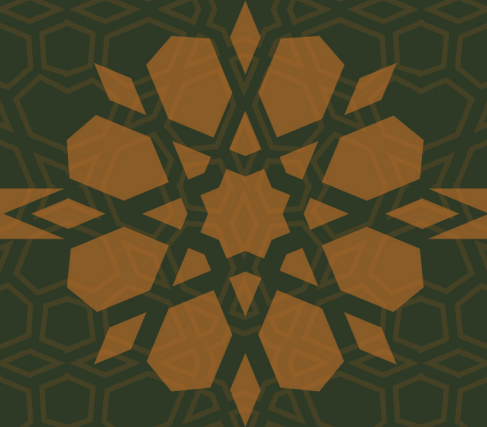


*The Meaning of the Glorious*

# QUR'AN



Marmaduke Pickthall

THE MEANINGS OF  
THE GLORIOUS  
QUR'AN



AN EXPLANATORY TRANSLATION

BY  
MARMADUKE PICKTHALL

*In the Name of Allah, the Most Glorious, the Most Merciful*

“... The Qur’ân cannot be translated. ...The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur’ân, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur’ân and peradventure something of the charm in English. It can never take the place of the Qur’ân in Arabic, nor is it meant to do so...”

[Marmaduke Pickthall, 1930]

## TRANSLATOR'S FOREWORD

THE aim of this work is to present to English readers what Muslims the world over hold to be the meaning of the Qur'ân, and the nature of that book, in not unworthy language and concisely, with a view to the requirements of English Muslims. It may be reasonably claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message, and this is the first English translation of the Qur'ân by an Englishman who is a Muslim. Some of the translations include commentaries offensive to Muslims, and almost all employ a style of language which Muslims at once recognise as unworthy. The Qur'ân cannot be translated. That is the belief of Sheykh's at the time of the pious predecessors and the view of the present writer. The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'ân, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'ân -and peradventure something of the charm- in English. It can never take the place of the Qur'ân in Arabic, nor is it meant to do so.

Before publication, the work has been scrutinized word by word and thoroughly revised in Egypt with the help of one whose mother-tongue is Arabic, who has studied the Qur'ân and who knows English; and when difficulties were encountered the translator had recourse to perhaps the greatest living authority on the subject. Every care has thus been taken to avoid unwarrantable renderings. On the one or two occasions where there is departure from the traditional interpretation, the traditional rendering will be found in a footnote.

The translator's thanks are due to Lord Lloyd for an introduction of great use in Egypt; to Dr F. Krakow for supplying him with old meanings of Arabic words not to be found in dictionaries; to Muhammad Ahmad Al-Ghamrawi Bey of the Cairo College of Medicine for his invaluable and patient help with the revision of the manuscript, a work which occupied three months; to Sheykh Mustafa Al-Maraghi, former Rector of Al-Azhar University, for his advice and guidance in the revision; and to His Excellency Faud Bey Salim Al-Higazi, by whose efforts such revision was made possible.

The *mushaf* [copy of the Qur'ân] which has been used throughout is a lithograph copy of that written by Al-Hajj Muhammad Shakarzadeh at the command of Sultan Mahmud of Turkey in 1246 A.H. [Bulaq ed. 1295 A.H.], with occasional reference to the much later, much abbreviated, but more critical Life of the Prophet by Ibn Khaldûn [published appendix to his *Tarikh*, Bulaq ed.]. Other *Sîrabs*, like that of Abdu'l- Fida, late in date and uncritical, have been read but not followed. Of commentators Al-Beydawi and Zamakhshari must be mentioned, while for reference during the work of revision, the brief commentary of Al-Jalaleyn was kept at hand. Wahidi's *Asbabu'n-Nuzul* has been largely consulted, and for the authenticity of traditions, the translator has relied on Bukhari.



## EDITOR'S NOTE ON THE LANGUAGE

### TRANSLATION

MARMADUKE Pickthall's translation uses archaic [old] English, most befitting to the literal meanings and eloquence of the Arabic language. Although now somewhat unfamiliar, its use lends itself to the resonance and beauty of the miraculous content. However, due to the unfamiliarity of archaic English, its use has been avoided and replaced with modern English. This is with the intention that those who read the translation will not only be enthralled by the miraculous content revealed by Allah to the seal of the Prophets, Muhammad (peace and blessings of Allah be upon him), and stirred by its resonance and rhythm but will also be able to understand its meanings easily.

All archaic [old] English language and structures, and unfamiliar literary vocabulary have been replaced with modern English vocabulary. The below mentioned words are some examples of this.

#### Archaic English

#### Modern English

<b>thee</b>	you [second-person singular object pronoun of a verb]
<b>thou</b>	you [second-person singular pronoun]
<b>ye</b>	you/they [plural of 'thou']
<b>art</b>	to be [second-person singular present form of the verb]
<b>thine</b>	yours/your [possessive pronoun/possessive adjective]
<b>unto</b>	to/until [preposition]

<b>forsooth</b>	indeed/in truth [adverb]
<b>wouldst</b>	would/will [singular, past]
<b>lest</b>	for fear that, to avoid the risk of [conjunction]
<b>suffix: ‘eth’</b>	[used to form the archaic third-person singular present verbs: e.g. leadeth]
<b>prefix: ‘afore’</b>	before [adverb/preposition]

In addition to this, books of *tafsir* (interpretation) were consulted to revise the accuracy of the translation related to the terms of *Aqeedah* (creed) and other Arabic words and phrases, along with other English translations of the Qur’ân were referred to for accuracy of translation such as:

Abdullah Yusuf Ali, 1934, The Meaning of the Holy Qur’ân, Lahore.

Dr Muhammad Muhsin Khan and Dr M. Taqi-ud-Din Al-Hilali, 1999. The Noble Quran.

Emily Assami, Mary Kennedy, Amatullah Bantley: 1997, The Qur’ân Saheeh International Translation.

Maulana Muhammad Ali, 1917 The Holy Qur’ân: Text.

Muhammad Abdel-Haleem, 2004, The Qur’ân, Oxford World Classics.

Muhammad Asad, 1980, The Message of The Qur’ân.

T. B. Irving, 1985, The Qur’ân: First American Version.

Talal Itani, 2012, Quran in Modern English: Clear Quran Publishing.

The Clear Quran: A Thematic English Translation by Dr Mustafa Khattab (Al-Azhar University), 2015.

This Qur’ân, and even the translation of its meaning, has won the hearts of many. It has encouraged scores of people

of other faiths to enter Islâm, being moved by its beauty, logical reasoning and down-to-earth practical solutions for the day-to-day problems people encounter in their lives. It explains the aim and reason for our life, making sense of the many paradoxes we come across during our time on earth. Although it was revealed over a course of twenty-three years, the early ayahs (verse) that were revealed are totally in line with those ayahs that were revealed twenty-three years later, just before the Prophet (peace be upon him) died. It contains no incongruity at all. Moreover, between the folders of its cover are numerous miracles, scientific, historical and linguistic, the veracity of which have been proved with time, some even being uncovered in the present-day. It is truly a book that could never be written by any man; it has to be a message from the Lord and Creator of this vast and perfectly-ordered universe: the One and only, Allah.

*Khaled Muhammad Fahmy*



THE MEANING OF

# The Glorious Koran

AN EXPLANATORY TRANSLATION

BY

MARMADUKE PICKTHALL



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ALFRED A KNOFF

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*This edition was used to revise the translation.*

## INTRODUCTION

### PART I

#### *At Mecca*

MUHAMMAD, son of Abdullah, son of Abdul Muttalib, of the tribe of Qureysh, was born at Mecca fifty-three years before the Hijrah. His father died before he was born, and he was protected first by his grandfather, Abdul Muttalib, and, after his grandfather's death, by his uncle, Abû Talib. As a young boy he travelled with his uncle in the merchants' caravan to Syria, and some years afterwards made the same journey in the service of a wealthy widow named Khadijah. So faithfully did he transact the widow's business, and so excellent was the report of his behaviour which she received from her old servant who had accompanied him, that she soon afterwards married her young agent; and the marriage proved a very happy one, though she was fifteen years older than he was. Throughout the twenty-six years of their life together he remained devoted to her; and after her death, when he took other wives he always mentioned her with the greatest love and reverence. This marriage gave him rank among the notables of Mecca, while his conduct earned for him the surname *Al-Amin*, the "trustworthy."

The Meccans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allah, but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been

its teaching. Such seekers of the truth were known as *Hunafa*. (sing. *Hanif*), a word originally meaning “those who turn away” (from the existing idol-worship), but coming in the end to have the sense of “upright” or “by nature upright,” because such persons held the way of truth to be right conduct. These *Hunafa* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of Abdullah became one of these. It was his practice to retire for a month of every year to a cave in the desert for meditation. His place of retreat was Hira, a desert mountain not far from Mecca, and his chosen month was the month of Ramadan. It was there one night toward the end of his quiet month that the first revelation came to him when he was forty years old. He was asleep or in a trance when he heard a voice say: “Read” He said: “I cannot read.” The voice again said: “Read!” He said: “I cannot read.” A third time the voice, more terrible, commanded: “Read” He said: “What can I read?” The voice said:

“Read: In the name of thy Lord Who creates.

“Creates man from a clot.

“Read: And it is Your Lord the Most Bountiful

“Who teaches by the pen,

“Teaches man that which he knew not.” Qur’ân [96: 1-5].

When he awoke the words remained “as if inscribed upon his heart.” He went out of the cave on to the hillside and heard the same awe-inspiring voice say: “O Muhammad! You are Allah’s messenger, and I am Gabriel.” Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon. And again the dreadful voice said: “O Muhammad! You are Allah’s messenger, and I am Gabriel.” Muhammad (God bless and keep him!) stood quite still, turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood

the angel confronting him. He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah. She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of his people. On his return to Mecca she took him to her cousin Waraqa ibn Naufal, a very old man, “who knew the Scriptures of the Jews and Christians,” who declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad, and that he was chosen as the Prophet of his people.

To understand the reason of the Prophet’s diffidence and his extreme distress of mind after the vision of Mt. Hirâ, it must be remembered that the Hunafa, of whom he had been one, sought true religion in the natural and regarded with distrust the intercourse with spirits of which men “avid of the Unseen” [1] sorcerers and soothsayers and even poets, boasted in those days. Moreover, he was a man of humble and devout intelligence, a lover of quiet and solitude, and the very thought of being chosen out of all mankind to face mankind, alone, with such a Message, appalled him at the first. Recognition of the Divine nature of the call he had received involved a change in his whole mental outlook sufficiently disturbing to a sensitive and honest mind, and also the forsaking of his quiet, honoured way of life. The early biographers tell how his wife Khadijah “tried the spirit” which came to him and proved it to be good, and how, with the continuance of the revelations and the conviction that they brought, he at length accepted the tremendous task imposed on him, becoming filled with an enthusiasm of obedience which justifies his proudest title of

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[1] [81:24].

