
88:15 and 'lounging' cushions arrayed near each other,
88:16 and lush carpets spread about.
88:17 Do they who disbelieve not look with reflection at the form of camels—how wondrously they are created; and at the sky—how majestically it is raised; and at the mountains—how firmly they are set erect; and at the earth—how smoothly it is spread?

88:18 So remind the people, O Prophet, of the blessings and Oneness of their Creator, for you are but a reminder sent to them.

88:19 You are not meant to be domineering over them.

88:20 Yet one who turns away and disbelieves, God will, then, torment him in the Hereafter with the greatest torment.

88:21 Indeed, to Us alone is their final return after death.

88:22 Then, indeed, upon Us alone shall be their reckoning of everlasting recompense.
The surah that opens with the oath of the Divine One swearing by THE DAWN, and other natural occurrences and sacred designations, as a means of categorical affirmation to humankind that God shall, indeed, hold all people accountable.

Surah 89 / 30 Verses / Revealed at Makkah

Al-Fajr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

89:1 By the dawn,
89:2 and the 'Ten Nights' of the Month of Pilgrimage!
89:3 By all that is even and all that is odd,
89:4 and the night as it passes!
89:5 Is there in this an oath 'of sufficient proof'
     for whoever has a mind
     that God is all-able to punish the ungodly?
89:6 Have you not seen, 'O Prophet,' how your Lord dealt with the 'people of 'Ad,'
89:7 from Iram, the nation of the pillars,
89:8 the like of whom
     were never before created in the lands;
89:9 and 'with the people of 'Thamûd,'
     who carved 'their very homes'
     out of the great rocks of the 'Stone' Valley;
89:10 and 'with mighty' Pharaoh
     of the lofty structures?
89:11 They 'all insolently' transgressed in the lands.
89:12 Thus they spread therein much corruption.
89:13 So your Lord poured upon them 'all'
     a scourge of 'horrendous' torment!
89:14 Indeed, your Lord
is, most surely, ever-watchful.

89:15 Now, as for man,  
whenever his Lord tries him,  
such that He gives generously to him  
and blesses him, he says `exultantly':  
My Lord has honored me!

89:16 Yet, as to whenever He tries him,  
such that He restricts for him his provision,  
he says `despondently':  
My Lord has disgraced me!

89:17 No indeed! It is a test of faith!  
But you `human beings  
break the covenant of God:  
You do not give generously to the orphan.

89:18 Nor do you urge one another  
to feed the indigent.

89:19 Moreover,  
you devour the inheritance of others  
with a devouring greed.

89:20 For you love wealth with an ardent love.

89:21 No indeed!  
Most surely, `it shall all perish,`  
when the earth is pounded `to dust`  
with a crushing pounding;

89:22 and comes your Lord `for Judgment`—  
and the angels `arrayed`  
in rank upon rank;

89:23 and brought near into view,  
on that Day, is Hell `itself`—  
it is on that Day  
that man will remember  
`with utter regret all his sins`!  
But how, then,  
shall `this` remembrance avail him?
89:24 He will say: Oh!
   If only I had forwarded
   some good for this, my true life to come!

89:25 For, on that Day, none shall have ever
   sought to punish as He shall punish.

89:26 And none shall have ever
   thought to bind as He shall bind.
   Yet to each believer, God shall say:

89:27 O peaceful soul!

89:28 Return to your Lord,
   well-pleased and well-pleasing.

89:29 And so, enter among
   My beloved servants.

89:30 And enter My Everlasting Garden.
The surah that opens with the emphatic oath of the Divine One swearing by Makkah, THE CITY of the Sacred Mosque, that humankind is under the absolute power and watchfulness of God.

Surah 90 / 20 Verses / Revealed at Makkah

Al-Balad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

90:1 No, indeed!
I do swear
by this 'Sacred' City 'of Makkah',

90:2 while you, O Prophet,
are a 'free' dweller
in this 'Sacred' City 'of Makkah'.

90:3 Moreover, I swear
by all that begets
and all that is begotten!

90:4 Very truly,
We created man
in 'a life of travail.

90:5 Does he think that no one
shall ever overpower him?

90:6 He says 'in boast':
I have expended vast wealth!

90:7 Does he think that no one
has seen him?

90:8 Have We not made for him
two eyes,

90:9 and a tongue,
and two lips,

90:10 and guided him

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to the two highways
of right and wrong?

90:11 Yet he has not attempted
the steep road.

90:12 And do you realize
what is the steep road?

90:13 It is the freeing
of a human being
from bondage,

90:14 or offering food
on a day of starvation

90:15 to an orphan
who is a relative,

90:16 or to an indigent person
who is down in the dust—

90:17 all the while,
being of those who believe—
and who exhort one another
to persevere in faith
with patience,
and who exhort one another
to mercifulness.

90:18 These are the Companions
of the `blessed` Right.

90:19 But as to those
who disbelieve
in Our `natural and revealed` signs—
they are the Companions
of the `woeful` Left.

90:20 Upon them
`in the Hereafter`,
a Fire shall descend
and forever `trammel` them.
The surah that opens with the oath of the Divine One swearing by THE SUN as it shines out with morning’s radiance.

Surah 91 / 15 Verses / Revealed at Makkah

Al-Shams

In the Name of God, the All-Merciful, the Mercy-Giving

91:1 By the sun
and its morning radiance!

91:2 And by the moon
as it follows it!

91:3 And by the daylight
as it unveils it!

91:4 And by the night
as it whelms over it!

91:5 And by the heaven
and Him who built it!

91:6 And by the earth
and Him who spread it!

91:7 And by the soul
and Him who fashioned it—

91:8 and informed it
with consciousness
of its wickedness
and its righteousness!

91:9 Truly, whoever purifies it
has succeeded.

91:10 And truly, whoever defiles it
has failed.
91:11 Know that the people of Thamûd believed the revealed truth of old because of their insolent transgression.

91:12 Behold! The most wretched of them rose up violently, defying God’s commandment,
91:13 though Sâlih, the Messenger of God had said to them: Beware the sanctified she-camel that belongs to God and honor the right of her to drink!
91:14 But they belied him and hamstrung her. So their Lord crushed them for their sins and utterly leveled them.
91:15 And He has no fear of its consequence.
Surah 92 / 21 Verses / Revealed at Makkah

Al-Layl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

92:1 By the night
   as it whelms the world
   in darkness!

92:2 And by the daylight
   as it shines out!

92:3 And by Him who created
   the male and the female—

92:4 indeed, your pursuits,
   'O humankind,
   are, truly, divergent
   as to good and evil.'

92:5 So as for one who gives 'charity'
   and is ever God-fearing,

92:6 and confirms 'his faith'
   in the ultimate reward 'of God—

92:7 We shall then ease him
   'in this life'
   into ease 'in the Hereafter'.

92:8 But as for the miserly one
   who withholds 'charity',
   and claims self-sufficiency,

92:9 and rejects 'faith'
   in the ultimate reward 'of God—
92:10 We then shall ease him
into hardship.

92:11 And his wealth
will not avail him
when he falls into Hellfire.

92:12 Indeed, by Our grace,
it is incumbent upon Us
to provide guidance to humanity.

92:13 For, indeed, to Us alone
belongs the last life
and the first.

92:14 So I have forewarned you,
Ô humankind,
of a raging Fire in Hell.

92:15 None shall roast therein
but the most wretched—

92:16 the likes of one who belies God’s signs
and turns away
from His worship.

92:17 Yet the righteous
shall be kept away from it—

92:18 the likes of one who gives his wealth
to purify himself,

92:19 and confers no favor
upon anyone
for any recompense—

92:20 except seeking the Face of his Lord,
the Most High—

92:21 and for this
he shall, most surely,
be well-pleased
in the Hereafter.
The surah that opens with the oath of the Divine One swearing by THE MORNING SUNSHINE and the night when all falls still.

Surah 93 / 11 Verses / Revealed at Makkah

Al-Ḍuḥā

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

93:1 By the morning sunshine!
93:2 And by the night as it falls still!
93:3 Your Lord has not deserted you, ʿO Prophet.
   And never has He abhorred you.
93:4 And, most surely, the last life to come
   will be better for you than the first.
93:5 And, most surely,
your Lord shall give you of His bounty,
and you shall become well-pleased.
93:6 Has He not found you an orphan
   and sheltered you;
93:7 and found you astray and guided you;
93:8 and found you needy and enriched you?
93:9 Then as for the orphan,
you shall not suppress ʿhim.
93:10 And as for the beggar,
you shall not rebuke ʿhim.
93:11 And as for the grace of your Lord,
you shall ʿgratefully ʿproclaim it!
The surah that opens with a reassurance to the Prophet that his divine appointment to receive God’s revelation has been nothing less than the Opening of the Heart to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.

Surah 94 / 8 Verses / Revealed at Makkah

Al-Sharḥ

In the Name of God, the All-Merciful, the Mercy-Giving

94:1 Have We not, O Prophet, opened your heart for you with Our guidance;
94:2 and lifted from you the burden which had weighed down your back;
94:3 and raised for you your renown?
94:4 So, indeed, with hardship comes ease.
94:5 Indeed, with hardship, comes ease.
94:6 So whenever you become free from obligation, then stand in Prayer,
94:7 and to your Lord alone turn in hope.
The surah that opens with the oath of the Divine One swearing by THE FIG and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.

Surah 95 / 8 Verses / Revealed at Makkah

Al-Tîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

95:1 By the fig
and the olive
`of the blessed land`!

95:2 By Mount Ṭūr
of Sinai!

95:3 By this Secure
`and Sacred` City `of Makkah`!

95:4 Very truly,
We created man
in the fairest stature.

95:5 Then `if he disbelieves,`
We reduce him
to the lowest of the low.

95:6 But not those who believe
and do righteous deeds.
Indeed, for them,
there is an unfailing reward
`awaiting`.

95:7 So what, then, causes you,
`O disbeliever,`
to belie the Judgment `Day`!

95:8 Is not God
the Most Judicious of Judges?
The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.

Surah 96 / 19 VERSES / REVEALED AT MAKKAH

Al-ʻAlaq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

96:1 Read, ´O Prophet,´ in the name of your Lord who has created!
96:2 He has created man from a clinging clot.
96:3 Read!
For your Lord is the Most Gracious ´One,´ who has taught by the pen,
96:5 has taught man what he has known not!
96:6 No, indeed!
Most surely, man is unmindful of his covenant with God. And thus he does transgress,
96:7 for he sees himself as self-sufficient.
96:8 Indeed, to your Lord is the ultimate return in the Hereafter.
96:9 Have you seen one who would forbid a servant of God when he prays?
96:10 Have you seen whether such a one is upon the path of Heavenly guidance,
96:11 or commands people to be ever God-fearing?
96:12 Have you seen when he belies the truth and turns away?
96:13 Does he not know that God, indeed, sees?
96:14 No, indeed! Most surely, if he does not desist, We shall, certainly, seize him by the forelock—a lying, sinful forelock!
96:15 Then let him call upon his council! We shall call upon the Guards of Hell!
96:16 No, indeed! ‘Never shall he be helped! So do not obey such a one. Rather, bow down to the ground in God’s worship and draw near Him.’
The surah that mentions the moment in which God first revealed the Quran, calling it THE NIGHT OF EMPOWERING DECREES.

Surah 97 / 5 Verses / Revealed at Makkah

Al-Qadr

In the Name of God, The All-Merciful, The Mercy-Giving

97:1 Indeed, it is We who have sent this Qur`an down from on high on the Night of Empowering Decree.

97:2 And do you realize what is the Night of Empowering Decree?

97:3 The Night of Empowering Decree is better than a thousand months!

97:4 Therein do the angels and the Spirit Gabriel descend, by the permission of their Lord, with every divine commandment.

97:5 Peace it is till the rise of dawn!
The surah that mentions the advent of the message of the Quran and its Messenger as 

THE CLEAR PROOF of a decisive revelation for both the disputing People of the Scripture 

and the unbelievers unlettered in God’s word.

Surah 98 / 8 Verses / Revealed at Madinah

Al-Bayyinah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

98:1 Never 

would those who have disbelieved 

among the People of the Scripture 

and the idolaters 

have parted from their fixed ways 

until there had come to them 

the clear proof 

of revealed truth —

98:2 a messenger from God, 

reciting Scriptures 

kept pure, 

98:3 in which are decisive and 

upright commandments from God. 

98:4 Nor did those 

previously given the Scripture 

divide 

until after the clear proof 

of revealed truth 

had come to them— 

98:5 though they were not commanded 

but to worship One God— 

making the practice of their religion 

pure and sincere to Him alone,
being ever upright of heart—
and to duly establish the Prayer,
and to give the Zakât-Charity.
For that, indeed,
is the upright religion.

98:6
Indeed, those who have disbelieved
among the People of the Scripture
and the idolaters
shall be ultimately
in the Fire of Hell,
wherein they shall abide forever.
It is these
who are the very worst of all creatures.

98:7
As to those who have believed
and who do righteous deeds,
it is these
who are the very best of all creatures.

98:8
Their recompense with their Lord
shall be Gardens everlasting
beneath which rivers flow—
wherein they shall abide,
forever and ever—
God being well-pleased with them,
and they well-pleased with Him.
That is the reward
for whoever
fears his Lord.
The surah that opens with the mention of THE QUAKING of the earth in utter destruction at the end of the world.

Surah 99 / 8 verses / revealed at Madinah

Al-Zalzalah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

99:1 When the earth quakes with its final quaking;
99:2 and the earth expels its burdens;
99:3 and the people say: What is wrong with it?
99:4 on that Day, it shall tell all its news,
99:5 for so your Lord shall have inspired it.
99:6 On that Day, all people shall issue forth from their graves in divergent multitudes to be shown their deeds.
99:7 So whoever does an atom’s weight of good shall see it.
99:8 And whoever does an atom’s weight of evil shall see it.
The surah that opens with the mention of galloping war steeds that it calls THE CHARGERS, whose very hoofs strike sparks upon the rocky earth as they carry their riders furiously into the midst of the fray of life.

Surah 100 / 11 Verses / Revealed at Makkah

Al-Adiyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

100:1 By the chargers panting,
100:2 galloping, and striking sparks!
100:3 And by the raiders
raiding at the break of dawn,
100:4 stirring up therewith a cloud of dust,
100:5 then piercing into the midst of a gathered host!
100:6 Indeed, man to his Lord
is, most surely, ungrateful.
100:7 And, indeed, to this he, himself,
is, most surely, a witness.
100:8 And, indeed, in his love of worldly goods,
he is, most surely, fierce.
100:9 *Does he not, then, know
that when all that is in the graves is unearthed,
and all that is 'harbored'
within the breast of people is collected—
indeed, their Lord, on that Day,
will, most surely, be all-aware of them?
The surah that opens with this single word, Al-Qâ’irâh, meaning THE GREAT POUNDING, for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.

Surah 101 / 11 Verses / Revealed at Makkah

Al-Qâ’irâh

In the Name of God, the All-Merciful, the Mercy-Giving

101:1 The Great Pounding!
101:2 How awesome shall be the Great Pounding!
101:3 And what shall make you realize what is the Great Pounding?
101:4 It shall occur on a Day when the people shall be as scattered moths, and the mountains shall be as multihued tufts of wool.
101:5 So as for one whose balances weigh heavy with good deeds,
101:6 then shall he be eternally in a life well-pleasing.
101:8 But as for one whose balances weigh light with good deeds,
101:9 then his destiny in eternity is to plunge into the abyss.
101:10 And what will make you realize what is this?
101:11 It is a blazing hot Fire!

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Surah 102 / 8 Verses / Revealed at Makkah

Al-Takâthur

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

102:1 Vying for worldly abundance diverts you,
102:2 until you have visited the graves.
102:3 Most surely, no indeed!
You shall know in the end.
102:4 Again, most surely, no indeed!
You shall know in the end.
102:5 Most surely, no indeed!
If only you could know now the knowledge
of the utmost certainty—that you shall, most surely,
see Hellfire!
102:6 Again, you shall, most surely,
see it with the eye of certainty.
102:7 Then you shall, most surely,
be asked to give account that Day,
for all the delights you have enjoyed in life.
The surah that opens with the oath of the Divine One swearing by THE DECLINE OF TIME and humankind’s absolute loss of every single thing but righteousness, truth, patience, and faith.

Surah 103 / 3 VERSES / REVEALED AT MAKKAH

Al-ʿAṣr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

103:1 By the decline of Time!

103:2 Indeed, humankind is in a condition of utter loss—

103:3 except for those who believe and do righteous deeds—and exhort one another to uphold the truth, and exhort one another to persevere in faith with patience.
The surah that opens with a threat of impending affliction and grief to the slanderous reviler, one who, in greediness of wealth and acclaim, defames others.

Surah 104 / 9 verses / Revealed at Makkah

Al-Humazah

In the Name of God, The All-Merciful, The Mercy-Giving

104:1 Woe to every slanderous reviler,
habitual defamer,
who hoards wealth
and incessantly counts it!

104:2 He thinks his wealth
will immortalize him.

104:3 Most surely,
no, indeed!
He will be hurled
into the Crusher.

104:4 And what will make you realize
what is the Crusher!

104:5 It is the Fire of God,
set ablaze 'in Hell, forevermore',
which mounts over
'and pierces'
hearts.

104:6 Indeed, upon them it shall descend
and trammel 'them'
in ever-extending pillars!
The surah that tells of the destruction of the armed force that came to be known as the company of THE ELEPHANT, after the animal they intended to use to destroy the Ka'bah, in the generation before the advent of Islam.

Surah 105 / 5 verses / revealed at Makkah

Al-Fîl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

105:1 Have you not seen, O Prophet, how your Lord dealt with the Companions of the Elephant?

105:2 Did He not put their plot to level the Sacred House in utter disarray?

105:3 For He sent upon them birds in flocks,

105:4 pelting them with stones of hardened clay.

105:5 Thus did He render them like worm-eaten husks.
The surah that admonishes the first recipients of the Quran, the Makkan tribe of Quraysh, to give thanks to the One God alone who had long bequeathed to them, in their desert surroundings, abundant provision and security.

Surah 106 / 4 Verses / Revealed at Makkah

Quraysh

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

106:1 If only for the perennial security of the people of Quraysh—

106:2 their perennial security in their winter and summer trade-journeying—

106:3 let them, then, worship only the Lord of this Sacred House, the One who alone has fed them against hunger and secured them from fear.
The surah that chastises as irreligious and mean all those who withhold from the helpless and needy the most basic forms of aid.

Surah 107 / 7 Verses / Revealed At Makkah

Al-Mâ‘ûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

107:1 Have you seen one who belies the ‘final’ Judgment?
107:2 This, then, is the same one who repels the orphan,
107:3 and who will not urge the feeding of the indigent.
107:4 So woe to all those who pray—that is, those who are unmindful about their Prayers,
107:5 those who only make a show of worship,
107:6 while they withhold ‘basic’ aid from others.

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The surah that informs the Prophet ﷺ that God has gifted him with ABUNDANT GOODNESS in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.

Surah 108 / 3 Verses / Revealed at Makkah

Al-Kawthar

In the name of God, the All-Merciful, the Mercy-giving

108:1 Indeed, We have given you, O Prophet, abundant goodness.

108:2 So pray to your Lord, and sacrifice charitable-offerings to Him alone.

108:3 As to one who detests you—he is utterly cut off from all goodness.
The surah that instructs the Prophet to inform the disbelievers that the worship of false deities and the worship of One God are not, and can never be, compatible.

Surah 109 / 6 Verses / Revealed at Makkah

Al-Kâfirûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

109:1 Say, ´O Prophet : O you inveterate disbelievers!
109:2 I do not worship what you worship.
109:3 Nor are you worshippers of what I worship.
109:4 Nor shall I ever be a worshipper of what you worship.
109:5 Nor shall you ever be worshippers of what I worship.
109:6 For you is your religion. And for me is my religion.
The surah that informs the Prophet  that THE ULTIMATE VICTORY of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God.

Surah 110 / 3 Verses / Revealed at Madinah

Al-Naṣr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

110:1 When the victory of God comes and triumph, O Prophet,
110:2 and you see the people entering the religion of God in throngs,
110:3 then highly exalt your Lord with all praise.
Moreover, seek His forgiveness; for indeed, ever has He been all-relenting.
The surah that mentions THE PALM-FIBER ROPE that in Hellfire shall be twisted around the neck of the wife of the Prophet’s uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet’s path to injure his feet.

Surah 111 / 5 Verses / Revealed at Makkah

Al-Masad

In the Name of God, the All-Merciful, the Mercy-Giving

111:1 Perish the hands of Abu Lahab! And perish he!

111:2 Never shall his wealth avail him,
nor all that he has earned.

111:3 He shall roast in a flaming fire in Hell—

111:4 as shall his wife,
the ‘stealthy’ carrier of thorny firewood.

111:5 On her neck shall be a ‘prickly’ rope of palm-fiber.
The surah whose six elements of belief constitute PURE SINCERITY of faith, wherein a believer affirms God’s divinity, Oneness, and eternality, and negates in relation to Him any offspring, ancestry, or likeness.

Surah 112 / 4 VERSES / REVEALED AT MAKKAH

Al-Ikhlâṣ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

112:1 Say:
He is God.
One.

112:2 God,
the Everlasting Refuge.

112:3 He does not beget.
Nor is He begotten.

112:4 And comparable to Him,
there is none.
The surah that opens with the mention of God as the Lord of THE DAYBREAK and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.

**Surah 113 / 5 Verses / Revealed at Makkah**

**Al-Falaq**

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

113:1 Say:
I seek refuge
in the Lord of the daybreak
from the evil
of what He created;
and from the evil
of the gathering darkness
when it overspreads;
and from the evil
of sorceresses
who blow upon knots
to cast spells;
and from the evil
of an envier
when he envies.
The surah that opens with the mention of God as the Lord of ALL PEOPLE and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.

Surah 114 / 6 Verses / Revealed at Makkah

Al-Nâs

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

114:1 Say:
I seek refuge
in the Lord of all people,
114:2 King of all people,
114:3 God of all people,
114:4 from the evil
of the `incessantly` inciting and receding
whisperer—
114:5 who whispers `evil furtively`
in the breast of people—
114:6 from the `whispering` jinn
and the `whispering` people.
Ahmad Zaki Hammad, Ph.D.

I
A LIBRARY OF THE PRINCIPAL SOURCES OF ISLAM

II
PRESENTING THE GRACIOUS QURAN
I. A LIBRARY
OF THE PRINCIPAL SOURCES OF ISLAM

THE QURAN IS the Heavenly Revelation that inhabits the heart of
the religion of Islam. It teaches the human being the truth about its
Creator, creation, and itself; and it guides the human creature to ever­
lasting success through its relationships with God, nature, and the
human fellowship. The work you now read, or listen to, is part of A
Library of the Principal Sources of Islam, a collection that presents this faith
as the universal religion proclaimed by every prophet throughout time.
For God has said: «Such was the way We decreed for those of Our
messengers whom We sent before you, 'O Prophet'. And never will
you find in Our established Way any change» (Sûrat Al-Isrâ‘, 17:77).
Islam as a way of life is embodied in five sources: (1) The Quran, its pri­
mary Arabic Text; (2) the Prophet Muhammad ﷺ, its principal exem­
plar; (3) the ethical system that these two sources together express;
(4) the ritual and remembrance that underpin its edifice; and (5) the
Divinely Revealed Law that epitomizes this hierarchy and that is to
govern the transactions of people and their interaction with God, one
another, and all creation.

The Quran comprises the first link in this chain of faith and the top
tier in its knowledge gradation. Its scholarly explication, part of which
is discriminating its unique lexicon, forms an important part of both its
intellectual and functional contexts. It raises to human consciousness the
pivotal issues of the mortal journey through life on earth—its begin­
nings, ends, and hereafter—and classifies them so that one can purpose­
fully contemplate them. It explains how one ought to respond to these
issues in the course of life and gives the spiritual reasons why.
The actions and teachings of Muhammad \( 	ext{血糖} \), the Quran’s human messenger, represent the most complete and current account of the prophetic life available for human scrutiny and emulation. Together, the message of the Quran and the model of the Prophet \( 	ext{血糖} \) articulate an essential criterion of belief and standard of ethical behavior that incorporates ritual observance, precepts of Divine Law, and moral values that inescapably lead to predictable, actual consequences in the visible world and the spiritual unseen, and in the union of these in the Afterlife, wherein they shall all be accounted for.

As the definitive creature of worship, cast into time and a living, believing universe, the human being cannot survive as such without fulfilling its congenital will to venerate, its innate nature to adore. If its devotions are specious, the light in its soul eventually wanes, for sound worship is the mysterious oil of life. Thus, even correct ritual, in the protracted absence of a nourishing spirituality, only deadens the heart, until it desiccates, fossilizes, and dies. Islam, then, in its worldly human experience, is, in part, a program of deep and comprehensive spiritual fitness that keeps religion meaningful by ensuring that it remains attached and attentive to the worshipful impulse of the delicate human psyche.

The spiritual drive, however, like its corporeal and conceptual counterparts, must be regulated. This is the function of Divinely Revealed Law. It binds the limits of human understanding to the implementation of these aforementioned sources of faith at both the personal and social levels, so that religion becomes neither a cause of distress and suffering for people, nor a means to their exploitation, nor the dissipation of their intellectual, spiritual, biological, and worldly assets in the service of whim and selfish passion. Hence, jurisprudence has as its goal moderation, the application of religion’s inspired resources as a balance to the native aspirations of man.

These are the five components that inform the vision of *A Library of the Principal Sources of Islam*. It proposes to give readers of English an accurate insight into the message and emotion of the religion of Islam through the witness of its own Texts and the fund of its scholarly resources. For strident of late are the voices that now speak of its name, and desolate the images they suggest of its face. But they do not utter its truths. Nor do they know its enchanting beauty. How infinitely far they are from its wisdom and its sentiments!

That knowledge begins with the Quran. A communication of its Arabic Text is presented “complete” in English translation—God willing, with highly reliable accuracy. Implicit intent is conveyed with a light hand in unobtrusive brackets, for no small effort has been spent to
make its reading easy, clear, accessible, and, it is hoped, not inelegant—free of poetic pretension, philosophical complication, and lifeless literalisms. Forthcoming volumes of commentary, scholarly notes, precepts and practice, vocabulary reference, and a thematic concordance and indices are planned to perfect the in-depth explication of this work, entitled *The Gracious Quran: A Modern-Phrased Interpretation in English*.

Ahmad Zaki Hammad, Ph.D
24 Ramadán 1427, 17 October 2006, Cairo, Egypt
II. PRESENTING THE GRACIOUS QURAN

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II. PRESENTING
THE GRACIOUS QURAN

PART ONE

The Five Spheres of *The Gracious Quran*
and Its Interpretation into English

“No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Qur’an.... It surely deserves and demands to be more widely known and better comprehended in the West.”


THE QURAN, THE Sacred Text central to the religion of Islam, lays claim to a status not quite asserted for any other book: It is the last word-perfect revelation from God still available to man. For this reason, it reads unlike any other book and needs some explication. The presentation on the Quran that follows considers five topics that provide essential information and helpful background: (1) It summarizes the Quran’s doctrine regarding the Creator and His creation—in particular, the human creation; (2) it characterizes the Quran as the Quran describes itself through its self-reflective imagery; (3) it analyzes the Quran’s components and structure as a Book; (4) it gives account of the earliest and continuing efforts to authenticate the original Arabic Quranic Text in writing in accordance, first, with its messenger’s public recital of it and, also, its memorization and inscription by a multitude of his contemporaries; and (5) it reviews the history of the Quran’s interpretation into English, and concludes by explaining the need for a “new” method to give the non-Arabic speaking better access to it. Each of these five subjects forms a “sphere” of knowledge conceived to help the reader think about the Quran with appreciably more depth and context—and to understand Islam and the millions who bear witness to it as Muslims more reliably.
ISLAM AND ITS Book, the Quran, stir much hope and fear in our contemporary world. The global reawakening of Muslims is certainly a source of optimism for them. Yet it worries many who do not know Islam beyond the daily, de rigueur dose of negative media imagery. It is also not surprising that this return should trouble those who view Islam as an unforeseen impediment along the way to accomplishing their own designs. Both these groups see Islam as a counter-realm, a parallel universe, different in aspect and spirit from the unquestioned social prerogative of the day, Western civilization.

In my judgment, as a student and citizen of these counterpart dominions, their mutually agreeable elements far exceed the differences between them. Indeed, there can be no serious categorical statement on their "incompatibility" absent either chauvinism or an ill intent to implant psychological barriers between their populations. Yet to begin to benefit from this vast common ground between the peoples of the West and Islam (who are not necessarily geographically and culturally apart), we must first rid ourselves of two mirror complexes to which the present-day belief in linear history and inexorable progress have led: (1) The presumption of civilizational superiority and human advancement by some and (2) its inverse, an admission of cultural inferiority and backwardness by others. These attitudes breed psychoses in both powerful and powerless societies that make them susceptible to xenophobia, collective hysteria, and culturewide delusions and distortions that lead ineluctably to the willful dehumanization of whoever is perceived as "the other." Unfortunately, these inclinations are as compelling as they are base and can justify in the mind of a people the appropriation of its
wholesome genius and public resources for the malevolent enterprise of abuse, persecution, and carnage.

Perhaps, initially, we would all do well to step back and realize that the entire world witnesses a religious, or at least a spiritual, resurgence, notably catalyzed by the collapse of atheism’s bastion in 1991, the former Soviet Union, which fought religion philosophically and politically for half the twentieth century. So, among Jews and Christians (across their own sectarian divides, from the Ultra-Orthodox to the Reform, and from Catholics to Protestants to the Eastern Orthodoxies), as well as in the lands of South and East Asia (among Buddhists, Hindus, Taoists, Sikhs, and others), we see a reassertion of religious identity. As to those who have migrated beyond the margins of the established religions, commonly they have undertaken a deliberate respiritualization of their lives. Hence, the resuscitation of religion as a human force is restricted neither to Muslims nor to any particular region or group of people.

The reemergence of the religious impulse in the world is, on the one hand, good news because it means the long quiescent yearning in people to reconnect with their Creator has matured in our time. There is a worldwide desire to realize the upright spiritual and moral virtues to which faith invites. The rekindling of this consciousness, however, may signal that danger looms, that it could transmute at any moment into global tribulation in the form of widespread and sustained communal clashes, national struggles, or even large-scale war. This is, indeed, likely, if not inevitable, if the courage of the native sapiential voices in each of these traditions falters, if we who lay claim to divine words of enlightenment fail to pierce with them the rising din of demagoguery and reach the attentive ears of people.

There can be no misunderstanding that the human soul craves stability, peace, and the spread of prosperity on earth (and it should be obvious that the “typical” Muslim is very likely, and with good cause, now among the foremost in this longing). This being the case, sincere and diligent efforts that seek to shape this growing, planetary religious event must now coalesce around three poles of goodness: a mature sense of the spiritual ends of faith; a respectful attitude of toleration toward all being; and a sincere endeavor to balance social and international policy with the sole aim of minimal intrusion, scrupulous justice, and alleviation of the ills besetting the weak and the afflicted.

That is why it is essential that we reactivate our long traditions of meaningful and purposeful dialogue between faiths—but based upon a deep and comprehensive effort to gain direct understanding of the creed of “the other” for the purpose of upholding the expansive common
good, rather than for the sake of tendentious debate, which, not surprisingly, but very regrettably, came into vogue among the religious in the decades leading up to the current climate of belligerence. What are the longings, challenges, rights, obligations, and societal ethos of the unfamiliar stranger and the wayfarer in our midst or across the sea? And what criteria may be considered the common entitlements of humanity wherein we might all agree, the blessed words by which we may at least build consensus, in the interest of the welfare of the individual who is “meek” among us, knowing, as the Quran tells us, that “…such are the days of life. By turns do We alternate them among the people, that God may know those who believe…” (Surat Al-Îmran, 3:140).

These are not new thoughts for me, born out of the spiraling crises of our intensifying times. They are deep-rooted intuitions formed in the humbling crucible of forty years of serious study and contemplation of revelation and the sacred. They are the gathering insights that led me more than fifteen years ago now to begin a reexamination in my native Arabic, and reinterpretation into my adopted English, of the Quran. For it became apparent to me in my teaching and living in the West throughout more than two decades that this would surely soon be needed—and urgently—by a great many in our world. What was by turns exciting and frightening was the realization that this was no more necessary for people of faiths and persuasions other than Islam than it was for Muslims—not excepting the native Arabic speaking. It seemed to me inevitable that Islam would assume center stage in the human arena in our time, which I found both promising and problematic. For Islam, I believe, is the surprise of the age. Thought to be lost, it is now everywhere found. And many who presently see it as unfashionable will come to find it tailor-perfect for latter-day man—a fine, numinous wrap to protect him against material overexposure, and a portable support promoting the spiritual circulation of his much busied soul. But scores less Muslims understand the Quran today with as much comprehension and competence as in eras past—the reason, no doubt, that no Muslim community presently with us has successfully interpreted Islam into life with a fair glimmer of the “universality” that it insists on; namely, upholding the rights of worship it accords to God, such as prayer, worshipping, fasting, charity, and pilgrimage; while at the same time guaranteeing the rights of the human individual, including religion, life, family, thought, and property.

This shortcoming is crucial. For anyone who desires an objective comprehension of the religion of Islam and its centrally important civilization has no recourse but to water at its fountainhead, its perennial
resource, the Quran. Without this, all talk about Islam, of which there is increasingly much, is dangerously whimsical, obsessive, and false, for all its declared sincerity or expertise. The thoughtful person today has much cause to be cautious about imbibing his or her impression of Islam secondhand, particularly in the English language, or at least not without sufficient contextual substantiation. Yet if one aspires to get Islam’s genuine message; to address its relevance; to figure out Muslims for what they are or what they should be—irrespective of one’s motives—the Quran is his or her unassailable authority, the radiant core from which all subsequent understanding of Islam emanates.

If after this one wanted to learn how the Quran could be actualized in life, to see it, as it were, in motion in the world, then one must come, modestly, to the Quran’s conveyor and exemplar, the Prophet Muhammad ﷺ, in the form of the record of his teachings and conduct. He was the Quran walking the earth. This account has been meticulously preserved and extensively analyzed on a continuous basis, from the advent of his prophetic call to our own time—first by his Companions, and then by scholars in every successive generation, who rightly believed that profound awareness of the message of the Quran is not to be attained bereft of accurate knowledge about its Messenger ﷺ.

The above two sources of knowledge are twin aspects of divinely revealed wisdom, what Muslims call, simply, Revelation (wahy). Thus the Quran is revelation that has been recited verbatim from God exactly as it has been delivered to and received by God’s Messenger ﷺ. The prophetic record (called the Sunnah) is revelation that God has inspired in His Prophet ﷺ, or guided him to, but which has been conveyed in the words and actions of Muhammad ﷺ with the approval of God.

At this juncture of the conception of human knowledge, however, Islam differs widely and markedly from the notions of revealed knowledge that have been espoused by those who hold the trust of the Heavenly faiths that preceded it. Islam encourages—indeed, the Quran demands—that, in addition to revealed knowledge, human beings labor in the harvest of the vast fruit of humanity’s cultivated learning and individual rational investigation; and that they savor, along with human thought and esthetic expression, not science’s litmus dogmas, but the empirical conclusions that man has established about the created world that, very truly, we share. The reason the Quran commands this of man are several, but all center around the human tendency toward intellectual indolence: (1) man’s tendency not to exercise his rational gifts makes him highly susceptible to superstition, and inordinately inclined to an adverse social compliance; (2) human knowledge, being as cir-
cumscribed as it is, means that most people will only be able to verify the truth of God's revelation (that is, the veracity of the Quran and the Prophet ﷺ) if they investigate creation, both their own and the world’s; for it is by this study that they shall know for certain that only the Creator Himself could manifest in the Quran what is being presented to them as from God; and (3) man’s crucial intuitive or imaginative faculty—which is essential to faith—will not normally be sparked without sustained contemplation of the revealed and the empirical together, and it is this tandem reflection that shall carry man beyond the merely concrete in faith and in life to a transcendent vision, which conveys his innate sense of godly conviction to love and his intrinsic will-to-righteous-action to nobility. Heavenly revelation and worldly investigation—these are no more mutually exclusive in Islam than they are to the human soul (which is, to say, not at all). On the contrary, they are the blend that breeds knowledge at its most complete ideal in man.

Hence, in the heart of this last principle—cultivable human knowledge and the discoveries that make up the inverted pyramid of human development through history—quite literally, there reside ten solid centuries of Islamic civilization as premier world culture, a civilization that fast approaches 1,400 years of continuous proliferation. Today, a quarter of the human family celebrates Islam as its faith. Wheresoever you behold these words at this moment, be it in the Americas to the west, China and Japan to the east, Australia or Asia from south to north, Europe astride the North Sea and the Mediterranean at once, or Africa and, more particularly, the Middle East in the heart of the world—there are undoubtedly millions of Muslims who share both your geography and ethnography. Knowingly or ignorantly, their internal compasses spin between meaning and bearing from the magnetic pull of the revelation that heralds itself as “The Heavenly Recitation”—Al-Qur’ân, in its own divine speech. So, lend an attentive ear to it, for it is here that your journey to know Islam begins.

A Glimpse into the Mirror of the Quran

THE QURAN IS, at once, the central text of both Islamic civilization and the Muslim mind. It is, to Muslims, the most hallowed Book, though they are keenly aware that while they are responsible to uphold and convey it, it is not their possession. It does not belong to them, but rather to the One God who has gifted it as a glad tiding and as an admonition of forewarning to all humanity for all time. To the Muslim, then, the Quran is the sacred portal to the presence of God opened especially for “you.” Thus, it forms the natural gate to the House of Islam, the
people who inhabit it (Muslims (pronounced mus lim, with a sharp, shortened u-sound and a light s-sound, as in the plant name ‘pussy willow’, not an uh-sound and a z-sound, as in the word ‘muzzle’)), and the civilization they built and with which they look to reconnect.

The number of Muslims who today memorize the entire Quran by heart is in the tens of millions, the amount that learn some portion of it by rote in the hundreds of millions. It is undoubtedly the most read Book of all time, our own era being no exception. Its words are among the very first vocabulary of countless Muslim children across the globe, irrespective of their race, mother tongue, and place of origin. This is not a brag. It is fact, an attempt to convey the tremendous impact of this Recitation on the psychology—rather, the formative personality—of an almost incomprehensible mass of people watching, listening, and, increasingly, speaking to the world. Their great variance of understanding, broadmindedness, and conviction aside, internally Muslims try to assume life’s myriad postures in some semblance of accord with the Quran’s guidance; and they defend their positions with its inspiration and Texts. Stated plainly, the Quran is no mere religious document; it is the very stuff of Muslim consciousness and culture.

I. THE EARTHLY ROLE AND LIFE OF THE HUMAN CREATION

Then what outlook does the Quran instill in the human being? Those who are well versed in the Quran universally know that it declares: «Very truly, We created man in the fairest stature» (Sûrat Al-Tîn, 95:4) in order to live upon the earth, occupy all its climes, and shepherd it to humankind’s own good and to the good of all being on it, living and nonliving. This was divinely established, according to the report of the Quran, even before the completion of man’s creation, from the moment God told the angels: «I am placing upon the earth a ‘human’ successor to steward it» (Sûrat Al-Baqarah, 2:30). God not only brought man into existence to live in this world, but He eased that destiny for him, subordinating all that is in it and all that is around it to his needs, so that humankind might live a good earthly life and prepare itself for its eternal existence in the Hereafter:

«God alone is the One who has subjugated for all of you the sea, that through it the ships may run—by His command—so that you may seek of His bounty, and that, therefore, you might give thanks to God alone. And He has subjugated for you all that is in the heavens and all that is in the earth—all of it from Him and no other! Indeed, in this there are sure signs of God’s Oneness for a people who would reflect on the wonder of creation.» (Sûrat Al-Jâthiyah, 45:12–13)
God did not circumscribe the human creature in a fruitless world of scanty provision, nor proscribe it from satisfying itself in its abundant resources and wealth. «O humankind! Eat from whatever is upon the earth that is lawful and wholesome» (Surat Al-Baqarah, 2:168). But, as the end of this instruction tells us, human beings are, nevertheless, to be just to their own persons and to the persons of others, considerate of their very real need for each other, consistent with the reality that they are, in fact, «of one another» (Surat Al-‘Imran, 3:195), and cognizant of their inherent mutual obligations for every other human being’s welfare as a direct result of the overarching truth that, by the will of God, they proceed one from the other. For by the wombs of our mothers we are all related. To achieve this end of personal commitment to the human family, God prescribes one of the cardinal tenets of Islam: Humanwide remembrance of the conceptual reality of singularity: Tawhīd. All people descend from a single human soul, and that soul was created by One, and only One, Creator. «O humankind! Be ever God-fearing, ‘conscious’ of your Lord who created ‘all of’ you from a single soul—and from it created its mate, and from them both spread ‘abroad’ many men and women. So fear God, in whose name you ask ‘consideration’ of one another, and, therefore, ‘be dutiful to’ kindred.» And, as so often recurs in the Quran, there is appended to this verse the assertion to its human recipient of that ceaseless omnipotent check. «For, indeed, ever is God vigilant over ‘all of’ you» (Surat Al-Nisâ’, 4:1).

Again, from a different angle, the Quran reminds humanity that its members all share with each other in the parentage of a foremost mother and original father. Their biological succession into disparate families and peoples occurred by divine design; to create a sense of joy at the wondrous motif of God varied and adorned across the beautiful human form; to ground each individual in a strong consciousness of belonging and identity; and to enable the human family to interact with one another with high appreciation for, and in recognition of, the innate human need to express its particular genius, dignity, and artistry. Yet, humans in community are not to grow exultant in their cultural self-conceptions and innovation to the denigration of others, to lose that inborn feeling of admiration for one another. For true nobility accrues to the human being not on the basis of ancestral prowess, ethnicity, or creativity, but only in accordance with the personal piety one cultivates in one’s behavior as a manifestation of the quality and amount of pure godliness one holds in one’s heart. «O humankind! Indeed, We have created ‘all of’ you from a ‘single’ male and female. Moreover, We have made you peoples and tribes, so that you may ‘come to’ know one
another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you. Again, however, God affixes to this uplifting divine reminder a cautionary notice that even behavioral evidence that a person fears God proves ultimately inconclusive. Man is not to be judgmental about who is better than whom, for the concealed haven of the human heart is the exclusive knowledge province of its One Creator. «Indeed, God alone is all-knowing, all-aware» (Sūrat Al-Ḥujurāt, 49:13).

Observe also how the Quran in these verses highlights to humanity that its propagation into an astonishing (and transforming) array of homogeneous peoples is fundamentally linked to the principle of pairing (zawjiyyah) that God has instituted throughout His creation. In other words, the notion of mates, of the male and the female, be it in gender or in aspect, is the divinely decreed mode of all creation, both in the sense of their physical complementarity and in the notion of their spiritual completion of one another.

«Moreover, of His wondrous signs is that He has created you from dust. Then, behold! You are human beings spreading yourselves about. And of His wondrous signs is that He has created for you, from yourselves, spouses, so that you may repose in them. And He has set between you genuine mutual love and tenderhearted mercy. Indeed, in this there are sure signs for a people who would reflect on the wonders of God.» (Sūrat Al-Rūm, 30:20–21)

So too, Heavenly obligation holds uniform across all souls, apart from the incidentals (philosophy’s so-called accidents) of one’s existence. In Quranic terms, human beings are thus defined as creatures who bear the heavy weight (al-thiqāl) of moral accountability (taklīf).

«Whoever does righteous deeds, whether male or female, and is a believer, We shall, most surely, cause him to live a good life. Moreover, We shall, most surely, recompense all of them with their reward, in accordance with the very best they ever did.» (Sūrat Al-Nāḥl, 16:97)

«Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who
guard theirs, and the men who remember God much and the women who likewise remember Him—for such as these, God has prepared forgiveness and a magnificent reward. (Sūrat Al-Ahzâb, 33:35)

II. FAITH, HUMAN PERCEPTION OF RELIGION, AND DESTINY

Humanity is God's “civilizing” agent on earth. Yet it cannot scale the summits of the civility to which it is called, nor realize its down-to-earth objectives, in ignorance of its Creator, the Maker of all that it sees and cannot see. For worship and thanksgiving are the wings upon which the human soul transcends the mere clay of its symmetrical housing in order to keep sight of its unseen but true place of alighting in the everlasting Hereafter, following death when inevitably its body shall lay down its earthen burden and leach back into the dust from which it briefly stood up. How can you human beings disbelieve in God when you were once lifeless, and He gave you life; then He causes you to die; then He shall again give you life; then to Him shall you all be returned for Judgment? (Sūrat Al-Baqarah, 2:28). A great physical affinity pulls man earthward that, if relentlessly indulged, deadens his organ of insight—his heart—sealing it up beneath the thickening spread of the cataract of irreverence. This is distraction, beguiling man from his paramount purpose as diligent servant and assiduous worshipper of God, for the life of this fleeting world is nothing but amusement and play. If he allows this to occur, man regresses to the level of mere beast. He suffers an irretrievable loss of higher moral vision, falls deaf to his divine commission as God’s lieutenant on earth, and becomes dumb to the eternal consequence of this fall from grace. But, indeed, it is the abode of the Hereafter that is, most surely, life everlasting itself, if only they were to know what awaits them there (Sūrat Al-Ankabût, 29:64).

The Quran seeks to remedy this in man before it metastasizes—and God has, indeed, made the human heart capable of miraculous cure. Its primary method is to awaken in man his primordial sense of lucid recall, both on the level of human history and in that timeless moment of pre-earthly existence that began his spiritual legacy. Thus its purpose is to reconnect man with the great struggle in which he is, in this interregnum of earthly life, often unwittingly but nonetheless thoroughly embroiled. Now, behold! Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity. And He made them bear witness to their own souls—saying to them: Am I not your Lord? They said: Oh yes, indeed! We do so bear
witness! This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this truth (Surat Al-A‘rāf, 7:172). In other words, the Quran undertakes man’s edification-by-reawakening, beginning with the all-important notion in Islam of unity. All people originally professed belief in the One God, a witness with which God has imprinted their very souls. Heavenly guidance then comes to awaken that latent memory, asleep within, for it is the essence of all true religion: The shared heritage of primal human faith in the true and only God. This divine inspiration is what God has consistently revealed to the messengers and prophets that He awoke among every human community before Islam. This inspiration includes the Scriptures—the inscribed words of God—that God sent down, extending, as such, only to their original divine wording. At the precise intersection in human history wherein the time of the prophets would pass from the world—and, with it, the divine activity of revealing to humankind new Heavenly Books (that is, the sealing up of prophethood)—the Quran came to the last of the messengers, in order to “prevail” as the “protected” cumulative repository of this ageless way of human persistence and repentance, enshrining until the end of time this path by which all the prophets and the faithful migrated to God.

"He has laid down for you, O humankind—in whatever He has already revealed to you, O Muhammad—all the tenets of Heavenly religion, the likes of which He had first enjoined upon Noah, and that which We had thereafter enjoined upon Abraham, and upon Moses and upon Jesus; namely: You shall be steadfast in establishing the religion of God. And you shall not divide therein!" (Surat Al-Shûra, 42:13)

This brings up two crucial points. First, since Muslims are divinely obliged to believe in all the prophets and messengers—those they know and those that in this life they will never hear of—they are also, as a matter of creed, equally required to acquiesce in the authenticity of all the Heavenly Scriptures that came down prior to the Quran as containing the selfsame kernel of divinely inspired truth. Thus, the Quran commands: “Say, ‘O believers: We believe in ‘One’ God, and in all that has been sent down to us in the Quran; and in all that has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and to the prophets of the Tribes of Israel; and in all that was given to Moses and to Jesus; and in all that was given to all the other prophets from their Lord. We do not differentiate in faith between any of them. Thus are we Muslims, in willing submission to Him alone.” (Surat Al-
Sphere One: The Quran in the World

Baqarah, 2:136). Second, the logical conclusion of this stand is that the very name of a religion and community so obliged to affirm all the Heaven-sent emissaries and messages of the past should be consistent with the necessary principle by which they identified themselves. Thus the name “Islam,” for the true religion of God, and the title “Muslim,” for its faithful follower—neither of which takes its epithet from either tribe or figure, land or milestone—emerge on the tongues of all of God’s envoys and in the commandments of all of His revelations as the very witness to which they themselves attest and the humble posture they are divinely ordered to assume. The word *islām* describes the essential disposition of the human heart to willingly submit its free mortal will to the Immortal will of the One God, while the name *muslim* applies to any human being at any time or place who has committed to this.

«Thus strive, O believers, for the sake of God to uphold His commandments—with the kind of striving that is thoroughly worthy of Him. For it is He alone who has chosen you for this faith—nor has He placed on you any undue strain in your religion. It is the sacred way of your forefather Abraham. And it is He alone who has in honor named you Muslims in the Scriptures of old—and in this Qurān—so that Muhammad, the Messenger of God, may be a witness to God’s truth before all of you, and that you may, in turn, be witnesses to the revealed truth before all people.» (Sūrat Al-Hajj, 22:78)

So in the Quran, one finds all the believing figures one meets—from Noah to Abraham and Moses, and from Jesus to Muhammad—identifying themselves as *muslims* and their religion as *Islam*. This represents the irreducible spirit of holistic faith in the human heart and the unbreakable bonds of belief across the eons. Its acceptance signifies the reunification of man with all creation as worshipper of One God, and thus his successful transfiguration into incomparable prince of all created beings. Witness the words of Noah:

«Yet if you shall continue to turn away, know that I have not asked of you any reward. Indeed, my reward is only from God. For I have been commanded to be of those who are *muslims*, in willing submission to God alone.» (Sūrat Yūnus, 10:72)

After him came the testification of the golden prophetic line of Abraham, Ishmael, and Isaac, along with the latter’s son Jacob and his son Joseph:

«Thus when Abraham and Ishmael raised the foundation of the
`Sacred` House, `they prayed`: Our Lord! Accept this `deed` from us. Indeed, it is You, You `alone` who are the All-Hearing, the All-Knowing. Our Lord! And make us both `muslims`, in willing submission to You `alone`. And `make` of our children a Community of `muslims`, in willing submission to You `alone`. And show us our `religious rites` in Your worship`, and grant us repentance. Indeed, it is You, You `alone` who are the All-Relenting, the Mercy-Giving. Our Lord! And send forth among our descendants a messenger from their own `midst` who shall recite to them Your verses, and teach them the `revealed Book` and the `way of prophetic` wisdom, and purify them. Indeed, it is You, You `alone` who are the Overpowering `One`, the All-Wise.

Now, who but one who fools himself could be averse to the sacred way of Abraham? For very truly, We did choose him as a messenger in this world. Moreover, in the Hereafter, he shall, most surely, be among the righteous in Paradise. For when his Lord said to him: Submit yourself! He said `at once`: I submit `my face` to the Lord of the Worlds. Thus Abraham enjoined his children with this `sincere devotion` to God`, as did Jacob, `saying`: O my children! Indeed, God has chosen for you the religion `of purity`. So take care not to die, except `as muslims`, in willing submission to God `alone`. Or were `those of you who would deny this` witnesses when death approached Jacob? Behold! He said to his children: What will you worship after me? They said: We shall worship your God `alone` and the God of your fathers—Abraham, and Ishmael, and Isaac—the One `and only` God. Thus are we `muslims`, in willing submission to Him `alone`.» (Surat Al-Baqarah, 2:127–33)

Joseph ☪ inherited prophethood from Jacob ☪, and he too called himself «`muslim»»:

«Joseph prayed My Lord! Truly, you have given me `a share` of the kingdom. And You have taught me the interpretation of the `events dreams foretell`. O `Sole` Originator of the heavens and the earth! You `alone` are my Patron in this world and in the Hereafter. Take my soul, `when I die`, as a `muslim`, in willing submission to You `alone`. And unite me `in the Hereafter` with the righteous.» (Surat Yûsuf, 12:101)

In time, Moses ☪ followed upon Joseph’s footsteps and enjoined the Children of Israel with the self-same description:
"Thus Moses said: O my people! If you have believed in God, then rely on Him alone, if, indeed, you are muslims, in willing submission to Him alone." (Surat Yûnus, 10:84)

Finally, Jesus concluded this branch from the seed of Abraham, and his Disciples styled themselves muslim:

"But when Jesus discerned from them resolute unbelief, he said to his followers: Who will be my supporters on the path to God? The Disciples said: We are the supporters of the religion of God. We have, indeed, believed in God. So bear witness that we are, indeed, muslims, in willing submission to God alone." (Surat Al 'Imran, 3:52)

So, while all the Heavenly religions lay claim to inviting man to have faith in One God, to worship Him alone, and to prepare to meet Him for Judgment in the Hereafter with the provision of good deeds in this life, it is only Islam that requires its adherents to believe in every divine revelation conveyed by each prophet and messenger sent to the communities before their own. That is because Islam is, in fact, a continuation of all these faiths, which are, in reality, a single religion before God. Thus, faith in God is not the exclusive province of any human cohort. It is the shared heritage of all people who willingly submit to His will alone, there being no essential difference between the near and far, the ancient and modern.

III. FAITH AND FREE CHOICE, WILL AND WORSHIP

The question of faith, as the Quran poses it, is thoroughly enmeshed with that of knowledge. It presents man's belief as a matter of sacred wisdom, unfettered by the philosophical problem of predeterminism in creed. Man is free to choose belief or unbelief. Yet, he is required to exert his distinguishing rational gift in this choice by an All-Knowing God, who alone guides or leaves one to stray. That is to say, the fact that God lends man the liberty and the craft to open or lock tight his heart to faith does not absolve him of liability for his divine endowment of intellect. Indeed, the only thing here that man truly owns are the intents he purposes and the deeds he does—and, of course, the consequences for these. Accordingly, the most important factor in the discourse of human free will is precisely the dynamic that is mostly ignored by people: God's grant of free choice to man does not restrict His own divine will in the least. Exalted far beyond the limits of human perspective, God remains perfectly free to execute His own irreversible judgment upon His human creature in this life and in the Hereafter as He deems fit. (Double jeopardy lives in the exclusive court of divine judgment.)
God may not have coerced man to “choose” belief in Him in the course of his brief earthly life. Yet, man is very much obliged to take the vessel of choice-making God has given him and set sail upon the enigmatic oceans of the temporal to discover the limpid truth about the Eternal. He is charged to exercise independent reasoning to come to a verdict that is his own about this, the very pivot of all the issues of human life. He is duty-bound to engage in self-reflection and in the contemplation of existence, for within and without him lie the signs that shall point him to the shining path of God’s sure guidance. «We shall show them Our signs in the horizons and in themselves—until it becomes utterly clear to them that this Qur’an is, indeed, the ‘divine’ truth» (Surat Fuṣṣilat, 41:53). This is learning, the acquisition of knowledge, which the Quran contends must necessarily lead to faith in God’s Oneness by way of recognition of the truth of His revealed and natural signs. If man fails this his raison d’être and refuses to use his faculties out of sloth, selfish passion, or mundane fear, they will go dark. They will continue to register manifest information, even correlate their cumulative external implications, but they will not illumine their causal Truth, that is, God Himself, nor fathom the inner truth that He breathed into their own souls, nor apprehend the undeviating design of truth that He stitched into the very fabric of creation.

Thus, the Quran distinguishes between the re-collection of knowledge, as spiritual truth, and the accumulation of mere sensory perception, as material fact. The former lights the way for man to exercise his responsibility as God’s worshipper and vicegerent on the earth. The latter, on its own, renders him a mere prehensile oaf, an unjustifiably arrogant tyrant, who looks around himself and sees being only in what he presumes to be an inferior state of creation to his own. The result is that man forgets his agency in the name of God and becomes a force for creation’s corruption instead of its amelioration, including, albeit unknowingly, the condition of his own created soul. In this, he betrays the divine trust of ever-affirming his belief in One God as well the vicegerency in the earth with which God originally vested him, based on man’s individual and collective witness to uphold this affirmation. Thereby he enlists himself for suffering in this world and in the Hereafter.

It is for this reason, as well, that “faith” or “belief” (imān) is called as such. God has made it a clear product of knowledge not information and equipped his upright servants to discern it for and in themselves. Faith enshrines in the human heart the everlasting covenant between God and His “chosen” ones, those penitent souls who have believed in Him, His messengers, and His signs by choice. Therefore has God
decreed that none shall be forced into its spiritual contract.

«There shall be no compulsion in religion! For truly rectitude has been made clearly distinct from perversity. Thus whoever disbelieves in false deities and believes in God alone has truly grasped the firmest handhold, which is forever unbreakable. And God is all-hearing, all-knowing.» (Surat Al-Baqarah, 2:256)

Nor are any (even the prophets) authorized to impose it on others.

«So remind the people, O Prophet, of the blessings and Oneness of their Creator, for you are but a reminder sent to them. You are not meant to be domineering over them.» (Surat Al-Ghashiyah, 88:21–22)

Man’s choice of faithlessness, no matter its frequency or popularity, does not change reality. Worshipfulness is the essential nature of all created being, that which humans consider living and all that they shallowly deem lifeless. For, according to the Quran, worship of the One God is the necessary and universal constant among creation—the human creature being no exception to this. So even when man turns aside from the worship of his Lord, he cannot turn off the need to worship in his heart. He is ever in the demeanor of worshipping something. If the object of man’s worship is not God, then it is, according to the Quran, false deities. These may be idols or other creatures, symbols, or concepts. When haughtily man thinks he worships nothing at all in some “pristine” state of utter unbelief, it is then that his face is prostrate to his own passions and whims.

Yet, at the very moment the human being realizes its need to worship its Creator to the exclusion of all associations and intercessions, it snaps upright and becomes immediately attuned to the overarching purpose of its creation, declared by God in the divine statement: «And know that I have not created either jinn or human beings for any other end but to know and worship Me alone» (Surat Al-Dhâriyât, 51:56). The result of this is not only to set man in accord with his own nature, but to synchronize him with the natures of all created things in the world, material and immaterial, which hymn without end the glory and the majesty of their Lord. «The seven heavens and the earth and all that are in them give due exaltation to Him. For there is not a single thing but that it exalts Him with all praise. But you human beings fathom not their exaltations. Indeed, ever is He most forbearing, all-forgiving» (Surat Al-Isrâ’, 17:44). This is cosmic truth beyond the ken of human intellection, but immanent within the stilling deep of man’s own soul. So how does one call it up?
Contortions of worship and plastic ritual—drained of spirit and hollow at the core—hold no value in the Quran. This is the mere dogma of appearances that man invents and occupies himself with, in an aimless search for solace or, more often, mindlessly following upon the traces of forebears who hold an “authority” no more meaningful than simple precedent. True worship is sound belief in the heart, realized in the practices emanating from this intention, practices that God Himself institutes among people in order to establish man in goodness with it and to help man lift up the spirit of his earth-clinging nature for the purpose of completing his humanity. It may take on the form of prescribed ritual. It may be a consistent positive act that confirms personal integrity; or a negation of a sort that demonstrates one’s will to resist some wickedness; or a word whispered in the night; or a deed dealt in broad daylight once in one’s lifetime. It may require one to part with what one holds dear, or even to call up the courage of a last stand. In the nature of the case, it is the whole of which these things are integral parts, tens of boughs branching off into heaven from a good and deep-rooted tree.

“Righteousness in the sight of God” is not the mere turning of your faces toward the East or the West. Rather, true righteousness dwells in one who believes in God, and in the coming Judgment of the Last Day, and in the angels, and in every revealed Book, and in all the prophets; and dwells in one, who—despite his love for it—gives of his wealth in charity to close relatives and orphans, and to the indigent and the wayfarer, and to beggars, and for the emancipation of slaves; and dwells in one who establishes the Prayer and gives the Zakāt-Charity; and dwells in all those who fulfill their covenant when they make a covenant, as well as in those who are patient during periods of affliction and harm and times of conflict. These are the ones who have been truehearted, and it is such as these who are the God-fearing. (Sūrat Al-Baqarah, 2:177)

“Do you not see how God has set forth this parable? A good word of faith, in witness of One God, is like a good tree: Its root is set firm, and its branches are in heaven.” (Sūrat Ibrāhīm, 14:24)

The true aim of worship, in the wisdom of the Quran, then, is to abet the human being in carrying out his or her weighty obligations. Never is it a mere burden meant to prevent people from enjoyment in life.

Let us take four of the celebrated, but, perhaps, much underestimated, Five-Pillars of Islam as examples, excepting, for the moment, the all-important first one, that is, (1) the Testament to Faith, from which all of belief flows.
(2) The Șalât-Prayer: Here is the hallmark of Islam, wherein Muslims stand before God to recite His Quran, bend at the waist, and bow their faces down to the ground before Him. It is, perhaps, the purest exhibition of humility before God left on earth. It is this! But it is also more, in accordance with our objective of enabling man to execute his heavy earthly responsibility, as mentioned just previously. The Șalât-Prayer is the Muslim’s most effective antidote to humankind’s toxic affinity for obscenity and the captivating allure of all indecent worldly pursuits that threaten to put out the inner light by which the soul sees. \( \textit{O Prophet! Recite to humanity all that has been revealed to you of the Quran, the Book of God. Moreover, \textit{duly} establish the Prayer. Indeed, the Prayer guards one against immorality and evil. Yet, most surely, the remembrance of God ‘in the life of this world’ is greater extollment for one still. And God knows all that you do} \) (Sûrat Al-‘Ankabût, 29:45).

(3) The Zakât-Charity: These mandatory alms give the poor a “rightful” claim in the wealth of every believer. But what does it give its giver? What his or her money can never buy in all the world! A spiritual rinse for a soul soiled with the aggressive and acquisitive tendencies called forth from it by the hunt for the dollar and dirham of the marketplace. \( \textit{Take from their wealth a charitable offering to cleanse them and purify them thereby. Moreover, pray for them. Indeed, your prayer is a comfort to them. For God is all-hearing, all-knowing} \) (Sûrat Al-Tawbah, 9:103).

(4) Obligatory fasting: The abdications of the month of Ramadan (the ninth of the lunar year) are a humanly willed rupture of an otherwise more-or-less constant acquiescence to our sensual natures whenever the provocations of our bodies arise. Fasting has much merit as a means of training man out of his habitual self-indulgence, teaching him that, unlike much of creation, he possesses the will to abstain. Yet, it has a far higher objective. It is meant to instill in his breast a consciousness that God is ever-present, reading his thoughts, observing his actions. The effect is obvious: Man learns cautiousness, to think before he acts, and to cultivate a vigilant respect and awe of his Creator. \( \textit{O you who believe! Fasting is prescribed for you as it has been prescribed for those who have believed before you, so that you may be ever God-fearing} \) (Sûrat Al-Baqarah, 2:183).

(5) The Ήaji-Pilgrimage: This required visit to the Ka’bah in Makkah is replete with benefits, from that of personal spiritual retreat,
renunciation of the world, and the accumulation of a massive sup-
ply of charitable-offerings of sacrifice that should be distributed to
feed the world’s stricken and poor. But its underlying objective is
to indelibly imprint on the heart of the worshipper—by means of
one’s own time-, space-, and faith-compressing experience—the
stark unity, the utter coherence, the difference-leveling truth of the
sacred way upon which he or she has been guided, which brings
one abruptly as if to a glimpse of humanity’s Judgment upon the
open white plane of the Hereafter. It is a path stretching uninter-
rupted back to the Patriarch Abraham, leading down to the holy
valley of the very first House of God on earth, and drawing the
world-reduced pilgrim into the very vortex toward which he or she
prays five times every day. Its primal purpose is to affirm the Sole
God of all in the prejudice-crushing presence of a sea of indistin-
guishably cloth-clad, vast human diversity. Privilege is barefoot,
presidents disheveled. Oneness: The unicity of God; the unity of
man; the singularly inescapable destiny of the created returning to
the dust from which it was created, and then, through resurrection,
to its Creator unto a Day of Eternity. All this is intuitively, not aca-
demically, verified in the heart by the Hajj—Pilgrimage.

«Say: God has spoken the truth. So follow the sacred way of
Abraham, the purely upright of heart—and never was he of those
who associated gods with God. Indeed, the first House of God
appointed for all people is that in the valley of Bakkah. It is most
blessed and a source of guidance for all the peoples of the world.
From the time of Abraham, there has remained in it clear signs—
such as the Station of Abraham. Moreover, whoever enters its
sanctuary shall be secure. Thus Hajj—Pilgrimage to the Sacred
House in Makkah is owed to God as an obligation upon all people
who are able to attain a way to it. And as to those who disbelieve this,
know, then, that God is, indeed, self-sufficient, above any need for
any of His creation in all the worlds.» (Sûrat Al ‘Imrân, 3:95–97)

The real aim of worship, then, is to incessantly remind the human
being—in the course of the sundry pursuits of one’s life—of its provi-
sional role in this fleeting world and its permanent destiny in the infi-
nite Hereafter. Worship is the divine training paradigm that exalts
the human being’s spiritual fitness so that he can carry out the tasks and
duties by which God will certainly try his soul against the performance
of all other human beings in the open competition for His Paradise.
This makes the Quran both the explanation and arbiter of the human
race for reality, the guidebook by which man can come to understand the nature and the solution to the test in which he finds himself so utterly and consequentially engaged.

IV. MORALITY: THE NEXUS OF FAITH AND CONDUCT

The Quranic message is in essence a moral prescription to civilize human behavior. Through a carefully balanced regimen of God-consciousness and worldly activism in its surahs and verses, it progressively links the passionate human heart to the will of its compassionate Lord within the concentric jurisdictions of self, family, humanity, and nature. Its aim is to fortify the moral fiber of frail man by imbuing him with a heightened sense of godliness, which it achieves in two ways: First, it instructs him with the divine commandments that will empower him to be a moral being “in deed.” It is for this reason that one finds the divine “style” of moral commandment common to all the Heavenly revelations. It is indispensable to the edification of man, and this enlightenment is the key to man’s psychological and corporeal freedom. For God desires to suffice humanity emotionally, apart from the concrete deterrence of law, to awaken in him his longing for transcendent exertion and assertion; that is, to lift the intent and achievement of man beyond a fundamental fear of the law’s threat of penalty and punishment—not as God has revealed it and as human beings themselves understand and organize it.

Rather, man has been released into the world by God, for a time, on his own recognizance and has been created to be, in the end, self-consciously observant, personally guarding, and socially courageous. Man is scrutinizer of his own conduct, inquisitor of his own thought, interlocutor of his own conscience as to the immediate intent and ultimate consequence of his actions. To all that is good and beneficial, seamless with the even path of equity and truth, he is diligently to make his way. When, inevitably, he finds himself on occasion delinquent of the decree of God, errant from the high road of righteousness, man is himself to true his spiritual direction, to reset his moral coordinates, for he has been accorded by God the interior apparatus of psychical self-correction and afforded by Him through His revealed Book the prospect of amending the conceptual and material acts that have caused him to veer from virtue.

In addition to commending the human being to moral action (and here is the Quran’s second way of infusing man with godliness), the Quran prepares one to attain his or her intended moral purpose by thoroughly raising one’s consciousness regarding the Creator’s “all-with-
ness”: «He is with you wherever you are. For God alone is all-seeing of all that you do . . . and to God alone are all matters returned for just Judgment . . . For He alone is all-knowing of all that is harbored within the breast of people» (Surat Al-Ḥadīd, 57:4–6). Again:

«Have you not considered that God knows all that is in the heavens and all that is in the earth? There is no private discourse among three but that He is the fourth of them; neither five but that He is the sixth of them; neither fewer than that nor more, but that He is with them wherever they might be. Then He shall tell them on the Day of Resurrection the due recompense of all that they have done in life. Indeed, God is all-knowing of all things.» (Surat Al-Mujādilah, 58:7)

Thus does the Quran remind man that he is a creature whose life is an open book and who is both blessed with twofold goodness and tried by double jeopardy. On the one hand, he has been brought from nothingness to life, out of the sheer mercy of God, and given freedom, provision, and pleasure in a goodly habitat in the earth. Man has, moreover, been promised far better than this; namely, his heart’s worldly desire: perpetual life amid the enthralling delights of Paradise in the Hereafter, provided he believes and works righteousness in accordance with God’s will. On the other hand, man is duly accountable to God in this world, as well as the community of believers and humankind, for all that issues from him, with special moral value attached to the deliberate and intentional act. Furthermore, he is liable to punishment in the Afterlife, when God shall raise humankind from the dead for Judgment, if he turns heretical renegade or immoral profligate in his earthly life. «So whoever does an atom’s weight of good shall see it; and whoever does an atom’s weight of evil shall see it» (Surat Al-Zalzalah, 99:7–8).

At the same time that the Quran everywhere contextualizes for man that he is constantly observed and morally responsible, its Text also directly enjoins man (more than 250 times) to steadily internalize its ethic of pious fear of God—to have taqwah in the idiom of the Quran. This very sense is what the insistent repetition of the Quran’s celebrated most excellent names of God (asmāʾillāh al-ḥusnā) amplify in the hearts of its readers as they chime out from surah and verse. Thus God is Al- Basel and Al-Samīʿ, The All-Seeing and The All-Hearing; Al-ʿĀlim, Al-ʿĀlim, Al-ʿAllām, The All-Knowing, The Knower, and The Supreme Knower; Al-Ḥakam, Al-Ḥakim, Al-Ḥakīm, The Arbiter, The Judge (supreme authority), The All-Wise; He is Al-Raqīb, The All-Vigilant; and Al-Qarīb, Al-Mujīb, The Ever-Near, The All-Answering; He is Al-Shahīd and Al-Muḥṣf, The All-Witnessing and The All-
Enumerating. Yet, also the Quran cheers man by assuring him that God is *Al-‘Afzuw*, The All-Pardoning, and *Al-Ghafīr, Al-Ghaffār*, and *Al-Ghāfir*, The All-Forgiving, The Most Forgiving, and The For giver; this is in addition to the Quran etching in the memory of its readers God’s sheer and immeasurable mercy.

Besides the Quran’s incessant Textual and contextual orientation of man to the fear of God, or rather running like a tsunami just beneath its surface, or a whirlwind just above it, there is the constant sense of the swell and gust of God’s menacing, nearing Judgment. It is a resonance built by the continually recurring mention of a looming “Last Day”; the gravity of an unseen, unpredictable end of the world, made palpable by a ubiquitous Hour of Doom sagging heavy from the Seventh Heaven, oppressing the atmosphere of the earth. This is what trips that breathless feeling of impending eternity, which the Quran so characteristicly sets off in its recipients. The Quran’s mellifluous literary cascade of implication and explication at first seems an almost cursory method of treating the fickle uncertainty of so inconstant and distracted a creature as man. Yet, within its verses, the continual coincidence of the cataclysmic through the delicate, the imminence of Heaven’s timelessness loosed in mundane human tense, accounts, in part, for the Quran’s tremendous power to alter people and the astonishing efficiency with which it hones to moral perfection the tremulous heart of man. The Quran’s graduated effect, in recitation and realization, enables the human being—and so is it divinely intended—to steadily gather up all of its energies and deploy them in an all-out effort to gain the true goal of its earthly existence: To get back to the Garden from whence jealous evil and uncertainty expelled its parents.

This is the Quran’s great exposition of the truest human equation: Faith, guided by Heavenly revelation, is mortal conduct—or rather mortal conduct as God meant it to be. For all man’s activity is no more or less than an unbroken continuum of worship. That is why issues of the lawful and the prohibited, governance and conviction, are inseparably bound to questions of belief, even when the charters of human beings seek to reconstitute them as discrete. It is acts of virtue in the world, measured against the perennial values set forth in the scale of Heaven’s religion, that bring balance to, fulfillment in, and the betterment of earthly life. These are the deeds that the Quran unflinchingly, and so very beautifully, recalls to the attention of an excessively diverted humanity.

«Say, ‘to them’: Come! I will recite what your Lord has in fact forbidden to you:
That you shall not associate anything as a god with Him.
And to your parents you shall be good.
And you shall not kill your children because of indigence; We provide for you and for them.
And you shall not come near lewdness, what is manifest of it and what is hidden.
And you shall not ever kill any human soul that God has prohibited, except by what is lawful and right.

All this has He enjoined upon you, so that you may comprehend the commandments of God.
And you shall not ever approach the wealth of the orphan in your care—except in the fairest manner, until he reaches full maturity and you return it to him.
And in trade, fill the measure and weigh the balance, with all justice; We do not task any soul beyond its capacity.
And when you speak out, be fair, even if one party is a close relative.
And fulfill the covenant of God.

All this has He enjoined upon you, so that you may become mindful of God’s commandments.
And command them, as well:

Indeed, this is My way, a straight one. So follow it. And you shall not follow other ways, for they will separate you from His way.

All this has He enjoined upon you, so that you may be God-fearing. (Sūrat Al-An‘ām, 6:151–53)

Elsewhere, the Quran seeks to reinforce these same commandments, which it accomplishes, not only by mere repetition, but also by restyling their very presentation. In this way, their importance is doubly highlighted, so that the reader might again be reminded of them, and delight in them, at one in the same time.

O Prophet!
You shall not set up any other god with God.
—For if you do, then you shall forever remain condemned as ungodly and be forsaken by Him utterly.
— For your Lord has decreed: You shall not worship other than Him.

♦ And to your parents, you shall be good.

— Should either one of them, or both of them, reach old age in your care, then you shall not say to either of them: Fie!

— Nor shall you rebuke them. Rather, say to both of them a gracious word, "in loving kindness".

— Moreover, lower for them the wing of humility, out of mercy, and say "in supplication for them": My Lord! Have mercy upon them both—even as they have raised me up as a little one.

— Your Lord knows best about what is within your souls. If you resolve yourselves to be righteous, then, indeed, to all those who are ever-penitent He is all-forgiving.

♦ And you shall give in charity to the close relative his rightful due in benevolent offerings.

— and also to the indigent

— and to the wayfarer.

♦ But you shall not squander "resources", even with the slightest squandering. Indeed, the squanderers are "the evil" brethren of the satans. And Satan has ever been most ungrateful to his Lord.

♦ Yet if you must turn away from those who are needy while you yourself seek mercy and means from your Lord—hoping ardently all the while for provision from Him which you can give in charity—then you shall say to them, a tender word of prayer, to ease their hearts.

♦ Thus you shall not keep your hand yoked to your neck out of stinginess, nor extend it to the utmost extent in extravagance. For then you would remain ever blameworthy and regretful. Indeed, it is your Lord alone who extends abundant provision to whomever He so wills. And He alone restricts it. Indeed, ever is He all-aware, all-seeing, of the condition of His servants.

♦ And you shall not ever kill your children for fear of indigence. We provide for them and for you. Indeed, the act of killing them is an enormous sin.

♦ And you shall not ever approach illicit sexual intercourse. Indeed, it is utter lewdness and a most evil way.

♦ And you shall not ever kill any "human" soul that God has prohib-
Presenting The Gracious Quran

Balanced upon the two great pinions of altruism and self-discipline, and borne aloft by the tailwinds of faith in Oneness and fear of God, any human individual is divinely deputized to make the stand of the prophets of old, to take up the reform of his or her society and the human community by way of joining up with and calling forth an open fellowship to enjoin what is right and forbid what is wrong.

V. THE HUMAN INTELLECT: BETWEEN BALANCE AND DIVERSITY

We began this portion of our survey of the Quran with the claim that it is really about civilizing man. Put another way, the Quran constitutes a Heavenly curriculum to teach the human being how to actu-
alize his humanity in full. Like any good curriculum, its goals are emi-
nently measurable and brilliantly visual, as to the human product it shall,
by God's will, produce—provided a person, a community, a society, a
humanity implements it (and at any and all of these levels individually
and simultaneously, incidentally). For the school of the Quran cares not
for what the collective may think or say. It puts itself instantly and
wholly in the service of its learners and is completely operational at all
times in their lives, not suffering any of its pupils to be frozen by the
lack of will, or even the overt obstruction, of others. On the contrary,
at the outset, it adjusts the attitude and modifies the response of its stu-
dents to the antagonistic sentiments, settings, and reactions that it fore-
sees as "likely," in order to immunize them against this. Indeed, it goes
so far as to give a name by which to distinguish its striving student body,
its moral graduates. They are the exclusive «Servants of the All-Merciful».
Rather, only to hear the Quran's mere articulation to us of our human
possibility in becoming one of them makes the heart leap and the hair
stand. It is the kind of sweet-breathed inspiration, mystic motivation,
that could heal the sick, raise the dead—or make the sun rise over a
benighted world again:

«Blessèd be the One who set `high` in the heaven constellations; and
set therein `a sun` as `a torch` and a luminous moon.
God is the One who has made the night and the daylight successive—
for whoever yearns to remember `His majesty` or yearns to be thank-
ful `to Him eternally`—and `such are` the Servants of the All-Merciful:
♦ They are the ones who walk upon the earth softly; and when the
ignorant `or the belligerent` address them, they say `only`: Peace!
♦ And they are the ones who spend the night, before their Lord,
bowing `their faces` down to the ground and standing `in Prayer`.
♦ And they are the ones who say: Our Lord! Turn aside from us the
torment of Hell. Indeed, its torment is unrelenting. Assuredly, it is
a most evil residence and station.
♦ And they are the ones who when they spend are neither excessive
nor stingy, but who stand `firm` evenly between these.
♦ And they are the ones who do not call upon any other god with God.
♦ Nor do they kill a soul—which God has prohibited—except by
what is `lawful and` right.
♦ Nor do they commit illicit sexual intercourse.

For whoever does this shall meet the penalty of sin: Torment shall
be multiplied on the Day of Resurrection for such a one. Thus he
shall abide therein forever, disgraced—except for whoever repents, and believes, and does deeds of righteousness. For the likes of them, then, God will substitute their misdeeds with good deeds. And ever is God all-forgiving, mercy-giving. For whoever repents after sinning and works righteousness, then, indeed, such a person has repented to God with a worthy repentance.

* And they are the ones who do not bear false witness.
* Moreover, when they pass by those uttering vile talk, they pass by honorably.
* And they are the ones who when reminded of the revealed verses of their Lord do not fall deaf and blind to them.
* And they are the ones who say: Our Lord! Grant us in our spouses and our children the joy of our eyes. Moreover, make us an exemplar of goodness for the God-fearing.
* Such as these shall be rewarded with the High Chamber of Heaven, for what they endured patiently in life.
* And they shall be met therein with a welcoming salutation and peace. They shall abide therein forever—a most excellent residence and station.
* Say, O Prophet: Never would my Lord even care for you, O people, were it not for your calling upon Him in worship and need. *(Surat Al-Furqân, 25:61–77)*

**Balance, Diversity, and the Human Intellect**

The Quran insists on only one thing: That man unleashes the power of his mind (the “heart,” in the parlance of the Quran) to fathom its lucid signs. Man is not merely to apply his assumptions to this task, employing his exceedingly limited information base as a filter. He is to “exert” in the Quran’s contemplation the full force of his intellectual faculty, comprising the rational, spiritual, and imaginative dimensions of his soul. For man must “think” himself into the horizons of existence and into the recesses of his own soul, if he is to regain true consciousness of the original covenant of his creation; if he is to remember that he is, indeed, “that” creature, the one, he who was born to bear God’s witness. Again, the Human Covenant of Pre-Earthly Existence:

*Now, behold! Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity. And He made them bear witness to their own souls—saying to them: Am I not*
your Lord? They said: Oh yes, indeed! We do so bear witness! 'This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this truth.' (Sūrat Al-‘A’rāf, 7:172)

The Quran, therefore, evinces an unequivocal and profound aversion to any idea that attempts to imprison human thought within the dispiriting walls of the physical realm. How shall man ever actualize his upright stature, his originally pure nature, his longing for the divine if he is crushed by the incessant secular catechism that he is but the sum of his instincts, the slave of his sensualities, the mere clump of mud from which he arose; that he is forsaken and missionless, time’s funny gene trick without purpose! Whoever acquiesces in this conjecture and will-fully shuts up the portal of his own thought, the Quran censures with blame in this life and the next. Such was the sin of a fallen people of the ancients whom the Quran calls the People of ‘Ad, a name that, hauntingly for humankind, translates (in one of its Arabic word forms) as ‘recurrence’ or ‘return,’ and (in another) ‘willful transgressor.’ They were a prodigious tribe that had received God’s admonition and guidance on the tongue of a chosen messenger from among themselves. But they belied it all, with proud belligerence. God says: ‘We had endowed them with the faculties of hearing and sight, and hearts to comprehend’. Yet neither their hearing, nor their sight, nor their hearts availed them in anything good, for they were set on disavowing the ‘revealed’ signs of God (Sūrat Al-Ahqāf, 46:26). So God razed them from the face of the Earth.