“The Slave of Allah.”

The words which came to him when in a state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him. The former are the Sacred Book; the latter the Hadith or Sunnah of the Prophet. And because the angel on Mt. Hirâ bade him “Read” insisted on his “Reading” though he was illiterate— the Sacred Book is known as Al-Qur’ân, “The Reading,” <sup>[1]</sup> the Reading of the man who knew not how to read.

For the first three years, or rather less, of his Mission, the Prophet preached only to his family and his intimate friends, while the people of Mecca as a whole regarded him as one who had become a little mad. The first of all his converts was his wife Khadijah, the second his first cousin Ali, whom he had adopted, the third his servant Zeyd, a former slave. His old friend Abû Bakr also was among those early converts with some of his slaves and dependents.

At the end of the third year the Prophet received the command to “arise and warn”<sup>[2]</sup> whereupon he began to preach in public, pointing out the wretched folly of idolatry in face of the tremendous laws of day and night, of life and death, of growth and decay, which manifest the power of Allah and attest His sovereignty. It was then, when he began to speak against their gods, that Qureysh became actively hostile, persecuting his poorer disciples, mocking and insulting him. The one consideration which prevented them from killing him was fear of the blood-vengeance of the clan to which his

[1] Or “The Lecture,” as it is here translated in passages where the term will bear translation, on the analogy of “Scripture,” used for sacred “writing.”

[2] [74:2].

family belonged. Strong in his inspiration, the Prophet went on warning, pleading, threatening, while Qureysh did all they could to ridicule his teaching, and deject his followers.

The converts of the first four years were mostly humble folk unable to defend themselves against oppression. So cruel was the persecution they endured that the Prophet advised all who could possibly contrive to do so to emigrate to a Christian country, Abyssinia.<sup>[1]</sup> And still in spite of persecution and emigration the little company of Muslims grew in number. Qureysh were seriously alarmed. The idol-worship at the Ka'bah, the holy place to which all Arabia made pilgrimage, ranked for them, as guardians of the Ka'bah, as first among their vested interests. At the season of the pilgrimage they posted men on all the roads to warn the tribes against the madman who was preaching in their midst. They tried to bring the Prophet to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, offering to make him their king if he would give up attacking idolatry; and, when their efforts at negotiation failed, they went to his uncle Abû Talib, offering to give him the best of their young men in place of Muhammad, to give him all that he desired, if only he would let them kill Muhammad and have done with him. Abû Talib refused. The exasperation of the idolaters was increased by the conversion of Omar,<sup>[2]</sup> one of their stalwarts. They grew more and more embittered, till things came to such a pass that they decided to ostracise the Prophet's whole clan, idolaters who protected him as well as Muslims who believed in him. Their chief men caused a document to be drawn up to the effect that none of them or those belonging to them would hold any intercourse with that clan or sell to them or buy from them. This they all signed, and it was deposited in the

[1] See Sûrah 19 introductory note.

[2] See Sûrah 20 introductory note.

Ka'bah. Then, for three years, the Prophet was shut up with all his kinsfolk in their stronghold which was situated in one of the gorges which run down to Mecca. Only at the time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city.

At length, some kinder hearts among Qureysh grew weary of the boycott of old friends and neighbours. They managed to have the document which had been placed in the Ka'bah brought out for reconsideration; when it was found that all the writing had been destroyed by white ants, except the words *Bismika Allahumma* ("In Your name, O Allah"). When the elders saw that marvel the ban was removed, and the Prophet was again free to go about the city. But meanwhile, the opposition to his preaching had grown rigid. He had little success among the Meccans, and an attempt which he made to preach in the city of Ta'if was a failure. His mission was a failure, judged by worldly standards, when, at the season of the yearly pilgrimage, he came upon a little group of men who heard him gladly.

They came from Yathrib, a city more than two hundred miles away, which has since become world-famous as *Al-Madīnah*, "the City" par excellence. At Yathrib, there were Jewish tribes with learned rabbis, who had often spoken to the pagans of a Prophet soon to come among the Arabs, with whom, when he came, the Jews would destroy the pagans as the tribes of *A'ād* and *Thamūd* had been destroyed of old for their idolatry. When the men from Yathrib saw Muhammad they recognised him as the Prophet whom the Jewish rabbis had described to them. On their return to Yathrib, they told what they had seen and heard, with the result that at the next season of pilgrimage a deputation came from Yathrib purposely to meet the Prophet. These swore allegiance to him in the first pact of *Al-'Aqabah*, the oath they took being that

which was afterwards exacted from women converts, with no mention of fighting. The pact of then returned to Yathrib with a Muslim teacher in their company, and soon “there was not a house in Yathrib wherein there was no mention of the messenger of Allah.”

In the following year, at the time of pilgrimage, seventy-three Muslims from Yathrib came to Mecca to vow allegiance to the Prophet and invite him to their city. At Al-'Aqabah, by night, they swore to defend him as they would defend their own wives and children. It was then that the Hijrah, the Flight to Yathrib, was decided.

Soon the Muslims who were in a position to do so began to sell their property and to leave Mecca unobtrusively. Qureysh had wind of what was going on. They hated Muhammad in their midst, but dreaded what he might become if he escaped from them. It would be better, they considered, to destroy him now. The death of Abû Talib had removed his chief protector; but still, they had to reckon with the vengeance of his clan upon the clan of the murderer. They cast lots and chose a slayer out of every clan. All these were to attack the prophet simultaneously and strike together, as one man. Thus his blood would be on all Qureysh. It was at this time (Ibn Khaldûn asserts, and it is the only satisfactory explanation of what happened afterwards) that the Prophet received the first revelation ordering him to make war upon his persecutors “until persecution is no more and religion is for Allah only.” [8: 39]

The last of the able Muslims to remain in Mecca were Abû Bakr, Ali and the Prophet himself. Abû Bakr, a man of wealth, had bought two riding-camels and retained a guide in readiness for the Flight. The Prophet only waited God's command. It came at length. It was the night appointed for his murder. The slayers were before his house. He gave his cloak to Ali, bidding him lie down on the bed so that anyone



looking in might think Muhammad lay there. The slayers were to strike him as he came out of the house, whether in the night or early morning. He knew they would not injure Ali. Then he left the house and, it is said, a blindness fell upon the would-be murderers so that he put dust on their heads as he passed by without their knowing it. He went to Abû Bakr's house and called to him, and they two went together to a cavern in the desert hills and hid there till the hue and cry was past, Abû Bakr's son and daughter and his herdsman bringing them food and tidings after the nightfall. Once a search-party came quite near them in their hiding-place, and Abû Bakr was afraid; but the Prophet said: "Fear not! Allah is with us" [9:40] Then, when the coast was clear, Abû Bakr had the riding-camels and the guide brought to the cave one night, and they set out on the long ride to Yathrib.

After travelling for many days by unfrequented paths, the fugitives reached a suburb of Yathrib, whither, for weeks past, the people of the city had been going every morning, watching for the Prophet till the heat drove them to shelter. The travellers arrived in the heat of the day, after the watchers had retired. It was a Jew who called out to the Muslims in derisive tones that he whom they expected had at last arrived.

Such was the Hijrah, the Flight from Mecca to Yathrib, which counts as the beginning of the Muslim era. The thirteen years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled, were over. The ten years of success, the fullest that has ever crowned one man's endeavour, had begun. The Hijrah makes a clear division in the story of the Prophet's Mission, which is evident in the Qur'ân. Till then he had been a preacher only. Thenceforth he was the ruler of a State, at first a very small one, which grew in ten years to the empire of Arabia. The kind of guidance which he and his people needed after the Hijrah was not the same as that

which they had before needed. The Madīnah sûrahs differ, therefore, from the Meccan sûrahs. The latter give guidance to the individual soul and to the Prophet as warner; the former give guidance to a growing social and political community and to the Prophet as example, lawgiver and reformer.

For classification, the Meccan sûrahs are here subdivided into four groups: Very Early, Early, Middle and Late. Though the historical data and traditions are insufficient for a strict chronological grouping, Meccan the very early sûrahs are, roughly-speaking, those revealed before the beginning of the persecution; the early sûrahs those revealed between the beginning of the persecution and the conversion of Omar; the middle sûrahs those revealed between the conversion of Omar and the destruction of the deed of ostracism; and the late sûrahs those revealed between the raising of the ban of ostracism and the Hijrah.



## PART II

*At Al-Madīnah*

In the first year of his reign at Yathrib the Prophet made a solemn treaty with the Jewish tribes, which secured to them equal rights of citizenship and full religious liberty in return for their support of the new State. But their idea of a Prophet was one who would give them dominion, not one who made the Jews who followed him brothers of every Arab who might happen to believe as they did. When they found that they could not use the Prophet for their own ends, they tried to shake his faith in his Mission and to seduce his followers; behaviour in which they were encouraged secretly by some professing Muslims who considered they had reason to resent the Prophet's coming, since it robbed them of their local influence. In the Madīnah sûrahs there is frequent mention of these Jews and Hypocrites.

Till then the *Qiblah* (the place toward which the Muslims turn their face in prayer) had been Jerusalem. The Jews imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their instruction. He received command to change the *Qiblah* ([2:144, 149, 150]) from Jerusalem to the Ka'bah at Mecca. The whole first part of sûrah two relates to this Jewish controversy.

The Prophet's first concern as ruler was to establish public worship and lay down the constitution of the State; but he did not forget that Qureysh had sworn to make an end of his religion, nor that he had received command to fight against them till they ceased from persecution. After he had been twelve months in Yathrib several small expeditions went out, led either by the Prophet himself or some other of the fugitives from Mecca, for the purpose of reconnoitring

and of dissuading other tribes from siding with Qureysh. These are generally represented as warlike but, considering their weakness and the fact that they did not result in fighting, they can hardly have been that, though it is certain that they went out ready to resist attack. It is noteworthy that in those expeditions only fugitives from Mecca were employed, never natives of Yathrib; the reason being (if we accept Ibn Khaldûn's theory, and there is no other explanation) that the command to wage war had been revealed to the Prophet at Mecca after the Yathrib men had sworn their oath of allegiance at Al-'Aqabah, and in their absence. Their oath foresaw fighting in mere defence, not fighting in the field. Blood was shed and booty taken in only one of those early expeditions, and then it was against the Prophet's orders. One purpose of those expeditions may have been to accustom the Meccan Muslims to going out in warlike trim. For thirteen years they had been strict pacifists, and it is clear, from several passages of the Qur'ân, e.g. [2: 216] that many of them, including, it may be, the Prophet himself, hated the idea of fighting even in self-defence and had to be inured to it.