The Quran does not want to inculcate in man a belief that will sweep him to the extremes of either unconditional renunciation of the world or categorical revulsion of the created, for the former leads to neglect and the latter to violence. Rather, it calls men and women, who would of their own accord enter into the free fellowship of God’s willing submission, to a modest path midway between these fringes: A blessed medium, wherein one fully partakes of all the world, but abstains from an indulgence in it that many idealize as the highest good in life, the shifting source of moral value. As Muslim scholars have coined it: The world is to be held in the hand, not in the heart. One preserves a sense of esteem for life and a love for all being but resolutely refuses to elevate the created to a divine station of adoration and repels all that seek to subvert godliness in man or pervert the wholesomeness of creation. ‘And so it is that We have now appointed you Muslims the Chosen Community of the Midmost Way, to stand as witnesses to the revealed truth before all people, and for Muhammad, the Messenger of God, to be a witness before all of you’ (Sūrat Al-Baqarah, 2:143). Obviously, this is no sanc-
ition of isolationism. On the contrary, it is a commission to speak with the single voice of the prophets, to take up their unified stance for truth and justice in society. Even if others elect not to join in the conviction espoused here, they, nonetheless, share in a common humanity and responsibility that the Quran demands be universally acknowledged. Indeed, as previously noted, this mutual recognition is among the prime objectives of human existence on earth. \( \text{We have made you peoples and tribes} — \text{that is, branching off in the world from one father and mother— so that you may ‘come to’ know one another} \) as equals with common rights and responsibilities (Surat Al-Ḥujurāt, 49:13).

This, then, is the balance in which the Quran calls humanity to live. God commands man to believe, but He accords him the prerogative of unbelief. Believing man is never to relinquish his right to live the life of faith and is, moreover, to strive with mind and main to ensure that this remains the sovereign right of all his fellows on earth. But he is not to curtail the original state of freedom that God has afforded others, the condition of independence from which they are to make the premier decision of faith, even if they openly reject God. God sanctions choice for man, but He attaches the unseen dimension of moral responsibility to each and every word, deed, and thought man chooses, and these will all certainly be accounted for.

\( \text{For each ‘faith-community’ among you We have appointed a Divine Law and a way of life. And had God so willed, He would have made all of you one ‘faith’-community without choice. But He has intended to test you in what He has given you. Thus race ‘with one another’ to good works! To God is your return—all of you. He shall then tell you ‘the truth’ about all that you have been disputing.} \) (Surat Al-Mā’idah, 5:48)

Diversity is, then, truly the way of God’s world, including in the most sacred matter of creed. \( \text{He is the One who has created all of you. Then some of you become disbelievers and some of you become believers} \) (Surat Al-Taghābun, 64:2). Despite this variance, however, humankind is to live as an extended family—accepting each other, not disavowing one another, speaking and listening to each other, not aggressing against, or attempting to silence or force conversion on, one another. To aid us in maintaining this attitude of tolerance—for the human being tends toward impatience with the differences of its own—the Quran, as we have just seen, reminds humankind that the many disputes and problems whose truth we are unable to resolve in life God shall, most surely, not fail to determine with swift and just recompense.
on the Day of Decision, the destined Meeting of Judgment, at the time of our resurrection into the Afterlife; for He is, indeed, the «Lord of All the Worlds» that human beings name and to which they may lay claim (Sūrat Al-Fātiḥah, 1:1).

Here, then, is the immortal meaning of religion, its divine definition, from eternity to infinity, extended endlessly beyond the petty, sectarian, truncated description that human beings have falsely ascribed to it. Here too is the very essence of Islam as limned in the Quran. Accordingly, one beholds the Quran strictly forbidding its messenger, the Prophet Muhammad ﷺ, from giving in to the tremendous pressure his tribal peers brought to bear upon him to narrow religion’s conception, to confine it to a “special” race, a “native” culture, a “caste” of bloodline or class—something unattainable by “the rest,” inaccessible to any “other.” For how utterly obvious it is in even a moment’s consideration that the very nature of Heavenly faith must be to reach beyond all time and the material, into every generation, and through all space into every nation and the spiritual. Whenever God has revealed His commandments to one or more of His chosen prophets, then and there must be true religion, immutable in its basic message for all history and humankind, pristine between the two spooled ends of the scroll of time.

Thus did the Quran command the Prophet ﷺ who received its final divine communiqué on behalf of man to resolutely reject whoever called him to partisanship in religion. Nor was he even to countenance constraint of this expansive meaning of faith. Nor was he ever to digress upon his own traces from its universal call to One God and the oneness of His Heavenly message to all people. This remains the Quran’s unaltered and inalterable claim upon whoever would ardently uphold the unity of revealed truth and vindicate the brotherhood of its messengers. Such are the believers whose hearts quake with buckling fear and dizzying hope at the remembrance of the gathering Judgment of an awesome Day.

«So to this upright religion of all the prophets call everyone, O Prophet. Moreover, keep steadfastly straight upon God’s path, even as you have been commanded. Thus you shall not follow their whims, which have led them to division. Rather, say to them: I have believed in all that God has sent down in every Scripture. Moreover, I have been commanded to do justice between all of you. God is our Lord and your Lord. For us shall be the recompense of our deeds. And for you shall be the recompense of your deeds. Let there be no dispute between us and you, for God will gather us all together on the Day of Judgment, and to Him alone is the ultimate destiny.» (Sūrat Al-Shūrā, 42:15)
THE NAME AL-QUR’ÂN (“the Quran,” as it appears in the title of this interpretation and throughout) is the most recognized name of the Sacred Text of the revealed religion of Islam. It is also the name that the Scripture of the Quran uses most often to identify itself. In Arabic, the word *qur’ân* means “recitation.” This specifies the way its human messenger, Muhammad ﷺ, received it: as Heavenly revelation verbally recited to him; the way he conveyed it throughout the duration of his life: in the mode of oral recitation; and the way that those who learned it from Muhammad ﷺ communicated it to others: by reciting it aloud to them, in successive relays down through the generations in precisely the same manner in which they heard it. This represents an unbroken chain of transmission in the world from the moment the first five verses of its revelation (see Sūrat Al-‘Alaq (96)) breached human history to our own time—at the occasion of this writing, nearly 1,395 solar years (1,438 lunar years) hence. Indeed, in the Quran’s own words: «It was the month of Ramadan in which the Quran was first sent down as guidance for all people» (Sūrat Al-Baqarah, 2:185). This fixes its occurrence in the ninth month of the Islamic lunar year, about thirteen years before the Hijrah, or Emigration, of the Prophet ﷺ to Madinah from Makkah, the event that begins the Islamic calendar. So, the revelation of the Quran commences in the solar month of June 610 C.E., according to contemporary calendaring.

*The Word Qur’ân in Arabic*

To delve somewhat deeper into the term ‘Quran’ as a matter of language, the word occurs nowhere else as a title to a tract of any sort, oral
or written, religious or otherwise, before the Quran’s revelation. Nor has the word ‘Quran’ been used to name any other book or literary production since. By its own account, the name ‘Quran’ has been designated as such by divine mandate. (Indeed, this Quran guides ‘humanity’ to that which is most upright) (Sūrat Al-Isrā’, 17:9). Therefore, one may apply the appellation ‘Quran’ to either the entire Book or a portion of it with equal validity. As a defined proper noun, Al- Qur‘ān is commonly pronounced with a glottal pause, called a hamzah in Arabic (often represented in English transliteration by an apostrophe: ’) between the Arabic letter ṱ (rolled r-sound) and the subsequent aliph (long-vowel a-sound), correctly transliterated as ‘Qur‘ān,’ or ‘Qur‘ān.’ (See “A Note on the Arabic Language and Its Transliteration and Pronunciation” in Volume II of the Deluxe Edition.) The word ‘Qur‘ān,’ however, is not uncommonly pronounced in Arabic without the glottal hamzah sound, in which case it also may be represented in English as ‘Qurān.’ Older Anglicized renderings, such as ‘Koran,’ or the Francophone ‘Coran,’ have been steadily abandoned in academic writings, although they linger in the somewhat recalcitrant editorial style sheets of the popular media. This text represents the word ‘Quran’ without vocalization symbols or diacritical marks, owing to its commonness in both this work and, increasingly, in the English language.

The Quran, as the title of the Sacred Scripture of Islam, can be traced to several descents, all simultaneously consistent within its own experience. (Simultaneity, or multiplicity, of significations is a phenomenon that characterizes the multilayered meanings and multidimensional truths of the Quran’s message, both in its specific verses and surahs and in the timeless relevance of the Quran in its entirety for all people everywhere in all conditions. Muslims uphold this phenomenon as a proof of its certain divine origin.) The very first word of the Quran’s revealed recitation was the Arabic imperative iqra’, “Read!” or “Recite!” Hence, the Quran is that divine utterance that God has enjoined to be recited, in other words, “The Recitation.” The name Quran also reflects an Arabic word form whose structure connotes the “coupling” of things, for the Quran is that which links words together into divine signs, or verses (s. ayah, pl. ayāt); verses into independent segments (s. surah, pl. suwar (designations to be addressed forthwith)); and segments into an intentional Heavenly Book. The term ‘Quran’ also may derive from the word qarīnah, that is, circumstantial evidence, or an indicium, since it contains facts or indicators whose recondite and consistent truths must necessarily proceed from the Creator, and not mortal authorship, thus substantiating its divine origin.
The unproven notion, forwarded by some in the Orientalist milieu, that the word Quran has Aramaic roots has been debunked by the special researches of Arab linguists who specialize in the Quran. Such theories were posited, in part, because of certain tenets, even sentimental, assumptions that organized the relationships between the Semitic languages (including Akkadian (now extinct), Aramaic, Syriac, Hebrew, Amhuric (or Ethiopic), and Arabic) with respect to their ages, histories, and derivations, which increasingly have been shown to be suspect. Persuasive evidence mounts, including studies of early cuneiform and hieroglyphics, that show Arabic to be by far the oldest and, likely in some form, to be the mother of all these tongues, with ancient Arabia as the cultural hearth, the regions from which originally nomadic peoples emerged. What is sure is that the word Quran itself occurs more than seventy times in its own Text, with no single occurrence as such established in any of the other Semitic languages, including pre-Islamic Arabic itself.

The secondary name that the Quran most frequently uses for itself is, simply, \textit{Al-Kitāb}, or “The Book,” as in “this is the Book of God” (Sūrat Al-Baqarah, 2:2). Elsewhere, “All praise is for God alone, the One who has sent down the Heavenly Book” (Sūrat Al-Kahf, 18:1). This epithet it holds in common with the other Heavenly Scriptures that appeared in the geographical heart of the world of antiquity, notably the Torah and the Evangel. The name “The Book” establishes that the Quran is, in fact, both a “scripted” and “inscribed” Sacred Text in an existing category of which human beings are aware. The former sense, that of the “scripted” revelation, emphasizes the Quran’s physical reality in human history; namely, that from its inception it is divinely classified in the same elite genre with, and is meant to play a role similar to, the Heavenly revelations that preceded it. The latter notion, that it is “inscribed,” highlights its metaphysical reality: The Quran is celestially preexistent (to earthly life) as part of the Preserved Tablet of Heaven—the timeless record of all things—from which it was sent down into the world. Moreover, both these names, “The Recitation” and “The Book,” are divine indications that the Quran would manifest and perpetuate in the world by virtue of both internal and external means, aural and mechanical agencies; specifically, that of memorization in the human heart and writing by the human hand, respectively. The decree to reveal and preserve the Quran, as in all things, is God’s, but His instrument of preservation shall be man—explicitly, His willing servants among them.

The very first of people to memorize the Quran was the Prophet
Muhammad ﷺ, himself, followed by his Companions ﷺ, and the two
generations after them, named the Successors, and the Followers of the
Successors. This entailed a complete four-echelon generational constel-
lation, with each subsequent cohort and generational alignment pro-
ceeding in turn. The Prophet ﷺ was, moreover, the very first to order
the Quran to be written and, foremost, as well, in directing that parts of
it be conveyed to the peoples of other lands, or approving of such acts—
his Companions, the Successors, and subsequent generations duly emu-
lating him in all of this.

**Names of the Quran and the Numinous Effects of Its Message**

If one is to read the Quran with at least modest awareness, it is
important to understand the connection between three of its intents:
(1) its message, (2) the names by which it describes itself, and (3) the
chief product it seeks to bring forth, specifically, a kind of human being.
From the Quran’s many self-given names, we can discern crucially
important aspects of the consciousness it created, first and foremost, in
its Messenger ﷺ and, through him, in the men and women ever at
God’s service and in His Prophet’s ﷺ faithful company, dubbed the
Companions, for they were the ones in the first instance whom the
Quran remade, first cultivating in them the highest levels of spiritual
reflection, psychological and physical restraint, and social civility; then
inspiring them, through these auspices, to redirect the splintered torrent
of human history toward ontological and moral ends consistent with an
inexorably nearing Hereafter, wherein God shall deliver His final judg-
ment on humankind.

Astonishing as this human transformation was in its time, more stun-
ning still is that it was not merely a one-time, mythical wonder. It was
a tableau to be reenacted, again and again, on the global stage—an
always unexpected spiritual awakening cascading spectacularly down the
centuries among the most diverse peoples and in the most unlikely
places. From where did this energy for such complete renovation come?
From what essential force did it emanate? The Quran, in fact, identifies
itself as such a life-giving Spirit (Al-Râḥ). Then what miracle does it
hold that stirred, with just a word, the dissolute and the destitute, the
benighted and the indulged, to such undaunted faith—all falling, as it
has been so aptly described, like so much unfailing light all about them?
And the more urgent question of our own times: Can it still stir?

The answer that leaps first from the Quran is its name Al-Tanzîl, lit-
erally, “The Descending”—which proclaims that this Book is “The
Sent Down” message, or even “The Heaven-Sent,” from the High
Holy One Himself. Hence, this appellation is, perhaps, best rendered by the title “The Revelation.” Yet, in all cases, it means that the Quran is of a divine origin. Thus, its words cannot lose their power. *(This is the revelation ‘from on high’ of the Book wherein there is no doubt, from the Lord of All the Worlds)* (Sūrat Al-Sajdah, 32:2). *(The revelation of this Book is from God ‘on high’, the Overpowering ‘One’, the All-Wise)* (Sūrat Al-Zumar, 39:1; see also Sūrat Al-Jāthiyah, 45:2, and Sūrat Al-Ahqāf, 46:2).

That is to say, while the Quran as a Book is thoroughly concerned with human affairs in the world, and guiding the human being to the good life in both the lower world and the Hereafter, it is, nonetheless, in its every word and verse, divine dispensation from the Ensouler, Himself. Therefore, it is also known by the name *Kālām ‘Allah*, or the Speech of God, a designation intended to affirm in the hearts of people that the Quran has originated from the Creator of the universe and is, verbatim, His very own words in the human language in which He chose to speak them. This is to negate doubtful thoughts that may whisper within the souls of humankind that the Quran has come from some other source, or, as has been claimed of other books, that it has emanated from God by way of an unspoken inspiration that was then put into words by men, angels, or other intermediaries. The Quran’s verses explicitly and implicitly confirm that its words are God’s speech—in the instruction to Muslims, for example, that in their polities they are to grant asylum, even in a state of belligerence, to anyone whose heart is drawn to listen to the divine discourse *(until he hears the words of God)*—meaning the Quran itself (Sūrat Al-Tawbā, 9:6).

The Quran also characterizes itself as *Al-Dhikr*, “The Remembrance,” or “The Remembrance,” and also, a variation on this, *Al-Dhikr al-Hākim*, “The All-Wise Reminder.” *(This account that We recite to you, ‘O Muhammad, is among the signs of your prophethood and a confirmation of the truth of this Quran—the All-Wise Reminder—for all humanity)* (Sūrat Al-‘Imrān, 3:58). For one, the word *dhikr*, or ‘remembrance,’ points to the Quran’s lofty position with regard to the world, for among its meanings is “glory” or “honor.” It also informs people that one of the Quran’s supreme functions is to constantly remind them that their Creator is none other than God, that He alone provides for them from the sky and the earth, and that, therefore, they are not to neglect His remembrance in thankfulness. They are not to take other things as gods apart from Him. They are not to assume that other than God sustains their being or feeds them. They are not to forget how they are duty-bound—by way of godly gratitude—to steward
the earth and all that has been subjugated to them in it by Him, in accordance with His all-wise commandments. Moreover, never are they to be remiss in recollecting that they shall, most surely, meet Him for Judgment and to receive their eternal disposition in the Afterlife. Furthermore, since God has imbued the Quran with glory upon honor by His own sacred word, it endues this aura of dignity upon each individual, every community, and any generation that believes in its message and upholds its guidance ardently. «Truly, We have sent down to you a Heavenly Book that bears in it your glory and eminent remembrance for all time. Will you not, then, understand?» (Surat Al-Anbiyá’, 21:10).

The Quran instills in the human personality it seeks to build a distinction by which the Torah of old is also characterized in its verses. «Blessed be the One who has sent down upon His servant Muhammad the Quran as the Criterion, so that he might be a forewarner to all the worlds of the nearing Judgment of God» (Surat Al-Furqân, 25:1). Hence, it is “The Criterion,” Al-Furqân, that distinguishes truth from falsehood, right from wrong, the wholesome from the harmful, the sound from the corrupt—not only in terms of one’s belief and creed, but in all the archetypal moral objectives of one’s life. «It was the month of Ramadan in which the Quran was first sent down as guidance for all people, having in it clear proofs of divine guidance and the criterion for right and wrong» (Surat Al-Baqarah, 2:185).

Thus, the Quran descends upon the human being in spiritual radiance as “The Light,” Al-Núr (24), shed from Heaven to illumine the dark places of his world. Centuries of human controversy within the communities of God’s previous revelations all but obscured the revealed truth, for they tarnished the reflective organ of human insight, man’s heart. By the light of the Quran, it could once again see God’s truth with certainty. Finally, the world of men could rid itself of the legacy of frightful hesitancy that had nearly sunk it and the human race into irretrievable despair about faith. The Quran has now lighted that path. Man can see plainly the higher ends of his existence, the hopeful realm of his eternal salvation and happiness, and the moats of illicit peril threatening to waylay him in his crossing. With sure footing upon the lawful stepping-stones that God has laid down in His servant’s way, he may return safely now to his heart’s ardent longing, his only Lord and King.

«O People of the Scripture! Truly, Our Messenger has come to you to make clear to you much of what you have been concealing of the Scripture—and to pass over much that is not essential». Truly, there
Presenting The Gracious Quran

has now come to you from God a guiding light and a clear Book in this Quran. By it, God guides whomever follows His good pleasure along the pathways of peace. And, thereby, He brings them out from the veils of darkness into the light—by His permission. Thus does He guide them to a straight way of salvation.» (Sûrat Al-Mâ‘idah, 5:15–16)

The Quran is supremely aware that there are among humankind those who will deny ever having pined for divine clarity or Heavenly truth, who will belie having grieved over any loss of a sense of nearness to God. «That is because their messengers, indeed, came to them with clear and miraculous proofs from God. But they would say in arrogance: Will mere mortals guide us? So they disbelieved and turned away. Yet God is self-sufficing with no need of their faith. Indeed, God alone is self-sufficient, all-praiseworthy» (Sûrat Al-Taghâbun, 64:6). Such are the ones who enwind themselves in the thickening dark matter of brute existence, believing that shut eyes will keep them safe. In the feeble tomb of temporal life, they enwomb themselves till they die, thinking that no pick exists to unlock their graves, no power lives to reset bone and reclothe flesh, and then, at once, send them flying headlong like locusts on Judgment’s desperately dark, stark plane. Yet, the Quran excludes not even these from the infinite wisdom of its bottomless still waters, the showering cloudbursts of its all-merciful rain.

«Those who disbelieve have alleged that they shall never be raised from the dead. Say, 'O Prophet: Oh yes, indeed! By my Lord! You will, most surely, be raised back to life! Then you will, most surely, be informed of all that you have done in the world. And that for God is ever so easy. So believe in God and His messenger and the Light of the Quran that We have sent down. For God is all-aware of all that you do. The Day He shall gather up all of you for the Day of Gathering—that is the Day of Mutual Loss and Gain. For whoever believes in God and does righteous deeds in life, He shall then absolve him of his misdeeds and admit him to Gardens of Paradise beneath which rivers flow—to abide therein, forever and ever. That is the magnificent triumph! As to those who disbelieve and belie Our revealed signs, they are the Companions of the Fire of Hell—wherein they shall abide forever—and a most woeful destination it is!» (Sûrat Al-Taghâbun, 64:7–10)

Because of the limited nature of its understanding, the human being requires “Self-evident Proof” for all that it shall ever know with certainty. This is, in Arabic, Al-Burhân, another name by which the Quran
identifies itself in its verses, for it contains unmistakable signs that enable man to know his Maker, the mystery of his own existence, and his all-important destiny without doubt. Rather, when believing man unfolds in its leaves the secret of his life and death, he reads in them good news upon glad tidings, success in the world, and triumph in the Afterlife—and the admonition of a just recompense here, and in the Hereafter, for his heartless adversaries.

Yet by these same words of the Quran, any person may, indeed, heal him- or herself before death catches him up, for this Book is the long besought *Al-Shifā’, “The Panacea”: It is both balm for the wounds of his sin and its salutary preventative; the antidote to the shame of his hypocrisy and its therapy; the tonic to end his blind wandering and the restoration of his inner sight; the calmative to quiet his apprehension and the potion of his perpetual peace.

Man is to have no fear that the fount of the Quran shall ever diminish, finish, or fail—either in the categorical guidance that it promises him, or in the beauty to which it bears him in his meditations. For the corrupting touch shall never attain it, and the humiliating tongue shall forever fall short of gainsaying it, as God Himself has sworn to its abiding protection, unlike its precursor revelations that He entrusted to men, who proved weak. 《Indeed, it is We alone who have sent down the Quran as a revealed Reminder to humanity of the way of God. And, indeed, We alone shall forever preserve it》 (Sūrat Al-Hijr, 15:9).

So let the human heart be at rest in the comforting knowledge that God’s Book is *karīm*, “All-Gracious,” in the largesse it gives without stint or end. It is *hakīm*, “All-Wise” in the wisdom it is forever dispensing, wherefore it was sent; *mubārak*, “Most Blessed,” in the profuse goodness it stows for all human beings, vouchsafed by God for all life and all the Hereafter without end. It is further *majīd*, “All-Glorious,” in its awe-inspiring beauty, sublimity—complete perfection—in the highest moral and spiritual plane to which it causes the human soul to ascend. It bestows everlasting dignity to all who adhere to it, ever-increasing love upon all who are sincere with it, ever-glowing resplendence within every heart whose hopes and fears are kindled in it. Its utterance is clear and conspicuous (*mubīn*) and sets forth the details of all the distinctions (*mufassal*) needed by every human being in his or her endeavor to discern the true from the false, and the impure from the clean.

Nor need one lament the loss of previous revealed wisdom contained in the Scriptures of old, as the Quran preserves in its extant Arabic what they held in languages and wordings now vanished or obscured by time.
Yet before it, the Book of Moses was similarly revealed as an exemplar and mercy. And this Qur'an, too, is a revealed Book—indeed, a confirmation in an Arabic tongue of all the Heavenly Scriptures that preceded it—to forewarn of God’s nearing Judgment all those who have done wrong by false worship. Moreover, it is a glad tidings of everlasting delight in Paradise sent to all those who believe and excel in doing good. (Sūrat Al-Ālqâf, 46:12)

Indeed, because this Qur'an is a clear declaration of divine truth for all people, it encompasses the generations of all periods, from the first moment of its declaration to the lattermost days. Thus it is Heavenly guidance and an inspired admonition for the God-fearing, whether male or female, and from every race and place (Sūrat Āl ʿImrân, 3:138). This fact elevates to the foremost duty of every believer, and the Muslim community as a whole, the obligation to make the Qur’an’s declaration accessible to every person on the face of the earth.

For in the end, the Qur’an is the very essence of truth revealed from the One who is the Immortal Truth, who created all things with the truth, and who sent it down for the explicit purpose of keeping truth alive for man in the world. By whatever eminent name, then, that it may rightfully be called (its scholars recording as many as fifty-five titles and attributes for it from its own hallowed pages), this Qur’an is the Book of man’s guidance, no doubt. Yet, it is not of man, nor of the Muslims among men, nor even of the Prophet himself. Rather, it is the age-old prophesy come to pass at last: To put into the bland mouth of matter-bound men, on the tongue of a noble messenger, the fiery word of the Sole Transcendent, the Overpowering One, the Most Magnified, the Most High. The Qur’an is nothing less than this miracle, the verbatim Heavenly Recitation of God.
THE QURAN IS the Book of God and resembles no literary work of man, either structurally or stylistically. It is its own convention, following a "publishing" standard that human beings have never established and cannot replicate. The closest analogy to the word of the Creator in the revelation of the Quran is the work of the Creator in the design of nature. Just as God has made the conditions and position of the world favor balances so fine and varied that a profusion of beings spring into every conceivable state of matter—animate, inanimate, and the mysteriously in-between—leaping into life from seemingly every magnitude of existence—so too has He uttered a Scripture of an expression so exquisite, a scope so inclusive, a depth so fathomless that no human measure other than incalculable awe exists to calibrate it. Like the natural world it mirrors, it too has echelons of being and meaning. Much can one readily perceive from it. Infinitely more can one discern with sustained reflection and study of it. As for what one glimpses in its unseen beyond, it is transporting.

Thus if one comes to the Quran looking to read a man-made book, frustration is his or her just end. This is as true for the uninitiated as it is for those who disingenuously claim mastery over it and renunciation of it in the same breath. From the singular God, one ought to desire—rather, must anticipate—the singularly unlike. As to those who attune their heartstrings to this kind of sincerity (whether out of definite faith or undefined honesty), the Quranic concerto never disappoints: Forte of God! Lilt of human hope! Chant of justice! Profound moral mantra! Sublime hymn! Unchained melody unto a Day Hereafter! Such is the Quran. How alien is its immortal originality and native its human inti-
macy at one and the same revealed moment! The great Quran scholar Muhammad Diraz (Azhari-shaykh *cum* Sorbonne philosopher) has addressed the flawlessness of the Quran’s integration of sundry form and singular purpose as an unambiguous sign of the inimitably divine creativity behind it that we now speak to. In his attempt to describe the intra-coherence of the longer surahs of the Quran, he begins by comparing them to a “single edifice whose rooms and corridors conform to a consistent design.” He soon confesses this a useful but still “inadequate” analogy for the kind of immaculate synergy of internal integration that the subdivisions of the Quran achieve. Rather, he continues:

The parts and passages of each surah are coupled together and brought into perfect harmony, even as are the members of the human body. Between any two passages, an inherent link unites them, just as two bones articulate at a joint, while a mass of connective tissue and ligaments perfects the linkage. Supported by the two bones, the two members are then linked by arteries and nerves. Moreover, the whole surah moves in a singular direction to fulfill a [larger] particular purpose, even as we see the human body has an individual stature, while all its members perform different biological functions that assist in accomplishing one purpose.

Dr. Diraz is not merely essaying a description here. He has applied his literary analysis to the longest of the Quran’s surahs, demonstrating the uncanny coherence between its words and sentences, on the one hand, with the wisdom of their syntactical and structural arrangement, on the other. Scholars besides him, with names like his, as well as others with names that might ring more familiar to the reader, have done similar stylistic dissections of surahs, or even of the whole Quran, with like results. Their aim is to show that the Quran realizes a union so complete—between the configuration of a merely human language (Arabic) and its stated divine function (to inform the human being of things it cannot touch but that it needs in order to feel whole and to become successful)—that it is necessarily a miracle, an act of speech beyond mortal thought, beyond human scope, beyond any individual creature’s, or the sum of all of creation’s, literary or esthetic capacity.

For our introductory purposes, however, this exposition brings us only to the outer orb of the Quran’s description. Yet, even at this level, it is peerless.
The Unique Units of the Quran as a Text

ON THE MACRO-LEVEL, the Quran is divided into suwar (s. surah) and the
suwar into ayât (s. ayah). The Quran is made up of one hundred fourteen
(114) suwar, a term in plural form in Arabic that English-speaking
Muslims have almost universally anglicized as ‘surahs,’ a word used in
this writing as well. The total number of ayât (also anglicized as ‘ayahs’) is
six thousand two hundred thirty-six (6,236). They contain a sum of
seventy-seven thousand four hundred ninety-seven (77,497) words, or
kalimât (s. kalimah). These are the native divisions of the Quran, the first
two coined by the revelation itself for itself, and wherein resides its inimit­
ability (a subject to be discussed later). Surah, as a division of the Quran,
is sometimes translated by the English ‘chapter,’ though this is inevitably
(and, perhaps, substantially) misleading. The term ‘verse,’ for the Arabic
ayah, has gained acceptance based on analogy with the Bible and other
religious texts, and in this sense is not confusing, though, as we have seen
in the section of this book entitled “Before You Read” (and as we shall
again address later), a great deal is lost in using the word ‘verse’ to trans­
late the Quranic term ayah. There are other textual devices that Muslims
subsequently innovated as measurements for the Quran, but they are
considered external and supplementary aids to serve people in their quest
to access and learn these divinely defined categories.

I. THE SURAH

Surah number one is called Al-Fâtihah, or “The Surah of the
Opening,” which Muslims must read in each standing of every ritual
Prayer. The last surah, number one hundred fourteen, is called Al-Nâs,
or “The Surah of All People.” (The Table of Contents of this volume
introduces the advent and development of the naming scheme for the
surahs of the Quran).

Etymologically, the term surah names any lofty position or high
point. From this meaning, the Arabs derived the phrase suwr al-madinah,
or “the city walls,” the word sûr in this expression denoting “walls.”
The word also came to be used for a “wall” or “gate” surrounding a
house. It is this connotation that the Quran appropriated for itself, with­
out literary precedent in Arabic, to indicate a Quranic division that con­
tains within its perimeter a set of defined “signs” as distinguished from
other “neighboring” collections within the Quran, just as a fence marks
off and encompasses distinct properties and ownership of improvements
and assets.

Regarding the word surah’s connotation of “high point,” this too is
reflected in its use as the revealed name for the particular divisions of the Quran. Each of the Quran’s surahs marks a separation, as though by a high structure, that distinguishes it from the other lofty edifices that flag the Quran’s unique partitions. In this sense, each construction comprises a revealed theme or motif that is special to it and that gives it an identifiable personality. Simply stated, the surah is an independent piece of divine revelation specific to the Quran. It is made up of “signs” (that is, verses), which have a beginning and an end, and an order from first to last, and that convey an express part of the message of the Quran.

One finds this designation (of surah) in various places in the Quran, for example, in the opening verse of Sûrat al-Nûr (24), “The Surah of Divine Light”: "This is a surah of the Quran. We have sent it down as Heavenly revelation and ordained the obligations herein. And thus, We have sent down herewith verses of clear intent, so that you may become mindful of God’s commandments."

Length, however, plays no generally defining role in the determination of what constitutes a surah. The longest surah, the second in the order of the Quran (known as Sûrat Al-Baqarah, or the surah containing mention of ‘the cow’ by which God tested the Children of Israel), is two hundred eighty-six (286) verses, comprising about a twelfth of the Quran. The shortest of its surahs is Al-Kawthar (108) which mentions ‘the abundance’ that God has given and stowed away in the Hereafter for the Prophet Muhammad (ﷺ), containing only three verses totaling barely two lines.

Each surah has a popular name by which it is known but that is not part of its revelation, that is, the surahs were not formally named by God, as part of the Quran’s verbatim transmission, with the titles they now carry. Rather, these names were based, as in the two examples just cited, upon a word, incident, or theme mentioned in or characterizing a particular surah. Their names thus came about naturally, by common consensus, in the time of the Prophet (ﷺ) as people sought to establish familiar references to these initially nameless surahs. For this reason, a number of them have more than one name, like that of Sûrat Al-Fâtîhah, “The Opening,” which is the first surah in the Quran, known also as “The Foundation” (Al-Asâs), along with several other titles. Sûrat Al-Baqarah, the Quran’s second surah, is sometimes called “The Pavillion of the Quran.” The fifth surah, Sûrat Al-Mâ’idah, “The Surah of the Table Spread” (which may, incidentally, equate with the New Testament story of the Last Supper), is referred to as “The Surah of Contracts” (Sûrat al-‘Uqud), after its opening admonition to be mindful of fulfilling them, as a matter of religion. Sûrat Al-Tawba, “The Surah of Repentance,” number nine in the order of the Quran, is addi-
tionally styled “The Surah of Renunciation” (Sūrat Barā‘ah), after the divine proclamation in its first verse.

The Quran’s one hundred fourteen surahs go roughly from longer to shorter. This is not, however, the particular logic behind their arrangement, as is often assumed. The Prophet (ﷺ) himself is the one who defined the surahs and separated them from each other, in accordance with the revelation he received in gradual fashion from God. A survey of the Quranic Text shows that each surah has an independent nature, conveyed, on the whole, by way of its distinct subject matter and its distinguished form. Indeed, each surah has a demonstrable stylistic consistency, a sort of élan vital, that can only be described as intrinsic to its essential content. Let us take, for quick reference, two short surahs, Al-Zalzalah (99) and Al-Ikhlas (112).

**IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING**

99:1 When the earth quakes with its ‘final’ quaking;
99:2 and the earth expels its burdens;
99:3 and the people say: What is ‘wrong’ with it?
99:4 On that Day, it shall tell all its news,
99:5 for so your Lord shall have inspired it.
99:6 On that Day, all people shall issue forth
99:7 So whoever does an atom’s weight of good shall see it.
99:8 And whoever does an atom’s weight of evil shall see it.

**IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING**

112:1 Say: He is God. One.
112:2 God, the Everlasting Refuge.
112:3 He does not beget.
    Nor is He begotten.
112:4 And comparable to Him, there is none.

Be reminded that here we experience the sense of the two surahs’ meanings inasmuch as I have been able to bring this out in translation. We taste nearly none of the original Arabic word choice, feel almost none of its native cadence, grasp virtually none of its intrinsic rhetorical device or cultural-lingual depth. Yet even with this considerable hand-
icap, something of their distinctive power and central spirit shines through. Sūrat al-Zalzalah, The Quaking at the End of the World (99), concerns itself with the moment in time that bridges, or rather breaks off, the life of this world from the life of the Hereafter. Its first six verses focus vividly on a single event: The advent of the Last Hour of earthly life and the dawning of the Judgment Day in eternity. Indeed, these verses are split evenly between the earth’s cataclysmic finale, with human beings upon it, and Judgment Day’s even more dramatic commencement with human beings flying forth from their graves within it. Yet the tie-in of each tripartite is singular: the earth’s compliance with the command of its Lord, first in its own destruction, then in its disgorge ment. In each case, the earth is disburdening of itself, initially of the life that has lived upon it—and, more spectacularly, giving account from its own record of what those living beings did—and subsequently of resurrected human life from within it.

These two momentous events come to a very “weighty” conclusion consistent with the material of the earth itself, but meant exclusively for the spiritual measurement of man, who is thrice of the earth, in his creation, death, and resurrection. The recipient is thus abruptly delivered from the engrossing, chaotic, harrowing scenes of global doom and Judgment to a profoundly individualized truth delivered with the sudden conceptual shift and detachment of a true oracular vision: The impact of your earthly action, the dark and the light of it, down to the atomic level, shall manifest the full burden of its moral reality for Judgment. The message: Fill your scales with good now while the earth yet remains firm under your feet and not piled upon you, while still you barter with your life.

Compare the breathless, building, bewildering high spectacle of Sūrat Al-Zalzalah, culminating in the most elemental sense of the individual, to the sparse, terse, staccato, sense of “onliness” pervading Sūrat Al-Ikhlāṣ, or the Surah of Pure Sincerity in Faith. Its subject is so utterly, indivisibly God’s Oneness that it is as if the surah’s words themselves should speak in syntactical singularity: “Say,” period—and it is a sentence. If words must be combined, then they should be equational in nature, a fact emphasized in Arabic, which absents the verb “to be” from its completely nominal constructions. He is God (in Arabic, literally, “He God,” that is, He = God). Every succeeding thought furthers the surah’s unified sense of unequivocal negation, first, of any notion of sanguineous-like relationship for God and, next, of all conceivable analogous connection in the mind of man in thinking about God. The surah is defined both by the stark absence of anything remotely emotive, in
order to completely disassociate God from even a vague sense of the anthropomorphic and, second, by its unmistakably clear-cut message that, in reality, there is but a single category: “One.” All else is, by comparison, literally “none.” The case being made here in this illustration of the meaning of the Quran’s surahs is that in theme, style, and even the resonance of their language (as far as this echoes through another language), they are distinct, consistent, and whole. The effect in Arabic is far, far greater and distinguishing. Moreover, the surahs begin; they deliver their subject matter; they end—each of these literary parts being clearly what human beings understand as openings, interior contents, and conclusions.

There are, of course, certain mundane categorizations that can be applied to the Quran’s surahs, and Muslim scholars have duly pointed these out. For instance, they have divided them in terms of length into four groupings: Al-Ṭiwâl, or “The Lengthy,” from Sūrat Al-Baqarah (2) through Sūrat Al-Tawbah (9), so called, of course, because, by comparison, they are much longer than the other surahs; Al-Mi‘ûn, “The Hundreds,” from Sūrat Yûnus (10) (although some scholars begin with the eleventh surah) through Sūrat Al-Sajdah (32), since most of these surahs number in the range of one hundred verses; Al-Mathânî, “The Oft-Repeated,” from Sūrat Al-Ahzâb (33) through Sūrat Al-Hujurat (49), as the word mathânî means to recur with frequency, and these surahs, due to their relatively short length, are commonly recited by Muslims in their ritual Salât-Prayers; and, finally, Al-Mu‘âlî, “The Discrete,” from Sūrat Qâf (50) to the end of the Quran (Sūrat Al-Nâs, 114), for these sixty-four surahs are very short and have numerous breaks (distinctions) occurring between them.

It is here convenient, before discussing the Quran’s most basic unit, the āyah, “sign” or verse, to mention several additional synthetic divisions of the Quran. As noted, the Quran itself and its Messenger exhorted Muslims to memorize it in its entirety in order to recite it in their rituals and edify themselves and their societies in terms of its legislation, moral instruction, and spiritual guidance. This led scholars to elaborate three related demarcations to aid in the Quran’s memorization and transcription. The first is the juz’ (pl. ajzâ’), or part, there being thirty (30) such portions of more or less equal length for the entire Quran. The second is the hizb (pl. ahzâb), or half-part, each one equaling half a juz’ (part), making their number sixty (60) for the whole Quran. The third is the rub’ (pl. arhâ) or quarter, so called because it measures one-fourth a hizb (half-part), giving us a total of two hundred forty (240) in the entire Quran. Each of these units has a designated
insignia printed in the margins of a typical Quran copy (mushaf), alerting the reader to the piece it marks, usually accompanied by some identifying asterisk, line, or other symbol that indicates its precise beginning in the Text of the Quran itself. Thus, one memorizes a rib' (quarter), then four arbā (quarters) to complete a hizb (half-part), and then another half-part to make a juz', or part, and so on until each of the thirty azjā' (parts) of the entire Quran is learned by heart.

Now, since the word mushaf (literally, folio or codex) has been mentioned, let it be said that Muslims make a formal distinction between the Quran (which is the speech of God in the form we have described) and a copy of its sounds reduced to writing for the Quran is God’s immutable, recited word in the exact mode that its content was delivered to the Prophet Muhammad ﷺ, and, properly speaking, not its earthly symbolic representation, meaning writing. Thus, multiple printed copies of the unique Quran, for example, are not properly to be referred to as ‘Qurans,’ a morphological error, even in the Arabic plural form, but rather as mašāhif, or codices, folios, or copies.