In the second year of the Hijrah, the Meccan merchants' caravan was returning from Syria as usual by a road which passed not far from Yathrib. As its leader Abû Sufyan approached the territory of Yathrib he heard of the Prophet's design to capture the caravan. At once he sent a camel-rider on to Mecca, who arrived in a worn-out state and shouted frantically from the valley to Qureysh to hasten to the rescue unless they wished to lose both wealth and honour. A force a thousand strong was soon on its way to Yathrib; less, it would seem, with the hope of saving the caravan than with the idea of punishing the raiders, since the Prophet might have taken the caravan before the relief force started from Mecca. Did the Prophet ever intend to raid the caravan? In Ibn Hishâm,

in the account of the Tabûk expedition, it is stated that the Prophet on that one occasion did not hide his real objective as had been his custom in other campaigns. The caravan was the pretext in the campaign of Badr, the real objective was the Meccan army. He had received command to fight his persecutors, and promise of victory; he was prepared to venture against any odds, as was well seen at Badr. But the Muslims, disinclined and ill-equipped for war, would have despaired if they had known from the first that they were to face a well-armed force three times their number.

The army of Qureysh had advanced more than half-way to Yathrib before the Prophet set out. All three parties the army of Qureysh, the Muslim army and the caravan were heading for the water of Badr. Abû Sufyan, the leader of the caravan, heard from one of his scouts that the Muslims were near the water, and turned back to the coast-plain. And the Muslims met the army of Qureysh by the water of Badr. Before the battle the Prophet was prepared still further to increase the odds against him. He gave leave to all the Ansar (natives of Yathrib) to return to their homes unapproached, since their oath did not include the duty of fighting in the field; but the Ansar were only hurt by the suggestion that they could possibly desert him at a time of danger. The battle went at first against the Muslims, but ended in a signal victory for them.<sup>[1]</sup>

The victory of Badr gave the Prophet new prestige among the Arab tribes; but thenceforth there was the feud of blood between Qureysh and the Islamic State in addition to the old religious hatred. Those passages of the Qur'ân which refer to the battle of Badr give warning of much greater struggles yet to come.

[1] See also Sûr. 8, introductory note.

In fact in the following year, an army of three thousand came from Mecca to destroy Yathrib. The Prophet's first idea was merely to defend the city, a plan of which Abdullah ibn Ubeyy, the leader of "the Hypocrites" (or lukewarm Muslims), strongly approved. But the men who had fought at Badr and believed that God would help them against any odds thought it a shame that they should linger behind walls. The Prophet, approving of their faith and zeal, gave battle on way to them, and set out with an army of one thousand men toward Mt. Uhud, where the enemy were encamped. Abdullah ibn Ubeyy was much offended by the change of plan. He thought it unlikely that the Prophet really meant to give battle in conditions so adverse to the Muslims, and was unwilling to take part in a mere demonstration designed to flatter the fanatical extremists. So he withdrew with his men, a fourth of the army.

Despite the heavy odds, the battle on Mt. Uhud would have been an even greater victory than that at Badr for the Muslims but for the disobedience of a band of fifty archers whom the Prophet set to guard a pass against the enemy cavalry. Seeing their comrades victorious, these men left their post, fearing to lose their share of the spoils. The cavalry of Qureysh rode through the gap and fell on the exultant Muslims. The Prophet himself was wounded and the cry arose that he was slain, till someone recognised him and shouted that he was still living, a shout to which the Muslims rallied. Gathering round the Prophet, they retreated, leaving many dead on the hillside.<sup>[1]</sup>

On the following day the Prophet again sallied forth with what remained of the army, that Qureysh might hear that he was in the field and so might perhaps be deterred from

[1] See also Sûr. 3, introductory note.

attacking the city. The stratagem succeeded, thanks to the behaviour of a friendly Bedawi, who met the Muslims and conversed with them and afterwards met the army of Qureysh. Questioned by Abû Sufyan, he said that Muhammad was in the field, stronger than ever, and thirsting for revenge for yesterday's affair. On that information, Abû Sufyan decided to return to Mecca.

The reverse which they had suffered on Mt. Uhud lowered the prestige of the Muslims with the Arab tribes and also with the Jews of Yathrib. Tribes which had inclined toward the Muslims now inclined toward Qureysh. The Prophet's followers were attacked and murdered when they went abroad in little companies. Khubeyb, one of his envoys, was captured by a desert tribe and sold to Qureysh, who tortured him to death in Mecca publicly. And the Jews, despite their treaty, now hardly concealed their hostility. They even went so far in flattery of Qureysh as to declare the religion of the pagan Arabs superior to Al-Islâm. [4:51] The Prophet was obliged to take punitive action against some of them. The tribe of Banî Nadîr were besieged in their strong towers, subdued and forced to emigrate. The Hypocrites had sympathised with the Jews and secretly egged them on. [Sûrah 59].

In the fifth year of the Hijrah the idolaters made a great effort to destroy Al-Islâm in the War of the Clans or War of the Trench, as it is variously called; when Qureysh with all their clans and the great desert tribe of Ghatafan with all their clans, an army of ten thousand men rode against Al-Madînah (Yathrib). The Prophet (by the advice of Salman the Persian, it is said) caused a deep trench to be dug before the city, and himself led the work of digging it. The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their strength. They camped in sight of it and daily showered their arrows

on its defenders. While the Muslims were awaiting the assault, news came that Banî Qureyzah, a Jewish tribe of Yathrib which had till then been loyal, had gone over to the enemy. The case seemed desperate. But the delay caused by the trench had damped the ardour of the clans, and one who was secretly a Muslim managed to sow distrust between Qureysh and their Jewish allies, so that both hesitated to act. Then came a bitter wind from the sea, which blew for three days and nights so terribly that not a tent could be kept standing, not a fire lighted, not a pot boiled. The tribesmen were in utter misery. At length, one night the leader of Qureysh decided that the torment could be borne no longer and gave the order to retire.<sup>[1]</sup> When Ghatafan awoke next morning they found Qureysh had gone and they too took up their baggage and retreated.

On the day of the return from the trench the Prophet ordered war on the treacherous Banî Qureyzah, who, conscious of their guilt, had already taken to their towers of refuge. After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. The Prophet granted their request. But the judge, upon whose favour they had counted, condemned their men to death, their women and children to slavery.

Early in the sixth year of the Hijrah the Prophet led a campaign against the *Bani'l-Mustaliq*, a tribe who were preparing to attack the Muslims. It was during the return from that campaign that Ayes Shah, his young wife, was left behind and brought back to camp by a young soldier, an incident which gave rise to the scandal denounced in sûrah 24, 11 ff. It was on this campaign also that Abdullah ibn Ubeyy, the "Hypocrite" chief, said: "When we return to the

[1] See also Sûrah 32, introductory note.



city the mightier will soon expel the weaker” [63:8] at sight of a quarrel between *Muhajirin* (immigrants from Mecca) and Ansar (natives of Yathrib).

In the same year the Prophet had a vision [48: 27] in which he found himself entering the holy place at Mecca unopposed; therefore he determined to attempt the pilgrimage. Besides a number of Muslims from Yathrib (which we shall henceforth call Al-Madīnah) he called upon the friendly Arabs, whose numbers had increased since the miraculous (as it was considered) discomfiture of the clans, to accompany him, but most of them did not respond. [48:11 ff.] Attired as pilgrims, and taking with them the customary offerings, a company of fourteen hundred men journeyed to Mecca. As they drew near the holy valley they were met by a friend from the city, who warned the Prophet that Qureysh had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the sanctuary; their cavalry was on the road before him. On that, the Prophet ordered a detour through mountain gorges and the Muslims were tired out when they came down at last into the valley of Mecca and encamped at a spot called Al-Hudeybiyah; from thence he tried to open negotiations with Qureysh, explaining that he came only as a pilgrim. The first messenger he sent towards the city was maltreated and his camel hamstrung. He returned without delivering his message. Qureysh on their side sent an envoy who was threatening in tone, and very arrogant. Another of their envoys was too familiar and had to be reminded sternly of the respect due to the Prophet. It was he who, on his return to the city, said: “I have seen Caesar and Chosroes in their pomp, but never have I seen a man honoured as Muhammad is honoured by his comrades.”

The Prophet sought some messenger who would impose respect. Othman was finally chosen because of his kinship

with the powerful Umayyad family. While the Muslims were awaiting his return the news came that he had been murdered. It was then that the Prophet, sitting under a tree [Qur'ân, 48:18] in Al-Hudeybiyah, took an oath from all his comrades that they would stand or fall together. After a while, however, it became known that Othman had not been murdered. A troop which came out from the city to assault the Muslims in their camp were captured before they could do any hurt [Qur'ân, 48:24] and brought before the Prophet, who forgave them on their promise to renounce hostility. Then proper envoys came from Qureysh. After some negotiation, the truce of Al-Hudeybiyah was signed. For ten years there were to be no hostilities between the parties. The Prophet was to return to Al-Madînah without visiting the Ka'bah, but in the following year he might perform the pilgrimage with his comrades, Qureysh promising to evacuate Mecca for three days to allow of his doing so.

Deserters from Qureysh to the Muslims during the period of the truce were to be returned; not so deserters from the Muslims to Qureysh. Any tribe or clan who wished to share in the treaty as allies of the Prophet might do so, and any tribe or clan who wished to share in the treaty as allies of Qureysh might do so.

There was dismay among the Muslims at these terms. They asked one another: "Where is the victory that we were promised?" It was during the return journey from Al-Hudeybiyah that the sûrah entitled "Victory, 48" was revealed. This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved. War had been a barrier between them and the idolaters, but now both parties met and talked together, and the new religion spread more rapidly.

In the two years which elapsed between the signing of the truce and the fall of Mecca the number of converts was greater than the total number of all previous converts. The Prophet travelled to Al-Hudeybiyah with 1400 men. Two years later, when the Meccans broke the truce, he marched against them with an army of 10,000.

In the seventh year of the Hijrah the Prophet led a campaign against Khaybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornets' nest of his enemies. The forts of Khaybar were reduced one by one, and the Jews of Khaybar became thenceforth tenants of the Muslims until the expulsion of the Jews from Arabia in the Caliphate of Omar. On the day when the last fort surrendered Ja'far son of Abû Tâlib, the Prophet's first cousin, arrived with all who remained of the Muslims who had fled to Abyssinia to escape from persecution in the early days. They had been absent from Arabia fifteen years. It was at Khaybar that a Jewess prepared for the Prophet poisoned meat, of which he only tasted a morsel without swallowing it, then warned his comrades that it was poisoned. One Muslim, who had already swallowed a mouthful, died immediately, and the Prophet himself, from the mere taste of it, derived the illness which eventually caused his death. The woman who had cooked the meat was brought before him. When she said that she had done it on account of the humiliation of her people, he forgave her.

In the same year the Prophet's vision was fulfilled: he visited the holy place at Mecca unopposed. In accordance with the terms of the truce the idolaters evacuated the city, and from the surrounding heights watched the procedure of the Muslims. At the end of the stipulated three days the chiefs of Qureysh sent to remind the Prophet that the time was up. He then withdrew, and the idolaters reoccupied the city.

In the eighth year of the Hijrah, hearing that the Byzantine emperor was gathering a force in Syria for the destruction of Al-Islâm, the Prophet sent three thousand men to Syria under the command of his freedman Zeyd. The campaign was unsuccessful except expedition that it impressed the Syrians with a notion of the reckless valour of the Muslims. The three thousand did not hesitate to join battle with a hundred thousand. When all the three leaders appointed by the Prophet had been killed, the survivors obeyed Khalid ibn al-Walid, who, by his strategy and courage, managed to preserve a remnant and return with them to Al-Madînah.

In the same year Qureysh broke the truce by attacking a tribe that was in alliance with the Prophet and massacring them even in the broken by sanctuary at Mecca. Afterwards they were afraid because of what they had done. They sent Abû Sufyan to Al-Madînah to ask for the existing treaty to be renewed and its term prolonged. They hoped that he would arrive before the tidings of the massacre. But a messenger from the injured tribe had been before him, and his embassy was fruitless.

Then the Prophet summoned all the Muslims capable of bearing arms and marched to Mecca. Qureysh were overawed. Their cavalry put up a show of defence before the town, but were routed without bloodshed; and the Prophet entered his native city as conqueror. The inhabitants expected vengeance for their past misdeeds. The Prophet proclaimed a general amnesty. Only a few known criminals were proscribed, and most of those were in the end forgiven. In their relief and surprise, the whole population of Mecca hastened to swear allegiance. The Prophet caused all the idols which were in the sanctuary to be destroyed, saying: "Truth has come and falsehood has vanished away;" [Qur'ân, 22: 81] and the Muslim call to prayer was heard in Mecca.

In the same year there was an angry gathering of pagan tribes eager to regain the Ka’bah. The Prophet led twelve thousand men against them. At Huneyn, in a deep ravine, his troops were ambushed by the enemy and almost put to flight. It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm. But the victory, when it came, was complete and the booty enormous, for many of the hostile tribes had brought out with them everything that they possessed.

The tribe of Tha’qîf were among the enemy at Huneyn. After that victory their city of Ta’îf was besieged by the Muslims, and finally reduced. Then the Prophet appointed a governor of Mecca, and himself returned to Al-Madînah to the boundless joy of the Ansar, who had feared lest, now that he had regained his native city, he might forsake them and make Mecca the capital.

In the ninth year of the Hijrah, hearing that an army was again being mustered in Syria, the Prophet called on all the Muslims to support him in a great campaign. The far distance, the hot season, the fact that it was harvest time and the prestige of the enemy caused many to excuse themselves and many more to stay behind without excuse. Those defaulters are denounced in the Qur’ân, [9: 38-99]. But the campaign ended peacefully. The army advanced to Tabûk, on the confines of Syria, and there learnt that the enemy had not yet gathered.

Although Mecca had been conquered and its people were now Muslims, the official order of the pilgrimage had not been changed; the pagan Arabs performing it in their manner, and the Muslims in their manner. It was only after the pilgrims’ caravan had left Al-Madînah in the ninth year of the Hijrah, when Al-Islâm was dominant in North Arabia, that the Declaration of Immunity, [9: 1-12], as it is called,

was revealed. The Prophet sent a copy of it by messenger to Abû Bakr, leader of the pilgrimage, with the instruction that Ali was to read it to the multitudes at Mecca. Its purport was that after that year Muslims only were to make the pilgrimage, exception being made for such of the idolaters as had a treaty with the Muslims and had never broken their treaty nor supported anyone against them. Such were to enjoy the privileges of their treaty for the term thereof, but when their treaty expired they would be as other idolaters. That proclamation marks the end of idol-worship in Arabia.

The ninth year of the Hijrah is called the Year of Deputations, because from all parts of Arabia deputations came to Al-Madînah [sûrah, 49] to swear allegiance to the Prophet and to hear the Qur'ân. The Prophet had become, in fact, the emperor of Arabia, but his way of life remained as simple as before.

The number of the campaigns which he led in person during the last ten years of his life is twenty-seven, in nine of which there was hard fighting. The number of the expeditions which he planned and sent out under other leaders is thirty-eight. He personally controlled every detail of organisation, judged every case and was accessible to every suppliant. In those ten years he destroyed idolatry in Arabia; raised woman from the status of a chattel to complete legal equality with man; effectually stopped the drunkenness and immorality which had till then disgraced the Arabs; made men in love with faith, sincerity and honest dealing; transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge; and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all that work was the Qur'ân.

In the tenth year of the Hijrah he went to Mecca as a pilgrim for the last time his “pilgrimage of farewell,” it is called when from Mt. ‘Arafat he preached to an enormous throng of pilgrims. He reminded them of all the duties Al-Islâm enjoined upon them, and that they would one day have to meet their Lord, who would judge each one of them according to his work. At the end of the discourse, he asked: “Have I not conveyed the Message?” And from that great multitude of men who a few months or years before had all been conscienceless idolaters the shout went up: “O Allah! Yes!” The Prophet said: “O Allah! Be You witness!”

It was during that last pilgrimage that the sûrah entitled “Succour” [Qur’ân Sûrah, 110] was revealed, which he received as an announcement of approaching death. Soon after his return to Al-Madînah he fell ill.

The tidings of his illness caused dismay throughout Arabia and anguish to the folk of Al-Madînah, Mecca and Ta’if, the home-towns. At early dawn on the last day of his earthly life he came out from his room beside the mosque at Al-Madînah and joined the public prayer, which Abû Bakr had been leading since his illness. And there was great relief among the people, who supposed him well again. When, later in the day, the rumour grew that he was dead, Omar threatened those who spread the rumour with dire punishment, declaring it a crime to think that the Messenger of God could die. He was storming at the people in that strain when Abû Bakr came into the mosque and overheard him. Abû Bakr went to the chamber of his daughter Ayesah, where the Prophet lay. Having ascertained the fact, and kissed the dead man’s forehead, he went back into the mosque. The people were still listening to Omar, who was saying that the rumour was a wicked lie, that the Prophet who was all in all to them could not be dead. Abû Bakr went up to Omar and tried to stop him

by a whispered word. Then, finding he would pay no heed, Abû Bakr called to the people, who, recognising his voice, left Omar and came crowding round him. He first gave praise to Allah, and then said: “O people! Lo! as for him who used to worship Muhammad, Muhammad is dead. But as for him who used to worship Allah, Allah is Alive and dies not.” He then recited the verse of the Qur’ân: “And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back does no hurt to Allah, and Allah will reward the thankful” [3: 144]

“And,” says the narrator, an eye-witness, “it was as if the people had not known that such a verse had been revealed till Abû Bakr recited it.” And another witness tells how Omar used to say: “Directly I heard Abû Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah’s messenger was dead. May Allah bless and keep him!”

All the sûrahs of the Qur’ân had been recorded in writing before the Prophet’s death, and many Muslims had committed the whole Qur’ân to memory. But the written sûrahs were dispersed among the people; and when, in a battle which took place during the Caliphate of Abû Bakr that is to say, within two years of the Prophet’s death a large number of those who knew the whole Qur’ân by heart were killed, a collection of the whole Qur’ân was made and put in writing.

In the Caliphate of Othman, all existing copies of sûrahs were called in, and an authoritative version, based on Abû Bakr’s collection and the testimony of those who had the whole Qur’ân by heart, was compiled exactly in the present form and order, which is regarded as traditional and as the arrangement of the Prophet himself, the Caliph Othman and



his helpers being Companions of the Prophet and the most devout students of the Revelation. The Qur'ân has thus been very carefully preserved.

The arrangement is not easy to understand. Revelations of various dates and on different subjects are to be found together in one sûrah; verses of Madînah revelation are found in Meccan sûrahs; some of the Madînah sûrahs, though of late revelation, are placed first and the very early Meccan sûrahs at the end. But the arrangement is not haphazard, as some have hastily supposed. Closer study will reveal a sequence and significance as, for instance, with regard to the placing of the very early Meccan sûrahs at the end. The inspiration of the Prophet progressed from inmost things to outward things, whereas most people find their way through outward things to things within.

There is another peculiarity which is disconcerting in translation though it proceeds from one of the beauties of the original, and is unavoidable without abolishing the verse-division of great importance for reference. In the Arabic the verses are divided according to the rhythm of the language. When a certain sound which marks the rhythm recurs there is a strong pause and the verse ends naturally, although the sentence may go on to the next verse or to several subsequent verses. That is of the spirit of the Arabic language; but attempts to reproduce such rhythm in English have the opposite effect to that produced by the Arabic. Here only the division is preserved, the verses being divided as in the Qur'ân, and numbered.



THE MEANINGS OF  
THE GLORIOUS  
QUR'AN



AN EXPLANATORY TRANSLATION

BY  
MARMADUKE PICKTHALL



## 1- THE OPENING [AL-FĀTIĤĀH]

*Revealed at Mecca, [7 verses]*

*Al-Fātiĥah*, “The Opening” or *Fatīfatul-Kitāb*, “The Opening of the Scripture” or *Ummul-Qur’ān*, “The Essence of the Qur’ān,” as it is variously named, has been called the Lord’s Prayer of the Muslims. It is an essential part of all Muslim prayer, public and private, and no solemn contract or transaction is complete unless it is recited. The date of revelation is uncertain, but the fact that it has always, from the very earliest times, formed a part of Muslim prayer, there being no record or remembrance of its introduction, or of public prayer without it, makes it clear that it was revealed before the fourth year of the Prophet’s Mission (the tenth year before the Hijrah); because we know for certain that by that time regular congregational prayers were offered by the little group of Muslims in Mecca. In that year, as the result of insult and attack <sup>[1]</sup> by the idolaters, the Prophet arranged for the services, which had till then been held out of doors, to take place in a private house.

This sūrah is also often called *Saba’an min al-Mathani*, “Seven of the Oft-repeated” (“verses” being understood), [Sūrah, 15: 87], words which are taken as referring to this sūrah. <sup>[2]</sup>

[1] Ibn Hishim, Shah (Cairo ed.), Part I, p. 88.

[2] See Nöldeke, Geschichte des Corans, Zweite Auflage, bearbeitet von Fr. Schwally, Part I, pp. no seq.

**TRANSLATOR NOTE:** I have retained the word Allah throughout, because there is no corresponding word in English. The word Allah (the stress is on the last syllable) has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. I use the word “God” only where the corresponding word *ilah* is found in the Arabic. The words in brackets are interpolated to explain the meaning.