II. THE ĀYAH

The word ayah means “sign,” “lesson,” “proof,” “evidence,” or “miracle.” Naming its essential unit ayah has obvious implications for the Quran, given the meanings of the word ‘ayah.’ Thus, it is another unprecedented designation that the Quran appropriated from the Arabic language for itself. Never before was the term ayah used in the description of a text before the Quran’s revelation. An ayah, then, is a revealed “sign” in the Arabic language intended to be part of the Quran, at the end of which its reciter pauses. Hence, it is individualized. Moreover, every such sign bears a lesson, an admonition, a tiding or some portion, number, or combination of these. Each sign, because it is from God, constitutes a miracle. When these miraculous signs are combined into a complete surah, or a distinguished segment of the Quran, no matter how small it may be, they become inimitable; that is, no individual or group of beings can replicate it with all the implications and truth of its meanings. This constitutes proof, to the objective, meditative mind, that the Quran is direct revelation from God. In other words, analyses of the signs, their content, construction, and expression enable one to establish that the Book they are part of cannot but be from the Creator of life and the universe.
The Qur'an and the Consistency of Its Form

The signs, or verses, within each surah are not haphazardly arranged, but rather are recited today, and transcribed in the verified copies of the Quran, as set by the instruction of the Prophet himself, both in his regular and frequent public recitation over a period of twenty-three years and in his personal direction of their transcription by his scribes. This, of course, was widely known in his own time by his Companions (for which ample verification is readily available). For instance, the well-known Companion Hudhayfah ibn Al-Yamān reported:

I once joined God’s Messenger in one of his night vigils. He then commenced the recitation of Sūrat Al-Baqarah and I said [to myself], ‘Soon he will bow [in the course of his recitation] at verse one hundred.’ Yet he proceeded [beyond this]. So I said [to myself], he will recite the entire surah in one rack‘ah [Prayer cycle, and then bow]. But he finished Sūrat Al-Baqarah…

The point here, for our purposes, is not the lengthy Prayer of the Prophet (though this is striking for one who knows the extent of the Prophet’s recitation) but that the Prophet was (a) reading aloud and (b) his Companion, who joined him “by chance,” was fully familiar with the surahs he was reciting, including their order, their verses, their sequence number, and the number of these verses, which could only have come with their widespread propagation in the Muslim community. Structurally, then, despite dubious periodic attempts to feign scholarship to the contrary, it is well established that the Quran has reached us in the very form in which the Prophet and, then, his Companions received it, an issue we shall take up presently.
THERE IS VIRTUAL consensus among Muslims and non-Muslims that the Quran came into the consciousness of the world through the articulation of the Prophet Muhammad ﷺ. Dispute arises as to the Quran’s Originator. Muslims are certain, of course, that the same Divine Being that revealed the Torah to Moses ﷺ and the Evangel to Jesus ﷺ sent down the Quran upon Muhammad ﷺ—and they know Him to be the One and only God. This accounts for three mutually corroborating proofs at the heart of these scriptures: (1) the human purpose and consequence they articulate in the form of rules, rites, virtues, and destiny; (2) the biographical record they preserve of the existence of their messengers, the prophets, and their missions among their peoples; and (3) the Heavenly faiths that coalesced around them by reason of their adherents upholding them as revealed Books and affirming the truth of their messengers, who testified that what they brought to people were, indeed, Heavenly revelations.

Muslims see a clear rationale to these matters of historical fact: God, Himself, selected prophets from every community of the world. Yet He preserved their unified message for human posterity, into our times, through the single line of Abraham ﷺ, Father of Prophets, and his heirs to divine revelation. Moreover, the distilled life-examples of these prophets and their followers (as well as that of others of God’s messengers, who either preceded Abraham ﷺ and his seed, or appeared among different peoples whom the Quran does not name or locate) create for us an unmistakable universal paradigm of the nearly invariable responses and realignments that take place among any people whenever a Heavenly message descends to challenge the religious assumptions they
have invented in order to underpin and uphold the privileged hierarchies and injustices they have enshrined in their societies on the vague authority of some ancestral way of life. For example, the Quran mentions how Mary, the mother of Jesus, though a female, came to be reared in the High Temple under the guardianship of her prophet-brother-in-law Zachariah, though the other priests of Israel desired and vied for this appointment, on account of her inestimably noble lineage. In conveying this information, it reminds: "This is but one of the tidings of the unseen past that We reveal to you. For you were not with them when they cast their quills to resolve which of them would have the foster care of Mary. And you were not with them when they were contending for this honor" (Surat Al-Imran, 3:44).

That is to say, it is through the specific experience of the ancient prophets, Abraham and his heirs, and all those who followed and opposed them that God has shown us generally how He promulgated the divine call to spiritual unity and social equality among all humankind, the contentions that always arose, the means and methods that recurred in this struggle, and the inevitable ends that ensued: "Indeed, We have sent forth among every community a messenger with the commandment: You shall worship God alone and shun all false deities and objects of worship!" Hence, the challenge of the Quran today is no different than when it first came into the world, and not unlike that of any other Heavenly Book in its time and among its people. "So among them were those whom God guided aright. And among them were those who persistently rejected guidance. Thus, they deservedly remained astray."

The continuation of this archetypical pattern of belief and rejection in relation to the Quran is, in a sense, its own ongoing proof of its abiding veracity as the Heavenly Revelation of the times. Therefore, the Quran’s invitation to man to conduct anthropological and archaeological studies of the cultures and fate of bygone peoples remains open—and its warning against rejecting the message of Heaven that it now represents, continues in effect—until the Day of Judgment. "So journey in the earth, and see how devastating was the end of those who believed God" (Sūrat Al-Nahj, 16:36).

The Quran’s iteration of these paradigm illustrations—that is, the prophetic experience in conveying to various human communities God’s Books of revelation—occurs within a larger framework that details the “real-time” encounter of its own message and messenger. In other words, the Quran is cataloguing for all succeeding peoples and periods a detailed montage of the reaction of a vitally representative cross-section of peoples to itself and to its divinely appointed, human bearer,
Muhammad, the emissary of God. The Quranic cross-section of people is vitally representative because it corresponds to the categories of human beings into modernity until the end of time that the believing community shall ever encounter. The cataloguing of the event of the Quran—namely, its gradual revelation through the culmination of a generation—is crucial because it gives one the opportunity to assess the condition of one’s own community and make enlightened choices in the midst of a rising confusion regarding the Quran, the place of God, and the relationship of religion to life swirling all about one. In addition, it allows those who come to uphold the Quran’s revelation (1) to understand the sequence of events and experiences that they are facing or are likely to face in taking on that role; (2) to see through to the underlying reasons for the varied reactions of people to them; and, most importantly, (3) not to surrender their hearts to the strong “parasympathetic” urges that they shall surely feel, but, rather, to choose appropriate spiritual and temporal responses based, not upon whim, but on divine guidance. Specifically, they are to retrieve guidance from the “Text” of the Quran that addressed the essential questions confronting them in the first “context” of its revelation to the Prophet and his Companions.

The Challenge Before the Quran in the First Instance

In the early half of the mission of the Prophet Muhammad, the Arabs of Makkah and its surroundings strove to drown out his public recitation of the Quran, devising to obscure its message and more easily belie its Heavenly origin among those they were effectively deterring from giving it fair hearing. As a backup to this, the Arab idolaters propagated notions that Muhammad was a poet not a prophet, a sorcerer not a messenger, a soothsayer not an actual envoy from God. Sometimes they would spread the foregoing. Sometimes they would shift and say that others were teaching the Prophet the mesmerizing words and wisdom he had suddenly come to utter. Sometimes they would reverse themselves and say he himself had fabricated the Quran, perhaps with the help of another. Yet if they were unclear about the source of the Quran, these opponents were absolutely clear about its end effect: Its words were as if magical and could not be allowed to reach the cocked ears of the people; its message of human individuality and God-given freedom was “radical” by the measures of a firmly ensconced aristocracy and would utterly transform the family, class, and gender structures of society, should it elude their grasp and get hold of the people.

Those who answered the call of Muhammad, then and now,
responded to these accusations with a simple reply and challenge, inspired by the Quran itself: It is impossible for an unlettered, untutored man, as was Muhammad, in the midst of a lonely desert peninsula, to produce the sublime likes of this Quran, transcendent in meaning, resplendent in structure—electric enough to power for a thousand years one of the most luminous civilizations the world has ever beheld. The ultimatum, of both the believers and this Book? Bring, then, a Quran like it, if it is invented. Rather, manufacture just ten forged surahs of its like. Indeed, bring forth just a single surah of compare. Moreover, call upon every being and invention in creation to help you in your endeavor. The legendary poetic genius possessed by the Arabs of the Prophet’s day shrank from this dare—full in their face—for fear of assured public humiliation. They understood the dire nature of the contest to which the Quran had summoned them. Perhaps a contemporary “confidence of ignorance,” as one translator of the Quran’s meanings aptly called such an attitude, might incite one to take up the gauntlet. Fourteen centuries running, and the Muslim world yet waits.

The truth is no mortal being, whatever the amplitude of his or her gift, could rationally deem to do the work of the Divine. Thus, a reminder may be in order for those whose hearts have inclined to resurrect these failed policies toward the Quran from the graveyard of history, those who have shown signs of a delusion to give voice to the vacant echoes of the desolate past: Return, first, to the actual Text of the Quran, itself, and study the allegations made against it, not with the predisposition of a heart dimmed by cultural intolerance and politicized misinformation, but rather in light of the crystalline content that shines free from its surahs, glistens clear from its every verse.

I. THE CONTRADICTORY CLAIMS AGAINST MUHAMMAD

The most common allegation made against the Quran is that Muhammad surreptitiously authored it and then claimed that God revealed it to him. But much of the Prophet’s speech, both expounding religion and addressing mundane matters, survives. Its clarity, terse precision, and simplicity are eloquence itself. His supplications, in particular, are intensely inspirational, beautiful, moving, even genius. Yet when compared to the sublime utterance of God in the Quran, there is an unmistakable—indeed, profound—distinction between the two—in vocabulary, syntax, scope, theme, structure, and the sheer penetrative power that is the Quran’s all alone. One who understands its Arabic sustains its impact on almost the cellular level, while, at once, it transports the mind to the very foundations of the earth and the universe beyond
infinity. For those who would argue that composition and speech differ, the Quran, strictly speaking, was presented as an oral recitation to be chanted and listened to. Nor is this kind of stylistic analysis between such presentations some extraordinary feat of scrutiny. Scholars and jurists regularly determine either the authorship or source of a document by way of systematic comparison. Indeed, the Quran itself hints at this kind of assessment.

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most people could ever hope to attain—were all well within the reach of Muhammad at considerably less sacrifice and hazard, with seemingly much greater ease (and to a good deal more advantage), by simply parleying with his opponents instead of taking the arduous road of faith that the Quran had set him upon. For they had offered him all of this, in exchange for relatively modest concessions, if, indeed, the matter was all in his hands. Something more, then, than self-seeking worldly gain was certainly motivating—rather, sustaining—him in his mission.

Another accusation, by way of backhanded approbation, is that the Prophet was a brilliant poet. Yet the consistent external moral voice of the Quran, as though it is being dictated from on high, is no common form for the artist, whose underlying ambition is in reality to please and win the acclaim of as wide an audience as possible, and to undermine—that is, to disestablish or loosen—the cultural strictures that conserve the normative power of a social elite. The unambiguous and resounding prophetic voice insisting upon both individual and systemic conversion through religious rectification is a far cry from the liberalizing wordplay and provocative dissent of countercultural artistic expression. Here, again, we draw attention to the exceedingly hostile antagonism—the real perception of threat to way of life—that the Quran, like all Heavenly revelation, produces in the audience at whom it is aimed. Art, moreover, has heritage; one can readily trace the transitions in its development and link together its creative genealogies. This was no less true of poesy and eloquence among the pre-Islamic Arabs than it is of the arts in our own time. Indeed, the anthropological record makes clear that such imaginative forms were quite rigidly established, widely known, and well developed among the Arabs at the time of the Quran’s inception and continued long thereafter.

A third somewhat subtle assertion anoints the Prophet a sincere monotheist, who believed so fervently in the truth of God’s oneness that he began thinking he was receiving revelation, but that the Quran is, nonetheless, the ingenuous product of his own mind. There is a certain type of turbulent personality that has appeared at crisis points in the history of communities, mostly as messianic reformers within established religions. They are characterized by ecstatic utterances or expressions of protest that are enough to verify the desperate mood of the masses, or the building dissent within some silent but alienated and corrupt socially controlling institution. Their “inspiration” invariably accommodates the usually nascent power structure that produced its viewpoint and then reconciles for rational purposes with all coercive force that can attain to it.
The Prophet, like all prophets, has no share in the logic of such malcontents. He was calm, reflective, and reticent, not truculent. Makkan society enjoyed an economic boon and Arabia stability, within its brutal tribal norms, prior to his declaration of prophethood. Before his call, he showed no inclination to power and did not vie for it on behalf of any interested or disaffected group or hierarchy, not even his own clan. Indeed, one sees him moving steadily away from public engagement and irresistibly toward solitude and meditation in manhood. After his divine summons, the Prophet had very real cause (as we shall see later) to change certain positions of the Quran in order to persuade or appease his powerful detractors. In their interminable attempt to negotiate Islam with him, relentlessly they requested him to modify the Quran’s statements or bring forth a more agreeable discourse, and steadfastly he declined, even when seemingly moral expediencies would nearly make his heart so incline and when not to have so acquiesced simply defies human logic. We need not speculate about whether these antagonist powers sincerely wanted a less exacting revelation or balked at one of such sweeping socio-moral change. There can be no doubt, however, that on occasion the same clique sought, and were caught, trying to seduce the Prophet into human amendment of its Text, in order to undermine its assertion of being a divine proclamation. Regardless of the intent, the Quran’s answer invariably came to the Prophet with all the decisiveness of the Heaven-sent, ordering him without his consultation and warning him either openly or implicitly, to say so publicly.

(But when Our ´revealed´ verses were recited to them as clear evidences that God is One, those who do not hope for Our ´destined´ Meeting ´on Judgment Day´ said: Bring to us a Quran other than this, or change it. Say ´to them, O Prophet: It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day “Hereafter!” (Sūrat Yūnus, 10:15))

As far as the Quran is concerned, then, the Prophet is but Heaven’s herald on earth: Transmitting the Quran at God’s command; imparting it to people with no inserted thought, nor extra word (and at no time or choosing) of his own; utterly incapable of marshalling the omniscient meanings of the miracle message he intoned, let alone of composing it into such perfectly set verses of so unconditionally supreme a lyric beauty—a fact distressingly well known to the cousin-contemporaries he had spent forty quiet, constant, uncreative, “Quranless” years among as part
of the tribe of Quraysh. «Say to them, O Prophet: Had God so willed I would not now have received this Quran and recited it to you. Nor would He have made it known to you. For, truly, I have dwelled among you a lifetime before it was revealed to me as an admonition to you. Will you not, then, reason?» (Surat Yûnus, 10:15–16).

It is established history that Muhammad could neither read nor write; that before his divine appointment to the office of prophethood he had no knowledge of the preceding scriptures nor their Laws and rites; that his religious awareness did not appreciably exceed that of his people, the idolatrous Arabs, though his heart inclined away from the objects they worshipped his entire life. His environment held no esteemed center of religious learning or philosophical thought. Rather, even the learned among the Jews and the Christians who lived on the periphery of “scriptureless” Arab life heartily shared in Arab religious illiteracy; and this condition of ignorance obtained, with rare exception, even regarding most of their own religion. Nor was Muhammad conversant in languages other than Arabic to understand or read in the Greek or Hebrew texts of the old scriptures. Rather, the Quran tells us, he was not only unlettered but a man “unscriptured.”

«And so it is that We have revealed to you O Prophet, this Quran—a guiding Spirit of the divine Law with Our revealed command. Never before it did you know what the Book of God was, nor what Heavenly faith was. Thus have We made it a light by which We guide whomever We so will of Our servants. And, indeed, thereby, you guide humanity to a straight way of salvation—the way of God, to whom belongs all that is in the heavens and all that is in the earth. Most surely, it is to God alone that all affairs are destined.» (Surat Al-Shûrâ, 42:52–53)

II. THE RESUSCITATION OF SUCH CLAIMS IN OUR TIMES

Some Orientalists have insinuated that Muhammad learned from his desert environs what the Quran delineates as to faith in One God and the manifestations of this in the human soul and on the horizons of existence; that he discerned therein the creed of resurrection and recompense, and what might precede and accompany this and what will succeed and result from it; that the histories of the prophets and the nations of old, and the narratives of peoples unknown—all this he gleaned from his world. This is patent nonsense. To attribute such erudition and awareness to sixth-century Arabia is either to be wholly ignorant of, or sentimental about, its crude reality, or to project what is
in oneself, and one’s own milieu and culture, onto it.

To study the life of the Prophet is to quickly recognize that he was seemingly always faced with direly crucial moments that must necessarily have pressed upon him heavily, where he was desperate for the Quran’s revelation to come to him with a vindicating word; and yet Heaven, to his ear, held silent. Clearly, the Quran declaimed not at his will. For had this at all been the case, he could not have hesitated to so beckon it whenever a challenge or need arose. Yet here Muhammad was helpless, save to wait. How ardently he desired to turn his face in Prayer to the First House of God founded on earth in Makkah, the holy edifice raised by Abraham and his eldest son Ishmael, and to which the Arabs had adhered for millennia. Yet, Jerusalem remained the decreed direction of the Muslim Prayer for more than thirteen years into his call, until at last God’s new commandment descended (Surat Al-Baqarah, 2:144). How politically expedient and appeasing (from the economic point of view) this change of Prayer direction would have been to the Quraysh, his own people, and all the Arabs of the Peninsula who venerated the Ka’bah from time immemorial! But the Prophet could not, dared not, bid it. For it was God’s will to first rip this submission, this Islam, free of all parochial, cultural identity, and associate it with the focal point of its sister-faiths, Judaism and Christianity.

The Prophet’s wife was falsely accused of adultery (Surat Al-Nūr, 24:10–24). Muhammad waited. The idolatrous Arabs and Arabized Jews tested the veracity of his claim to prophethood with question after query: Who was the noble one, son of the noble one, son of the noble one, son of the noble patriarch whose travails brought his people to a foreign land (see Surat Yūsuf, 12)? Muhammad waited. Who were the Sleepers? How did they come to be called this? How many were they? How long did they sleep (see Surat Kahf, 18:9)? Muhammad waited. Who is “he of the two horns” and what of his story and traces (see Surat Kahf, 18:83)? Again, he waited.

Now our questions: Why would a man who had it at his disposal to prove his veracity with a sure word endure the anxiety, the suspicion, the ensuing weakening of position if he had it in his power to do otherwise? Why would such a one remain silent, mute, all eyes upon him at every moment, at the precise time he could win for himself the lasting certainty that he was what he claimed to be? Why would a man bring upon himself the mortal wrath of people, his own and some of those from preceding faith-communities, when the former offered him kingship over them, if only he would compromise in the Arabic “word” he was uttering; and when the latter desired only a few alterations of his
"revelation to incorporate him as their awaited prophet"? Yet there he stood, waiting, unable to yield, even when desperate need would nearly take the heart of him. Waiting for what?

For this:

«But no, indeed! I do swear! By all that you see, and all that you do not see! This Quran is, indeed, the very word of God, conveyed by way of a noble messenger-angel. And it is not the word of a poet. But little is it that you human beings believe! Nor is it the word of a soothsayer. But little is it that you human beings reflect! It is a revelation sent down from the Lord of All the Worlds. And were Muhammad to falsely attribute some words to Us, We would, most surely, seize him by the right hand. Then We would, most surely, sever his aorta. Nor is there a single one of you who could prevent God from him. Thus, indeed, this Quran is a revealed Reminder sent in admonition for all the God-fearing. Yet, indeed, We know well that among you there are ardent believers of it. For, indeed, it is a cause of deep regret for the disbelievers. Yet, indeed, it is, most surely, the revealed truth of utter certainty. So highly exalt the name of your Lord, the Magnificent.» (Surat Al-Baqarah, 69:38–52)

The likes of this would, “indeed,” be strong impetus for the Prophet not to essay in conjecture but to wait on a conclusive word. Yet, why would God have His messenger wait? Why did He not immediately fulfill his obviously pressing needs? Why did He not relieve His own prophet of such mounting stress? God is all-wise and well knows where to place His message and when to reveal it—and how to ensure that it is eminently understood, for all time, that it is God alone who was sending it into the world.

«Thus with profound truth, it is We who have sent down this Quran. And thus with profound truth has it come down! For We have not sent you, to humanity, O Prophet, but as a bearer of glad tidings of everlasting delight in Paradise and as a forewarn of God’s nearing Judgment. For, indeed, this Quran is a Heavenly Recitation We have apportioned with distinct messages of truth, so that you may recite it to humanity, in intervals, O Prophet, at a deliberate pace. Thus have We sent it down in successive revelations.» (Surat Al-Isra’, 17:105–06)

There are skeptics who deem all leaders, including the Prophet, simply creatures of ambition, in search of fame and authority at all costs. Yet had this been the mentality of the Prophet, he would certainly
not have attributed the Quran to anyone other than himself, desiring, rather, to redirect the natural human adoration for the Deity to himself, for so it is that such men act. In that case, we would have found a surfeit of “revelations” springing up all across Arabia, to contend with that of Muhammad ﷺ, for the competitors contending for the leadership of the Arabs were as many as the grains of its sand. But no such thing took place. Muhammad ﷺ credited the Quran to humanity’s sole God. Nor were any serious attempts made to replicate it, except what from the outset became synonymous with lying and laughing.

The life of Muhammad ﷺ—especially after his call to prophethood—was recorded and reported with a meticulousness that knows no equal in all of human history (something the camera and computer have not altered). Yet his own opponents could find nothing disparaging or impugning in his conduct—before or after his anointing—to unseat his image of sincerity and honesty among his contemporaries. Now, clearly a man of his solemnity and wisdom, of his elevation and character, of his widely reputed fidelity would not abjure lying or deceiving people only to invent falsehoods before God. Muhammad ﷺ had been hailed by his people before Islam with the honorific Al-Amin, the Trustworthy soul. For all that had been handed over to him of wealth or vested in him of personal responsibility for safeguard, he preserved and returned, even the assets of those who belied his prophethood yet still put their valuables with him for safekeeping. Would he uphold the gems of men and betray the jewel of God? On the contrary, God has spoken the very word of truth in His divine defense of His chosen Messenger ﷺ—no less pertinent today to their jealous detractors than when it was revealed early on in the Prophet’s ﷺ call in Makkah:

“Every soul is itself in pledge for what it has earned—except for the Companions of the Right. In Gardens of Paradise, they shall ask one another about the sinful unbelievers, then ask of them, themselves: What thrust you into the deep of Hellfire, in a place called Saqar? They will answer: We were not of those who prayed. Nor did we feed the indigent. Rather, we indulged in falsehood along with all the indulgent. Moreover, we used to belie the Day of Judgment—until the certainty of death came to us. Yet never shall the intercession of any intercessors benefit them. What, then, is the matter with them that they now turn away from the revealed Reminder of the Quran, as though they were terrified wild asses fleeing from a lion? Yet every one of them wishes, ardently, that he was chosen by God to be given Scriptures unfurled.” (Sûrat Al-Muddaththir, 74:38–52)
The Collection and Compilation of the Quran

The early experiences of the Prophet \( \text{مظان} \) with the divine revelation of the Quran were overwhelmingly gripping (and quite literally so, in his celebrated first episode with Gabriel \( \text{روح الفاتحة} \), the Archangel of Revelation, in the grotto of Hirā’ atop the Mount of Light). These encounters varied in their nature and intensity, some bringing the Prophet \( \text{مظان} \) to the limits of his endurance. The Prophet \( \text{مظان} \) had to “mature” into the experience of revelation and his role as elect of God.

In the beginning, as Gabriel \( \text{روح الفاتحة} \) recited the Quran to him, the Prophet \( \text{مظان} \) was fearful that his memory would fail and tried anxiously to capture in his breast the utterances of every phoneme and inflection. He used frantically to repeat its words and verses right through the event of their revelation and afterward. Like so much of the prophetic experience, the Quran guided him by degrees to an inner peace, and from this center to an unrelenting focus on his worldly mission. First it eased his mind, over and again, of its apprehension: \( \text{O Prophet! Do not move your tongue hurriedly with the Quran while receiving it to hasten memorizing it. Indeed, it is incumbent upon Us to collect it in your heart and to ease for you its recitation} \) (Surat Al-Qiyamah, 75:16–17). \( \text{We shall make you recite the Quran, O Prophet, such that you shall not forget it—except what God so wills} \) (Surat Al-A’là, 87:6–7). \( \text{For most high above all is God, the King, the Truth! Thus make no haste with the Quran before its revelation to you is completed} \) (Surat Ta Ha, 20:114).

Then the Quran immortalized this lesson: \( \text{So when We recite it to you by way of Our Angel Gabriel, then follow closely its recitation} \) (Surat Al-Qiyamah, 75:18). \( \text{For God knows all that is proclaimed and all that is hidden. Thus We shall ease you to Our sacred way of life with all ease} \) (Surat Al-A’là, 87:7–8).

Finally, it redirected him outward to disclose to his fellows in humanity the Quran’s guarantee to them all of a good life that would never wane, even as it called them to pursue wisdom with a higher purpose in their hearts deriving from the sacred and not the profane: \( \text{continue to remind all people with the Quran—even if the reminding benefits only some of them} \) (Surat Al-A’là, 87:9). \( \text{Then incumbent upon Us is to ease for you its explanation} \) (Surat Al-Qiyamah, 75:19). And, again: \( \text{Thus make no haste with the Quran before its revelation to you is completed. But say only: My Lord! Increase me in knowledge} \) (Surat Ta Ha, 20:114).

In this manner, the Prophet \( \text{مظان} \) became the first person to memorize the Quran by heart and the living epitome of its wisdom. His
unfailing example—augmented by his plain-spoken, inspiring exhortations—strongly motivated his Companions to follow suit. “The best of you is one who learns the Quran and teaches it,” he said. “If anyone recites a letter from the Book of God, then he will be credited with a good deed, and a good deed attains a tenfold reward. I do not say that [the verse] «Alif, Lām, Mīm» is considered one letter, but Alif is a letter; Lām is a letter; and Mīm is a letter.” He said, as well, “Envy is justified in only two cases: A man who, having received knowledge of the Quran from God, stays awake reciting it night and day; and a man who, having received wealth from God, spends on others night and day.”

Memory was something Arabian culture revered and cultivated to a degree probably extraordinary in the world. Yet contrary to some of the more romanticized notions among modern scholars, from almost the first moment of his prophethood, Muhammad ﷺ required that the segments of revelation he received be transcribed in writing. Quran scholars enumerate nearly seventy (70) of his Companions, both men and women, who served as scribes to his personal dictation in this regard—a process that did not cease throughout his twenty-three-year prophetic career, including annual comprehensive reviews deliberately redoubled near the end of his life. The first four Caliphs after the passing of the Prophet ﷺ (who were the instruments through which the final authoritative compilation of the Quran took place) all served as scribes of the Prophet ﷺ in his lifetime. So did three of the Prophet’s wives, as well as many other prominent Companions.5

The transcription of the Quran predated widespread availability of paper. For the most part, parchments of leather, stripped palm branches, fabric, wood, bones (mostly camel and sheep scapulas and ribs), and flat stones sufficed early on. Potted ink, writing boards, pen implements, and the like were, however, readily available.

Numerous reports show the Prophet’s deliberate plan to transcribe the revelation of the Quran from the outset. These include the Makkan conversion of ʿUmar ibn Al-Khaṭṭāb (from his reading of a written transcription of the beginning portion of Sūrat ʿAṣyāʾ (20)); the credit given in Makkah to Khālid ibn Saʿīd ibn Al-ʿĀṣ for being the first to write the celebrated Quranic opening, «Bismillah ar-Rahmān ar-Rahīm, In the Name of God, the All-Merciful, the Mercy-Giving»; and the fact that it is widely reported that the Prophet ﷺ turned over in writing all that had been, for more than a ten-year period, revealed of the Quran in Makkah to Rāfiʾ ibn Mālik, an Arab of the town of Yathrib (later to be renamed Al-Madinah, “The City” of the Prophet), at the time of the Pledge of ʿAqabah, wherein the Yathribite Arabs
agreed to give refuge and support to the persecuted Prophet ﷺ. Ṣafī’ then returned home with this transcription and read out loud to his tribesmen from these transcribed pages.

I. THE COMPANIONS AND THE COLLECTION OF THE QURAN

Much has been made of the unrivaled reverence, esteem, and regard in which the Companions held the Prophet ﷺ, and the great deference and solicitude they showed him, to the extent that emulation of him—no matter how mundane or small of a statement or act it might seem—constituted a perfection of their worship of God, inasmuch as he was upheld by the Quran to all humanity as “an excellent model for you—for whoever has hope in God and ’for salvation’ on the Last Day” (Ṣūrat Al-Aḥzāb, 33:21). If that is the case with their human messenger, and it was, then one can scarcely imagine the overpowering impact on the Companions of so much love, veneration, and care as these feelings converged spot on at their irreducible focal point, the divinely revealed Quran. In the first half of the Prophet’s ﷺ mission, nearly thirteen years in Makkah (commonly called the Makkan period, since it predated the Emigration, or Hijrah, of the Prophet ﷺ and his followers to Madinah), virtually every new Muslim, male and female, had memorized all the Quran that had been revealed in that phase. This constitutes a remarkable 100 percent Quranic literacy rate among them. It is true that their numbers were relatively few (less than two hundred) owing to intense persecution. Yet, this only underlines the obvious and overwhelming esteem in which they beheld the Quran.

The Companions who memorized the Quran in its entirety were with honor entitled Ḥafṣāt al-Qurra’, the Preservers of the Recitation (or Ḥafṣāt al-Qur’ān, the Preservers of the Quran). Their numbers dramatically increased in the Madinan period. As many as seventy (70) Quran memorizers (qurā’, s. qāni’) are reported to have been massacred by a group of Bedouins at a place called Bi’r Mā‘ūnah in the year 4 A.H. (626 C.E.). Another two hundred or more qurā’ were martyred in the fierce Battle of Yamāmah (a plateau in central northeast Arabia) in 11 A.H. (632 C.E., the year of the Prophet’s ﷺ death).

Indeed, with the passing of the Prophet ﷺ and the ascension of Abū Bakr to the Caliphate, Arabia and the borderlands erupted in the Apostatic Wars (Ḥurūb Al-Ridda), testing the Muslim polity’s resolve and the legitimacy of their central authority in Madinah. Muslim armies were dispatched to eleven regions to assert, among other things, the ascendancy of Islam’s collectivized rites, such as the annual collection of the Zakāt—Charity. So as the Companions passed into elderhood, events
such as the foregoing strongly motivated their leaders, as we shall now see, to formally commission the gathering and compilation of the entirely extant oral and written record of the Quran into attested standardized editions, representing the precise conveyance of the Prophet ﷺ.

II. THE COLLECTION OF THE QURAN DURING THE CALIPHATE OF ABŪ BAKR

The loss of so many Preservers of the Quran, coupled with the increased possibility of death among the illustrious first generation it had illumined, prompted ʿUmar ibn Al-Khaṭṭāb to advocate for an official compilation of the Quran with Islam’s first Caliph, Abū Bakr. ʿUmar’s explicit reason was the Quran’s preservation and dissemination. The official Text of the Quran was to be a safeguard against any ill-intended attempt to tamper with the Quran’s Text and a precaution against even the slightest loss of certainty in its Text, which might accrue with the inevitable rise of ignorance about its concrete experience, as the close Companions died off and newcomers flooded Islam’s fold. Characteristically hesitant to initiate any endeavor or practice without explicit precedent in the life of the Prophet ﷺ, Abū Bakr aired his concerns with ʿUmar, who pressed his case until he overcame his friend and leader’s objections, one by one. Then Abū Bakr consulted with others of the Companions regarding the idea, and they too supported it. So commenced the meticulous process of the “gathering” of the verses and surahs of the Quran as they had been previously publicly recited, memorized by the Prophet ﷺ himself, and written down under his supervision.

Abū Bakr’s methodology in the collection of the written Quran was both thorough and methodical:

He selected for the task Zayd ibn Thābit Al-Anṣārī—youthful, energetic, morally irreproachable, among the best memorizers of the Quran in the community, and, perhaps, the most prolific of all the Prophet’s ﷺ Quran scribes.

He decreed a mandatory, complete communitywide effort in its hardcopy collection and simultaneous oral verification.

He appointed the most prominent Companions in the most effective ways to carry it out. This included its promulgation by ʿUmar ibn Al-Khaṭṭāb, who was stationed at the door of the central theater of Muslim life, the Prophet’s ﷺ Mosque in Madinah, to inform and direct the Companions in this effort; Zayd assumed an established post near ʿUmar to perform the collection and take the witnessed testimony of each contributor; and
the celebrated muezzin of the Prophet ﷺ, Bilāl ibn Rabī‘ah, heralded the project through the streets and byways of Madīnah. He decreed that no verse of the Qurān would be accepted into the compilation unless it had been written under the direct supervision of the Prophet ﷺ with two witnesses who could attest to the veracity of this.

He had the Qurān compilation recorded on the surface of treated leather, organized into the mushaf (Qurān copy) as we now know it, in terms of verses and surahs, and simultaneously verified by Ḥafṣdūt al-Qurā‘, the Preservers of the Recitation.

This copy was then placed under the guardianship of no less a figure than the Caliph himself, Abū Bakr, and, after his death, that of his successor, ʿUmar ibn Al-Khaṭṭāb, who assigned it to his daughter, Ḥafṣah, the wife of the Prophet ﷺ, at the event of his passing. When ʿUthmān ibn ʿAffān, the third of the four Rightly Guided Caliphs, took up the burdens of leadership, he assumed the preservation of this copy and used it as the basis for retranscribing and verifying—with the overwhelming approval of the Companions—the six major codices of the Qurān, from which all copies of the Qurān down to the present time have been produced.

Substantially, the objective of ʿUthmān was no different than that of the first Caliph, Abū Bakr: recording the Qurān’s words, verses, and surahs as the Prophet ﷺ received, uttered, and had them written down in a rigorously exact, authentic way. If at all his purpose can be said to have differed from that of his predecessor, it was only in his goal of expanding the availability of the confirmed codices to the major regions of the fast-growing Muslim world, to become a reference for the far-flung who had accepted Islam, that they might learn from them and inscribe from them their own copies (which held no official authority) specifically for this function.

Thus, ʿUthmān appointed, for the recompilation of the Book of God, a second Qurān Committee from the senior Companions. They were not only among the most estimable qurrā‘, but known, as well, for their impeccable religious credentials and spiritual solicitude. Again, Zayd ibn Thābit played the most prominent role. Along with him, Abd Al-Rahmān ibn Al-Hārith ibn Hishām and Khālid ibn Saʿīd ibn Al-ʿĀṣ served in the core committee. An adjunct group, also Companions, assisted and checked them. Among them were ʿUbay ibn Kaʿb (a scribe), Anas ibn Mālik, ʿAbdullāh ibn ʿAbbās, Kathīr ibn Afīlah, and others. Again, the compiled written Text was reviewed against both the memorization of the Companion-qurrā‘ and the original authenticated
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copy collected by Abû Bakr. From this, the Ṣūfī codices were transcribed and promulgated, five to the major outlying urban centers, the sixth, following his predecessors, in the personal care of the Caliph himself at the very seat of government in Madinah. There are historical reports that mark the number of codices as four, excluding the Makkah copy. Others count eight or nine official codices, adding Egypt, Bahrain, Yemen, and Al-Jazîrah (present-day northern Iraq) to the list.

In his transmission of these official codices of the Quran, Ṣūfī maintained the strict oral-written, mutually verifying tradition of the Quran that was embodied in the actual revelation experience of, and established by, the Prophet himself. Accompanying each codex to its specified city or region was an appointed qârî”—again, an approved reciter who had memorized the entire Quran. These were elevated to the newly instituted position of Muqri’ Muḥāf (Official Reciter of the Quran Codex). Thus, Zayd ibn Thâbit was installed as Muqri’ Muḥāf Al-Madinah, the Official Reciter of the Quran Codex of the City of Madinah; ʿAbdullah ibn Al-Sâ‘îb in Makkah; Mughirah ibn Shïhâb in Syria; Abû Abd Al-Rahmân Al-Sulâmî in Kûfâh; and ʿĀmîr ibn Qays in Baṣrah.

Most remarkable in all of this is that from the death of the Prophet in 11 A.H. / 632 C.E. to the verified publication and distribution of Ṣūfî’s codices a mere fifteen years had elapsed. This is, in the context of the history of the compilation of Sacred Texts and their public issue, nothing short of miraculous, the living proof of God’s promise about the Quran in its own immortal verse: "Indeed, it is We alone who have sent down the ´Quran as a Reminder to humanity of the way of God. And, indeed, We alone shall forever preserve it" (Sûrat Al-Hijr, 15:9).

Just as the Prophet had fulfilled his obligation before God to convey the message of the Quran in full, so too did his Companions—with their faultless collection and dissemination of the Quran’s codices—follow his prescribed way (ṣunnah). For after the establishment of faith and its way of life, the commitment to promulgate the Quran with complete clarity to all humanity is the foremost responsibility of every generation of the Muslim community.
THE QURAN SAYS explicitly that it is a declaration for all people sent down to them by God for three reasons: so that they may be forewarned by it of their coming judgment before Him in the Hereafter; so that they may know certainly that He who sent it down is, indeed, the One God; and so that those human beings who are endowed with the discretion to perceive that both these things are true and who possess the understanding to realize what this means may heed the Quran’s admonition and be ever mindful of implementing it in the world (Surat Ibrahim, 14:52).

By its own account, then, the Quran is a revealed Reminder sent to all the people of the worlds that human beings inhabit—temporal and spatial, psychological, and social (Surat Al-An’am, 6:90). Now, so wondrous a thing as a revelation from God in the tongue of men must not escape their individual consideration. A most blessed Book have We sent down to you, O Prophet, so that they may reflect on its verses. All people, therefore, are meant to contemplate its letter and meaning. But only those who believe in its message—those who are endowed with its understanding and who are ever mindful of the practice of its commandments—are obligated to convey its content and clarify its meaning on behalf of those who are only vaguely aware of it or who have no access to it (Surat Sad, 38:29). If others choose to take part in the Quran’s promulgation, that is their free-will decision and their recompense is with God. But as a commission (and honor), this duty has been entrusted only to the community that has pledged to uphold God’s Messenger ﷺ and His message.

The first person that God enjoined with the obligation of commu-
nicate the Quran was the Prophet Muhammad \( \text{SAW} \) himself. \( \text{Q} \) O Messenger! Proclaim all that has been sent down to you from your Lord. For if you do not, then you will not have conveyed His message \( ( \text{Sûrat Al-Mâ‘idah, 5:67} ) \). God obliged him not only to transmit its surahs and signs \( ( \text{ayat} ) \) verbatim to all people, but also to explain their Texts and meanings to them. \( \text{Q} \) Thus to you, O Prophet, \( \text{Q} \) We have sent down the `Quran as a final Reminder of God’s way, so that you may make clear to all people `the word of God` that has come down to them, and so that they may reflect on it and be guided \( ( \text{Sûrat Al-Nahl, 16:44} ) \). The Prophet \( \text{SAW} \) accomplished this mission categorically, to which the entire Muslim community has borne witness, enunciating the Quran down to its final inflection and illustrating its meanings unto the last breath with word and deed. He then transferred this obligation in perpetuity to his Companions after him and to every generation of their successors, until the Trumpet Blast of the Last Hour shall sound the call to Judgment. Anyone who follows Muhammad \( \text{SAW} \) is obliged to take up his earthly mantle and forewarn and hearten all humanity with the \( \text{Q} \) Great Tiding of an imminent Hereafter \( ( \text{see Sûrat Al-Nabâ’, 78} ) \). “Convey [God’s revelation] from me, if but a single verse,” he said. And “let the present among you convey it to the absent, and may the latter understand it better than the former” \( ( \text{Sahîh Al-Bukhârî, 1:35} ) \).

From the very first, Muslims were decisive in answering the Prophet’s \( \text{SAW} \) call. Nor did they confine themselves to the meticulous transmission of the Quran’s written Arabic Text alone, though this they surely did, as well \( ( \text{see “Sphere Four”} ) \). The Companions interpreted the Quran’s meanings in both Arabic and other languages. To begin with, it is widely known and reported that the Prophet \( \text{SAW} \) did not restrict himself to conveying the message of Heaven to people of the Peninsula. He sent to the monarchs of neighboring lands, several letters in which verses of the Quran were recorded. He chose for his messengers those of his Companions who knew the languages of these rulers, or whom he had specifically exhorted to learn targeted foreign languages. This illustrates two relevant points. First, the Prophet \( \text{SAW} \) directly promoted among his followers the learning of non-Arabic tongues for the express purpose of conveying the message of the Quran. In addition, he dispatched at least some of these multilingual Companions with his letters to heads of state with the aim of having them translated to the latter—including the verses of the Quran cited in them.