*Al-Fātibah*

1. In the name of Allah, the Beneficent, the Merciful.
2. Praise be to Allah, Lord of the Worlds,
3. The Beneficent, the Merciful.
4. Sovereign of the Day of Recompense,
5. You [alone] we worship; You [alone] we ask for help.
6. Guide us to the straight path,
7. The path of those whom You have bestowed favour; not [the path] of those who earn Your anger nor of those who are astray.



## 2- THE COW [AL-BAQARAH]

*Revealed at Al-Madînah, [286 verses]*

*Al-Baqarah* (The Cow) is so named from the story of the yellow heifer (vv. 67-71). As is the case with many other sûrahs, the title is taken from some word or incident which surprised the listeners. All suggestions to the contrary notwithstanding, it seems probable that the whole of this sûrah was revealed during the first four years after the Hijrah, and that by far the greater portion of it was revealed in the first eighteen months of the Prophet's reign at Al-Madînah that is to say, before the battle of Badr. <sup>[1]</sup>

The Jewish tribes, once paramount in Yathrib had, not very long before the coming of Al-Islâm, been reduced by the pagan Arab tribes of Aus and Khazraj, each Jewish tribe becoming an adherent of one or the other. But they had preserved a sort of intellectual ascendancy owing to their possession of the Scripture and their fame for occult science, the pagan Arabs consulting their rabbis on occasions and paying heed to what they said. Before the coming of Al-Islâm, <sup>[2]</sup> these Jewish rabbis had often told their neighbours that a Prophet was about to come, and had often threatened them that, when he came, they (the Jews) would destroy the pagan Arabs as the tribes of A'âd and Thamûd had been destroyed of old. <sup>[3]</sup> So plainly did they describe the coming prophet that pilgrims from Yathrib recognised the Prophet, when he addressed them in Mecca, as the same whom the Jewish scholars had described to them.

[1] Th. Nöldeke, *Geschichte des Qurans*, Zweite Auflage, bearbeitet von Fr. Schwally, Part I, pp. 173 seq.

[2] Al-Islâm means "The Surrender" i.e. man's surrender to God's will and purpose.

[3] Ibn Hishâm (Cairo ed.), Part I, pp. 180 seq.

But the Jewish idea of a Prophet was one who would give them dominion, not one who would make them brethren of every pagan Arab who chose to accept Al-Islâm. When they found that they could not make use of the newcomer, they opposed him and tried to bewilder him with questions from their theology, speaking to him as men who possessed superior wisdom; failing to perceive that, from a Prophet's standpoint, theology is childish nonsense, the very opposite of religion, and its enemy; religion, for the Prophet, being not a matter of conjecture and speech, but of fact and conduct.

Ibn Ishâq<sup>[1]</sup> states definitely— that vv. 1-141 were revealed concerning these Jewish rabbis and such of the new converts to Al-Islâm as were half-hearted and inclined to them. There follows the order to change the *Qiblah* (the place toward which the Muslims turn their face in prayer) from Jerusalem to the Ka'bah at Mecca, which was built by Abraham, the choice of Jerusalem having led to a misunderstanding on the part of the Jews that the Prophet was groping his way toward their religion and stood in need of their guidance and instruction.

All through the sûrah runs the note of warning, which sounds indeed throughout the whole Qur'ân, that it is not the mere profession of a creed, but righteous conduct, which is true religion. There is the repeated announcement that the religion of Abraham, to which Judaism and Christianity (which springs from Judaism) trace their origin, is the only true religion, and that that religion consists in the surrender of man's will and purpose to the Will and Purpose of the Lord of Creation as manifested in His creation and revealed by way of guidance through successive Prophets. Of sincerity in that religion the one test is conduct, and the standard of that religion is for all alike.

[1] *Apud* Ibn Hishâm, *Sûrah* (Cairo ed.), pp. 189 *seq.*

At the time when this sūrah was revealed at Al-Madīnah, the Prophet's own tribe, the pagan Qureysh at Mecca, were preparing to attack the Muslims in their place of refuge. Cruel persecution was the lot of Muslims who had stayed in Meccan territory or who journeyed thither, and Muslims were being prevented from performing the pilgrimage. The possible necessity of fighting had been foreseen in the terms of the oath, taken at Al-'Aqabah by the Muslims of Yathrib before the Flight, to defend the Prophet as they would their own wives and children, and the first commandment to fight was revealed to the Prophet before his flight from Mecca; but there was no actual fighting by the Muslims until the battle of Badr.

Many of them were reluctant, having before been subject to a rule of strict non-violence. It was with difficulty that they could accept the idea of fighting even in self-defence, as can be seen from several verses in this sūrah; which contains also rules for fasting and the pilgrimage, bequests, almsgiving, divorce and contracts, and verses which discountenance usury, strong drink and gambling. It concludes with a statement of the universal character of Al-Islām, the religion of Allah's sovereignty, and a prayer for the forgiveness of shortcomings.

This sūrah might be described as the Qur'ân in little. It contains mention of all the essential points of the Revelation, which are elaborated elsewhere. This accounts for the precedence given to it in the arrangement of the Book.

The period of revelation is the years 1 and 2 A.H. for the most part, certain verses of legislation being considered as of later date.



*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Mîm. <sup>[1]</sup>
2. This is the Book whereof there is no doubt, a guidance to those who fear Allah.
3. Who believe in the unseen, and establish prayer, and spend of that We have provided for them;
4. And who believe in that which is revealed to you [Muhammad] and that which was revealed before you, and are certain of the Hereafter.
5. Those are upon [true] guidance from their Lord. And those who are the successful.
6. Verily, those who disbelieve, whether you warn them or you warn them not it is all one for them; they believe not.
7. Allah has sealed their hearts and their hearing and on their eyes there is a covering. Theirs will be a great doom.
8. And of mankind, there are some [hypocrites] who say: We believe in Allah and the Last Day, when they believe not.
9. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.
10. In their hearts is a disease, and Allah has increased their disease. A painful doom is theirs because they used to lie.
11. And when it is said to them: Make not mischief in the earth, they say: We are but reformers.
12. Are not they indeed the corrupters? But they perceive not.

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[1] Three letters of the Arabic alphabet. Many Sûrahs begin thus with letters of the alphabet. Opinions differ as to their significance, the prevalent view being that they indicate some mystic words. Some have opined that they are merely the initials of the scribe. They are always included in the text and recited as part of it.

13. And when it is said to them: Believe as the people<sup>[1]</sup> have believed, they say: Shall we believe as the foolish have believed? Are not they indeed the foolish? But they know not.
14. And when they meet those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we were only mockers.
15. Allah [Himself] does mock them, and prolongs them to wander blindly on in their contumacy.
16. These are they who have purchased error at the price of guidance, so their commerce has not prospered, neither were they guided.
17. Their likeness is as the likeness of one who kindled fire, and when it shed its light around him Allah took away their light and left them in darkness, where they cannot see.
18. Deaf, dumb and blind; and they return not.
19. Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasses the disbelievers [in His guidance, His Omniscience and His Omnipotence].
20. The lightning almost snatches away their sight. As often as it flashes forth for them they walk therein, and when it darkens against them they stand still. If Allah willed, He could destroy their hearing and their sight lo! Allah is Able to do all things.

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[1] i.e. the people of Al-Madīnah, most of whom were Muslims, w. 8 to 19 refer to the “Hypocrites,” or lukewarm Muslims of Al-Madīnah, whose leader was Abdullah ibn Ubeyy. They pretended that their aim was to make peace between the Muslims and the Jewish rabbis, but they only embittered the controversy.

21. O mankind! Worship your Lord, Who has created you and those before you, so that you may become righteous.
22. Who has made the earth a resting-place for you, and the sky a canopy; and causes water to pour down from the sky, thereby producing fruits as provision for you. And do not set up rivals to Allah when you know [better].
23. And if you are in doubt concerning that which We have sent down upon Our slave<sup>[1]</sup> [Muhammad], then produce a sûrah or the like thereof, and call your witnesses other than Allah if you are truthful.
24. And if you do it not - and you can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.
25. And give glad tidings [O Muhammad] to those who believe and do good deeds; that theirs are Gardens underneath which rivers flow; as often as they are provided with a provision of the fruit thereof, they say: This is what was given us previously;<sup>[2]</sup> and it is given to them in resemblance. There for them are pure companions; and they will abide therein forever.
26. Lo! Allah disdains not to coin the similitude even of a mosquito or what is smaller than it. And those who believe know that it is the truth from their Lord; but those who disbelieve say: What does Allah want [to teach] by such a similitude? He misleads many thereby, and He guides many thereby; and He misleads thereby only miscreants;

[1] To be the slave of Allah is the proudest boast of the Muslim, bondage to Allah liberating from all other servitudes. In the Qur'an mankind are often called God's slaves or bondmen, a stronger and more just expression than the word "servants" generally substituted in translations.

[2] The joys of Paradise will recall, in a rapturous degree, the joys the righteous tasted in their life on earth.

27. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and [who] make mischief in the earth: Those are they who are the losers.
28. How disbelieve you in Allah when you were dead and He gave life to you! Then he will give you death, then life again, and then to Him you will return.
29. He it is Who created for you all that is in the earth. Then He turned to the heaven, and fashioned it as seven heavens. And He is Knower of all things.
30. And when your Lord said to the angels: Lo! I am about to place a viceroy in the earth, they said: Will You place therein one who causes corruption therein and will shed blood, while we, we celebrate Your praise and sanctify You? He said: Surely I know that which you know not.
31. And He taught Adam the names,<sup>[1]</sup> all of them, then showed them to the angels, saying: Inform me of the names of these, if you are truthful.
32. They said: Be glorified! We have no knowledge saving that which You have taught us. Lo! You, only You, are the Knower, the Wise.
33. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the unseen of the heavens and the earth? And I know that which you disclose and which you conceal.
34. And when We said to the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis He demurred through pride, and so became a disbeliever.
35. And We said: O Adam! Dwell you and your wife in

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[1] Some, especially Sûfis, hold “the names” to be the attributes of Allah; others, the names of animals and plants.

- the Paradise, and you<sup>[1]</sup> eat [of the fruits] in abundance thereof where you will; but come not near this tree lest you become wrong-doers.
36. But Satan caused them to deflect therefrom [the Paradise] and expelled them from the [happy] state in which they were; and We said: Fall down,<sup>[2]</sup> one of you a foe to the other! There shall be for you on earth a habitation and provision for a time.
37. Then Adam received from his Lord words [of revelation], and He accepted his repentance. Lo! He is the Accepting of repentance the Merciful.
38. We said: Go down, all of you, from hence; but verily there comes to you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve.
39. But they who disbelieve, and deny Our Signs, such are the owners of the Fire. They will abide therein eternally.
40. O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your [part of the] covenant, I shall fulfil My [part of the] covenant and fear Me.
41. And believe in what I have sent down, confirming that which you possess already [of the Scripture], and be not first to disbelieve therein, and do not exchange My verses for a trifling price, and fear [only] Me.
42. Confound not truth with falsehood, nor knowingly conceal the truth.
43. Establish prayer, pay the poor-due,<sup>[3]</sup> and bow your heads with those who bow [in worship].

[1] Here the command is in the dual, as addressed to Adam and his wife.

[2] Here the command is in the plural, as addressed to Adam's race.

[3] *Aṣ-Zakāb* a tax at a fixed rate in proportion to the worth of property, collected from the well-to-do and distributed among the poor Muslims.

44. Enjoin you righteousness upon people while you yourselves forget [to practise it]? And while you recite the Scripture! Have you then no sense?
45. Seek help in patience and prayer; and truly it is hard save for the humbly submissive [to Allah],
46. Those who are certain that they will meet their Lord, and that to Him they are returning.
47. O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to [all] the worlds.
48. And fear a Day when no soul will in nothing avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.
49. And [remember] when We delivered you from Pharaoh's folk, who were afflicting you with dreadful doom, slaying your sons and sparing your women: That was a tremendous trial from your Lord.
50. And [recall] when We parted the sea for you and rescued you, and drowned the folk of Pharaoh in your sight.
51. And when We did appoint for Moses forty nights [of solitude], and then you took [for worship] the calf after him and were wrong-doers.
52. Then, even after that, We pardoned you in order that you might give thanks.
53. And when We gave to Moses the Scripture and the Criterion [of right and wrong], that you might be guided.
54. And when Moses said to his people: O my people! You have wronged yourselves by your taking of the calf [for worship] so turn in repentance to your Creator, and kill [the guilty] yourselves. That will be best for you with your Creator and then He accepted your repentance. Lo! He is the Accepting of repentance, the Merciful.

55. And when you said: O Moses! We will not believe in you till we see Allah plainly; and even while you were looking on the thunderbolt took you.
56. Then We revived you after your death, that you might give thanks.
57. And We caused the white cloud to overshadow you and sent down on you the manna and the quails, [saying]: Eat of the good things wherewith We have provided you— They wronged Us not, but they did wrong themselves.
58. And when We said: Go into this township [Jerusalem] and eat of that which is therein wherever you will in [ease and] abundance, and enter the gate in prostration [bowing humbly] and say: “Repentance.”<sup>[1]</sup> We will forgive you your sins and increase [reward] for the right-doers.
59. But those who did wrong changed the word which had been told them for another saying, and We sent down upon the wrong-doers a punishment from heaven for their wrong-doing.
60. And when Moses asked for water for his people, We said: Smite with your staff the rock. And there gushed out therefrom twelve springs [so that] each tribe knew their drinking-place. Eat and drink of that which Allah has provided, and do not act corruptly, making mischief in the earth.
61. And when you said: O Moses! We are weary of one kind of food; so call upon your Lord for us that He brings forth for us of that which the earth grows – of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would you exchange that which is better for that which is lower? Go down to settled town, thus you

[1] According to a tradition of the Prophet, *Hittatun* is a word implying submission to Allah and repentance. The wrong-doers changed it for a word of rebellion i.e. they were disobedient.

- shall get that which you demand. And humiliation and poverty were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's signs and killed the prophets wrongfully. That was for their disobedience and transgression.
62. Lo! those who believe [in that which is revealed to you, Muhammad], and those who are Jews, and Christians, and Sabaeans whoever believes in Allah and the Last Day and does righteousness surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
  63. And [remember, O children of Israel] when We made a covenant with you and caused the Mount to tower above you, [saying]: Hold fast that which We have given you, and remember that which is therein, that you may become righteous.
  64. Then, even after that, you turned away, and if it had not been for the grace of Allah and His mercy you had been among the losers.
  65. And you know of those of you who transgressed concerning the Sabbath, how We said to them: Be you apes, despised and hated!
  66. And We made it an example to their own and to succeeding generations, and an admonition for those who fear Allah.
  67. And when Moses said to his people: Lo! Allah commands you that you sacrifice a cow, they said: Do you take us in ridicule? He answered: Allah forbids that I should be among the ignorant!
  68. They said: Pray for us to your Lord that He makes clear to us what [cow] she is. [Moses] answered: Lo! He says, Verily she is a cow neither with calf nor immature; [she is] between the two conditions; so do that which you are commanded.



69. They said: Pray for us to your Lord that He makes clear to us of what colour she is. [Moses] answered: Lo! He says: Verily she is a yellow cow. Bright is her colour, gladdening beholders.
70. They said: Pray for us to your Lord that He makes clear to us what [cow] she is. Lo! cows are much alike to us; and Lo! if Allah wills, we will be guided.
71. [Moses] answered: Lo! He says: Verily she is a cow unyoked; she ploughs not the soil nor waters the tilth; whole and without mark. They said: Now you brought the truth. So they sacrificed her, though almost they did not.
72. And [remember] when you killed a man and disagreed concerning it and Allah brought forth that which you were hiding.
73. And We said: Smite him with some of it. Thus Allah brings the dead to life and shows you His signs so that you may understand.
74. Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water flows from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what you do.
75. Have you any hope that they will believe in your religion when a party of them used to listen to the Word of Allah, then used to change it, after they had understood it knowingly?
76. And when they [Jews] meet those who believe, they say: We believe. But when they go apart one with another they say: Do you talk to them of that which Allah has revealed to you that they may contend with you before your Lord concerning it? Have you then no sense?

77. Are they [Jews] then unaware that Allah knows that which they keep hidden and that which they proclaim?
78. And among them are unlettered ones who know the Scripture not except in wishful thinking. They but guess.
79. Therefore woe be to those who write the Scripture with their hands and then say, “This is from Allah,” that they may purchase a small gain therewith. Woe to them for that their hands have written, and woe to them for that they earn thereby.
80. And they say: The fire [of punishment] will not touch us save for a certain number of days. Say: Have you taken a covenant with Allah – truly Allah will not break His covenant or tell you concerning Allah that which you know not?
81. Nay, but whoever has done evil and his sin surrounds him; such are rightful owners of the Fire; they will abide therein eternally.
82. And those who believe and do good deeds: such are rightful owners of the Garden. They will abide therein eternally.
83. And [remember] when We made a covenant with the Children of Israel, [saying]: Worship none save Allah [only], and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish prayer and pay the poor-due. Then, after that, you turned away, save a few of you, being averse.
84. And when We made with you a covenant [saying]: Shed not the blood of your people nor turn [a party of] your people out of your dwellings. Then you ratified [Our covenant] while you were witnessing [thereto].<sup>[1]</sup>

[1] v. 83 is generally taken as referring to the Biblical covenant and v. 84 as, referring to the solemn treaty which the Jews of Al-Madinah made with the Prophet in the year 1 A.H.

85. Yet you it is who kill one another and drive out a party of your people from their homes, supporting one another against them by sin and transgression,<sup>[1]</sup> and if they came to you as captives you would ransom them, whereas their expulsion was itself unlawful for you. Believe you in part of the Scripture and disbelieve you in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what you do.
86. Such are those who buy the life of the world at the price of the Hereafter: Their punishment will not be lightened, neither will they have support.
87. And verily We gave to Moses the Book and We caused a train of messengers to follow after him, and We gave to Jesus, son of Mary, clear proofs [of Allah's sovereignty], and We supported him with the pure Spirit<sup>[2]</sup> is it ever so, that, when there comes to you a messenger [from Allah] with that which you yourselves desire not, you grow arrogant, and some you disbelieve and some you kill?
88. And they say: Our hearts are hardened. Nay, but Allah has cursed them for their unbelief. Little is that which they believe.
89. And when there comes to them [the Jews] a Book [this Qur'ân] from Allah, confirming that in their possession - though before that they were praying for a signal triumph over those who disbelieved and when there comes to them that which they know [to be the Truth] they disbelieve therein. The curse of Allah is on disbelievers.

[1] The reference is to the wars between the Arab tribes of Al-Madīnah in which the Jews used to take part as allies of one and the other, Jew waging war upon Jew.

[2] "The pure Spirit" is a term for the angel of Revelation, Gabriel (on whom be peace).

90. Evil is that for which they sell their souls: that they should disbelieve in that which Allah has revealed, grudging that Allah should reveal of His bounty to whom He wills of His bondmen.<sup>[1]</sup> They have incurred anger upon anger. For disbelievers is a shameful doom.
91. And when it is said to them. Believe in that which Allah has revealed, they say: We believe in that which was revealed to us. And they disbelieve in that which comes after it, though it is the truth confirming that which they possess. Say [to them, O Muhammad]: Why then you killed the Prophets of Allah previously, if you are [indeed] believers?
92. And Moses came to you with clear proofs [of Allah's sovereignty], yet, while he was away, you took the calf [in worship] and you were wrong-doers.
93. And when We took your covenant and caused the Mount to tower above you, [saying]: Hold fast by that which We have given you, and hear [Our Word], they said: We hear and we disobey. And [worship of] the calf was made to sink into their hearts because of their disbelief. Say [to them]: Evil is that which your belief enjoins on you, if you are believers.
94. Say [to them]: If the abode of the Hereafter with Allah is indeed for you alone and not for others of mankind [as you pretend], then long for death [for you must long for death] if you are truthful.
95. But they will never long for it, because of that which their own hands have sent before them. Allah is Aware of wrong-doers.
96. And you will find them greediest of mankind for life and [greedier] than the polytheists. [Each] one of them would like to be allowed to live a thousand years. And to live [a thousand years] would by no means remove him from the doom. Allah is Seer of what they do.

[1] See v. 2,3, footnote.

97. Say [O Muhammad, to mankind]: Who is an enemy to Gabriel! For he it is who brought down [this Qur'ân] to your heart by Allah's leave, confirming that which was [revealed] before it, and a guidance and glad tidings to believers;
98. Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah [Himself] is an enemy to the disbelievers.
99. Verily We have revealed to you clear verses, and only the miscreants will disbelieve in them.
100. Is it ever so that when you took a covenant a party of them set it aside? The truth is, most of them believe not.
101. And when there comes to them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Book of Allah behind their backs as if they knew not,
102. And they follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they [the two angels] teach it to anyone till they had said: We are only a temptation, therefore disbelieve not [in the guidance of Allah]. And from these two [angels] people learn that by which they cause division between a man and his wife; but they injure thereby no-one save by Allah's leave. And they learn that which harms them and benefits them not. And surely they do know that he who purchases therein will have no [happy] portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.<sup>[1]</sup>

[1] The reference is to the occult science practised by the Jews, the origin of which was ascribed to Solomon.