In the Prophet’s \( \text{SAW} \) lifetime, his own cousin, Ja’far ibn Abi Ṭâlib, led a group of Muslims to asylum in the Christian kingdom of Abyssinia and presented the first forty verses of \text{Sûrat Maryam} in the court of its
wise and just ruler, Al-Najâshî. Recounting the miraculous story of Mary ⲥ ⲧ and the conception, birth, and prophetic mission of Jesus ⲥ ⲧ, these verses were translated then and there into Amharic, the language of the land. Another Companion, the Persian Salmân, is said to have interpreted the meanings of the Quran’s most revered surah, “The Opening,” or Al-Fâţihah, into old Farsi, his mother tongue, though there is discrepancy in this report. It is clear, however, that the great jurist, Abû Hanîfah (80–150 H. / 698–767 C.E.), at least early on, ruled in favor of Persian converts translating the Quran in their Šalât-Prayers into Farsi, until they learned Arabic. Others contend that Mûsâ ibn Sayyâr Al-Aswârî orally translated the entire Quran in the first phase of Islam in Persia.

Non-Arabic speakers were not alone in requiring interpretation of some verses of the Quran. Many among the Arabs themselves sought its explication in other words. Hence, the celebrated Companion ʿAbdullah ibn ʿAbbâs became known as Tarjumân al-Qur’ân, literally, the “Translator” of the Quran, meaning, here, not into different languages, but explaining its meanings in Arabic. Thus, from the advent of the Quran to the present, Muslims have not ceased representing and explicating the words of God with their own. The result is perhaps the most prodigious library of interpretive literature in human experience, a genre known as Tafsîr al-Qur’ân, exegesis of and commentary on the Quran—and it is under this rubric that translation is properly to be classified. Arabic remains far and away the most common language in which the Quran is contemplated and clarified. Nevertheless, in all the written tongues of the Muslim world, and most others, explanation of the Quran, by Muslims, has grown voluminously. It was the same kind of systematic study of the Quran, across a wide array of cultures, and by many whose native speech was not Arabic, that originally helped engender the Quranic sciences, which formed and diverged into Textual and contextual disciplines in the broad areas of explication, language, and recitation, each field sprouting varied branches that in turn became lines of scholarly inquiry in themselves. From the boundless fount of the Quran also teemed the many “Islamic” sciences, including theology (kalâm); Law (fiqh); prophetic studies (sunnah, that is, the statements, practices, and approvals of the Prophet ⲧ ⲧ, and sîrah, the history of his messengership); and Arabic language (lugha). Out of the Quran, as well, stemmed the famed Muslim inquiry into the heavens and the earth, that is, virtually all their discursive and natural learning, which lighted the way for humankind into modernity. Moreover, in direct association with the Quran came the renowned aural and visual arts for which Islam
as a civilization is still justly admired.

Yet, the central Quranic discipline, the resource from which all the streams of Islam’s learning and creativity flow, is exegetical commentary (tafsir). The past masters of this science are many. They have hailed from across the globe and appeared in every age (see Part Two: The Method of this Interpretation and Commentary, which follows this section, for some of these luminaries, and also the Bibliography of this work). Their works bear witness to the inspired brilliance, the intellectual excellence, and the impeccable moral rectitude that render them the sterling standard of Quran scholarship. History’s verdict, on the other hand, has fallen harshly on those interpreters adjudged false, incompetent, or ideologically compromised, sending them into the annals of the abyss. It counted them illegitimate pretenders to the prophetic inheritance of sacred knowledge, for their works were born of inferior, suspicious, or tenuously speculative labors. This is because the work of Quran commentary is, indeed, the patrimony of the prophets and, as such, can be established after them by nothing less than earnest, arduous, intellectual struggle in the service of the Quran.

The Need to Express the Quran in World Languages

Regrettably, translation and explanation of the Quran’s meanings into world languages outside majority Muslim societies has no gallant history to compare with Arabic commentary, though, clearly, linguistic interpretation offered Muslims the most ample platform from which to express their revelation’s universality. While the scholars never really took up this challenge (until recently, perhaps), the need was not lost on the piercing commentators of the past. Addressing the obvious issue of an Arabic summons to a multilingual world, the incisive Quran scholar Al-Zamakhshari (d. 538 H. /1143 C.E.) said: “The Prophet has been sent to the entirety of humanity, but it was not necessary that the Quran be revealed in all the languages of the world because conveying its meanings to people by way of translation is entirely feasible.” Indeed, the Quran itself is the most effective reply to the dismissive allegation that it is no more than a historical Arabic address, relevant to the desert-dwellers of the Middle Ages alone. Were it properly unfurled in plain view upon the winds of the world’s languages, the Quran’s cogent ontological clarity, permeating spiritual simplicity, temperate spirit of Law, and modest way of life would forever banish the malicious image-mongering that swirls about it to the Dark Ages of history, from whence it has mostly come.

Yet for thirteen centuries, Muslims did not produce a single, known,
complete translation of the Quran into the languages of peoples who lived outside the far-flung lands of Islam, where Muslims had no numerical concentration. In 1143, the year before our keen Quran commentator, Al-Zamakhshari, died, however, the first full Latin rendition of the Quran’s meanings was done by an English cleric. For nearly four centuries after him, and another four hundred years beyond the disintegration of Islamic Andalusia in 1492 (the year of Columbus’s claim upon America and Spain’s ensuing Inquisition), Muslims lay speechless as to the translation of the Quran into Western languages. They seemed not to recognize the relationship between their manifest unwillingness to enunciate their message and the phenomenon of their collapse and their rising ridicule and persecution. Increasingly, they cocooned themselves in a self-imposed quiescence, wrapped in the fiction that if they neglected their covenant and kept still, time and the jealous attentions of men would pass over them, and the world would let them be. Only the prodding steel of an approaching “twentieth” century, according to a foreign, Gregorian calendar, goaded Muslims to finally attempt the articulation of the Quran’s message in European tongues. Their first utterances of its reassuring meanings in strange speech were weak. Deficient in motive and methodology, they were a perfect reflection of the rust-encrusted faculties of the men who emitted them, neither enlightened with the philosophical underpinnings of the burgeoning West nor illuminated by the great traditions of learning from the Muslim middle of the world.

Not merely did these efforts ensue late, they emerged from a desire not altogether fired by the prophetic instruction to impart the worded will of God through the earth. In the main, they came to counter an onslaught of thoughts unleashed from the direction of sunset that intended, overtly or obliviously, to support the twilight logic of colonial supremacy over Muslim lands. Neither the old-style missionary nor the newly minted Orientalist sought to augment the broken spirit or amend the buckled intellectual infrastructure of the Muslim world. They saw feebleness on both counts and meant to exploit it for the sake of a vulgar earthly ascendency. Vehemently they assailed the foundational Text of Islamic civilization, as to its authenticity, its structure, and even its religious value. They strove mightily to bring down the entire edifice of Islam upon its residents’ heads. They were not the only ones guilty of badly underestimating the durability and potency of the Quran.

Within three decades, the Muslim world fell into furious debate about the legitimacy of translating the meanings of the Quran into modern languages. Interpretations of the Quran by Muslims were appearing
now in a more or less steady trickle, mostly from outside the religious establishment of the scholarly ‘ulamā.’ It had become the intellectual province of those trained in the institutions and traditions of Western learning and whose Islamic education was inexpert and unverified. Proponents of the ban on Quran translation were acutely aware of this reality, which exposed a deep and growing divide in the most fundamental notions of knowledge and education in the Muslim world. The evermore-blantant opposition of the Egyptian and Turkish learned in religion hinged on this and on the omens of reorientation flying everywhere in Muslim skies. In the shocking brim-hatted, brave new world of “fez-less” Turkey, secularism banished Arabic and its flowing script, banned the Arabic public call to Prayer (adhān), and ordered a Turkish translation of the Quran in choppy Cyrillic lettering, which some tried (and failed) to sanctify as the liturgical language for the public Șalât-Prayers, wherein the Quran is to be recited.

Now consciously sidestepping the opinion of their illustrious predecessors—that the Quran not only could but should be translated as a means to the fulfillment of its universal imperative—the modern scholars in their argumentation gave precedent to the widespread fear that the vast ignorance and powerlessness of the Muslim peoples, before the martial and intellectual juggernaut of the West, left them vulnerable to a leveling of all differences between the Quran and translations of its meanings—even as modernity threatened to flatten the ‘ulamā’ themselves into anachronism. The public was at high risk of according these translated human texts a status of dynamic equivalence to the divine revelation that makes the Quran, in its Arabic, inimitable. Even though translation in its most inclusive sense is no more than the transfer of understanding by way of interpretation—which might take place within one language or medium, or in a wholly other language or form—this fact was rigorously suppressed in a dispute where the defense of Islam itself seemed to hang in the balance.

Nothing, however, could have been more natural than the need to translate the Quran into modern languages at a time when old social patterns were passing away and novel cultural intersections and social circumstances were developing and diverging at a staggering pace. For the obligation to translate the Quran’s meanings anew ought to recur just as organically as the call for new commentaries on the Quran, the scholarly production of which never ceased; for the truth is, there is virtually complete identity between these two expressions. Yet, the progressively more undermined and ridiculed ‘ulamā’ did not see Quran translation—could not, perhaps, be expected to have seen it—as an
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eminently commonsensical mission that they themselves were duty bound to undertake.

Where the 'ulamā' were correct, however, is in their realization that, for the most part, the wrong hands were at the helm of the translative enterprise and that such captains of the world would not easily be persuaded to either study the master charts of the Quranic sciences or relinquish the tiller. The scholars feared flagrant incompetence and unregulated work. Their dread has proven prophetic. Translators of the Quran have been almost completely unequipped to navigate the infinite expanse of the Quran's message, the universality of its address. For this task requires the same genuine, authenticated continuity of scholarship as commentary, if the deep of the Quran's inexhaustible wisdom is to be appropriately fathomed, if its meanings are to be properly delved and responsibly interpreted in accordance with the cardinal objectives of faith. For this is the assignment of all Quran explication, be it in Arabic or any other language: To accurately translate Scripture's signal guidance with a clarity that enables the contemplative mind to see the light, so that one may follow a way to goodness in life in the face of novel complications, or take the tried and true paths past the old hazards that present themselves anew.

It remains, nonetheless, a matter of historical record that neither government nor educational institution in the Muslim world produced a single original translation of the Quran's meanings into a living language until late in the twentieth century. Only recently have Muslim scholars drawn up guidelines for would-be translators that identify requisite competencies, including trustworthiness, and that attempt to lay down standards that one may follow and by which one's work may be adjudged credible. Among these are Al-Muntakhab fi Tafsîr al-Qur'ân al-Karîm, The Select in the Interpretation of the Holy Quran (1993), sponsored by Egypt's Supreme Council of Islamic Affairs; and Al-Tafsîr Al-Muyassar (1418 H.), A Facilitated Commentary of the Quran from The King Fahd Holy Qur'ân Printing Complex of Madinah. Both (which are briefly reviewed in the coming pages) are concise Arabic commentaries produced for translators of the Quran into other languages, with an eye to their own future translation as well. What pertains here are two points: (1) They were created to meet the present need for easy, brief, authenticated commentary and (2) they were prepared by groups of competent specialists in the field of Quran scholarship, including exegesis, law, and language.

These are very beneficial works, no doubt, insightful and innovative in their aim and execution, for the most part. A translator, however,
must not view them as sufficient resources. Exclusive dependence on such succinct commentaries can unduly restrict the Quran’s meanings to detrimental effect. English, for example, is the national (sometimes official) language of decidedly diverse nations: Britain, a good part of Canada, America, Australia, South Africa, Zambia, and Zimbabwe, while it is the language of culture in India and other countries. The social, cultural, and religious differences in these societies are obvious. Thus, for a translator to restrict him- or herself to a brief Quran commentary threatens to unjustifiably narrow the message of Islam to the point that it cannot speak effectively to the relevant sociocultural circumstances of the people for whom one is translating. More than one commentary, and preferably from more than one milieu, period, and approach, must be used to achieve an interpretation of significance and depth. Indeed, more than one mode of a translation ought to be considered in addressing the diversity of ages, cultures, and social differences. Nor does the matter end in deliberating and segmenting the communicative approach of a translation. It should include varied editions and mediums: English alone, for example, for readers without need or interest in the accompanying Arabic; large print and Braille for others with specific sight requirements; audio, visual, and Internet editions, and so on. In a word, dependence on one or two short commentaries is valid at only certain phases of Quran interpretation and for specific functions. But, in truth, the conscientious translator has need to work from a large number of specialized works that treat the several Textual and contextual issues that he or she will continually face.

The practical reality, however, is that the problems of supplying the Quran’s meanings for alternative linguistic settings are still relatively new to the Muslim community. Europe, as an expression of Western civilization, has had far more experience in this, from a certain point of view, or is at least much further along in its ideas. For nearly five hundred years after the Quran’s revelation, translation of it was not at all at issue. Then Christian Europe picked it up, commencing with Latin manuscripts that heavily influenced subsequent English efforts, which got underway in earnest only in the eighteenth century. The review of these is instructive. For one, the evolution of this experiment in rendering the meaning of Islam’s Sacred Text in another language illustrates the vital subtext to increasingly crucial Muslim-Western relations. Beyond this, it squarely pegs the urgent need for a new initiative in Quran interpretation in the service of English and its world of speakers.
Synopsis of the English Interpretation of the Quran

Several good briefs on the translations of the Quran have appeared in Western languages, English in particular. Noteworthy among them are those of Neal Robinson, Senior Lecturer in Islamic Studies at the University of Leeds, and A.R. Kidwai, Professor of English Literature at Aligarh University, India (who has a forthcoming comprehensive review on the subject). In Arabic, two works by Al-Azhar University doctors, the late Ahmad Ibrahim Muhanna’s *Dirāsah Hawlāh Tarjamat Al-Qur’ān Al-Karīm* and the last chapter of Muhammad M. Abu Laylah’s *Al-Qur’ān Al Karīm min Al-Mandhūr Al-Istishraf*, are noteworthy. In addition, the famed Cambridge University professor A.J. Arberry, in the introductions to his own distinguished translation, and in a preceding book of interpreted selections of the Quran, provides honest historical analysis of the motives behind the early European renditions of the Quran’s meanings in classical and modern languages. But the most important of all such works is the monumental *World Bibliography of Translations of the Meanings of the Holy Qur’an, Printed Translations 1515–1980*, edited and introduced by Ekmeledin Ihsanoglu, with Ismet Binark and Halit Eren, and published by the Research Center for Islamic History, Art and Culture in Istanbul. The service it has rendered in the field is incomparable and, at all costs, should be perennially updated, so great is its value.

Still, it is, perhaps, useful to quickly summarize what is approaching a thousand-year history of Quran translation in the tongues of the Western peoples. Practically, it makes it that much easier for those who would like to know something of it but have no time to delve into it. Intellectually, it will go a long way toward explaining why, with such an extensive history of contact between Christians and Muslims, Islam remains so vastly misunderstood at the most elemental levels in the West. The translation studies just noted have been reviewed in the following synopsis. Yet, the interpretation that this introduction presents itself began with a critical, first-hand evaluation of virtually all the existing translations of the Quran into English that went well beyond these summaries. It is a scrutiny that has continued in decidedly more depth in the course of my own work and that has extended to the several new interpretations that have since been published.

I. REPRESENTING THE QURAN IN ENGLISH: THE WESTERN TRADITION

Our perusal begins in 1143 C.E. with the completion of English clergyman Robert of Ketton’s widely circulated manuscript translation of
the Quran into Latin, commissioned by Peter the Venerable, Abbot of
Cluny (Burgundy, France). In 1543, it at last appears in print under the
title *Machometis saracenorum principis, eiusque successorum vitae, ac doctrina,
ipseque, Alcoran*, published in Basle upon the recommendation of none
less than the father of Protestantism himself, Martin Luther, who penned
its preface. Yet the aforementioned specialist in Arabic Classics, A.J.
Arberry, says of the Latin translation: “It abounds in inaccuracies and
misunderstandings and was inspired by hostile intention; nevertheless it
served as the foundation of the earliest translations into modern European
idioms.” A century and a half later, a second Latin rendition was print-
ed, one that was ultimately to exert the main influence on English interpre-
tations through the version of a young British lawyer. The Latin
author is *Ludovic Marraccio* (or Luigi Marracci in the common
Italian). The 1698 Padua edition, titled in part *A Refutation of the Qur’an,*
obviously differed little with the malefic purposes of its predecessor.

The seventeenth century witnessed two translations, one in German
(1616), the other in French (1647), which point to expanded European
interest in the Muslim world. The latter, by the French noble *Andre
Du Ryer,* who had commercial interests in the Arab northlands (*bilād
al-Sham*) and seems to have been granted residence in Alexandria by the
imperial French government for a time, formed the basis of the first
complete English interpretation of the Quran, that of the Scottish cleric
*Rev. Alexander Ross* (1648), *The Alcoran of Mahomet.* There can be
no doubt of Ross’s aims and his opinions of his subject matter, having
so shamelessly inked them into his introduction for posterity “to the
Christian reader”:

> Thou shalt find it of so rude, and incongruous a composure, so farced
> with contradictions, blasphemies, obscene speeches, and ridiculous
> fables, that some modest, and more rational Mahometans have thus
> excused it; that their Prophet wrote an hundred and twenty thousand
> sayings, whereof three thousand only are good, the residue (as the
> impossibility of the Moons falling into his sleeve, the Conversion and
> Salvation of the Devils, and the like) are false and ridiculous.18

It was this edition that *George Sale* (1697-1736), the protestant
English lawyer, sought to overthrow for the British public with his 1734
*The Koran,* based upon the Marracci Latin version and the Hamburg
publication of the Arabic Text of the Quran, printed whole in 1694 for
the first time in Europe. Orientalists and Arabists have tended to laud
Sales’ work as a breakthrough in their efforts to fairly represent the
Quran, which is not entirely untrue, for its presentation is more
straightforward than its hunchbacked forebears. Their claims, however, of his Arabic prowess, or more faithful hand, are at best exaggerated and, at least in many places, disingenuous. That Sale had access to the German-produced Text of the Sacred Book he set out to translate seems hardly a thing to brag about, save that it is a confession of the extraordinary liberties taken by all his predecessors. Nor does it prove his Arabic competencies, although he did employ the intrusive Bible-printing device of italicizing words of his own insertion to offset them from the “text.” What is sure and closer to the truth is that Sale (contrary to claims that he depended on Muslim Quran commentaries, especially that of Bayḍâwî) had absolutely no access to original Arabic sources, a fact that others have now established—and had he, it is not at all clear that he could have benefited, in any case.” What this means is that Sale had little feel for the rhythms of the Arabic Quran, its thematic pulse, or the rhetorical chords it strikes variously and masterfully together in a crescendo of meanings that bring it into complete resonance with the heartstrings of its human recipients. What remains is the grotesquely disjointed experience, not of divine revelation, but of a mortally flawed translator of altered but, nonetheless, hand-me-down words and phrases. Such a fatal gap of perception could only be filled with the conception of unwarranted regal condescension and malevolence with which Sale took up his, for him, “Christian” duties. In this he makes absolutely no break with the, at least, unscholarly and, positively, partisan ghosts of his European forerunners. His is a heart filled with contempt, which he himself uncloaks in his own introduction.

But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original and also to enable us effectually to expose the imposture... The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.

This attitude of assault, as inevitably it must, suffused through the very veins of his translation. (See for instance his use of “dark sayings” in Sûrat Yûsuf, 12:6, for the Arabic word ahâdîth, or “events.”) Nor is his translation easy to consult, as he chose to ignore established verse numberings completely. Yet, Sale’s interpretation, for 127 years, lingers as England’s esteemed eyewitness account to the event of the Quran, without serious rival. Virtually all “educated” English opinion of the Quran as a Text, in this crucial and formative century, is, really, second-
hand critique of Sale’s maladroit work, and to an inconceivable and ultimately disastrous cultural loss.

It is not until 1861 that this composition is challenged, by a Cambridge cleric, the Rev. John Meadows Rodwell. In 1909, his effort receives a considerable boost in that competition with its inclusion as part of the famed Everyman’s Library series (as edited and introduced by the Orientalist G. Margoliouth). Rodwell attempted to elevate the language of his translation above that of Sale, with some success. However, the scourge of the “higher criticism,” as it was then called, was already upon him. Thus, Rodwell insisted on a critical rearrangement of the Quran’s standard Arabic order based upon a textual theory of dating and sequencing, a “searching criticism,” as he put it, sweeping the European academy in his day. This seriously limited his translation’s usefulness and consequently its use. If the suppositions of this literary conjecture sounded impeccable, its reality was arbitrary, arrogant, and chaotic. While Rodwell was not the wholly unaccounted for bigot that his predecessors were, he could not free himself from the root bane and litmus test of the now emergent discipline of Orientalism: The inability to accept truth beyond the pale of the European subcontinent and the rational-romantic dichotomy that defined the schizophrenic era of its Enlightenment. A Quran interpreter’s credentials could not thus be maintained without accusing the Prophet of having authored its Text and foisted it upon humanity as a grand forgery in the name of God. Despite Rodwell’s palpable realization, admiration even, for the miraculous feat of the Quran in word and in history, and the sheer greatness of the Prophet in the world of men, his careful parenthetical rationalizations fall precipitously to a sudden senseless and slipshod explanation for the globe-changing moral magnitude and spectacular spiritual resilience that constitute the living efficacy of the Quran in history. Rodwell would have us believe that it is all attributable to the fortuitous combination of a sincere epileptic’s misapprehensions and the impact of this on a mentally substandard race.

It is nearer to the truth to say that he [the Prophet] was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslims races, the influence of his teaching … has
now lasted for nearly thirteen centuries, and embraces more than one-tenth part of the inhabitants of the globe.\textsuperscript{20} Though Rodwell defames the Prophet as “peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired,” he does not give us nearly as much explanation for his own delusions and mistakes that enabled him to not infrequently misinterpret even basic passages of the Quran. While the race to which Rodwell belongs suffers not from any intellectual inferiority, his Arabic aptitude certainly did. Indeed, he demonstrates a fairly basic illiteracy in this regard. He shows no appreciation for the style or even language of the Quran, besides. At times, he is purposely twisting it, of course. Yet, at other times he is simply misapprehending it, often in a pathetic way. He explains, for instance, the common use of the rudimentarily religious term ‘\textsuperscript{abd} (servant or worshipper) as a Quranic backformation resulting from the numerous slaves who early on accepted Islam from the Prophet. He translates the second verse of Sūrat Al-Kawthar (108), an instruction directed to the Prophet, as \textit{Pray to your Lord and ‘kill,’} when even the smallest of Muslim children know that the Arabic command \textit{inhār} means to sacrifice animals in the name of God as charitable offerings for the worthy poor. Where God instructs the Heavenly community to bow down before His new creation Adam, in order to concretely establish his stature among creation and to receive him (parentless, as he is) warmly into life, Rodwell states that the angels were commanded by God to worship Adam, and goes on: \textit{Then worshipped them all, save Eblis}, that is, the devil, whom he bewilderingly casts as a hero, alone upholding the worship of only God.\textsuperscript{21}

In due course, Rodwell encourages the faithful to proselytize Muslims, an exhortative that imperial England took politically serious in 1882 when it occupied Egypt—the same year, as it so happens, in which the next notable British translator of the Quran met his fate in that colony’s desert, just two years after his volume for the popular \textit{Sacred Books of the East} series of Oxford University appeared in print, under the editorial oversight of Max Mueller. His name was \textbf{Edward Henry Palmer}, yet another Cambridge graduate. Palmer, a somewhat mysterious young man, deserves credit for being the first English translator of the Quran to actually travel to a Muslim, Arabic-speaking land, and for conceding the Quran’s confirmed and established order. While Palmer held the lofty racial views of those English interpreters who went before him—with the by now obligatory dismissal of the Quran’s divine liter-
ary refinement (as opposed to the profane brilliance of Europe’s artistic productions)—he did grasp something of the nobility of the Quran’s expression. Nor was he excessive in his belligerence toward Islam. Yet consistently one expects from these envoys of Europe’s higher learning more literary deftness in mirroring the Arabic of the Quran in English, only to be disappointed. *Verily, We quicken and We kill*, he renders *wa innā lānahnū nuḥyī wa nunūt*, more properly translated: “And, indeed, it is assuredly We alone who give life and give death” (see Surat Al-Ḥijr, 15:23; also Surat Al-Dhāriyāt, 50:43). His expression is inappropriate, to say the least—not merely to the Arabic ear, but in human taste. God, the giver of life, brings it to an end, causes death, makes each soul to taste it, but does not, in this sense, “kill.”

This conveys us, in many ways, to the culmination of the Orientalist project on the Quran in the person of Richard Bell: a cleric, a learned reader of Arabic at the University of Edinburgh, and a champion of European rational superiority. He published his two-volume translation from 1937 to 1939. He is widely acclaimed to have known Arabic well, and this may be believed. What he did not know was humility. He became so enamored of the preceding century’s faith in the prophetic possibilities of critical theory that he literally rent the Quran to pieces and reassembled it, not merely at the stratum of surah, but at the level of verse, phrase, and even word.

It is difficult to describe the reckless disregard, the clinical contempt, with which Bell approached translation, if, indeed, it can even be called such. His work demonstrates, under the thin symantic guise of “scientific” analysis, a complete blindness, hostility even, to the very nature of the Quranic Text. Here is a man who was a professor of Islamic studies at a somewhat less-than-eminent institution, in the field, in Britain, having achieved no particular literary or linguistic repute in his mother tongue among his own people. Indeed, never even has he demonstrated the scholarly worth of his literary theories on, say, the comparatively slight four-hundred-year-old literary product of his native isle. Yet, suddenly, he arrogates to himself the status of ultimate arbiter of the peerless masterpiece—the Sacred Speech no less—that coalesced in the revelation of the Quran at the culmination of Arabian culture’s five thousand years of acknowledged pristine linguistic refinement. For that, indeed, and more, is the Quran’s station and style in Arabic. In fact, the time frame of Arabic’s earthly development at the advent of the Quran, according to recent studies in Arabic ethnolinguistics, may still be far underestimated even in this space of human vastness. Yet, on behalf of Arabs and Muslims, our schoolman in Scotland begins a base, crude, self-
absorbed, infantile cut-and-paste job on the flawless touchstone of their language, an indiscriminate derangement of the wellspring of their spiritual life. This alone is astounding for the enormity of its sheer conceit. What is well beyond comprehension is that he worked in accordance with a personal conception as to the form the Quran must have originally held half a world away and fourteen hundred years before! This black art he called “science”—and even now some seek to revive it, as a bigoted, polemical Orientalist ethos reaches to reassert itself. Yet such textual reconstruction can be called science only in the sense that astrology or alchemy still lingers by the same designation. And, indeed, it shares much with their systematic and assiduous approach to folly and madness. “Virtually unreadable,” notes Bell’s successor Arberry of the former’s “hard-laboured pages.” Its dependency on the Leipzig edition of the Arabic Text of the Quran, imperfectly arranged in 1834 by the Orientalist Gustav Flügel, mars it all the more. In not entirely ironic fashion, it is Bell himself, through his own introduction, who gives us the devastatingly trenchant assessment of the condition of his psyche in the course of his eight-year work: touched by a “confidence of ignorance.”

Bell’s literary atrocity merits mention, however, because it illustrates a resistant strain in the engagement of the cultural West with the Quran. Having literally buried and effaced its own pre-Christian historical backdrop—and orphaned as it is by the loss of continuity with and within its Sacred Texts and religious experience—Europe has produced scholars all too eager to seize on the false assumption that the Quranic Text, written originally on both sides of varied parchments, skins, and animal scapulas, was misordered by the Prophet’s Companions in its first collection. This represents serious and stubborn ignorance of the most elemental information about the history of the Quran’s written compilation, which I have already recapped in Sphere Four of this introduction. Their (wistful?) argument obstinately disregards the much-proven fact that the Quran was not only recorded in writing and preserved as such in the lifetime and at the direction of the Prophet himself, followed by his three successive heirs to communal leadership, but that it was, surah-for-surah, also memorized and publicly recited in its current word-by-word and verse-by-verse order by the Prophet himself, along with thousands of his Companions, wherein even regional dialect differences had to be explicitly sanctioned with Prophetic approval, and whereas the Prophet himself deliberately sat down with particular, named and known Companions in the last year of his life to recite to them, and bear witness to them reciting, the Quran in its final state, when its revelation was complete—again, all of these steps being
recorded in historically verifiable accounts.

Setting aside the Quran’s instantly recognizable soul-awakening spiritual resonance, the truth is that Rev. Bell and his like do not understand the uniqueness of the Quran’s order in terms of either its material reality or its stylistic coherence—and truer still, perhaps, they desire not to. Western scholars of the Quran bristle because many of their Muslim counterparts hold their credibility cheap when it comes to the interpretation or translation of its Text. Questions have been raised: How can they be trusted to be faithful mouthpieces of the Quran’s message, when (fearful of the world-shattering consequences of the Quran as a scriptural alternative) they begin from the prejudiced belief that a man put its words into the mouth of God, rather than the other way around? What, indeed, separates their ethnocentric likes from that of the Quraysh, the proponents of the ideal of tribalism who first belied the message of the Quran and its Messenger, the Prophet Muhammad ﷺ? One finds scholars, even of the caliber of A.J. Arberry (whose translation is the subject of our next assessment) pointing a justifying finger to the existence of this Orientalist argument of “misorder” when faced with this Muslim objection.23

If this open discussion tends to bare the old bones of a shrouded confrontation, then it also admits to an unavoidable argument between Muslim scholars and non-Muslim academics as to the requisites that qualify a translator of the Quran’s sacred message. The latter’s best answer thus far has been the much-esteemed work, and rightly so, of Arthur John Arberry’s The Koran Interpreted (1955). While he himself has, in writing, denied his Islam, there are those among Muslims, scholars who knew him, some of whom were his students, who report otherwise. God alone knows the truth of this, but on its face it should be taken as a measure of some hopefulness (a) that men and women of the Biblical West, or that the sincere and competent in the world, can come to the Quran and faithfully report as much of its message as their minds may grasp, withholding themselves from bending away the unrelenting intellectual and spiritual critique to which the Quran will surely subject them and their forefathers; and (b) that versed and balanced Muslims are, indeed, fair-minded and confident enough to give credit to worthy and principled scholarship dealing with the very core of their faith from those who have not affirmed it—so long as the latter enter the considerable discussion sufficiently educated and with the intellectual courage to commit to truth and truth’s representation, rather than in the spirit of war by other means.

This is not so easy a task as it first seems. Yet, Arberry exemplifies
much of this, undoubtedly because of his great ability in Arabic (and Persian), his broad scholarship in their literary arts and in the spiritual heritage of Islam, and in his truly poetic gift in English. His translation has deficiencies, some of which, in my view, incapacitate all but the well-initiated reader (and activation is, after all, the Quran’s point). But these do not arise as a result of impure motive or some treacherous arrière-pensée with respect to Islam, its Sacred Book, or the community it continues to call forth in the world. Rather, they lie partially in his stated ambition to “imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran.” Arberry himself cautions, “I am breaking new ground here.”

His style is not King Jamesian, but harkens with such an undertone through its not always charming Victorian–Edwardian overlay. Yet of a necessity, based on the ideal he has set for himself, he systematically chooses to sublimate Quranic meaning, to say nothing of meaning’s resonance, to sensual and poetical impact.

In more places than most reviewers, and perhaps the translator himself, have admitted, Arberry is incomprehensible or flatly inaccessible (see, for instance, the notion of “double life,” Sûrat Al-Isrâ‘, 17:75). Sometimes this verges on distortion of meaning, but regularly it ignores the fact that with the Quran, language, rhetorical beauty, sublime expression are always at the service of releasing profoundly urgent meaning. Never is sense constrained to sensibility. One cannot do in translation what Arberry has sought to do and adequately free the Quran’s powerfully educative metaphysical, moral, soul-inspiring, world-ordering message from its divinely inscribed verses—signs that flash their forewarnings and gleam their glad tiding to a common human fellowship not all meant to take heed and heart in Arabic, per se, but all made to realize the transcending inferences that only the Quran’s Arabic significations have been equipped to conserve.

There is little doubt that Arberry himself recognized the pull exerted by his passion, as regards the translation of the Quran, in his double-edged, but, nonetheless, abject confession that “never was it more true than in this instance that traduttore traditore,” all translators are traitors. With this, Arberry professes his heart captive to the rapturous beauty of a body of Text, divinely veiled from the mind of so much of the world by the most diaphanous of wraps, a mere mouthful of fine Arab phonemes.

For this reason, he advocates the eminently sane idea that the Western scholar of the Quran end his self-imposed incarceration in the lifeless laboratory of the quantifiable intellect and contemplate the Sacred as a living unity, that he liberate himself from the “irreverent” slice-and-
dice mentality that inevitably causes all he touches to lose coherence and run like sand through his hands. How clearly Arberry echoes in his plea the elucidation of Shaykh Muhammad Diraz, quoted previously!

It is against this excess of anatomical mincing that I argue the unity of the Sura and the Koran; instead of offering the perplexed reader *disjecta membra* scattered indifferently over the dissecting table, I ask him to look again at the cadaver before it was carved up, and to imagine how it might appear when the lifeblood of accepted inspiration flowed through its veins. I urge the view that an eternal composition, such as the Koran is, cannot be well understood if it is submitted to the test of only temporal criticism. It is simply irrelevant to expect that the themes treated in the individual Sura will be marshaled after some mathematical precision to form a rationally ordered pattern; the logic of revelation is not the logic of the schoolmen. There is no ‘before’ or ‘after’ in the prophetic message, when that message is true; everlasting truth is not held within the confines of time and space, but every moment reveals itself wholly and completely.24

A year later, in 1956, Niseem J. Dawood, a Jew of Iraqi origin and a translator by profession, ignored Arberry’s insight and attempted the Quran in a much relaxed contemporary idiom, rearranging its surahs by the fairly meaningless pattern of size, shortest to longest. Dawood’s work, which is singularly uninspiring, has been among the most widely available translations of the Quran on the English bookshelf (thanks to Penguin, his publisher). In the 1980s, he, or Penguin, reverted back to the standard textual order in a revised edition. A mutual friend, whom we shall meet as the translator of a popular modern Quran commentary, once gently reproached Dawood for taking license with the language of the Quran that he would not accept in the mundane transactional Arabic translations at his own firm. “It is sufficient for me,” he is said to have replied, “that I intended to bring the style of the Quran closer to the tastes of English readers.” This aptly summarizes Dawood’s effort, as does his own introduction, which openly catalogues his bias against Islam. Dawood is guilty of plenty of mistranslation, in addition to leveling the Text to a uniform monotony.

For some time, Dawood was the only Jewish translator of the complete Quran into English. He lost this distinction in 1979 when Massada Press published Tel Aviv University Prof. Aharon Ben-Shemesh’s *The Noble Quran*, who first rendered the Quran into Hebrew in 1971. This edition is unremarkable, save for its scattered polemical reinterpretations that seek to locate the Quran in Old Testament origins. This is accom-
plished by certain twists of its revealed tongue, mostly unprecedented in
their construal, that, for example, in Sūrat Āl ‘Imrān, 3:110, inserts the
object phrase “People of the Book,” meaning Jews, or sometimes Jews
and Christians, for a pronoun heretofore universally established as refer-
ring to the “believers”; namely, the upholders of its address who it spoke
to in the first instance, that is, the Muslim community. Thus, «You
believers are the best Community ever brought forth for the good of
humankind» becomes, at Ben-Shemesh’s hand, You People of the Book …
Other instances of such interpretive gymnastics speak for themselves.
Witness his footnote to Sūrat ʿAl-Isrāʾ, 17:1, which removes the Furthest
Mosque (Al-Masjid Al-Aqṣā) from its age-old Jerusalem foundations to
the parochial village of Jiʾranah, some ten miles from Makkah.

A few other translations by non-Muslims have appeared in the past
two decades, like The Koran by Thomas Cleary (2004), a multilan-
guage translator of various sacred texts with an apparent interest in their
mystic unity. This follows on his 1994 The Essential Koran, a book of
select passages with a brief, somewhat eccentric, but generally thought­
ful introduction. Cleary’s style, especially in the recent publication, is
jarringly uneven, shifting abruptly between exceedingly ordinary, at
times almost conversational, language and glaring poetic flights.
Regarding pedestrian usage, in which this translation abounds, take the
verse, Without a doubt, the one to whom you invite me hasn’t a prayer in the
world or the hereafter (Sūrat Ghāfir, 40:43). Not only is hasn’t a prayer in the
world prosaic to the point of cliché, it is misconstrued. This verse-
phrase means «There is no doubt that all that you call me to worship
has nothing worthy for which to be invoked—neither in this world
nor in the Hereafter». Further, Cleary’s dissonant styles are quite mixed,
even in one and the same sentence or verse. Then lo—they will debate in
the fire, with the powerless saying to those who had aggrandized themselves,
“We were your followers, so aren’t you to substitute for us in the fire in part”
(Sūrat Ghāfir, 40:47). This gives the feeling that the translator seems at
a loss for much of the overt significance he is attempting to interpret, let
alone the rich subtlety that runs beneath. Thus, he transmogrifies, rather
than transliterates, the enigmatic discrete letters (hurūf al-muqattaʾa) that
appear at the head of several surahs. «Alif Lām Mīm» become simply,
and very wrongly, “A L R.”

There is a good deal that is bizarre in this effort, including inconsis-
tent use of italics to represent, it is supposed, the Speech of the Divine;
quotations marks that attempt to treat verses like paragraphs; and Roman
Numeral section breaks inserted in the midst of surahs. Moreover, not
a word of explanation, note, or index entry accompanies this complete-
ly stripped-down publication. His peculiar English word choices for their Arabic “counterparts” are too numerous to itemize: God is not ‘ashamed,’ for the Arabic word istihyā‘ (Sūrat Al-Baqarah, 2:26). The reflexive, tenth-form Arabic verb istihyā‘, as applied to God, more appropriately means (as both classical and modern Arabic lexicographers define it) to ‘spare,’ ‘forebear,’ ‘abandon,’ or ‘refrain’ from a thing. Then [God] ‘ascended’ the throne (Sūrat Al-A‘rāf, 7:54): Cleary translates the Arabic astawā‘ by a word that connotes the exact opposite motion, “rising upward,” or, more precisely, the very sense the Arabic seeks to preclude, that is, “succeeding to” a position. Rather, astawā‘ connotes a “settling over,” in the meaning of a worthiness that comes from an unprecedented and undisputed mastery. The Arabic ’ibād very plainly in the Quran means “worshippers,” or “servants,” or even, for the more literally emphatic, “slaves” of God, implying God’s ownership of one and human devotion to God in return. This Cleary renders wrongly and blandly as “mortals.” Again, he interprets the essential Quranic phrase alladhīnā, or “those who disbelieve,” or “the unbelievers,” as “the atheistic.” This is an almost complete misrepresentation of the Quran’s usage of the term kafara, which denotes unbelief in God by way seeking to “cover over” God’s truth—associating with Him or His religion anything false, whether by means of assertion or denial. This includes believing in more than one deity, elevating others to divine agencies, or associating anything else with God in a godhead, and the like. It also accounts for belying any aspect of God’s absolute reality, Divine Being, or perfect attributes, including categorical denial of whatever God has instructed, said, or revealed, or rejection of whomever or whatever He has said is to be affirmed and upheld, like the messengers and the angels, and the truth of the Day of Judgment, and Heaven and Hell. The word ‘atheistic’ narrows this notion to the very small margin, indeed, of those who deny the existence of God or any deity altogether. This work takes its place in a growing list of recent efforts for which one cannot discern, beyond commercial possibilities, the contribution it hoped to make.

II. CONVEYING THE MESSAGE IN ENGLISH:
THE QURANIC MILIEU

Whatever criticisms may be laid at the doorstep of Europe and its Quran interpreters, one cannot but admire that for nearly eight hundred years they single-handedly perceived and took up the immense challenge that complacent Muslims clearly, even shamefully, would not: To examine, understand, and project (albeit mostly negatively) the dynamic message of the Quran and its religion to a world rushing in all about
its adherents. Muslims woke up only sleepily, and exerted themselves anemically, to this their most urgent of all needs. Recognition of the self-evident necessity for the Quran’s champions to, themselves, express it in the world seeped slowly through the Muslim body. One could graph the piercing thrust of Britain’s imperial scepter through the Muslim psyche with a chart of Muslim translations of the Quran into English. It is said that it was Islam that roused Christiandom from its long dark slumber. Here, Europe returned the favor. India stirred first.