103. And if they had believed and feared Allah, a recompense from Allah would be better, if they only knew.
104. O you who believe, say not [to the Prophet]: “Listen to us” but say “Look upon us,”<sup>[1]</sup> and be you listeners. For disbelievers is a painful doom.
105. Neither those who disbelieve among the People of the Scripture<sup>[2]</sup> nor the polytheists love that there should be sent down to you any good thing from your Lord. But Allah chooses for His mercy whom He wills, and Allah is the possessor of infinite bounty.
106. Nothing of Our revelation [even a single verse] do We abrogate or cause to be forgotten, but We bring [in place] one better or the like thereof. Know you not that Allah is Able to do all things.
107. Know you not that it is Allah to Whom belongs the Sovereignty of the heavens and earth; and you have not, beside Allah, any guardian or helper?
108. Or would you question your messenger as Moses was questioned previously? He whoever exchanges disbelief for faith, verily he has gone astray from a plain way.
109. Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest to them. Forgive and be indulgent [toward them] until Allah gives His command. Lo! Allah is Able to do all things.
110. And establish prayer and pay the poor-due; and whatever of good you send before [you] for your souls, you will find it with Allah. Lo! Allah is Seer of what you do.

[1] The first word which the Muslims used to call the Prophet’s attention respectfully, *Rā’ina*, the Jews could change into an insult by a slight mispronunciation.

[2] i.e. Jews and Christians.

111. And they say: None enters Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof [of what you state] if you are truthful.
112. Nay, but whoever submits his face [himself] to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.
113. And the Jews say the Christians follow nothing [true], and the Christians say the Jews follow nothing [true]; yet both recite the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they used to differ.
114. And who does greater wrong than he who forbids the approach to the mosques of Allah lest His name should be mentioned therein, and strives for their ruin? As for such, it was never meant that they should enter them except in fear. Theirs in the world is disgrace and theirs in the Hereafter is an awful doom.
115. To Allah belong the East and the West, and to whithersoever you turn, there is Allah's Face. Lo! Allah is All-Embracing, All-Knowing.
116. And they say: Allah has taken to Himself a Son. Be He glorified! Nay, but whatsoever is in the heaven and the earth is His. All are subservient to Him.
117. The Originator of the heavens and the earth! When He decrees a matter, He says to it only: Be! and it is.
118. And those who do not know say: Why does not Allah speak to us, or some sign come to us? Even thus, as they now speak, spoke those [who were] before them. Their hearts are all alike. We have made clear the Signs for people who are certain.

119. Lo! We have sent you [O Muhammad] with the truth, a bringer of glad tidings and a warner. And you will not be asked about the owners of Hellfire.
120. And the Jews will not be pleased with you, nor will the Christians, till you follow their religion. Say: Lo! the guidance of Allah [Himself] is the [only] Guidance. And if you should follow their desires after the knowledge which has come to you, then would you have from Allah no protecting guardian nor helper.
121. Those to whom We have given the Book, who recite it with its true recital, those believe in it. And whoso disbelieves in it, those are they who are the losers.
122. O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to [all] the worlds.
123. And guard [yourselves] against a day when no soul will in anything avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.
124. And [remember] when his Lord tried Abraham with [His] commands, and he fulfilled them, He said: Lo! I have appointed you a leader for mankind. [Abraham] said: And of my offspring [will there be leaders]? He said: My covenant includes not wrong-doers.
125. And when We made the House [at Mecca] a resort for mankind and a sanctuary, [saying]: Take as your place of prayer the place where Abraham stood. And We imposed a duty upon Abraham and Ishmael, [saying]: Purify My house for those who perform Tawaf and those who stay therein for worship and those who bow down and prostrate themselves [in prayer].
126. And when Abraham said: My Lord! Make this a city of



security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire – and wrecked is the destination!

127. And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us [this duty]. Lo! You, only You, are the Hearer, the Knower.
128. Our Lord! And make us Muslims [submissive] to You and of our offspring a Muslim nation to You, and show us our rites, and accept our repentance. Lo! You, only You, are the Accepting of repentance, the Merciful.
129. Our Lord! And raise up in their midst a messenger from among them who shall recite to them Your verses, and shall instruct them in the Book and in wisdom and purify them. Lo! You, only You, are the Mighty, Wise.
130. And who forsakes the religion of Abraham save him who befools himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.
131. When his Lord said to him: Surrender! he said: I have surrendered to the Lord of the Worlds.
132. The same did Abraham enjoin upon his sons, and also Jacob, [saying]: O my sons! Lo! Allah has chosen for you the [true] religion; therefore die not except while you are Muslims [who have surrendered to Him].
133. Or were you witnesses when death approached Jacob, when he said to his sons: What will you worship after me? They said: We shall worship your God, the God of your fathers, Abraham and Ishmael and Isaac, One God, and we are Muslims [surrendering] to Him.

134. Those are a nation who has passed away. Theirs is that which they earned, and yours is that which you earn. And you will not be asked of what they used to do.
135. And they say: Be Jews or Christians, then you will be rightly guided. Say [to them, O Muhammad]: Nay, but [we follow] the religion of Abraham, the upright, and he was not of the polytheists.
136. Say [O Muslims]: We believe in Allah and that which is revealed to us and that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and we are Muslims [surrendering] to Him.
137. And if they believe in the like of that which you believe, then they are rightly guided. But if they turn away, then they are in schism, and Allah will suffice you [for defence] against them. He is the Hearer, the Knower.
138. [We take our] religion from Allah, and who is better than Allah in [ordaining] religion. We are His worshippers.
139. Say [to the People of the Book]: Dispute you with us concerning Allah when He is our Lord and your Lord? Ours are our deeds and yours your deeds. And we are sincere [in deed and intention] to Him alone.
140. Or you say that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do you know best, or does Allah? And who is more unjust than he who hides a testimony which he has received from Allah? Allah is not unaware of what you do.
141. Those are a nation who has passed away; theirs is that which they earned and yours that which you earn. And you will not be asked of what they used to do.

142. ❁ The foolish of the people will say: What has turned them from the Qiblah <sup>[1]</sup> which they formally observed? Say: To Allah belong the East and the West. He guides whom He wills to a straight path.
143. Thus We have appointed you a middle nation, that you may be witnesses against the people, and that the messenger may be a witness against you. And We appointed the Qiblah which you formally observed only that We might know him who follows the messenger, from him who turns on his heels. In truth, it was a hard [test] save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Kind, Merciful toward mankind.
144. We have seen the turning of your face to heaven [for guidance, O Muhammad]. And now verily We shall make you turn [in prayer] toward a Qiblah which is dear to you. So turn your face toward Al-masjid al-Haram<sup>[2]</sup> [Sacred Mosque], and you [O Muslims], wheresoever you may be, turn your faces [when you pray] toward it. Lo! those who have received the Scripture know that [this revelation] is the Truth from their Lord. And Allah is not unaware of what they do.
145. And even if you brought to those who have received the Scripture all kinds of signs, they would not follow your Qiblah, nor can you be a follower of their Qiblah; nor are some of them followers of the Qiblah of others. And if you should follow their desires after the knowledge

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[1] i.e. the place towards which the face is turned at prayer. The first *Qiblah* of the Muslims was Jerusalem, which gave rise to a misunderstanding on the part of the Jews of Al-Madīnah, who wished to draw the Muslims into Judaism. This was the cause of the Prophet's anxiety mentioned in the next verse but one.

[2] The Ka'bah at Mecca.

which has come to you, surely you would then be of the wrong-doers.

146. Those to whom We gave the Scripture recognise [this revelation] as they recognise their sons. But lo! a party of them knowingly conceal the truth.
147. It is the Truth from your Lord [O Muhammad], so be not you of those who waver.
148. And for each nation there is a direction toward which they turn [in their prayers]; so vie with one another in good deeds. Wheresoever you may be, Allah will bring you all together. Lo! Allah is Able to do all things.
149. And whencesoever you come forth [for prayer, O Muhammad] turn your face toward the Al-Masjid-al-Haram [at Mecca]. Lo! it is the Truth from your Lord. Allah is not unaware of what you do.
150. Whencesoever you come forth turn your face toward Al-Masjid al-Haram; and wheresoever you may be [O Muslims] turn your faces toward it [when you pray] so that people may have no argument against you, save such of them as do injustice— Fear them not, but fear Me and so that I may complete My favour upon you, and that you may be guided.
151. Even as We have sent to you a messenger from among you, who recites to you Our Verses and purifies you, and teaches you the Book and wisdom, and teaches you that which you knew not.
152. Therefore remember Me, I will remember you. Give thanks to Me, and never be ungrateful to Me.
153. O you who believe! Seek help in patience and prayer. Lo! Allah is with the patient.
154. And call not those who are killed in the way of Allah “dead.” Nay, they are living, only you perceive not.

155. And surely We shall test you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the patient,
156. Who say, when a misfortune strikes them: Lo! we are Allah's and lo! to Him we are returning.
157. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.
158. Lo! [the mountains] As-Safa and Al-Marwah are among the symbols of Allah. It is therefore no blame for him who is on pilgrimage to the House [of Allah] or performs Umrah, to go around them. And he who does good voluntarily, lo! Allah is Appreciative, Knowing.
159. Lo! those who conceal the proofs and the guidance which We sent down, after We had made it clear to mankind in the Scripture: such are cursed by Allah and cursed by those who curse.
160. Except those who repent and amend and make manifest [the truth]. Those I will accept their repentance. I am the One Who accepts repentance, the Merciful.
161. Lo! those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.
162. They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.
163. Your god is One God; there is no deity [worth of worship] save Him, the Beneficent, the Merciful.
164. Lo! in the creation of the heavens and the earth, and the alteration of night and day, and the ships which run upon the sea with that which is of use to people, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of moving creature therein, and [in] the ordinance of the winds, and

the clouds obedient between heaven and earth: are signs [of Allah's Sovereignty] for people who have sense.

165. Yet of mankind are some who take to themselves [objects of worship which they set as] rivals to Allah, loving them with a love like [that which is the due] of Allah [only] - Those who believe are stronger in their love for Allah - Oh, that those who do evil had but known, [on the day] when they see the doom, that power belongs wholly to Allah, and that Allah is severe in punishment!
166. [On the day] when those who were followed disown those who followed [them], and they see the doom, and all their relations are cut from them.
167. And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.
168. O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of Satan. Lo! he is an open enemy for you.
169. He enjoins upon you only the evil and the foul, and that you tell concerning Allah that which you know not.
170. And when it is said to them: Follow that which Allah has sent down, they say: We follow that wherein we found our fathers. What! Even though their fathers understood nothing, nor they were guided?
171. The likeness of those who disbelieve [in relation to the messenger] is as the likeness of one who shouts to the [flock of sheep] that which hears nothing except a shout and cry. Deaf, dumb, blind, therefore they do not understand.
172. O you who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is [indeed] He whom you worship.