The earliest known edition of a complete translation of the Quran by a Muslim is the 1905 work of an Indian physician, Mohammad Abdul Hakim Khan. Originally of a Qadiyani background, he renounced its sectarian views and produced a “propagandistic” account of the Quran, without basis in any authentic or estimable Islamic scholarship. It had no discernible methodology but promised in a lengthy subtitle short notes based on the Holy Qur’an, or the authentic traditions of the Prophet (pbuh), or the New Testament or scientific truth. All fictitious romance, questionable history, and disputed theories have been carefully avoided. It fulfilled exactly none of this.

Seven years later, in 1912, two new efforts appeared. The first, edited by Dehlawi Mirza Hairat, claims to have enlisted the help of “various Oriental learned scholars.” Published in Delhi in two editions, its intention to offer “a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors, such as Drs. Sale, Rodwell, Palmer, and Sir W. Muir” never really materializes in either the Text or the accompanying matter.

The Allahabad edition of the same year by Mirza Abu’l Fadl, dedicated to Sultan Jahan Begum, the princess ruler of Bhopal, India, billed itself as a refutation of the Bible “with a view to bringing out the superiority of the Qur’an.” It arranges the surahs chronologically, harbors fairly informal responses to apparent arguments of local missionaries, but includes few notes and constitutes no real qualitative contribution over its two predecessors.

The first serious response to the Orientalist venture into Quran translation comes, in fact, not from the Empire but a native son. Muhammad Marmaduke William Pickthall’s The Meaning of the Glorious Qur’an (London, 1930) surprised his countrymen and delighted Muslims. At least 27 editions later, the faithful can still be seen showing their appreciation. Pickthall was a British novelist of some distinction who accepted Islam after careful study. He visited and was welcomed in much of the Muslim world, especially India (where he served as a consultant to the Nizam of Hyderabad) and Egypt, where the
shaykhs of the renowned Al-Azhar University accorded him some assistance. Pickthall’s Orientalist countrymen found it all so very “interesting as the work of an Englishman who became a Muslim,” but decided (with raised eyebrow) that “it does not read well.” Silent censure aside, Pickthall is certainly faithful to the Quran in its representation and objectively more readable and accurate than any translation by an Englishman before his work. He is, moreover, keenly sensitive to the difference between the Quran and whatever any interpreter might produce, no matter how accomplished. Indeed, he held that the Quran could not, in fact, be translated, but only its meanings relatively conveyed—a position with which Muslims have tended to heartily concur and for which Arberry (who knew him and professes a commensurate love of him) took him severely to task in his 1953 work The Holy Koran, an Introduction with Selections. (Yet, just two years later, it is to Pickthall’s expressed sensibilities that Arberry acknowledges his translation owes its appended title word “interpreted,” changing from The Holy Koran or merely The Koran to The Koran Interpreted.)

All the more unexpected, then, with Pickthall’s views thus expressed, that he himself attempts a quite literal interpretation of the Quran. Even more startlingly, given this constraint, he includes virtually no notes. The result is a Text composed with a certain difficulty of expression, dryness of style, lack of exactness in meaning in many places, and a message that remains in good part unelucidated, no doubt because of the mental constraints that grew out of his particular translation theory. At least some of these flaws, however, surely result from the limits of his Arabic, though he used his English gifts to offset this. He translates the word Quran, for instance, in Surat Yusuf, 12:3, as “Lecture,” which is restrictive to the point of being wrong in its sense. Moreover, his use of a language vaguely reminiscent of the King James Bible has tended to remain a stumbling block for most readers. The verse numbering system he imports from India, which differs from the more precise standard developed by Egyptian scholars, though far better than Flügel’s, creates some impediment to easy Textual comparison. While pleased with Pickthall’s service, Muslims were almost immediately eager to go beyond him, perhaps because he had enabled them to see the possibilities.

That desire gets its first spirited response only five years later, with the 1934 debut of the most important translation of the Quran to this day: Abdullah Yusuf Ali’s The Holy Qur’an: Translation and Commentary (Lahore, 1934–37). Yusuf Ali’s work has appeared in at least 35 editions of record and probably that many unregistered ones. It has been twice revised, once (mostly favorably) in America by Amana

The translator was born in Bombay in 1872 in a family that belonged to the Bohra community (so called because of their merchant seafaring), though it is not clear if he came from its much larger Ismâ’îli or Sunni branches. He completed his first reading of the Quran as a young boy (popularly called khatm among Indian Muslims), though this was not its memorization, as others have misread it. Rather, his study and professional interests found their focus on the West and specifically England, in whose literature he went on to become something of a specialist in his country. He traveled Europe and settled in London, where he began a review of existing translations. Dissatisfied with the representation of the Book that never left the center of his consciousness nor his study, he eventually resettled in Lahore, in what is today Pakistan, and took up the project of interpreting the Quran into English, with the aid of a considerable number of students at the Islamic College that he was appointed to head. The translations of the famed Maulana Muhammad Ali, Ghulam Sarwar, and Pickthall were on his worktable, but he significantly elevated the language, and especially the style, of their English presentations of the Quran’s meanings. He is widely praised among Muslims for the fervent faith and spirit of love with which he succeeded to infuse his rendition, far surpassing, in the popular taste, his predecessors. His notes are copious and reflective of his broad learning, if not necessarily its depth. Nevertheless, a portion of these glosses, in particular as they relate to end-time discussions, the unseen world, and the miraculous, are held to be excessively apologetic and pseudo-rationalistic. (This is, as we shall see, consistent with most of the sectarian translations of the Quran by Muslims, and, perhaps, here Yusuf Ali’s upbringing is evinced.)

The more Yusuf Ali’s interpretation has been scrutinized, the more it has come under sharp criticism on all counts. In truth, his translation is often imprecise, inconsistent, and weighed down with parenthetical word choices that show a heart divided between the rationalistic and mystic. He too employs a verse numbering scheme imported from the Subcontinent (different than Pickthall’s), inferior to the established standard (but cured in the revisions). In his notes, his inner leanings fairly ooze from every page. He is much given to allegorical explanation, poetic flights, and interludes, in addition to mystical interpretations that sometimes do not accurately reflect either the essence of the Quran’s message or the context of its revelation. His notes on Sūrat Yūsuf (12),
for instance, are highly romanticized, based on the purely imaginative Persian love poetry that the poignant Joseph narrative inspired among the lyricists of its high culture period. There is no doubt that he was aware of this literary history, but it is significant that he could not resist its inner pull.

A decade hence, Muslims of a more scholarly mind began to take note of the field of Quran translation, perhaps heedful of Yusuf Ali’s success, and began to weigh in (though “laymen” efforts not only continued but proliferated). In 1947, in the same city where Ali produced his work, Abdul Majid Daryabadi began publishing his compendium, *The Holy Qur’an with English Translation and Commentary.* Its notes are enormous and its translation more true to the Text of the Quran than its predecessor. Yet, its language fails to approach the inspiration and elegance of Ali’s effort. It has never found an audience. The Quran translation critic, Dr. Kidwai, cited here throughout, is, in fact, a descendant of this translator and has supervised an abridged edition of his work, published by The Islamic Foundation (United Kingdom (with his hand in others of their works on the Quran, as well)). Oddly, Daryabadi expresses admiration for Bell, though, thankfully, he follows none of his dubious “methodology.”

A number of other products by Muslims appeared in the next three decades, but five deserve special attention. The first is Hashim Amir Ali’s 1974 *The Message of the Qur’an Presented in Perspective.* The “perspective” to which the title alludes is H.A. Ali’s somewhat bizarre rearrangement of the surahs into something on the order of the Pentateuch that Biblical scholars traditionally attribute to Moses. He calls it the “five books of the Qur’an,” and its justification is thematic unity: Book I is *The Portal, al-Fatihah* (the Opening); Book II is *The Enlightenment, ar-Ruh* (literally, the Spirit), comprising 18 early-Makkan-period surahs; Book III is *The Guidance, al-Huda,* 36 middle Makkan surahs; Book IV is *The Book, al-Kitab,* 36 late Makkan surahs; and Book V is *The Balance, al-Mizan,* 24 Madinah-period surahs. One half-expects Ali to have grasped what the Rodwells and Bells in the field did not—that such reordering destroys the coherent connections with which key terms and phrases link verses, passages, and (especially the beginnings and endings of) surahs together, in a far more impressive, germane, and sophisticated thematic engagement than merely personal observation.

In 1977—partly as a reaction to Muslim experimentation with the Quran as exemplified by H.A. Ali—Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan published *The Noble Quran,* Khan serving as the actual translator and Al-Hilali as the religious
authority. The global distribution of this ultra-traditional interpretation in multiple languages is now in the hundreds of thousands, owing to the free Hajj-Pilgrimage copies, and other gratis distributions, of the King Fahd Holy Qur'ân Printing Complex. Its language is roughly hewn, paying no regard to literary style, though its primary text claims to derive from the work of Abdullah Yusuf Ali. It contains numerous direct, unexplained Arabic transliterated words that can only confuse a reader who does not know Arabic. Its defining feature, however, is the copious parenthetical interpolations its translators wedged everywhere into the Quran’s verses, in order to ensure that the reader understands these in accordance with the partisan, religio-social vision that it improperly implies prevailed in Muslim societies during the classical period. The problems of such a work are, of course, as obvious as they are legion. Most notably, it unnecessarily and detrimentally distracts one from the timeless message of the Quran and the belief in the possibility of human harmony under God’s Oneness, which is the essential inspiration the Quran’s universal call seeks to instill in the human heart.

The publishers at Sahih International understood this critique when they called upon an American woman, who accepted Islam about the time of The Noble Qur’an’s first printing, to revise its language in 1997. Um Muhammad (the name Aminah Assami publishes under) lived and learned Islam first in Syria and then in Saudi Arabia. She admirably excised Hilali’s many blatant dogmatic interjections from the English text and adequately redressed the bulk of Khan’s stilted language, pulling its interpretation back to a literal level. What she could not do, and perhaps did not intend to, is alter the translation’s firmly entrenched underlying worldview. The work, therefore, remains the conceptual captive of Hilali and Khan’s excessively narrow and skewed vision of how the Quran should be read and understood, and is incommunicative of meaning after message (sometimes misleadingly so) almost wherever amplification is necessary to impart a verse or passage’s implication and purpose or wisdom. Thus, God, who is ever-watchful and keeps record of human deeds—meting out judgment with all speed and justice in this life and on the Day of Judgment, in accordance with His own decree—is described in this interpretation’s intermittently unnatural style as the swiftest of accountants (whereas ‘swiftest of reckoners’ is more suitable (Sūrat Al-An’âm, 6:62)). She renders Sūrat Al-Anfāl, 8:67, as follows: *It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah’s enemies] in the land.* This cannot be understood in any other way but as brutally offensive. Thus, it is a complete distortion of the valuable moral intent of the verse, which is to prevent coercive
military power from being called forth deceitfully on the pretense of noble ideals, when its real motive is the corruptive, yet widespread historical practice of going to war for economic objectives—in this case, the capture of wealthy opponents in battle for the purpose of receiving substantial ransoms from their kin. Thus the verse should read: *It is not for a prophet to take prisoners of war until he has thoroughly pacified the land. Most of you desire the fleeting things of this world, while God desires for you the everlasting life of the Hereafter. And God alone is overpowering, all-wise.* Her methodology, or the one imposed, made this warping effect inevitable, bridled as it was by the relentlessly parochial interpretation with which the work was constrained to align.

Stepping back into the 1980s, a new light entered the realm of Quran translation in the person of Muhammad Asad, born in Austria (now Galicia, Poland) in 1900 as Leopold Weiss. The son of a lawyer and grandson of an orthodox rabbi, he converted to Islam at age 26. Though he majored in philosophy as a student and began his writing career as a German-language journalist (writing dispatches from Palestine), from the moment of his conversion and his powerful Pilgrimage experience to Makkah, he rededicated himself to the study of Islam in its primary languages, becoming acquainted with many of the intellectual luminaries of Islam in his time. He participated in the political life of the Muslim world, consulting Saudi Arabia’s King Abdul Aziz, contributing to the formation of Pakistan, representing its interests in the United Nations, and becoming one of the era’s most trenchant critics of the direction in which Western modernity and secularism were headed. Yet, it is said that his mind was ever on translating the Quran for Western peoples.

In the winter of his days, with his understanding and language skills at full maturity, he realized his life’s mission. *The Message of the Quran*, printed in 1980, is among the most serious efforts at Quran interpretation in English. His translation of the Arabic Text and his copious and lengthy notes raised the art of Quran translation another level. While its language is highly effective, it is somewhat prolix, abandoning any notion of translation, per se, in favor of interpretive rephrasing. He seeks to remedy the inevitably banal effect of this by peppering the language with the antiquated ‘thee,’ ‘thou,’ and analogous verb suffixes that have long since fallen out of use, to lend it, one surmises, some register of the sacred. Thus, his language forms a peculiar admixture of the archaic and prosaic.

Deeper analysis of Asad’s *Message* explains his linguistic approach. Asad is discernibly influenced by the rationalistic interpretations popu-
larized by the Qādiyāni translators (whom we shall meet shortly), and to a lesser extent the social interpretations of the Egyptian pre-modernist commentator Shaykh Muhammad Abduh. Thus, he tends to bend the meanings of the Quran’s report on the unseen realm in this life and in the Hereafter, as well as the miraculous in the world, toward abstraction and away from the “sensible.” In addition, he is somewhat given to injecting the findings of natural science in some verses, but this is not wholly without merit, as some contend. His interpretation, however, and especially his notes are strongly psychological in the shade of Freud and Jung. Asad grew up in a place and time (turn-of-the-century Eastern Europe) where rationalism virtually possessed the populace. Perhaps he thought notions of jinn (mythical genies to the Western mind) and angelic guardians of Hell, for instance, would cause a people who had lost patience with and trust in unempirical religion to dismiss the Quran as just another Bible-based message, before they ever had a chance to reflect on the transcending truths it reveals and with which only God could have infused it.

Whatever may be his reasoning or belief, he does not hesitate to advocate farfetched psychoanalytic interpretations of the Quran, or espouse a little natural science, to suit the mentality of the modern English reader he had in mind. Thus, one can turn to almost any page of this work and discern his governing prepossession. [And so,] whenever the two demands [of his nature]—“his” meaning “man’s”—come face to face, contending from the right and from the left, not even a word can he utter but there is a watcher with him, ever-present (Sūrat Qāf, 50:17–18). It is the dual noun mutalaqiyyān, which describes “the ‘receiving angels’ that receive each person’s every word and deed in life”—one on the right and one on the left—“seated,” “giving heed,” that Asad is rendering as the two demands of man’s nature, in the Freudian sense, while the ever-present “watcher,” for Asad, is simply the human “conscience.” He explains:

“The two that aim at meeting each other” corresponds better with the preceding verse, which speaks of what man’s innermost self (nafs) “whispers within him,” i.e., voices his subconscious desires. Thus “the two that aim at meeting” are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man’s nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term “libido”), on the one side, and his reason, both intuitive and reflective, on the other. The “sitting (qā‘id) on the right and on the left” is, to my mind, a metaphor for the conflicting nature of these
dual forces which strive for predominance within every human being: hence, my rendering of qā‘id as “contending.” This interpretation is, moreover, strongly supported by the reference, in verse 21, to man’s appearing on Judgment Day with “that which drives and that which bears witness”—a phrase which undoubtedly alludes to man’s instinctive urges as well as his conscious reason.

To be fair, Asad’s note commences with a nod to the “classical commentators,” who understand the relevant words and verses cited here, mutalaqiyān, qā‘id, and verse 21 (which we shall describe presently) as references to the recording angels that the Quran explicitly states accompany every human being in his or her journey through life, at every moment (see Sūrat Al-An‘ām, 6:61, and Sūrat Al-Infitār, 82:10–12), and then after death into Judgment. We may even overlook his transposition of qā‘id into qā‘id in his notes as an error of transcription. What cannot be ignored, however, is the way in which he must contort the Text in verse after verse to comport, just as he says, “to my mind,” in order to achieve his psychological reduction of the Text.

The problem with this is that the primary thrust of the Quran aims at awakening arrogant, sensory-bound, earthen-dull man to just this realization: That the [full] truth, as Asad puts it in 50:19, is not mental, nor is it “full insight into one’s own self,” as the preconception of his interpretation compels him to explain it in his notes. Rather, it is very much the concrete, physical, and spiritual reality of the Hereafter’s truth—its real existence—to which the rigors and throes of the delirium of death shall inevitably bear the human being. It is for this reason that the disbeliever is told, when he enters the scene of Judgment in the Hereafter, as the Quran so arrestingly testifies here in verse 21 in such electrifying words: “Very truly, you were lost in utter unawareness of the imminence of all of this in life. Yet, now, have We removed your veil! Thus your sight this Day is acutely piercing.” At the hands of Asad, “that very moment whereof you frantically sought evasion”, that is, death as the transition into the previously concealed realm of the Afterlife, is not a heightening of visual certainty, a confirmation of a new, but infinitely more real reality. Rather, for him it is an awakening of the subconscious mind. The whole event dissolves into metaphor, and metaphor passes easily into allegory, and allegory into suspect psychological theory—until the corporeal substance of the unseen Afterlife, which awaits one following death and resurrection, evanesces into the mere conscious mind of man. Such an assertion is unheard of through five solid centuries of Quran commentary. Yet,
Asad, in the note cited above, somehow proclaims that it “undoubtedly alludes to man’s instinctive urges as well as his conscious reason.”

That is why, in verse 21, the English reader of Asad’s interpretation never learns that the Trumpet of resurrection initiates a physical spectacle; he or she never realizes how “thus, instantly, from the grave each soul sallies forth—two angels with it: One driving it inexorably to the Plain of Assembly; and the other a witness to all its earthly deeds.” Rather, what they find instead is that one will, in some way, come forward with his erstwhile inner urges and his conscious mind. Asad does show the raising from thee thy veil, and sharp is thy sight today! But when that veil on the unseen is rent away, his reader never sees that it is then, the angel who that Day is his close companion shall say: This record that is with me is of his life, full and ready! But, rather, he meets—perhaps to his surprise—only one part of himself, no evidence produced by an accuser that he may face just “the sinner’s [own] reason” rebuking him “that he has always been more or less conscious, perhaps even critical, of the urges and appetites that drove him into evildoing.”

Asad’s psychological interpretation completely falls apart in verse 26, for there the precise Arabic dual is employed by God, commanding the two celestial guardians of every inveterate disbeliever: Anyone who has held with God any other god! Cast him now—both of you angels—into the severest torment! Asad does not translate the dual at all, for it makes no sense in his psychological twist to have the good part of one (the rational mind, according to his scheme) aiding the sinful part of one (that is, the “counterpart,” to one’s reason)—or as Asad notes it, “namely, the complex of the sinner’s instinctive urges and inordinate, unrestrained appetites” [sic]—cooperating to throw “oneself” into Hellfire. Asad’s reader further never meets, in verse 27, the unseen devil that has, by way of goading suggestion, collaborated with the condemned in the perpetration of evil throughout his life; for it is here that this very real being of wickedness pleads innocence before its God: His close companion in evil in the world shall say: Our Lord! I did not make him transgress. Rather, he himself was lost in uttermost misunderstanding. Instead, Asad’s reader encounters this disbelieving man’s other self, a thorny theological conception in its own right. What the reader, moreover, is taught from Asad’s notation on this verse is that this “other self” is the “sâ’îq (that which drives),” meaning, in Asad’s view, the inner urges of the libido he has interpreted into verse 21, “often symbolized as shaytân (‘satan’ or ‘satanic force’...),” for which the classical Quran commentator Râzî is blamed. Thus, in the Asad experience of the Quran, even Satan nearly vanishes into allegory.
This thread of hyper-rationalism runs throughout Asad’s text, sometimes leading to bizarre interpretations that have tenuous connection, at best, with the Quran’s Arabic address. In Sūrat Āl Ḥmān, 3:49, for example, the exceedingly straightforward statement of Jesus regarding his widely reported ability to bring a clay-fashioned bird to life as a God-given miracle (proving to the Children of Israel that he was, indeed, the awaited Messiah) Asad transmutes into: “I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God’s leave.” This he justifies from the figurative meaning of the Arabic tayar, or ‘bird,’ which secondarily connotes a good or bad ‘omen,’ though there is absolutely no reason, in the context of Jesus’ speech, to leap the concrete usage of tayar as ‘bird’ and reach for ‘omen.’ Consider, for instance, the other miracles Jesus articulates to his people in the self-same verse.

¶...Truly, I have come to you with a sign of my commission from your Lord that I, indeed, form for you from the mud of the earth a bird-like figure. Then I blow into it, and so it becomes a bird—by God’s permission. I heal the born-blind and the leper; and I give life to the dead—by God’s permission. And I tell you what no person knows of what you eat and of what you store up in your houses. Indeed, in this there is a sure sign for you, if, indeed, you are believers.¶ (Sūrat Āl Ḥmān, 3:49)

Asad, of course, is himself aware of the discrepancy between his interpretation of the bird-miracle and its counterparts. Thus, he is further compelled, in a footnote, to update Jesus’ clear-cut statement of raising the dead—by God’s permission—to “a metaphorical description of his giving new life to people who were spiritually dead” (see Asad’s note 38, p. 74). It is not unreasonable to observe, as well, that the miracles of Jesus that the Quran here recounts (and that Asad appears to discount) are not novelties to the Quran but part of the religious record of other faith-communities. In other words, there is no defensible reason to support Asad’s eccentric interpretation. The logical conclusion is more practically what has been shown here—that Asad labored under a controlling principle of systematically rationalizing away the miraculous, the extrasensory, and the other-worldly in his attempt to accommodate the message of the Quran to the modern mind as he perceived it.

What is most disappointing about Asad’s work, and, really, unwarrantable, is that he resorts to more than a little deftness in supporting his translation’s wordings and understanding with notes presented as being legitimized by the classical commentators. More than once does he
quote Al-Tabari and other such Quran authorities in support of his choices, while a reading of the original shows these past masters to be citing the opinion only to refute it, or are therewith merely completing the record, not advocating his position. He is particularly given to the heavier philosophical digressions of the thirteenth-century exegete just cited, the renowned Fakhruddin Al-Râzî (d. 1210), a scholar of multiple Islamic sciences who also practiced Quran explication, not on the basis of meanings that had been historically established by authenticated reports, but on the basis of informed opinion (tafsîr bi’l-ra’î’î y (to an extent for which he has been sharply criticized)), which is not to say the latter is illegitimate. Yet, for this reason, Asad cannot be read reliably without recourse to serious study of the Quran commentators themselves.

In the wake of Muhammad Asad come a number of modernist translations that vary as to quality, style, and worth. None amount to significance in the sense of attaining unique contributive value. Some can be dismissed out of hand as unmethodical adventures in the breach, like the translation thoughtlessly entitled The Qur’an, of husband-wife team Ahmad and Dina Zidan, the former an Egyptian engineer resident in England whose scholarly qualifications in Islam and the Quran are quite unknown. The late Thomas Ballantine Irving, an American expert on the history of Spain, and beloved convert to Islam (known among Muslims as Hajj Ta’lim ‘Ali), published his translation in 1985. Deliberate in its use of American common language and idiom (at times even colloquialisms), he, in fact, titled his work, The Qur’an: The First American Version. It is certainly readable, yet is devoid of literary elegance or textual dignity. (If he does not do what I ask him to do, he will be taken down a notch or two (Sûrat Yûsûf, 12:32)). His decision to translate the Quran in the tongue of popular American culture proves weighty, indeed, pulling it beneath an acceptable language standard into tastelessness.

If Irving is too earthy, three other interpretations of roughly the same period aspire to soar, but with wax wings. One senses in them the ambition to imitate the lofty aims of Arberry (who, again, was himself seeking to “imitate” the literary “sublimity of the Koran”). The Pakistani novelist and poet Ahmed Ali in 1984 produced a translation that Robinson describes as stylistically “sublime” but “wildly inaccurate and very inconsistent.”* On the latter count, there can be no disagreement. Ali is, in fact, completely irresponsible in numerous instances, even pandering. He is smooth in the reading, but, in this appraisal, rarely inspires. On the contrary, he is ultimately dismaying for anyone familiar with the unrestrained license he takes. The 1986 print of Muhammad M. Khatib’s The Bounteous Qur’an: A Translation of
Meaning and Commentary, on the other hand, attempts a faithful rendition while reaching for literary elegance, but falters in its English in not a few places. It tends to fatigue one with a sense of beauteous words and phrases bereft of expressive content. Its sparse notes are not unhelpful.

This same pattern prevails, but with much less proficiency, in the interpretation of the Egyptian linguist Muhammad Mahmud Ghali, whom I know and respect. Though his knowledge of the nuance of Arabic words is superior, his language is consistently stilted and his interpretation basically wrong in places, stemming, I believe, from an allegiance to an unattainable notion of synonymy. Ghali, a former dean of Al-Azhar’s Faculty of Languages and Translations, sometimes obscures, or even inverts, verse meanings in the interest of word correspondence. For instance, in Sūrat Al-Nisā’, 4:105, he renders an admonition to the Prophet to use the Quran to judge with justice and never to be an ‘advocate’ for the treacherous as “do not be a constant ‘adversary’ of the treacherous.” In Sūrat Al-Ra’d, 13:31, he handles the phrase “with which mountains could be moved,” as “whereby the mountains were made to ‘travel.”” When the opponents of the Prophet challenge him to bring God Himself and the angels in a ‘host’ before us, he translates it “come up with Allah and the angels and their (dependent) ‘tribes’ (Sūrat Al-Isrā’, 17:92). Sūrat Al-Zukhruf, 43:5, he presents unintelligibly: “Shall We then strike away the Remembrance from you, ‘pardoning,’ for that you are an extravagant people?” The English ‘pardon’ and the Arabic adverbial the Quran uses, ‘ṣafān’ (here, ‘forsaking’), are not invariably synonymous. Rather, it should read: ‘Shall We, then, turn the ‘Quran’s admonitory Reminder away from all of you, ‘forsaking’ you of Heavenly guidance’, because you are an exceedingly rebellious people?’

Modern Muslim translators seem increasingly to see the translation of the Quran with dichoptic vision: One eye fixed upon the Quran as untranslatable, the other searching to bring about as literal, or as simple, as possible a correspondence between its Arabic words and the English ones they select to express their meanings. The belief grows that the quest for the “impossible” can best be attained through some as yet undiscovered translation science of stringency that, if achieved, will at once produce a more precise rendering of the Quran and a lyric masterpiece of English. It is a chimera.

Interlanguage synonymy in the highly dynamic expression of human speech has not, by any significant measure, proven to be word-based. This is part of the miracle of the simultaneous “sameness and uniqueness” of human utterance, even within the development of a single language itself. To each tongue is its secret genius. Splendor in speech
emanates from how perfectly that secret is given voice. Herein resides the linguistic miracle of the Arabic Quran. It is the perfect truth perfectly expressed, the flawless said faultlessly, the unicity of medium and message. The interpreter of the Quran is to be guided not by an impossible ideal of its reproduction, but by the canon it idealizes: Sublime meaning said well. To this end the Quran’s English interpreters are to strive.

Poetic Endeavors in Interpretation

From time to time translators, Muslims and others, feel moved to render the Quran “poetically.” R.A. Nicholson and Richard Burton, two Englishmen who spent their lives translating classical Arabic and Persian texts into English, respectively interpreted Sūrat Al-Qāri‘ah and Sūrat Al-Fātiḥah in English free verse. While their attempts reflect their creative abilities, they fail to produce anything more than quite ordinary rhymed English. “I do not think if the Qurʾān had spoken like that, it would have shaken the world,” observes Arberry quite astutely, and for good reason, as we shall explain. Before this, however, let us acknowledge an Iranian poet, resident in the United States, who recently published what he has called the first complete poetic translation of the meaning of the Quran.

No matter how novel an effort, how sweet the expression of any such work to interpret the Quran’s meanings, and whatever the language, poetry remains contrary to the nature and the objectives of the Quran. Indeed, God, Himself, negates in absolute terms both the appellation and character of poetry in relation to the Quranic address. To begin with, anyone aware of Arabic verse knows instantly and unequivocally that nothing of the Quran resembles Arabic poetry—not its style, metrical patterns, or rhyme, nor its uses and purposes. Moreover, as a translation method—regardless of its rationale or accomplishment—poetry gives mastery to sound and syllable over sense. Rhyme (or resonance) precedes meaning in the hierarchy of the poetic imagination. In the arc of the rhyming arts, original meaning is easily jettisoned, putting poetry in diametrical opposition to both the intent and essence of the Quranic Text. To liken the Quran to poetry, then, is not only fundamentally wrong, but demeaning of its Heavenly Revelation.

Commentaries in Translation

The translation critic A.R. Kidwai has thoughtfully observed that Muslims have completely mined the rich “indigenous linguistic and literary resources” of virtually all the major language milieus wherein Islam prevails (take, for example, Persian, Turkish, and Urdu) in order
Presenting The Gracious Quran

to “meet the scholarly and emotional demands” of something as exacting as interpreting the Quran. But no such artistic-intellectual pollination has yet come to pass “in the universal medium of English … in the service of the Quran.”

This is a sentiment that English-literate Muslims have, in fact, felt keenly. In the midst of what is now recognizable among them as a clear movement toward opening up to their heritage of religious scholarship, Muslim communities of the West have begun to deploy their resources in the translation of commentaries. This work has largely been done by native Arabic- and Urdu-speakers with proficiency in English (not outside the Quran translation pattern, incidentally). The books they have naturally chosen were the ones that gave meaning to their own religious experience in their youth.

For the Urdu-oriented, this translated, literally, into the enormously influential work of Sayyid Abul A‘lā Al-Mawdūdī, *Taṣḥīḥ al-Qur’ān, Towards Understanding the Qur’ān*. Begun in 1942, its first of five volumes appeared in 1950, with the author imprisoned. It was completed some three decades later in 1973. Its first English interpretation debuted, even before its completion, in 1967, translated by Muhammad Akbar of Islamic Publications, Lahore. Its limitations of language, abridgment, and publication quality notwithstanding, it was an unqualified success among English-speaking Muslims from the late 1960s through the early 1980s. Their activist mentalities—as a truly close-knit, fledgling community of immigrants and converts, adrift in a sea of experimental secular liberation—jibed with its revivalist “plea for purposive change” via the numinous and changeless. This became required reading for such Muslims. Yet, it is reported that Mawdudi himself, before his death in 1979, advocated a “new and more forceful” rendition of the *Taṣḥīḥ* in more modern English. The first effort failed, in his view, to capture the literary and spiritual quality of his original, especially with regard to the ineffectual English translation of the Text of the Quran, a sense he felt he had succeeded in his translation for the Urdu edition. In 1988, Zafar Ishaq Ansari of The Islamic Foundation (United Kingdom) took up the task. Still in progress, it is expected to fill as many as 15 volumes when done.

The Arab counterparts to this story (holding to the same response pattern of their engagement with Quran translation) later, but equally vigorously, turned in their search for a more cogent English expression of the essential thrust of their faith to the modern commentary that has moved them most. There was no question but that this would be the Egyptian writer Sayyid Qutb’s *Fi Zilāl Al-Qur’ān, In the Shade of the
Qur’ân. It is impossible to overstate the pervasive inspira-tional impact
that this work has had on the modern Arab Muslim world. Initiated in
1951 as a serialized commentary for a journal (like Mawdudi’s, in fact),
within a year he had published its first volume. He had finished two-
thirds of his effort in his native Egypt when he was jailed for the words
he wrote. The remaining third, composed largely in prison under egre-
gious conditions, is among the most profound expressions of liberation
theology and sociospiritual reform ever produced. He attempted to
revise his first writings, accordingly, but achieved only about half of this
(up to Sûrat Al-Ḥijr, 15) before he was executed in 1966. A London-
based Muslim society published the last segment of his thirty-part com-
mentary in 1979. Its popularity was instant and ongoing. For some time,
the project lay dormant, until The Islamic Foundation (United
Kingdom, the same publishers of the Tašhîm) picked it up in 1999, with
the capable hands of Adil Salahi (his co-translator in some volumes
being Ashur Shamis). Ten volumes have thus far appeared in print.

The dilemma of both these efforts, of course, is that they were first-
ly composed for the generation coming of age during the rise of ideo-
logical nationalism in the hot post-colonial period of the Middle East
and South Asia, two distinctive social settings, but wherein Islam was
nonetheless a historically established, politically known alternative.
Their goals were revival of a Quranic consciousness and societal reform
in cultures where Islam enjoyed instant resonance, though it had been
conceptually truncated and in reality suppressed. In consequence, both
these works reenvision the Quran’s message as a constitution charting
the rights and responsibilities of a state and its citizens, as a compass in
the face of a socially dislocating modernity, and as a mirror of cultural
identity by which to refract an alien incursion into the very spirit of the
people. While the universality of the Quran cannot but come through
in any fair illumination of its message (and these, at times brilliant, rein-
terpretations hinged precisely on the pivot of the Quran’s timeless and
spaceless relevancy), this was not the underlying point of such avant-
garde presentations of the Quran.

It is self-evident that the audience, psychological challenge, and
milieu of the translated message of the Quran for the global linguistic
community of the English-speaking are all substantially different than
the like of what these revolutionary commentaries sought to address.
Then, so too, quite obviously, must be such a translation’s task. One
cannot be blamed for observing that the mission of the interpreted
Quran today—especially in the West—more resembles its divine inter-
vention into the spiritually unlettered Arabian Peninsula fourteen hun-
dred years ago than its explanation in Egypt and the Indian Subcontinent in the 1950s and 60s. Waking souls with the breath of God’s Oneness, opening minds to Quranic literacy—this is, indeed, the English interpretation’s primary duty in our day.

The feeling that English’s plentiful language assets have not yet been harnessed in the service of this assignment is palpable among others besides English-speaking Muslims. The Muslim world has demonstrated concern about the efficacy of translation as a means of conveying the Quran’s message with sufficiency. Yet, it also has expressed its fears that the substance of more reflective interpretations has tended to come from the periphery and not the vital core of the commentary tradition. This has inspired two movements related to the field of translation. The first is to create concise Arabic commentary materials that condense (into comparatively few words) authenticated, normative interpretations for the verses of the Quran that can be readily accessed by translators. The second has been to digest primary commentaries and then translate them into English.

The most ambitious of these latter efforts has been the Arabic abridgment of Tafsīr Al-Qur‘ān Al’Azīm by the renowned fourteenth-century Syrian commentator Ibn Kathīr (d. 774 H. /1372 C.E.), published in Arabic as Al-Miṣbāḥ Al-Munīr fi Tahdīḥ Tafsīr Ibn Kathīr. Followed up with its English translation of the same name, it was conceived and issued in 2000 by Darussalam Publishers & Distributors of Riyadh. Half a dozen different translators and editors under the supervision of Shaykh Safi-ur-Rahman Al-Mubarakpuri executed the English phase. The intent was to give English-speaking Muslims “the most popular interpretation of the Quran in the Arabic language, [which] the majority of Muslims consider … the best source based on Qur’ān and Sunnah [the life model of the Prophet ﷺ].” Whether or not these claims hold, the English rendition leaves much to be desired. Ibn Kathīr codified in his much-regarded work what became known as the tafsīr bi’l-ma‘thūr methodology (which is, very basically, commentary based on a knowledge hierarchy of (a) the Quran itself; (b) coherent reconciliation of its verses for legal purposes; (c) authenticated explanations from, and the relevant actions of, the Prophet ﷺ; (d) other well-founded historical testimonies related to the Quran’s meanings; and, only lastly, (e) personal linguistic analysis). This hints at the English abridgment’s fatal flaw: It fails to grapple with the reality that seven centuries ago Ibn Kathīr wrote for a scholarly, Arabic-literate elite about whose awareness of the Quran and its commentary much, indeed, could be assumed. The inconsistent English representation of his work, however, targets no
such addressees. Its translation is patchy (perhaps the result of too many hands of varied competency in the mix). Its contextual explanation is meager. Its fundamental terminology and concepts remain shrouded in a combined cloak of awkward English and unsatisfactorily explained Arabic transliteration. Tafsîr Ibn Kathîr’s historical effectiveness notwithstanding, its English interpretation is a bewildering visual and intellectual experience.

About a decade before this, Egypt’s Supreme Council of Islamic Affairs issued a condensed Arabic commentary of the Quran, based on several normative exegetical sources, under the title Al-Muntakhab (“Al-Montakhab” in their own transliteration) fi Tafsîr al-Qur’ân al-Karîm, The Select in the Interpretation of the Holy Quran. The Arabic is a good and reliable work as a commentary précis. In 1993, Abdel Khalek Himmat Abu-Shabanah, a physician by profession, “translated” it, and the late Muhammad Mahdy Allam reviewed it. From the opening surah—which renders the much uttered and spiritually summative verse Al-hamdu’l-lâh rabb’il-‘âlamîn, “All praise is for God alone, Lord of All the Worlds” —to the last paragraph of its acknowledgments—“our bosoms peep forth and answer thanks to God”—it is a massacre of language and concept. Rarely does Abu-Shabanah show the discipline to curb himself to the Arabic text of the Muntakhab. His hyper-inflated English discourse, sentence by raucous sentence, grates against ear, intellect, and soul. That it is presented as the official English commentary of the Arab Republic of Egypt is appalling.

The King Fahd Holy Qur’ân Printing Complex of Madinah commissioned a group of scholars to produce a good and finely printed brief commentary in Arabic, Al-Tafsîr Al-Muyassar (1418 H.), A Facilitated Commentary of the Quran, with the intention of helping translators. It has not itself been rendered into English (though this, it seems, was also part of its conception, though it now seems the original work itself has lost its endorsement), but it is certainly a dependable work within its intentionally concise limits. There are occasional glosses that smack of ideological pedantry, but these are few and not out of bounds.

Finally, Mahmoud Mustafa Ayyoub, a Lebanese-born academic in Islamic studies educated at the American University of Beirut and Harvard, has been at work on a series entitled The Qur’an and Its Interpreters, which seeks to cull selections and themes from the classical commentaries. It has, however, an inordinate focus on relatively minor Shi’ite exegetes and the quasi-philosophical issues they and a few others have raised. Its usefulness remains to be seen.
Sectarian Translations of the Quran

Non-Muslim translators are, of course, not alone in using Quran interpretation to prove or strengthen their sectarian biases. S.V. Mir Ahmad Ali’s 1964 work announces an ideological allegiance in its very title from which its interpretation never strays: The Holy Quran with English Translation and Commentary, according to the version of the Holy Ahlul Bait [that is, Household of the Prophet ☪, whom Shi’ahs believe are, genetically, the only divinely authorized authorities to rule over Muslims for all time] includes special notes from Hujjatul Islam Ayatullah Haji Mirza Mahdi Pooya Yazdi on the philosophical aspects of the verses. It is, of course, an unabashed defense of Shi’ism.

M.H. Shakir’s Holy Quran (New York, 1982 (first published in 1968 without Arabic Text)), another apology for Shi’ism, has similar goals in its presentation of Syed Muhammad Hussain at-Tabatabai al-Mizan’s An Exegesis of the Quran, translated from Persian into English by Sayyid Saeed Akhtar Rizvi (Tehran, 1981). The actual translation is no more than a reworking (to be kind) of a 1917 version by Muhammad Ali, which is rich with scholarly notes and commentary, yet weak in style and filled with deliberate contortions of interpretation blatantly cast to defend the affiliation to which he belonged; namely, the mystic-messianic Qâdiyânî, or Ahmadiyyah, phenomenon of South Asia, prompted in part by “modern-Western infiltrations” in the colonial Punjab.

The Qâdiyânî/Ahmadiyyah movement, one of several religious amalgams that emerged and then splintered on the cusp of the twentieth century in British-ruled India, has been particularly active in interpreting the Quran into English since early last century. These efforts generally share an ideological advocacy that seeks to legitimize the tenets of their varied creeds. Their translations thus introduce interpretive twists that appear for the first time in the history of Quran scholarship. They tend, as well, to deny any miracle, event, or mode in the world that lies outside natural law as established by modern science. The Quran, for example, states that God ☪subjugated the ‘very’ mountains to give due exaltation ☪to God ☪with David in the evenings and at sunrise ☪, that is, to join God’s prophet in hymning His praise (Sûrat Al-Anbiya’, 21:79). This they interpret as a reference to a community of human beings that inhabited the mountains (or even the righteous among humanity) who glorified God with David ☪. The Quran further states that God ☪taught ☪both David ☪and his son Solomon ☪to comprehend ☪the utterance of birds ☪and subjugated the birds to their command (Sûrat Al-Naml, 27:16). The Qâdiyânî/Ahmadiyyah translators
generally construe this as the two prophets training the birds in the manner of messenger pigeons, or as a tribe of men named Tayr. When the Quran refers explicitly to an individual bird, the hoopoe, and explicitly records its dialogue with Solomon, they represent it as a man of high rank, a general, in Solomon’s army called by the Arabic name Hudhud (or Hoopoe), and not simply a particular bird of that type. Finally, they reject belief that there are Jinn (the race to which Satan belongs) who are coexistent with humankind in the world but invisible to it. Rather, they infer this to be an aristocratic class of human beings or a secret society of men. The same sort of rationalizations apply to the miracles of Jesus in the Quran, and so on.

The best translation that they have produced is that of Ghulam Hafiz Sarwar (1920), still another Cambridge graduate. His style and fealty to the Arabic Text far exceeds the rest, though his translation is devoid of notes or commentary. He attempts to soften the hyper-rationalism of the Ahmadiyyah religious tenets somewhat. He puts considerable effort into his work’s introductory matter, however, with a notable review of previous Quran translations, a detailed account of the life of the Prophet, and a fine outline of the Quran’s surahs, all of which demonstrate good methodological training from the West.

Another notable effort from these ranks is that of Zafarullah Khan: The Quran: Arabic Text and English Translation (London, 1970). His language is good, but highly inconsistent, and at places completely off-center with regard to the Arabic Text—and well it had to be, for it contains ideological sleights of interpretation that defend its unorthodoxy. For this reason, it is unreliable. For example, it undoes the Quran’s rather straightforward announcement that the Prophet Muhammad, as the “Seal” of the prophetic brotherhood, marks the end of all prophethood on earth, a point the Ahmadiyyah tradition cannot concede since its founder claimed to be just this.

In addition to the Qadiyani/Ahmadiyyah versions, a similar Persian religious affiliation known as the Bahais, which formed at nearly the same time, also has made translations of the Quran. In 1978, Rashad Khalifah, a Bahai Egyptian engineer, naturalized as an American who took up residence in Tucson, published The Quran: The Final Scripture (Authorized English Version). His work, crude as it is, merits no special mention, save for the further illustration it gives of the psychosis to which religiously fanatical partisanship, owing to reckless disregard for genuine scholarship, can lead. Fascinated by what he came to see as the prime divine “unknown” underlying all religious mystery, he began to explicate all things in accordance with the inscrutable number 19. By
19, the Quran could be entirely explained. Upon 19, he discovered, all physical and spiritual existence had been based. He felt certain that so insightful a perception as had been vouchsafed him could not but be revelation from God, confirming that he, rather than Muhammad ﷺ, was humanity's long-awaited last messenger!

Mahmud Y. Zayid, sought a consolation to such sectarian interpretations with his English Translation of the Quran, for which he brought together a consortium of Shiite and Sunni scholars in Lebanon to construe his translation (which is largely that of Naseem J. Dawood (seriously marred by its own mistranslations), and who added an appendix on their respective rituals and beliefs. The result was that which editing by committee so often tends to produce, only more mixed and divided. It suffers from inarticulate English as well as misinterpretation. The title page reads: The Qur'an: An English Translation of the Meaning of the Quran (Checked and Revised by Mahmud Y. Zayid, Assisted by a Committee of Muslim Scholars, Approved by The Supreme Sunni and Shii [sic] Councils of the Republic of Lebanon), Beirut: Dar Al-Choura, 1980.

The Increasing Need for an Original Interpretation

The twentieth century, as we have seen, witnessed a number of serious, in some instances, sincere, efforts to interpret the meanings of the Quran into English. This naturally raises questions: (1) Do the interpretations meet the criteria of the maturing art of translation? (2) Did the translators have the requisite skills and specialized learning to effectively interpret the Quran? (3) To what degree are the interpretations accurate reflections of the Arabic Quran, in regard to the meanings that scholarly Quran commentary has established and that linguistic analysis of the Quran's Arabic supports? (4) Is the English clear, of literary quality, consistent within its word usage, phrasal expression, and sentence construction, without being mechanical? (5) Where verses share such language elements, is the same meaning and phraseology replicated, if applicable? (6) Are the English texts accessible, both in terms of the standardized Arabic numbering and order of the verses and surahs of the Quran, and in relation to content through indices, tables, and the like?

Neal Robinson, the University of Leeds professor cited previously, precedes us in evaluating some of these translations. "Although there are over forty English-language translations of the Qur'an, none of them is entirely satisfactory and some are extremely unreliable." It is not a mere matter of reasonable dependability, a few Muslim translations achieving that bar (along with, perhaps, only that of A.J. Arberry from the endeav-
ors of others). Most of these translations, in our review, are marred by either (a) an overt intention to distort the Text overall or at certain ideologically specific points (nearly all the efforts of non-Muslims, in particular the earliest ones, belonging to this infamous category) or (b) a propensity toward Muslim sectarianism, ideological parochialism, hyper-rationalization of the miraculous or unobservable, or systematically “refracting” the Quran’s nature- or societally-related verses to verify time-bound scientific theory or to coincide with the perceived values orientation of the ever-evolving Western reader.

The spate of English translations of the Quran that have appeared since Robinson’s assessment have not vitiated his observations. Most of them are not original efforts, but either comprise Yusuf Ali or Pickthall redux (compare the Turkish committee-produced The Majestic Quran and Pickthall’s The Meaning of the Glorious Qur’an for an example of this) or have relied at a formative level on previous translations—not as part of a comprehensive study, but, rather, as a bridge by which to shorten the distance between their translators’ tasks and the Quranic message’s English expression. Indeed, much of the impulse among Muslims that has led to the recent proliferation of translations has been to “modernize,” “popularize,” or otherwise “enhance” the language or presentation of “older” efforts.

It is all too clear, moreover, that the background of the translator cannot be ignored in evaluating the validity of the interpretation. It affects both how the content of the Quran will be conveyed and, indeed, what nuance that content will likely carry. This applies to effect as well as meaning. For even if a translator should be well intended or grasp a verse’s sense (a grand assumption, for not a few of our translators), its articulation may not be at all commensurate with the spiritual distinction that the Quran carries, to the point that one feels to be reading an alien utterance that refuses to flow within the margins of English or rise to the thresholds of its eloquence. For this reason, one finds, for nearly two and a quarter centuries, English writers (including, as Arberry has observed, the likes of Gibbon and Carlyle, who perhaps never saw a copy of the Arabic Quran in their lives, and who certainly could not read it) dismissing the Quran’s literary composition in the most unfavorable terms. One can discern this very same damaging misapprehension in many a contemporary intellectual and pundit.

Even our brief survey of past interpretations produces massive evidence that many of the non-Muslim translators presumed a civilizational ascendancy and religious prejudice that like cataracts made them impervious to the light and message of the Quran. Their Arabic, more-
ever, was often deficient, their access to and familiarity with the Quranic sciences insufficient, and their stylistic appreciation for the Quran’s expression of divine intent, moral virtue, legal decree, and the Afterlife usually nonexistent. Nonetheless, it was never the aim—nor the obligation—of non-Muslims to spread the message of the Quran and convey its guidance.

As for the Muslim translators, may God reward their efforts, most spent their gifts of time and mind qualifying themselves in professions removed from formal study of the Quran and its related disciplines. Physicians, engineers, accountants, and lawyers; English teachers, journalists, and novelists—they did not study Arabic and the Quran, the Sunna and the Shar’ah, in Islamic institutions of higher learning or in equally valid alternative settings with recognized masters. A few had no personal experience in Western societies or culture, moreover. Far too many enslaved themselves to the select service of sect and ideology, reducing a message whose vista is that of the heavens and the earth, the temporal and the eternal, to the worldly vindicator of some synthetic creed.

The neglect of the scholars of the Quran and the institutions they people has already been addressed, for their conspicuous absence cannot be excused. They bear a great responsibility for the confusion in which the branch of commentary studies known as Quran interpretation into living languages finds itself. They have, in fact, shunned the difficult task of qualifying themselves in other languages and methods (or, at least, of training capable translators in the Quranic sciences), thereby forsaking the field to the volunteer and hobbyist, who have innovated their own rampant methodologies.

The need to reinterpret the meanings of the Quran, accurately, clearly, and in graceful English, is plainly stronger now than ever before. Interest in Islam runs at an all-time high. Intersection between Christian and Muslim cultures meshes ever deeper. And, perhaps most tellingly, the rise of dynamic, melting-pot Muslim communities in Western lands—no longer catalyzed by visions of empire or dreams of escape alone—is a genuine globe-altering phenomenon. As for the world’s escalating attention to Islam and its Book—no matter its motive—it merely makes this need more vivid and pressing.

The Interpretation that this work accompanies tries to address the essential reasons that have given rise to this core necessity, fully cognizant that, in its six-volume vision and presentation, it is a new step in English toward established tafsir commentary methodology. The first volume, an English translation of the complete Quran in meaning, is its first tome.
I. THE CHALLENGES OF QURAN INTERPRETATION

"I swear by God, had they asked me to move a mountain, it could not have been weightier than what they now requested of me." These are the words of the great Companion and Quran-compiler Zayd ibn Thâbit, recalling his feeling at the moment he was asked to gather together an authenticated copy of the Quran. They are virtually sufficient as an introduction to a statement that is here in order regarding the Muslim translator in the arena of Quran interpretation. The celestial difference between Zayd’s person and burden and that of a mere translator is obvious. Yet, anyone sincerely engaged in conveying the Quran’s revealed verses in another language cannot help but identify with the flash of fright Zayd must have beheld when first his mind took sight of his calling, and then slowly sense the monumental shift in gravity as it undoubtedly descended upon his shoulders. (See “Sphere Four” of this writing for more on the history of the Quran’s compilation as a Text.)

Fifteen years in the conception and implementation of two different works of Quran interpretation into English have taught me, first hand, a good deal of humility. The Quran is the very word of God to all human beings. Then where breathes the believing soul who would not come to know fear in the demand that its meaning be conveyed clearly, a feeling of dread at the thought of one’s personal inadequacy, who would not bolt upright in the night at the thought of the mistakes he must have made in seeking to understand and express the intent of the Creator in human-set words that are not the Immortal’s own?

Moreover, there stand, ever at the ready, vast numbers of critics in the intuitive mirror of the conscientious Quran translator’s mind—Muslims with analytical eyes trained upon every attempt to translate the Book of God—rightfully eager to authenticate how one has ferried meaning from native to foreign shore, yet avidly questing after a freshness of spirit that will blow a semblance of indigenous life from the Arabic Quran into its echo in English, and sprinkle it with something of the sweet fragrance of the original in the accent of its omnipotence, a work with a soul limned by scholarly insight but not encumbered by it or oppressed by the translator’s onerous ideological freight. The Muslim audience—progressively more cognizant of the growing non-Muslim fascination and trepidation with Islam—also looks evermore at the literary and visual quality of the translation “experience” that might justify adding yet another English interpretation of the Quran to the nearly fifty that have appeared in the past three centuries, perhaps a fifth of these in the last two decades. What might be this new volume’s golden virtue?
Added to the translator’s concerns is the notion of literary lag—Muslims and non-Muslims cling to one or two translations (not altogether based on sound evaluation) and grow comfortable with their idiom and presentation, such that they compare new works against, not the authority of the original Text, but familiar phrases and arrangements that their minds are used to replaying. Acceptance of a different composition for readers does not always come easy.

There are other reasons, not to be spelled out here, that bring specific difficulties to this kind of epic effort, obstacles that, according to the Quran itself, go with the territory of any solemn attempt to publicize its message anew for another potentially providential generation. Not least of a would-be interpreter’s challenges, however, are the multiple skills one need hone and the range of intellectual matériel and personages that must be gathered and brought selflessly to bear in the campaign to be clear and correct in the explication of the Book of God by way of translation. In addition to these competencies, the Quran commentator—and, again, commentary (tafṣīr) is where translation fits in the vista of the Quranic sciences—has to systematically cultivate two other levels of consciousness: (1) a broad awareness of the natural world—described previously as the Quran’s mirror-revelation in dynamic display; and (2) a deep fathoming of, and devotion to, the human sea into which he aims to cast the Quran’s message.

These prerequisites require of the translator rigorous preparations, not a little of which begins “involuntarily” long before one is conscious that he or she is destined to undertake such urgent business. There needs to be a fairly massive integration of Arabic linguistics, historicity, exegesis, Revealed Law, Prophetic tradition, and theological learning, along with an analogous synthesis of learning and experience in the target language, in this case, English. This substantial intellectual groundwork is the main bar that has historically precluded many untutored Muslims from composing interpretive commentaries on something as exacting as the Quran. This is not to be viewed as an authoritarian prohibition, but rather as a testimony to the widespread presence of a wise valuation for the authentic and authoritative, and a finely tuned reverence for the sacred, in Muslim culture.

Increasingly, however, the precondition of scholarly expertise to explain the Quran has been obscured in the minds of Muslims, a shadow of oblivion that has only lengthened in consequence of the modern disconnect between the intersecting notions of commentary and translation, when it comes to the Quran. This trend is directly linked to the so-called globalization of world culture, which is, for the most part, alien-
ation of native cultures, rapid deculturalization, and an indiscriminate leveling that desacralizes all traditional hierarchies. In place of all of this, a new pantheon of highly suspect, experimental assumptions is steadily diffusing through the world, with the result that many Muslims now reflexively register these conjectures as validating—including the ones that say knowledge and personal intuition are equal when it comes to the “immaterial” domain of the nonsecular, for in this latter domain of “hard,” worldly, man-made commandments and taboos, the new hierarchies are inviolable, sacrosanct, and enforced with draconian severity.

Little wonder, then, that people look with grave misgiving at suggestions to change, say, a constitution, whereas the call to bring about “versions” of the Quran in modern languages has already gone forth from various circles. This has been part of the confusion among Muslims as to the objective of Quran translation. It is not, as some now seem almost subconsciously to think, to scribe an adaptation of a sacral Text (as has been the very real challenge of Bible translation in its “production” of particular “versions”). Nor is it to sculpt a word-by-word likeness of the original Arabic Text. Nor is it to draw a culturally and psychologically correct analogy between civilizations and centuries. Many of these misconceptions can be discerned in notions of Quran interpretation that are now widespread among Muslims. “Literal” translation theory proposes a basic word correspondence between the Arabic and the English. A variation on this theory, the “literal-sensed” concept, seeks to inject interpretations with “authentic” ideology. “Modern-sensed” translation philosophy attempts to abstract concepts from the Quran that favor a “rational” gloss that better aligns with contemporary (read Western) thought, anthropologies, and values.

Yet, the Quran interpreter is supposed to be reporting the Quran’s meaning. Any emendations that he or she includes ought not to be—and, indeed, cannot justly be—to the Quran. Rather, they can only be to one’s own translation through the copious research work of the specialist—a major part of whose purpose is to endue the commonly unversed reader with concepts one needs to understand the Quran, but that one’s culture has forgotten or that one has not yet perceived. So, in addition to the interpreter’s aforementioned capacities (or maybe as a culmination of them), one’s translation stylus, before attempting Quran interpretation, ought to have been well whetted with positively related, substantial, and previous work of one’s own. In addition, one should all the while be sharpening his or her interpretive sense with the, I think, important foundational literature now mushrooming in the field of translation study and theory, which has now come of age.
Perhaps, this obliquely explains one of the underlying reasons why—in spite of the surfeit of new translations of the Quran in modern languages—Muslims in the world express an almost insatiable demand for yet another interpretation of it. Intuitively, they believe and hope that the next translation will more purposefully and skillfully convey the Quran’s meanings in English, for their own personal elucidation and that of their descendants, of course, but ever more so with an eye on two emergent realities. The first of these is that Muslims everywhere recognize the urgent need to elevate the voice of the Quran to its worthy place in the accelerating dialogue between civilizations, where truth and understanding are now openly at stake for the world. Secondarily, Muslims have a distinctive desire (and in this, I believe, they are not alone) to fortify the anemic profile of the Heavenly faiths. For, instinctively, Muslims recognize the direness of the need for their essentially congruous and tolerant word of divine guidance to be amplified in the human community with respect to the ominous issues of the age—none of which, it should be duly observed, can be considered “national” or “domestic” problems any longer. They are global, created by humanity, the concern of every man and woman, the planetary consequence on land and sea of the sins (in religious terms) that have gone forth from human lips and fingertips, a threat to the earth and all that flies through its air, moves upon its face, swims in its waters, or burrows beneath its soil.

These crises constitute dramatic divine reminders of humanity’s collective liability for its actions on earth (though the All-Merciful pardons much). More importantly, they disfigure opportunities to repent and reflect, and to thereby set right humankind’s affairs with God, one another, and its environment before the Last Day of our lives, when no alteration or egress back into the world will be possible. These predicaments, which we human beings all generate, and wherefore we find ourselves steeped in them, suggest questions that, the Quran tells us, we cannot be afraid to pose to one another. Nor may we despair of together finding their answer within the waymarks of divine guidance: What is the place of religion in society? What are the categorical imperatives across humankind? How can law be impartially globalized while retaining cultural-linguistic prerogatives and continuity? How is education to be defined as a purpose and a content-base, and made into an egalitarian right, rather than a tool of cultural and political coercion; and what is the burden of the educational enterprise, the obligation and station of the educator in our societies? What is the proper function of the worldly philosophies within the decidedly moral spheres of wealth and property, health and cure, and the exploitation of earth’s resources and care for its
ecology? What principles are to be held as controlling with regard to parent-child, female-male, elder-youth, and human relations in general, and in the interaction between the human creature and the rest of creation, animal, plant, and mineral? And what ethical doctrines does it behoove humanity to establish and enforce in managing disparities between rich and poor, meek and powerful, and, especially, in uprooting the deeply evil assumptions of intrinsic racial, communal, and gender inequalities that have so irrationally but tenaciously tainted modern thought?

Such questions, or, more properly, their answers, begin to shed light on the reasons why Muslims so ardently desire the Quran to be effectively translated, so that it can more readily enter, indeed, redress, the arena of the new global discourse. As God’s last and culminating tiding and admonition to all of humanity, the Quran must unequivocally reach the understanding of the English-speaking in a fashion on par with (a) the calcifying, manmade ideological theses of our era (with which we currently remain deluged) and (b) the translations of preceding Heavenly Books. We listen in on Moses’ reception of the Ten Commandments in captivating modern English and heed the account of the Old Testament in the same tongue. The similarly translated New Testament reports its narrative of the mission of Jesus and the Disciples in a style at times approaching the poignantly beautiful. Obviously, neither Moses nor Jesus ever pronounced a word in an utterance to be named English, given the simple historical reality that they preceded its very existence by millennia. Nor were the truly massive efforts to represent these texts in this idiom brought about by, say, Muslims or Magians. Rather, it was and continues to be the aspiration of believing Christians and Jews to illuminate their contemporaries with a seminal word that has produced their respective recensions. Nor is it appropriate for a Muslim to cast aspersions upon the attempts of rabbis and priests, monks and ministers to plumb the depths of their sacred texts in order to disseminate their criteria and diffuse the light they find within them, when the Quran itself speaks of God’s exhortation of them to respond to the decrees of His revelation:

Indeed, It is We, Ourselves, who sent down the Torah. In it there is guidance and light. With it the prophets, who submitted themselves to God, made judgments for Jewry, as did the rabbis and the scribes; for they had been entrusted to preserve the Book of God—and to this trust they were mindful witnesses. (Surat Al-Ma‘idah, 5:44)

And after the prophets of Israel, We sent following upon their traces Jesus, son of Mary, as a confirmation of the truth that had
preceded him in the law of the Torah. Moreover, We gave him the Evangel—in which there is guidance and light—as a confirmation of the truth that had preceded him in the law of the Torah, along with further guidance and inspired admonition for the God-fearing. (Surat Al-Mâ’idah, 5:46)

Thus, for the Muslim, there are three reasons why every people have the right to access the meaning of God’s last, universal revelation in this the post-prophetic age, the latter scenes of human history: (1) The Quran contains the comprehensive criteria by which human beings are to live on earth until the end of time; (2) it articulates the bases upon which they shall be judged in the Hereafter; and (3) it informs them of the eternal consequences of their worldly beliefs and actions and links this to the existence of the everlasting abodes of a true Paradise and a real Hell. Whoever is raised a Muslim or becomes one is accountable for providing the rest of the world with a clear sense of the explicit message of the Quran. Nor is this a one-time or place-bound liability for the Muslim community. It devolves anew upon every generation, in every location. Muslims, therefore, cannot fail to express the vital meanings of the Quran in English at the same level of original understanding, clarity, and literary quality as their counterparts in faith have their central texts—and based upon a similar impulse—yet being ever safeguarding of the rigorously authenticated meaning of its uniquely preserved Text.

II. Tafsîr-Commentary: The Old New Vista
OF QURAN INTERPRETATION

Perhaps one thing is clearer today regarding the Quran than it has been since English efforts to translate it began three centuries ago: The education of anyone who is ignorant of its message is not only dubious but renders that person’s opinion obsolete, even dangerous, for the Quran is undoubtedly one of the great wellsprings of influence in the world and without understanding its message—not as it has been, and continues to be, largely systematically misrepresented—in at least a clear interpretation of its own authentic Heavenly voice, one cannot advance the crucial goal of confluence within the human fellowship. The common knowledge that this statement proposes, however, will not be easy if the Quran is not distinctly conveyed and reliably explained. Yet this cannot be done if its transmitters continue to restrict themselves to regurgitating old translations or mouthing sense-based idea or cultural interpretations in more or less the same old flat forms.

It should be obvious now that the route that centuries of enlightened
Quran commentary took in imparting and elucidating the Book's meanings was all along the only one that could be taken seriously, irrespective of languages and culture. Indeed, if one looks at linguistic settings other than that of Arabic in which Islam established itself by winning hearts and minds, not wars as popularly mythologized—the Persian, Turkic, Urdu, and Malay environments, for example—contextually bereft translation never sufficed. Let us put aside for the moment the obvious, that the Arabic of the Quran must be systematically taught and commonly learned at a certain level of awareness. Original, native, language-specific commentaries are all that can or will suffice the deep-rooted mortal thirst to drink in the nectar of divine truth, to know and grow into the Textbook of Heaven's guidance in terms that contextualize the Quranic experience in authentic conceptions that bear it accurately, transport its message clearly, and transfer the import of its meaning with impact. For it is only in this way that one's personal and communal encounter with the Quran can come to resonate in one's own circumstance with something of the Prophetic event of the Quran itself in the first instance.

The challenge that Muslims in the English-language milieu have correctly perceived but largely ineffectively addressed is that the Quran is more than capable of standing for and inculcating the vanishing noble virtues of moderation, civility, modesty, selflessness, charity, forbearance, and courage in new generations—provided it is given proper unmuted and uncensored voice. For the Quranic message is its own medium. Its appropriate mode, however, inheres not in the almost obsessive and resource wasteful act of translation and retranslation that seeks, again and again, to present the Quran in word-for-word or sense-for-sense approximations that cannot but appear as neurotically repetitive exercises in enigma and disconnection. Nor is there much hope in the newly fashionable trend to transplant popular commentaries from foreign soils as a harvest for the sons of different decades and their separate toils. Rather, the methodology that has proven most effective and resilient is that of the native interpretation that is conceived as an organic part of the scholarly tradition of Quran commentary. For the genre's genius is truly its ability to systematically provide peoples of a specific time, place, and experience with the intellectual, spiritual, and imaginative connections they need to recreate something of the spontaneous advent of the Quran in their own hearts, lives, and communities.

The remarkable discipline of Quran commentary stands alone in performing this feat because its purpose is to fashion the correct progression of mental bridges that link a particular reader, generation, and peo-
ple to a multifaceted understanding of the Book it amplifies. This is done, if done properly, by connecting a verse and its language, a verse and its meanings, a verse and its style, verses as they cohere and relate to one another, verses and their surahs, surahs one to another, and all with the Quran itself as a singularly coherent statement miraculously unfolding in parallel Texts of untold dimensions of time, culture, situation, and emotion: Heavenly Book! Worldly declaration! Arabic oration! Time's Last Reminder! Remembrance of all things! Divinely preserved chronicle of the prophetic history and spirituality of the life, mission, and psychology of its unlettered Messenger, Muhammad ﷺ, and his Companions, in juxtaposition with the narrative of the inveterate allies of unbelief! Such is the Quran.

Commentary succeeds in presenting the Quran because its message, in fact, originally came—not as a cryptic Book of atomized statements—but as a chain reaction, a big-bang genesis, that creates the human being and his gardenous endeavor in the world anew. It is the unfolding of believing man's universal paradigm until the end of time. It is the divine perfection of history's perpetual record, the encounter between Heavenly revelation, prophethood, and humility, on one hand, and earthy empiricism, egotism, and arrogance, on the other. It is that far-off thunder-peal in the night that starts the human soul to consciousness of an unseen realm and its absolute primacy over the relative province of the sensible. It is the proximal cause that compels one to the decisive inner struggle of establishing its numinous light in one's life. It is the luminous rune of revelation that reenchants and resacralizes for man a natural world that his numbed soul has heretofore held dispirited and profaned. It is a glad tiding and solemn admonition to him of destiny's two highways of ascent and descent that intersect only momentarily in the herebelow, if we but knew, and diverge forever in the Hereafter at the Throne of creation's singular, incomparable Maker, the true and only God, the Sole Judge of woman and man, all else's lone Creator.

At concentric levels, then, Quran commentary seeks to segregate and articulate the multitudinous message of the Quran as it, in fact, strikes the human being—rather, thrusts him all through—immediately, inexpressibly, and simultaneously. This is the steep road that this proposed series, The Quran: A Contextual Commentary, has taken as opposed to common translation, and which is reflected in this edition: The Gracious Quran: A Modern-Phrased Interpretation in English. A summary of its approach and features follows.
PART TWO

The Method of This Interpretation and Commentary

“Quran Commentary was the first of Islam’s spheres of learning to emerge. Indeed, exploration of its issues was already underway in the time of the Prophet ﷺ, as the Companions sought answers to various questions about the Quran’s verses….” Thereafter, investigation into matters of Quran commentary greatly intensified as multitudes whose native tongue was not Arabic accepted Islam. Now it had become a necessity to elucidate the Quran’s meanings for them; hence, its practice grew widespread among the [second generation, that is, the] Successors to the Companions….4 For Quran commentary is surely the most venerable of the Islamic sciences. In point of fact, it is of the uppermost [echelon] of knowledge [altogether].”

—Ibn ‘Ashūr (d. 1973), Tafsīr Al-Tabrīz wa Al-Tanwīr (1:14)

EVERY PROJECT PROPERLY done has an underlying methodology. The Five Spheres that precede this section introduce the Quran, but also caption the philosophy and intellectual context from which this work proceeds. Creative productions also have histories, however, a sort of rationalization of the emotional experience that brought their creators to and through their particular labors. My own twenty-five-year American odyssey as an Islamic scholar and citizen is, by every measure, crucial to the formation of this work. Relevant fare, to be sure, and of invaluable historical worth in its own right, yet I believe its gloss would constitute an unnecessary distraction here, out of sync with the germane descriptions that remain before us, regarding the attributes that distinguish this interpretation.

This much I will say: Nothing shall suffice the now-critical need of English-speaking peoples to understand the Quran and Islam—be they in North America, Europe, Australia, or elsewhere—but this: the formation of homegrown, comprehensive Quran-based curricula and the
publication of original exegetical texts on the Quran—not away from, but in the very stream of, the great learning mechanisms and scholarly commentaries of Islamic civilization. This must be borne out of the self-same “necessity to elucidate” the meaning of the Quran that the quote at the opening of this essay speaks to; namely, that sense of urgency for the “exploration of [the Quran’s] issues” in search of “answers to various questions about the Quran’s verses” for the express purpose of living by these answers. That means those who yearn to make a meaningful contribution to this “uppermost [echelon] of knowledge” must conceive of their work, from the inception, as offering solutions to real concerns and tribulations that go beyond the Muslim community and purely academic pursuit. In other words, we must become engaged in the premier collective responsibility of the followers of the last Prophet ﷺ: upholding the Quran in our day-to-day lives and conveying its message to those with whom we share a bond of humanity and a responsibility for the welfare and direction of society and this strained planet. This necessarily requires a systematic awareness of what has been done, and the creative conception of what one can do, to advance the objective of total public access to, and discussion of, the Quran—if, indeed, Muslims hold the Quran to be the “prescriptive” Book of God for every man, woman, and society for all time.

The Interpreter and the Foundational Work of This Interpretation

In several places this introduction states that the education and background of the Quran interpreter and the goals and preparations set forth for his or her production not only matter but are first-order considerations in determining whether such a work should be undertaken and received as worthy of study. Having done such an interpretation implies that one feels qualified to put it forth, and God alone is worthy of praise. The background of the interpreter as it relates to this effort follows.

1. The Credentials of the Commentator: He received his Arabic and Islamic training at Al-Azhar University. For those who are unacquainted with this institution, it is the oldest continuous-running university in the world, founded in 359 H. / 970 C.E. by the Fatimid rulers of Egypt and reorganized by the famed Salāḥuddin Al-Ayyūbī (Saladin, as it has been Anglicized) in 567 H. / 1171 C.E. into the premier citadel of Islamic religious higher education, which it has remained since.

He first studied Arabic language and the Shari'ah, or, very broadly, Islamic Law, and then learned Hadith, the teachings and tradi-
tions of the Prophet Muhammad ﷺ, in which he has written two specialized works, in Arabic. His Ph.D. in Islamic Philosophy is from the University of Chicago, for which he translated the first half of the great Muslim legist, philosopher, and mystic Abū Hamīd Al-Ghazālī’s seminal work on the principles of Islamic Law (usūl al-fiqh) Al-Mustasfa min āl-Maqāl, The Quintessence of the Science of the Principles of Islamic Law (he has recently begun drafting the second part for publication).

For twenty-five years, up until 1999, he lived exclusively in America, where he functioned as an Islamic scholar, participating in what has shown itself to be the most vital period of its establishment and growth, both religiously and socially. The titles of other books he has written, including six that directly relate to the one in hand, can be perused after the title page of this book. He is currently Professor of Islamic Studies in Translation at Al-Azhar University, as well as at Al-Azhar’s College of Shari‘ah and Law, and is the first of its rank to have interpreted the Quran into English after having lived and completed higher studies in America. Any worthiness in this fact is to be accorded, in part, to both these institutions, Al-Azhar and the University of Chicago. He publishes this work in the same year of life in which the Prophet ﷺ completed his call and passed to the mercy of God, and he hopes to witness its completion in its five companion volumes in the coming years.

II. SURVEY OF ENGLISH TRANSLATIONS: Shortly after the 1989 publication of an article on Sūrat Yūsuf (12) called The Fairest of Stories (subsequently redone in a somewhat more substantial book), he undertook a comprehensive survey of every English translation of the Quran from the 1700s on. The purpose was to become intimate with the various approaches to Quran interpretation, as they had actually appeared in print, and to study the salient differences in each generation of translators, to the degree that such patterns existed. The translators themselves were also studied in terms of their religious, ideological, and national affiliations, along with their intellectual training, as they themselves expressed such things in their own writings and as such had been reported in the works of others.

III. PRINCIPLES OF TRANSLATION: After the in-depth review of existing translations, a four-fold ethic to guide the interpretation process was laid down as follows: (1) fidelity to the meaning of the Quran as it is articulated in its revealed Arabic Text; (2) accuracy in its interpreta-
tion into English; (3) clarity and literary quality in its English expression; and (4) freedom from ideological bias, sectarian interpretation, or personal predilection in the representation of its meanings.

IV. SURVEY OF QURAN VOCABULARY: The Quran’s approximately one thousand seven hundred thirty-four (1,734) primary root words (from which virtually its entire lexicon derives (excluding particles, prepositions, and the like)) were separately catalogued with an extensive set of specialized Arabic and English language references attached to each one, some twenty-five linear feet of research as it stores in file drawers.

V. SURVEY OF SURAH LITERATURE: By a similar process, the Quran’s one hundred fourteen (114) surahs were surveyed. Each surah was then compiled into its own compendium with (a) its existing translations into English; (b) its commentary from the major Arabic exegetical literature, selected according to their specialized topical focus, including the teachings of the Prophet (hadith), the rules of applied Islamic Law (ahkām al-fiqh), prophetic biography (sīraḥ), and occasions of revelation (āshāb al-muzūl), as well as various aspects of Arabic language. Generally speaking, no less than a dozen commentaries were bound into each surah file (though the range of commentaries and references ultimately needed proved quite extensive (cf. Bibliography)). These included Jāmi‘ Al-Bayān ‘an Ta‘wil Al-Qur‘ān, Al-Ṭabarî (d. 310 H. / 922 C.E.); Ma‘āni‘ Al-Qur‘ān wa Trābuhu, Al-Zajjāj (d. 311 H. / 923 C.E.); Mufradât Al-Fā‘āz Al-Qur‘ān, Rāghib Al-Islāhānī, (d. 425 H. / 1033 C.E.); Al-Kashshāf, Al-Zamakhshārī (d. 538 H. / 1143 C.E.); Zād Al-Maṣ‘īr fi ‘Iln Al-Tafsīr, Ibn Al-Jawzī (d. 597 H. / 1200 C.E.); Al-Tafsīr Al-Kābir, Fakhr Al-Dīn Al-Rāzī (d. 606 H. / 1209 C.E.); Al-Jāmi‘ li Aḥkām Al-Qur‘ān, Al-Qurtubī (d. 671 H. / 1272 C.E.); Al-Bahr Al-Muhūţ, Abū Ḥayyan (d. 745 H. / 1344 C.E.); Tafsīr Al-Qur‘ān Al-‘Azīm, Ibn Kathīr (d. 774 H. / 1373 C.E.) Tafsīr Al-Jalālāyin, Jalāl Al-Dīn Māḥallī (d. 864 H. / 1459 C.E.) and Jalāl Al-Dīn Al-Ṣuyūṭī (d. 911 H. / 1505 C.E.); Tafsīr Irsbād Al-‘Aql Al-Sālim ‘lā Īrād Al-Qur‘ān Al-Karīm, Abū Al-Sa‘ūd (d. 982 H. / 1574 C.E.); Fath Al-Qadīr, Al-Shawkānī (d. 1250 H. / 1834 C.E.); Rūḥ Al-Ma‘ānī fi Tafsīr Al-Qur‘ān Al-‘Azīm wa Al-Sab‘ Al-Mahānī, Al-Alūsī (d. 1270 H. / 1853 C.E.); Tafsīr Al-Tahrīr wa Al-Tanwīr, Ibn ‘Ashūr (d. 1393 H. / 1973 C.E.); Al-Muntakhab fi Tafsīr Al-Qur‘ān Al-Karīm, sponsored by Egypt’s
Supreme Council of Islamic Affairs (1993); and Al-Tafsir Al-Muyassar (1418 H.), published by the King Fahd Holy Qur’an Printing Complex of Madinah; (c) articles from the major works, classical and contemporary, on the science of Quranic studies (‘ulûm al-Qur’ân) also incorporated; and (d) related articles from various other sources included, as well. More than one hundred twenty (120) volumes of primary research literature on the surahs were gathered in this way.

VI. SOURCE TEXT OF THE QURAN: The interpretation of the Quranic Text has depended upon the impeccable Musḥaf Al-Madinah Al-Munawwarah edition of the renowned Mujamma’ Al-Malik Fahd printing complex of Madinah, in accordance with the transmission of the Quran by the esteemed recitation experts universally known by the single names Hâfiz and, before him, ‘Âsim, as conveyed by the third Caliph of Islam, the illustrious Companion, ‘Uthmân ibn ‘Affân. This is the authenticated, undisputed, normative recitation of the Quran as the Prophet ﷺ read it publicly, had it transcribed, and taught it personally to thousands of his followers.

Baseline and Revised Texts of the Interpretation

The first translation of the Quran undertaken by this translator was The Quran: Interpretation in Context, completed in May 1999. It adhered exceptionally closely to the Quranic Text, in word-choice and syntax, but saw only limited publication. It achieved, it could be said, a high and worthy standard relative to existing English renderings. Yet, still, it seemed, by the criteria that the translator had steadily evolved, not to address the actual and fast-broadening need of the English universe of readers. The present interpretation, begun in earnest in 2000, reached completion in eighteen months. Thereafter, it underwent complete revisions for meaning, language, and style twice, over the next two years. This was followed by two critical reviews—periods wherein various specialists in Islamic studies, divinity scholars, and the Arabic and English languages contributed comprehensive independent appraisals. A limited number of review editions were then sent to a cross-section of two types of readers: those whose mother tongue is English, for verse-by-verse comment on clarity of language and meaning, native quality, and general readability (wherein actual readability was measured); and Arabic speakers with English proficiency, who had both (a) memorized the entire Quran and (b) received degrees in Islamic studies. This group read the English text against the Quran itself and offered extensive comment.
I. VERSE NUMBERING: Surahs and verses appear and are numbered in accordance with their order and numbering in the authoritative Quranic Text mentioned above. For maximal accessibility, each verse of every surah in the interpretation lists its surah number first, followed by a colon, followed by its verse number. Thus, the first verse of Surah One appears with the numbers 1:1 before it; the fifth verse of Surah Two is numbered 2:5; and the hundredth verse of Surah Twenty-Six as 26:100. In the forthcoming companion volume, Annotations to the Gracious Quran: A Modern-Phrased Interpretation in English, this numbering scheme is preserved for easy consultation between the interpreted verse of a surah and its note.

II. INTERPRETIVE ENGLISH TEXT: The words and constructions that this interpretation uses to render the meanings of the Quran into English can be generally described as end-secondary to early university level literacy. A deliberate effort has nonetheless been made to achieve a style of consistent literary élégance, neither slipping into bombast and affectation, nor tripping into colloquial expression or the conventional idioms that mar many contemporary translations, and which, in reality, take one much further from the “sense” of the Quran’s presentation than does the archaic lexis that inhabits the Jacobean-reminiscent language of earlier efforts.

The language challenge for Quran interpretation is nearly as visual as it is aural. Thus, the interpreted verse has been segmented into connotative and conceptual phrases that occupy text lines to themselves. This has been much considered and constitutes an important feature of the translated text of this edition. It is designed overall to make the reading experience more enjoyable, which is to say maximally meaningful, by giving one a chance to reflect on the richness of the read, for the Quran is opulent with imagery and deep with implication that is, at once, immediate and far-reaching, overpoweringly accessible and breathtakingly fathomless, its verses, as it were, diversely layered with distinct but concomitantly correct denotations cast together by the selfsame expressions and words. Some of these senses, particularly the latter, are inevitably diluted or lost in translation. It is hoped that accompanying notations (along with a forthcoming volume of more extensive notes) will help restore at least some of that information, if not the experience, to English readers.

The classical Arabic of the Quran contains no punctuation marks. The language, rather, organizes itself into clauses and phrases through word order and particle usage. This increases the impression
of continuousness in its reading and can make for extended sentences and variant word- and phrase-groupings that yield important variation in meaning. This renders the Text of the Quran exceedingly dynamic, as much more meaning can be—and is—stored in nonlinear information sequences. This interpretation mostly introduces these passages in parts that add up to a complete sense of the entire Arabic sentence, using modern standard English punctuation as needed to make its meaning clear. To give one example, however, we may take the second verse of the second surah, Al-Baqarah, or the surah wherein is mentioned the story of the Cow of sacrifice, whereby God tested the Children of Israel. It is translated in this text: "This is the Book of God. There is no doubt therein. It is guidance for the God-fearing." Owing to the absence of punctuation and the continuous nature of the Arabic Text, it also could mean, and be interpreted, "This is the Book of God, wherein there is no doubt. It is guidance for the God-fearing"; or "This is the Book of God, no doubt is there regarding this. It is guidance for the God-fearing"; or "This is the Book of God. There can be no doubt about the fact that it is guidance for the God-fearing." Moreover, each of these meanings is true. It is this kind of sense, among others, that disappears in interpretation, wherein one is compelled to specify a meaning for a Text.

Native Arabic expressions have been translated into English idioms that are understandable but not too far afield from their original phrasing. Multiple meanings for such expressions are explained outside the translated text when necessary, but where the sustained use of pronouns, of which Arabic is more capable, might confuse, the referent nouns are inserted into the translated text, in brackets, to avoid ambiguity. This policy has been employed with circumspection, however. In borderline cases, these referents have been relegated to accompanying notations. In not a few places, renderings that are more literal have been reproduced there, as well, for those who might want to taste a more Arabic-styled syntax in the English.

This interpretation also makes extensive use of, and considers as important and meaningful to the English reading, the many Arabic articles of emphasis that appear in the Quran, such as, ‘inna’ (indeed), ‘anna’ (assuredly), the letter ‘lam’ of emphasis (most surely), and ‘laqad’ (very truly). The English renderings of these are, for the most part, consistent, without being relentlessly mechanical. Moreover, they have proved not only appropriate but, it would seem, desirable in imparting to the English a certain register that marks the tone of
a Sacred Text while not encumbering it with archaic usages such as ‘lo,’ ‘verily,’ ‘alas,’ and so on, which to contemporary sensibilities may actually tend to subtract this sense from a text.

There has been no analogous challenge when it comes to most proper name usages (for person, place, animal, plant, etc.), English equivalents being readily used. In certain instances, and in keeping with what seems an inevitable and positive trend in transliteration of world languages into English, corrective or nativized spellings for names, such as Makkah (instead of the common Mecca, for instance) have been favored. Person names, such as Muhammad, have not been diacriticized with the points, accent marks, or macrons that distinguish certain Arabic letters for pronunciation purposes. This is often, in the translator’s view—especially with given names—unnecessarily intrusive and alienating.

Similarly, technical terms, like measurements and distances, for instance, have been converted into popularly understood quantifiers and then explained, if necessary, with notes, unless the usage is generic and the measure understood, as in the verse “And there are among them the likes of one who, if you were to entrust him with even a single ‘dinar,’ he would not restore it to you, unless you were to remain standing over him” (Surat Al-‘Imran, 3:75).

In addition, the English interpreted text has been rendered as much for oral, public reading as for private, silent study. This has had the further virtue of verifying the interpretation’s meaning as it is likely to be received and has certainly tended to ease the reading experience overall and enhance the text’s clarity. This interpretation is, in fact, intended to appear in oral mediums as well as written.

III. INTERPRETIVE ENGLISH TEXT AND GENDER: The Quran’s message is universal, for every people of every generation, be they women or men—and in this latter regard, the Quran is explicit. Arabic, like most other languages, defaults to the masculine, particularly in its plural address. This convention is not exclusionary. The interpretation is neutral in this regard, provided this does not conflict with original Arabic connotation, the conceptual intent of the Quran, or good English style.

IV. INTERPRETIVE ENGLISH TEXT AND THE SCRIPTURAL RELIGIONS: The Quran has been revealed to liberate human beings from superstition and false assumptions about God. For this reason, it offers no compromise with idol worship or its adherents. To the scriptural faiths,
however, it accords a formal standard of recognition and preservation. First, the Quran mandates belief in every Heavenly revelation that preceded it as a precondition of faith in it. One cannot profess acceptance of the Quran and reject the Scriptures of old. From this category, the Quran specifically mentions the Torah of Moses ﷺ, the Psalms of David ﷺ, and the Evangel of Jesus ﷺ. To others it eludes generally, but the principle it establishes firmly. Thus, the Quran accords the communities that formed around these revealed Books, explicitly the Jews and the Christians, special status, formally naming them ﷺahl al-kitāb, the People of the Scripture, deliberately distinguishing them from idol worshipers, and, thereby, exempting them from such denunciations as it pronounces upon the practitioners of paganism. Yet, God Himself, in all these revelations, reserves the right to address all peoples as He so wills. He guides them as He so pleases, and He forewarns and admonishes them as He so pleases. He is explicit as to what brings about His hallowed blessing and what earns His divine wrath. Neither Muslims, nor Jews, nor Christians—not any community that has ever received his prophets and messages—are excepted from His Judgment. The Bible, for instance, is replete with passages that illustrate this as Heaven’s prerogative. The Quran follows this divine rule. For example, God praises the generations and communities of Jews who preserved their faith against persecution and skepticism.

«Now, very truly, We have previously given Moses the Torah as a Heavenly Book, even as We have given you the Quran. So do not be in doubt, O Prophet, about meeting the like of what faced him. Yet, indeed, We made it a source of guidance for the Children of Israel. And thereby We made from them exemplary leaders, guiding their people by Our command—when they had endured patiently, and when they had certainty in the truth of Our revealed verses. Indeed, God will judge between them all on the Day of Resurrection about that wherein they have been disputing.» (Surat Al-Sajdah, 32:23–25)

The Quran states, moreover, that God bestowed favor upon the Children of Israel in a measure unequaled by any other people in their era, not arbitrarily, but as a result of their compliance with His commandments and His mercy. «O Children of Israel! Recall in your hearts My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of the time in all the world» (Surat Al-Baqarah, 2:47). Yet as to those who
violated God’s commandments and willfully and obstinately transgressed His ordained limits, it is the likes of these, the Quran states, that God chastised with His severe retribution, in this life, withholding for them an even more severe torment in the Hereafter. This, in fact, is the way of divine Judgment, confirmed in many places in the Old Testament, as well.

The Quran also lauds those Christians who enshrine and practice the ethics of abstinence and devotion, sincere love of divine truth, and humility before God.

> And you shall assuredly find that the nearest of faith-communities in genuine love to those who believe in this Quran are those who say: We are, indeed, Christians. That is because there are among them priests and monks—and they do not grow arrogant. And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth, which they recognize. They say: Our Lord! We have believed. So inscribe us among those who bear witness to the truth. Why should we not believe in God and the truth that has come to us, and hope for our Lord to admit us to Paradise with the righteous people? So God has rewarded them for what they have said—Gardens beneath which rivers flow, wherein they shall abide forever and ever. Such is the reward of those who excel in doing good. (Sūrat Al-Mā’idah, 5:82–85)

The Quran, therefore, disapproves of the offenses of Jews, Christians, and Muslims—singling out in particular the hypocrites, a group from the Muslim community—for their unrepentant defiance of their Creator’s commandments and their sustained willful violation of His covenants with them. It further instructs humankind, all together, to abandon idol worship and every custom that is unfounded in the practice of faith, cautioning that religion, in its beliefs about God and in its ritual expression, is not a dimension of life in which the human being may exercise its inventive faculty; for the implications of this are far-reaching and its consequences ultimate. Thus the Quran directs the recipients of God’s revelations to bring their rational gift to bear especially in the scrutiny of religion, in order to distinguish the baseless belief invented by man from the revealed tenet of God, and so as to identify and cure the qualities of idolatry that may creep into their worship and the symptoms of hypocrisy that may suffuse into their hearts.

While the Quran is by comparison notably clear and moderate in
the relatively few obligations and prohibitions it places upon people, it nonetheless contains a number of decisive Texts that delineate true faith, and in this it brooks no tilt or compromise with anyone for any consideration, be it racial, denominational, temporal, or social (though it exempts from these categorical injunctions those who are coerced into capitulation, provided willful unbelief or defiance does not enter their hearts).

V. IN-TEXT NOTATION: This interpretation is characterized by the words and phrases it intersperses to clarify, often in essential ways, the more strictly translated text. These insertions have been carefully applied in order to give the English reader what a Quran-literate Arab would gather intuitively from the language and from his or her study of established Quran scholarship. These notations, numbering more than seventeen thousand (17,000), flow seamlessly, for the most part, within the interpreted text, and are clearly marked off in hopefully unobtrusive half-brackets, designed especially for this work. Their use has been tightly governed by the following considerations:

1. Harmony exists between the universal objectives of the Quranic message and the locus of meaning contained in its words, sentences, and verses from beginning to end.

2. The nonnative reader of the Quranic message has the right to expect that its meaning be communicated to him or her with unstinting accuracy and reliability and without sacrificing the fullest sense and truest impact that such a reading experience can provide. Indeed, it is the translator's conviction that accuracy regarding the meaning of the Quran's passages cannot be achieved in translation without a qualified, native interpreter to supply as full a sense of the original as possible, scrupulously avoiding the snare of ideological bias.

3. The Quran is its own most authoritative commentary and is a mutually defining and reciprocally explanatory document. Therefore, virtually all the half-bracketed notations come from the Quran itself, from verses that specify what other verses leave implicit. This has been done for two reasons:

   a. To guard against obvious miscommunication of the Quran's message.

   b. To ensure clarity. In-text augmentation has, therefore, kept to the firmly established rhetorical principles of classical Arabic.
4. English has its own dictates of grammar and rhetoric to be upheld. If it is something essential to the nature of the language, as with the verb ‘to be’ (which the Arabic nominal sentence does not need), no bracketed insertions are used. If it is a matter of supplying on occasion something that is deliberately left out of the Quranic Text, but which seems substantial to the English (as in the case of the omitted answer to the subtle rhetorical question, or the absented—but strongly implied—fulfillment of a hypothetical clause), such is provided.

5. The Quran is a divine Text and as such addresses humanity in a way that tends, by its nature, to transcend popular convention. Therefore, connections fundamental to the reader’s perspective are bracketed in the English to give one proper orientation. This impinges especially in two cases:

a. The Quran’s declaration to all humanity is directed first to and through its prophet-recipient, Muhammad ﷺ, whose speech and life-model it designed to raise, in exemplification of its revealed wisdom, to the plane of the universal human being.

b. Arabic’s pronominal and nominal precision with regard to number and gender are often melded in English. Thus the titles of “Prophet” or “Messenger” for Muhammad ﷺ, and less frequently his name, are often specified in brackets in the interpretation (without the subsequent prayer symbolized in the Arabic icon ‘ﹻ’, as this is out of form for the divine address). In addition, the feminine or masculine nature of a word, or its singular, dual, or plural form (especially with regard to pronouns) is clarified directly in the text, as they are integral to the Arabic.

There is good reason for such in-text notation to a Quran interpretation, as opposed to the idea of an unachievable literal translation or the attempt to merely gloss the Book’s meaning with a modernized “sense” of the original that devalues the language experience. The Quran is a clear Arabic revelation of unmistakable message, without doubt. Yet, the Arabic of the Quran—while exclusive in the sense that God has spoken it (being thus distinguished from all other speech)—has never been intended to be exclusionary. Rather, its revealed Arabic constitutes a human means of storing and preserving its divine linguistic value through the otherwise natural and inescapable degradations of time, human awareness, and language.
Annotation to the Quran, however, is not all of one piece. Its purpose of clarifying or enhancing meaning varies widely in terms of approach, application, and aspect—from the conceptual, to the creational, to the existential, to the eschatological, to the linguistic, to the legal, to the inspirational, and so forth, for the verses of the Quran do, indeed, contain all of this and more simultaneously, wherefore literal translation is implausible and all but rudimentarily ineffective, if not an outright illusion.

Yet, so too is this quality of embedded signification and implication part of the cause of the science of Quran commentary as it has formed itself, that is, around the nature of the Quran’s complex (not simplex) of explication. Now, footnoting every detail in a translation cannot help but be a detractive and inadequate visual and intellectual-emotional mélange upon the static page, if it is to reach a level of sufficiency; and endnoting is useful only for contextual information that exists at a certain remove from essential or immediate understanding, which is not to say that this cannot be constructive or even powerfully instructive. What is indispensable to Quran commentary in the first order, however—and especially commentary in the form of translation—is the completion of the Quran’s message through specification and contextualization, in the way the Book itself, as a whole, completes the meaning and sense of its individual verses and surahs by others that are not necessarily sequentially or textually linked to them, and by associating them with several frames of human experience. That is to say, the Quran, though graduation characterized its descent into the world, was sent down consummate, integral, and inclusive from its first celebrated command—"Read, O Prophet, in the name of your Lord who has created!" (Surat Iqra’, 96:1)—to its last revealed reminder: "Thus fear a Day Hereafter in which you shall be returned to God. Then each soul shall be rendered in full what it has earned—and never shall they be wronged in the least" (Surat Al-Baqarah, 2:281).

On one hand, the Quran announces its completion in the very first moment of its transmission from Heaven. The Prophet is to begin to read to humanity verbatim from an existing Text in the name of, that is, on behalf of, the Divine One who has uttered its inscription in eternity, and who shall teach it to humanity in the temporal world, by the instrumentality of the pen. On the other, the Quran shall be the foremost fulfillment of its own meaning in the very act of its completion: through the ongoing revelation of its verses; through the mutual explication they bring of one another;
and through God’s primary exhibition of the meaning of these verses by occasioning their revelation to coincide with preordained events in the world that would demonstrate, or conserve in context, both the earthly human value of their import and their necessarily divinc origin. This is, in part, the meaning of the Quran’s self-description during the course of its revelation—when its verses were not yet wholly unveiled to humanity nor disclosed to it as a completed Text—as being, from the outset, “a Book whose verses are perfect­ly set, then made utterly distinct, from One who is all-wise, all­aware” (Sūrat Hūd, 11:1). It is for this reason that the Quran is its own first and full commentary—and such is a rank and arrangement of explication that must be preserved and presented in any effective and reflective interpretation. This is, in fact, what the half-bracketed in-text notations represent, discreetly, but, God willing, very author­itatively and informatively: several thousand notes from the Quran commenting on itself and calling up pertinent event references—without which the reader will suffer decisive loss of meaning or remain concept deprived—yet, with no need to break the reading consciousness, to divert an eye, or turn a page.

The pragmatic reality is that this method provides the medium by which an individual seeking to access the message of the Quran and assess and internalize its meaning can independently accomplish much of his or her initial aim (far from the idealist discourse that has tended to occupy translators and the hobbyists who discourse about this). This is the golden vein that the expert commentators of Islam’s her­itage all diligently mined to enrich the understanding of the Quran’s audiences. Bearing in mind the additional layer of translation, it is believed that this methodology, sensitively handled, though it has been toil intensive, is a boon for the vast majority of readers. For those who still favor a more austere flow of linguistic interpretation, without augmentation, it runs largely intact beyond the half-brackets.

VI. EXTRA-TEXT NOTATION: With the half-bracketed in-text notations carrying most of the explanatory lode, other comment has been lim­ited in the Deluxe Edition to more or less essential annotation, the need for which is not immediate. This has been largely restricted to three types of clarification: passages that require extended contextual background, alternative renderings of words and verses, and, occa­sionally, linguistic explication to enhance understanding and clue the reader in as to why a phrase has been translated as it has.

In the two volume Deluxe Edition, separate notes and appendices address concepts and beliefs deemed essential to a sound understand-
The Method of This Interpretation and Commentary

ing of the Quran, the Prophet Muhammad ﷺ, and the religion of Islam as its Book and Messenger established it. If this is one’s first encounter with the Quran, it is strongly advised that one visit these essays, which ought to substantially enrich one’s reading of the Quranic message. At the very least, one should familiarize him- or herself with their topics and refer to them in the course of reading the interpretation whenever one comes across verses or notions for which one lacks adequate awareness to grasp their import.

Notions of Interpretation

A word ought to be said about the idea of ‘interpretation’ as opposed to the more literal ‘translation.’ If there is one conception that this work has tried to convey, it is that the verses of the Quran are pregnant with meaning, intimation, and implication. This is advice to be considered in several different ways, but on the level of translation it serves to remind, especially the untutored reader of the Quranic message, that languages harbor natures, geniuses of expression, and manners of imparting sense that point all to the greatness of One Creator but that do not necessarily, or even likely, correspond literally with one another. It is for this reason that translation, when it comes to the Quran, is more properly described as interpretation, not in the connotation of conveying a particular insight or impression, but in the substance of establishing meaning and communicating its significance within the limitations of human expression.

What is most obvious in every such effort is that the translated words and phrases of the Quran are not the Quran itself; they are not divine Text equal to the original and cannot, therefore, be, like the original, called the words of God, or the Quran. They are, in the best sense, the mortal words that the translator uses to report the meanings of the Sacred Text of the Quran—the distinction between the original and the translation equaling the infinite difference between the august Creator and the humble translator. Any interpretation thus elevates itself above obvious human limitation only to the degree that it captures the meanings meant by the Divine One in the Quran’s revelation. These last two facts define what an interpretation can never be; namely, a dynamic equivalent of the divine Text of the Quran in Arabic.

Be that as it may, in each and every clause and sentence, it was necessary to make a restricted decision about meaning in accordance with common rhetorical principles that govern the understanding of Arabic expression and the intent of the Quranic Text. When the matter exceeded the scholarly awareness of the translator, editors, and reviewers,
specialists in the fields of languages and the religious sciences and, occasionally, the natural sciences were consulted to help determine the most authentic meaning. Wherever multiple denotative meanings were plausible, an educated judgment was made as to which was the likelier or conceptually more compatible of the alternatives (if, indeed, there was such an issue), and this was used in the interpretation while the others were noted. Not infrequently, such conclusions involve a certain consistency of understanding rather than incompatible propositions. It goes without saying that this process involved fairly prodigious research on a word-by-word, verse-by-verse, surah-by-surah basis in the vast commentary, prophetic, linguistic, and analytical Quranic literature, especially in Arabic.

As to the English vocabulary of the interpretation, much consideration and verification went into establishing a consistent, standard, clear, literate lexicon that has been all but purged of the technical terminology of the specialists, as well as archaic pronominal usages (thee, thou, etc.). The royal ‘We,’ however, in reference to the first person plural references that God makes to Himself has been preserved and capitalized, though when this is followed by the pronominal reflexive, as in innā nahū, the singularized ‘Oursel’ has been used with initial capital (reading, ‘We, Ourselves’). With regard to the standard pronouns that refer to God, with the exception of ‘who,’ they are, against modern American convention, invariably capitalized.

This is not to say that other older or rarer significations of words have not been used, or that Arabic has not been preserved in a handful of places where it seemed the point, but overwhelmingly anyone who understands the general periodic literature in circulation will have little call to do reference work. But for those who would have a more precise appreciation for the use of key words, the dictionary is highly recommended (particularly in conjunction with Arabic–English dictionaries), especially until the forthcoming companion volumes, Annotations to The Gracious Quran: A Modern-Phrased Interpretation in English and The Vocabulary Reference to The Gracious Quran: A Modern-Phrased Interpretation in English, are published, God willing.

Moreover, the language of the interpretation is in no way specific to Muslims. Rather, Christians and Jews, Buddhists and Hindus, Humanists and seekers—whoever reads English at a standard college-ready level of literacy and wants to acquaint him- or herself with the message of the Quran from a font nearer its source—should find ease in this interpretation’s rendering. (It is hoped that this interpretation shall one day be redone for children and early adolescents, if not by the trans-
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The translator has neither inserted nor overlaid the text with any word of reprimand, tenor of rebuke, or tone of righteous admonition, nor has he tinged it with the pitch of persuasion, nor is there need to do so. The Quran well suffices as its own forthright declaration to all people and, indeed, cautions its knowing adherents to refrain from shouting or muting its message of guidance, glad tidings, and forewarning, and to simply and straightforwardly convey it. Rather, it likens itself to a light that God has displayed manifestly before the minds of all humankind by which He shall guide them directly unto Himself—provided they scrutinize it intently and that it is He alone their hearts truly seek (Surat Al-Nisâ’, 4:174).

Editions and Additions

This publication marks the second edition of The Gracious Quran: A Modern-Phrased Interpretation in English, yet it raises the question of completion. Indeed, can any translation of the Quran’s message finish, requiring or benefiting from no further explanation, correction, or revision? We have established that the concept of dynamic equivalence—an “official” version of the Quran in any language other than Quranic Arabic, and any wording besides the Quran’s Arabic Text in its accepted readings—is humanly impossible. Were it possible, it would be transient, for language itself—especially English today, as, perhaps, the most dynamic language on earth—must grow in (and slough off) vocabulary, style, and expression to accommodate the reality it continues to encompass. The last printed edition of that master compendium of English words, the Oxford English Dictionary, contains some 85,000 words that simply did not exist in the 1924 publication. It is irrational for any man or woman to claim that a translated text enjoys perfect identity with its original—and the negation of perfection, or anything near faultlessness, applies most naturally to “translating” or interpreting into another language the very wording of God in His most inimitable Quran. No one given life, being naught before and destined to die thereafter, only to be brought back to life again for Divine sentencing, can hope to render the thrust, the force, the truth, the eloquence, the nuance of meaning delivered by the Quran in the full divine effulgence of its revealed Arabic. This most stunning of all miracles is the undivided province of the One God, alone—and how transcendently far is He who is ever-near exalted high, high above what anyone may claim of imperfection!

The best a master translator can do is to transfer the Quran’s meanings in accordance with the utmost of his or her knowledge, efforts, and skill. Then the difference that shall remain between the revealed and the
presented shall be, as we have said already, equivalent to that of the Eternal Originator and the passing translator He originated. The compass of the work of a mortal, who, if he is so blessed, learns anew with every day, narrows into abject nothingness before the word of the Divine, who has encompassed all things in knowledge (Surat Al-An`âm, 6:80). The translation of the Quran, as this passage implies, cannot complete or even finish. One’s ongoing study of the Quran, of its Arabic, of Islam, of the discoveries of man, and, in this case, of the English language ought to enable one to enrich this translation, its commentary and notations, and its presentation and design, so long as English speaks in this dialect and this interpretation exists.

The initial editions of this work are, therefore, exactly that. No informed comment, notation, or correction intended to raise the station of this interpretation in the discourse of our ever-changing world shall go unconsidered, God willing. Fervently we pray to Him, highly exalted and most high is He: O God! Accept this work that is offered seeking Your august Countenance, and nothing of any other, as a service in behalf of all those who submit their faces willingly to You alone and for all those who would serve only You; and do pardon its shortcomings and mistakes, and convey its truth to the hearts of its readers. Shower Your prayers of blessings upon Your Messenger, Muhammad ﷺ, his family, his Companions, his wives, and all unto the end of time who seek to follow him in their lives. And the last of our prayers is ever All praise is for God alone, Lord of `All the Worlds (Surat Al-Fātiḥah, 1:2).
ENDNOTES

1 Bakkah is the ancient name of the valley in which Makkah is located, at the center of which is the Ka‘bah, the First House of God built on earth. See al-Zabidi, Muhammad Murtadā al-Ḥusaini, Tāj Al-‘Arsān min Jawāhir Al-Qāmūs (Kuwait: al-Turāth al-‘Arabi, 1413 H. / 1993 C.E.), vol. 27, p. 80.

2 See the Biblical promise to humanity that God “will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Deuteronomy: 18:18, Bible, King James Version.

3 The Preface to this book describes this concept in a bit more detail.


Presenting The Gracious Quran

Yazid ibn Aba Sufyân, Zayd ibn Thâbit, and Zubayr ibn Arqam.

Names in red are from the following sources:

12 42


11 Ibid.

12 Ibid.


Many scholars of this period weighed in on the heated Quran translation debate. These included, besides Shaykh Rashid Ridâ and Shaykh al-Islâm Muṣṭâfâ Şâbî, in the majority view of supporting strong barriers between the Quran and its translation, Muḥammad Muṣṭâfâ al-Shâtîr and Ḥasanâyn Makhluṣ. Shaykh al-Murâghî’s defense of Abû Ḥanîfah’s original position is both vigorous and categorical, calling it “obligatory” for one who does not know Arabic or the Quran’s meanings to recite of its meanings what he or she may in translation in order to engage in this communion of Prayer with God. Shaykh Muḥmîd ʿAllâh and Muḥammad al-Khîdîr Ḥusayn remain neutral.

16 Robert of Ketton, whose name is often Latinized as Robertus Retenensis (and in the Turkish-produced World Bibliography of Translations of the Qur’an as Robertus Ketenensis), was actually part of a team of clerics gathered by Peter the Venerable of Cluny.

17 This feat of translation is considered one of the Abbot’s more important achievements. His own Latin being poor, he wrote few epistles, but noteworthy among them are his attacks on Muslims. See Samuel W. Duffield, “Peter the Venerable” (1092 or 1094–1156), in Philip Schaff, ed., A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology, 3rd ed. (Toronto, New York & London: Funk & Wagnalls Company, 1894), vol. 4, p. 1819.


21 Dr. Ahmad Ibrahim Muhanna offers an excellent dissection of Rodwell’s translation in Dirasat l-Tarjamat Al-Qur’an Al-Karim, p. 102.

22 Guillaume, the translator of Ibn Ishaq’s Sīrat Rasūl Allāh, says of Bell’s work: “Fine and careful scholar as he was, I confess that his surgery is so devastating that I cannot use his translation. By cutting out verses and transposing them for purely subjective reasons and by going on to amputate half the verses and even phrases he provokes a mental resistance to textual analysis that is in part sound scholarly [un]sound [sic?]”. At the best readers will say, ‘this is how Bell thinks the Qur’an originally ran; at the worst, ‘the man has lost all sense of proportion.” “The Koran Interpreted” [Review], The Muslim World (1957), vol. 48, p. 248.


25 Quran interpretation and this religious affiliation are discussed more fully in a subsequent section of this introduction, pp. 1210–1212.

26 See Montgomery Watt’s introduction to Richard Bell’s interpretation, p. 178.


28 If ever a prophet of God was pressed into war, it had solely to be to end persecution. Thus, no thought of prisoners (the great wealth of the day) was to be entertained, unless and until he had thoroughly pacified the land from such persecution, for it is then that this phenomenon becomes a burden of restoration and not a boon.


31 Nicholson’s rendering of Sūrat al-Qāri‘ah (101):

The Smiting!
What is the Smiting?
And how shalt thou be made to understand what is the Smiting?
The Day when Men shall be as flies scattered,
And the Mountains shall be as shreds of wool tattered,
One whose Scales are heavy,
a pleasing life he shall spend,
But one whose Scales are light,
to the Abyss he shall descend.
What that is, how shalt thou be made to comprehend?
Scorching Fire without end!
And Burton’s of Surat al-Fatīḥah (1):
In the Name of Allah, the Merciful, the Compassionate! Praise be to Allah, who the three worlds made,
The Merciful, the Compassionate,
The King of the day of Fate.
Thee alone do we worship,
And of thee alone do we ask aid.
Guide us to the path that is straight—
The path of those to whom thy love is great,
Not those on whom is hate,
Nor they that deviate. Amen.

32 Nikayin, Fazlollah, Quran: A Poetic Translation from the Original (Chicago, IL: R. R. Donnelley & Sons, 2000).


34 Twelve volumes of Al-Mizān, corresponding to 6 Arabic volumes, have so far appeared in English, translated by the late Mawlānā Sa‘īd Akhtar Ridiwi, see: www.almizan.org.

35 For more information, see the article under the entry “Ahmadiyyah,” in Encyclopaedia of Islam (The Netherlands: Brill, 2002), vol. 1, pp. 301–303.


37 Other such works that do not bear close analysis here are those of Muhammad Ali, (Lahore, 1917), which is the first complete effort from the Ahmadiyyah/Qādīyyān groups; Kamaluddin Ahmad and Nazir Ahmad, A Running Commentary of the Holy Qur’ān (London, 1948), (the former is the father who died in the course of work, completed by the latter, his son); Sher Ali, The Holy Qur’ān (Rabwah, 1955); Peer Salahuddin, Translation of the Holy Qur’ān (Aminabad, 1960); Malik Ghulam Farid, Translation of the Holy Qur’ān (Rabwah, 1962); Khādīm Rahmān Nuri, The Running Commentary of the Holy Qur’ān (Shillong, 1965); Firozuddin Ruhī, Translation of the Holy Qur’ān (Karachi, 1965).


39 The omitted sentences in this quote are as follows: “Such was the case of ‘Umar ibn al-Khaṭṭāb, who asked about the word kalālah. [See Sūrat al-Nisā’, 4:12 and 4:176.] The word kalālah denotes one who has passed away leaving behind no lineal heirs.] Among the Companions, ‘Aṭī ibn Abī Tālib and ‘Abdullāh ibn ‘Abbās became renowned for addressing issues relating to commentary on the Qur’an, and then Zayd ibn Thābit, ‘Ubay ibn Ka‘b, ‘Abdullāh ibn Mas‘ūd and ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ.”

40 The omitted phrase is this: “the most famous of whom [that is, among the Successors] were Mūjāhid and Ibn Jubayr.”

41 "God has promised the believing men and the believing women Gardens beneath which rivers flow, wherein they shall abide forever—and therein shall they have good and pleasant dwellings in a Garden everlasting. Yet the pleasure of God is greater still! Assuredly, it is this that is the magnificent triumph![Sūrat al-Tawbah, 9:72]."

42 Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard theirs—and the men who remember God much and the women who likewise remember Him—for such as these, God has prepared forgiveness and a magnificent reward. Thus it is not ever befitting for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a contrary choice in their affairs. For whoever disobeys God and His Messenger has truly strayed into clear misguidance! [Sūrat al-Al-ẖādî, 33:35–36].

43 Indeed, the charitable men and the charitable women—who have therewith loaned God a goodly loan—shall have it multiplied for them by their Lord. So for them, there is a gracious reward awaiting in the Hereafter!] [Sūrat al-Ḥadîd, 57:18].

44 It is reported that the Prophet passed away just eight days after the revelation of this verse (see al-Zurqānī, Muhammad ‘Abdul ‘Azīm, Manāhil Al-‘Ijāfs fi ‘Uhm al-Qur’ān (Beirut, Lebanon: Dar El-Marefah Publishing & Distributing, 2001), vol. 1, p. 93).
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SPECIALIZED INDEX

LIFE-FORMS IN THE GRACIOUS QURAN: ANIMALS, INSECTS, AND PLANTS

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المصر

مجمع البحوث الإسلامية

الإدارة العامة

للبحوث والتأليف والترجمة

و إدارة المعاهد

تصريح تداول جرائد (القرار 4993

النظام) الصادر في 26/7/2008

السلام عليكم ورحمة الله وبركاته — وبعد: 

في الأعلان العامة بجمع البحوث الإسلامية، أن تفيد ساداتكم بأنكم قد وافقتم على طلبكم الخاص بتداول صوره لقم م把手 (أثره) في هذه المنظمات،

و على جواز نشر في حدود النص 원ك بذوره (أثره) نسخة، ولذلك نباء على تقرير لجنة مراجعة المصدر الصادر بتاريخ 7-6-2008. 


مع مراعاة الدقة الواجبة في جمع وترتيب الصحف والمجلات والسواطير والإشراف

لصحب التصريح الذي يحمل هذا الرقم، ومساءلة جميع النص مظهر له. 

وفقًا للقانون السابق، 

علماً بأن هذا التصريح صالح لمدة أقصاها خمس سنوات تمضي من تاريخه. 

ومرافق هذا التصريح نسخة من المصدر المذكور، حيث يحتوي في جميع صفحاته،

بخطاً الإدارة العامة للبحوث والتأليف والترجمة.

والسلام عليكم ورحمة الله وبركاته،

تم توقيعه في 26/7/2008.

أ. ع. 

الإدارة العامة للبحوث والتأليف والترجمة. 

أ. ع.
العزيزة
مجمع البحوث الإسلامية
الإدارة العامة للبحوث والتأليف والترجمة

تم بعون الله وتوافقي مراجعة هذا الصحف الشريف
على أمهات كتب القراءات والرسم والضبط والتفاصيل والوضوعة والتفصيل.

تحت إشراف
إدارة البحوث والتاليف والترجمة
مجمع البحوث الإسلامية بالأزهر الشريف

بمعرفته لجنة مراجعة الصاحبة برئاسة
فضيلة الأستاذ الدكتور/ أحمد عيسى العصراوي
رئيس لجنة الصحف وشيخ عيون المدارس المصرية
والشيخ/ سيد علي عبد المجيد عبد السميع- كيلان
والشيخ/ حسن عبد النبي عبد الجواد عراقي- كيلان

وعضوية كل من

الشيخ/ عبد الله منصور عبد الرازق
الشيخ/ علي سعيد شرف
الشيخ/ حسن عيسى حسن العصراوي
الشيخ/ طارق عبد الحكيم عبد الستار
الشيخ/ د. مهدي طه
الشيخ/ محمد السيد عفيفي سلامة
الشيخ/ محمد أحمد الجعبري
بسم الله الرحمن الرحيم

ولا تتقأن الفضيل بينكم

(القرآن 100:10)

الذي لم يُتخَّرَّوا نصَا أو وَآَمَانَ

لَوْ بُعِيَّتَهم في ساحة مسْلَكَة

أو واَتَّى أتى الخَلاَصَها في عَظَم اللَّه

تَضِرَّبَتْهَا وَتَسْبَغَهَا في عَظُم شرَّهَا

فَوَاهِم اللَّهُ مِنْ أَيْمَانِ عِبَادِه الْحَمِيدِينَ

وَصَدَّ أَشَادَّ أَنَّهُ:

َالْأَلْيَاءِ يَوْمَ مَالِكِ يَزْيِدُ وَقَلْـانِهِ يَعْبُدُ مُنْقَعَةً 

ِإِلَّا أَتَبَعَهَا وَهُوَ رَبُّهُ أَعْلَهُ وَلْسَوْفَ يَرَى 

(البقرة 40:31)
كلمة الناشر

 إنه لسنا مسؤولين على إعداد أو نشر هذا كتب، أُصدِّقتْ (نُشرتْ) (68/27)

وبعد:

بدأ هذا المشروع الحضاري البالغ في عشرين عامًا، يُقَدِّم الله تعالى خلقها الأسباب، وذَلَّلَ له

الصعاب، حتى تمت ترجمة معاني أُيُّ الكتب القرآنية والقرآن الكريم يقوم بالترجمة عالم مسلمٍ جمع بين

الثقافة الإسلامية باللغة العربية، والثقافة الغربية باللغة الإنجليزية، وعاش حياتها في أفق العالم الإسلامي

والعالم الغربي، وعرف خصائص كل منهما، ذاك هو الأستاذ الدكتور/ أحمد زكي حماد. لقد راجع

الترجمات التي ظهرت في القرن الثلاثة الأخيرة، ورجح إلى دوايين التفسير، والنغمة: وسائر العلماء

الشريعة، وامتحن على المؤلفات الهامة في هذه الترجمة، واستشار أهل الاختصاص في واضح تأويل، والتزام

بالنهج: (1) بمراعاة الأمانة العلمية في نقل رسالة القرآن وبيان مقاصده، (2) وتحري الدقة في التعبير

عن المعنى الصحيح، (3) وصياغة الترجمة ليسان إنجليزي مبين، خال من آفات الفوضى والإسفاف.

(4) استناد كل ميل فكري أو مذهب أو شخصي يشتد ضد مباني التفسير، وقاعد الترجح.

وخرجت الترجمة المُبَدأة في مجلدين، يقع الأول أكثر من 600 صفحة من القليل الكبير، وفيه، مع

ترجمة كاملة: مقدمات، وفهرسة، فئية ليست لثُمault، ودفعتها: أما المجلد الثاني فيجارب

ال۷۰۰ صفحة من القليل الكبير، وفيه، ترجمة مفصلة مهمة، ودفعتها: أما المجلد الثاني فيجارب

مجمع الباحث الإسلامي بالأزهر الشريف. وما نحن خرج الإصدار الثاني بتنسيق جديد في مجلد

واحد يتجاوز فيه نص القرآن الكريم مع ترجمة المعاني بنفس الصفحة، وذلك استجابة لجوانب كثير

من قراء الإصدار الأول، وألحقنا به الفهرسة الفنية المقدمة المقدمة الفنية التي تتكون دراسة علمية مؤثرة

بالإنجليزية عن القرآن الكريم: رسالتنا، ونضجتنا، وأصلنا، وفمه، ونوفع، وتحري تتويج نصها، مع بيان

لضرورة نقل معاني القرآن الكريم إلى لغات العالم، إضافة إلى عرض علمي موجز لقياس ترجمات

الإنجليزية السابقة، وتصحيح للنهج المتبعد في إنجاز هذه الترجمة.

هذا ولم يبخر انتخابه، وكأن من استناده، أي جهد في خدمة معاني القرآن الكريم، كي يخرج

النص الإنجليزي الصحيح المعنى، سليم المبنى، وثام الأسلوب، بدعو الإجراء، برازاً من آفات الفوضى أو

الانحراف عن جادة العلم الوثيق.

وقد سجل عدد من أعلام الفكر والقراء المسلمين وغير المسلمين شهاداتهم بإشادة بهذا العمل.

وختاماً نهضُ هذه النشرة بَ أَن حَلَّت السَّبِيلَ التَّشـهِبِيَّةَ إلى النُّطاقين بالإنجليزية، ونهضَ بكل مهْمَه برسالة القرآن

أن يباقي نابيًا، وأمّ مبلُّغين أو ملهمين، أو ملهمين، تُذْفِع هذا العمل إلى مستوى لائق به في العالم العاقر.

ومنذ إذ نُقِدَ هذا العمل الحضاري البالغ في عشرين عامًا، نتَّجَ انتخابه وجمعه في العالم الإسلامي،

ومنذ إذ نُقِدَ هذا العمل الحضاري البالغ في عشرين عامًا، نتَّجَ انتخابه وجمعه في العالم الإسلامي،

نゅدو الله تعالى أن يسير لما جمعًا خدمة لبنينا، و너فَض النشاة عن رسالتنا الهادئة، وحضاً عليه من

الSegments إلى ابننا عالم يترقب عليه الأمن والسلام، والإعمار والإعمار والإعمار، ويسيّر قمّاً إلى خير

البشرية في الدنيا والأخرى.

وأنسَب الله تعالى أن يجعل هذا العمل خالصًاً لوجهه الكريم، وأن ينعم به صاحبه وقارئه وكل من

أعوان على إنجازه ونشره.
آتينا في الدنيا خسنة
وفى الآخرة خسنة
وفى الآخرة بخشنة
سورة البقرة الآية 401
الدكتور
أحمد زكي حمد
الترقيم الدولي: 6-3-2008

طُب النسخ القرآني بالرسم العلمي على مصحف المدينة المدوية

الطبعة الأولى من الإصدار الثاني

 حقوق الطبع والنشر 2006 - 2007 - 2008

لا يجوز إعادة إصدار هذا الكتاب كاملاً أو أي جزء منه، أو مجموع الجملات - بأي شكل من الأشكال عن طريق التخزين، أو التحويل إلى أي هيئة أخرى - بأي وسيلة ممكنة سواءً تم ذلك ميكانيكياً، أو عن طريق النسخ الفوتونغرافي، أو التصوير، أو النشر على شبكة المعلومات الدولية (الإنترنت)، أو بأي وسيلة أو أجهزة ممكنة من تخزين المعلومات أو استرجاعها، أو لأي سبيل آخر من غير إذن كتبى صريح من المؤلف /الترجمة. أحمد زكي حماد، ويشمل ذلك تقليداً (لا يجوز نقله) كل المواد المذكورة في صدر هذا الكتاب (أو الكتاب)، أو المثبتة في وسط أو آخر هذا الكتاب (أو الكتب)، وعلى سبيل المثال لا الحصر: القدمة، المقدمة المختصرة أو المقدمة، المجلة، المجلة العربية أو الإلكترونية، والناشرون، والمقالات الإعلامية، والملاحق، وكذلك النص الرئيسي، وتشكيله، وتصميمه، وقطعه، وشكله، وترتيبه، وصف خروجه إلى غير ذلك من النصوص الجديدة في هذا الجملة (أو الجملات المشورة). ولا يجوز لأي أحد أو جهة غير شرعية أن تداول هذا الجملة (أو مجموع الجملات) في أي تعدل، أو تصميم في طبعه هذه، أو الطباعة اللاحقة. وتطبيق هذه الحالة على أي حائز لهذا الجملة (أو الجملات). ويجب ذكر الترجمة والترجمة عند الإقتباس في كل مرة يزيد فيها النقل على نص أثر قراءة متوسطة الطول، مثل قوله تعالى:

وفي يوم القيامة لتم خلقهم ومن سجد لأيئهم ومن أنكر، ومن أحتقر وجاء بين يديهم من خبيث الأضرار خليوناً فهناك لأن على العقور من الله

(المدخل 12/57)

وما زاد على ذلك فيجب النص على اسم الكاتب والمؤلف /الترجمة مع كل اقتباس.

azh@azhammad.com: البريد الإلكتروني:
بسم الله الرحمن الرحيم

ترجمة معاني القرآن الكريم
إلى اللغة الإنكليزية