173. He has forbidden you only carrion, and blood, and swine flesh, and that which has been immolated to [the name of] any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.
174. Lo! those who conceal of the Book which Allah has sent down, and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them. Theirs will be a painful doom.
175. Those are they who purchase error at the price of guidance, and doom at the price of forgiveness. How patient are they in their strife to reach the Fire!
176. That is because Allah has sent down the Book with the truth. Lo! those who find [a cause of] disagreement in the Book are in far schism.
177. It is not righteousness that you turn your faces to the East and the West; but righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets; and gives wealth, in spite of love of it, to kinsfolk and to orphans and the poor and the wayfarer and to those who ask, and to set slaves free; and observes proper prayer and pays the poor-due. And those who keep their covenant when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing.
178. O you who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his [injured] brother, then there should be a suitable follow up and payment to him in kindness. This is an alleviation and a mercy from your Lord. He who transgresses after this will have a painful doom.

179. And there is life for you in retaliation, O men of understanding, that you may become righteous.
180. It is prescribed for you, when death approaches one of you, if he leaves wealth, that he bequeaths to parents and near relatives in kindness. [This is] a duty upon the righteous.
181. And whoso changes [the will] after he has heard it— the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.
182. But he who fears from a testator some unjust or sinful clause, and makes peace between the parties, [it shall be] no sin for him. Lo! Allah is Forgiving, Merciful.
183. O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that you may become righteous;
184. [Fast] a certain number of days; and [for] him who is sick among you, or on a journey, [the same] number of other days; and for those who can afford [to fast, but with hardship] it there is a ransom: the feeding of a man in need— But whoso does good of his own accord, it is better for him: and that you fast is better for you if you did but know.
185. The month of Ramadan in which was revealed the Qur’ân, a guidance for mankind, and clear proofs of the guidance, and the Criterion [of right and wrong]. And whoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, [let him fast the same] number of other days. Allah desires for you ease; He desires not hardship for you; and [He desires] that you should complete the period and that you should magnify Allah for having guided you, and that perhaps you will be thankful.



186. And when My servants question you [Muhammad] concerning Me, then surely I am near. I answer the prayer of the suppliant when he cries to Me. So let them bear My call and let them trust in Me, in order that they may be [rightly] guided.
187. It is made lawful for you to go to your wives on the night of the fast. They are raiment for you and you are raiment for them. Allah is aware that you were deceiving yourselves<sup>[1]</sup> in this respect and He has turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah has ordained for you, and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, as long as you are at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expounds His revelations to mankind that they may become righteous.
188. And eat not up your property among yourselves in vanity, nor seek by it [in bribery] to gain the hearing of the judges that you may knowingly devour a portion of the property of others wrongfully.
189. They ask you, [O Muhammad], of new moons. Say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that you go to houses by the backs thereof [as do the polytheists at certain seasons], but the righteous man is he who fears Allah. So go to houses by the gates thereof, and fear Allah, that you may be successful.
190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loves not aggressors.

[1] The evening meal of one day till the evening meal of the next, and if they fell asleep before they had taken their meal they had considered it their duty to abstain from it, with the result that men fainted and came near to death. Intercourse with their wives had been similarly restricted.

191. And kill them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than killing. And fight not with them at the Al-Masjid-al-Haram [at Mecca] until they first attack you there, but if they attack you [there] then kill them. Such is the reward of disbelievers.
192. But if they cease, then lo! Allah is Forgiving, Merciful.
193. And fight them until persecution is no more, and religion is for Allah. But if they cease, then let there be no hostility except against wrong-doers.
194. The sacred month for the sacred month, and for [all] violations there is retaliation. And one who attacks you, attack him like manner as he attacked you. Fear Allah, and know that Allah is with those who fear Him.
195. Spend for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loves the doers of good.
196. And complete the pilgrimage<sup>[1]</sup> [Hajj] and the visit [to Mecca] [Umrah] for Allah. And if you are prevented, then offer what can be obtained with ease of sacrificial animals, and shave not your heads until the sacrificial animals have reached its place of slaughter. And whoever among you is sick or has an ailment of the head must pay a ransom of fasting or charity or sacrifice. And if you are in safety, then whosoever performs Umrah [during the Hajj months] followed by the Pilgrimage [offers] sacrificial animals as what can be obtained with ease. And whosoever cannot find [such sacrificial animals], then a fast of three days while on the pilgrimage, and of seven when you have returned; that is, ten in all. That is for him whose folk are not present at the Al-Masjid-al-Haram [at Mecca]. Fear Allah, and know that Allah is severe in punishment.

[1] See also Sûrah 22, vv. 26 ff.

197. The pilgrimage is [in] the well-known months, and whoever is minded to perform the pilgrimage therein [let him remember that] there is [to be] no sexual relations nor disobedience nor angry conversation on the pilgrimage. And whatsoever good you do Allah knows it. So make provision for yourselves [hereafter]; for the best provision is fear of Allah. Therefore fear Me, O men of understanding.
198. It is no sin for you that you seek the bounty of your Lord [by trading]. But, when you depart from Arafât, remember Allah by the Mash'ar il-Haram. Remember Him as He has guided you, although before you were of those astray.
199. Then hasten onward from the place whence the multitude hastens onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
200. And when you have completed your rites, then remember Allah as you remember your fathers <sup>[1]</sup> or with a more lively remembrance. But of mankind is he who says: "Our Lord! Give to us in the world," and he has no share in the Hereafter.
201. And of them [also] is he who says: "Our Lord! Give to us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."
202. For them there is a share out of that which they have earned. Allah is swift at reckoning.
203. And remember Allah during the appointed days. Then whoso hastens [his departure] by two days, it is no sin for him, and whoso delays, it is no sin for him; that is for

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[1] It was the custom of the pagan Arabs to praise their forefathers at the conclusion of the Pilgrimage.

him who fears Allah. And fear Allah, and know that to Him you will be gathered.

204. And of mankind there is he whose speech in the life of this world pleases you [Muhammad], and he calls Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.
205. And when he turns away [from you] his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loves not mischief.
206. And when it is said to him: "Fear Allah", pride takes him to sin. Hell will settle his account, an evil resting place.
207. And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah has compassion on [His] bondmen.
208. O you who believe! Come, all of you, into Islâm [submission to Him]; and follow not the footsteps of the Satan. Lo! he is an open enemy for you.
209. And if you slide back after the clear proofs have come to you, then know that Allah is Mighty, Wise.
210. Wait they for nothing else than that Allah should come to them in the shadows of the clouds with the angels? Then the case would be already judged. All matters go back to Allah [for judgment].
211. Ask of the Children of Israel how many a clear sign We gave them! He who alters the grace of Allah after it has come to him [for him], lo! Allah is severe in punishment.
212. Beautified is the life of the world for those who disbelieve; they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. Allah gives provision without account to whom He wills.

213. Mankind were one nation, and Allah sent [to them] prophets as bearers of good tidings and as warners, and sent down therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those to whom [the Book] was given differed concerning it, after clear proofs had come to them, through hatred one of another. And Allah by His Will guided those who believe to the truth of that concerning which they differed. Allah guides whom He wills to a straight path.
214. Or think you that you will enter Paradise while yet there has not come to you the like of [that which came to] those who passed away before you? Affliction and adversity befell them, they were shaken, till the messenger [of Allah] and those who believed along with him said: When comes Allah's help? Now surely Allah's help is near.
215. They ask you, [O Muhammad], what they shall spend. Say: That which you spend for good [must go] to parents and near kindred and orphans and the needy and the wayfarer. And whatever good you do, lo! Allah is Aware of it.
216. Warfare is ordained for you, though it is hateful to you; but it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows, you know not.
217. They question you [O Muhammad] with regard to warfare in the sacred month. Say: Warfare therein is a great [transgression], but to turn [men] from the way of Allah, and to disbelieve in Him and [preventing access to] the Al-Masjid-al-Haram, and to expel his people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you

till they have made you renegades from your religion, if they can. And whoever of you reverts from his religion and dies while he is a disbeliever: such are they whose deeds have become worthless both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein eternally.

218. Lo! those who believe, and those who emigrate [to escape the persecution] and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.
219. They question you about strong drinks and games of chance. Say: In both is great sin, and [some] utility for people; but the sin of them is greater than their usefulness. And they ask you what they ought to spend. Say: That which is superfluous. Thus Allah makes plain to you [His] revelations, that perhaps you may reflect.
220. Upon this world and the Hereafter. And they question you concerning orphans. Say: To improve their lot is best. And if you mingle your affairs with theirs, then [they are] your brothers. Allah knows him who spoils from him who improves. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.
221. Wed not polytheistic women till they believe; for lo! a believing bondwoman is better than a polytheist though she pleases you; and give not your daughters in marriage to polytheists till they believe, for lo! a believing slave is better than a polytheist though he pleases you. These invite to the Fire, and Allah invites to the Paradise, and to forgiveness by His grace, and expounds thus His revelations to mankind that perhaps they may remember.
222. They question you [O Muhammad] concerning menstruation. Say: It is an illness, so let women alone at such times and

go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah has enjoined upon you. Truly Allah loves those who are constantly repentant, and loves those who have a care for cleanness.

223. Your women are a tilth for you [to cultivate] go to your tilth as you will, and send [good deeds] before you for your souls, and fear Allah, and know that you will [one day] meet Him. Give glad tidings to believers, [O Muhammad].
224. And make not Allah, by your oaths, a hindrance to your being righteous and fearing Him and making peace among mankind. Allah is Hearer, Knower.
225. Allah will not take you to task for that which unintentional in your oaths. But He will take you to task for that which your hearts have earned. Allah is Forgiving, Forbearing.
226. For those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.
227. And if they decide upon divorce [let them remember that] Allah is Hearer, Knower.
228. Women who are divorced shall wait, keeping themselves apart, three [monthly] courses. And it is not lawful for them that they should conceal that which Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire reconciliation. And they [women] have rights similar to those [of men] over them in kindness, and men are a degree above them [in responsibility and authority]. Allah is Mighty, Wise.
229. Divorce is twice and then [a woman] must be retained in honour or released in kindness. And it is not lawful for

you that you take from women anything of that which you have given them; except [in the case] when both fear that they may not be able to keep within the limits [imposed by] Allah. And if you fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransoms herself. These are the limits [imposed by] Allah. Transgress them not. For whoso transgresses Allah's limits: such are wrong-doers.

230. And if he has divorced her [the third time], then she is not lawful to him thereafter until she has wedded another husband. Then if he [the other husband] divorces her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifests them for people who know.
231. When you have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that you transgress [the limits]. He who does that has wronged his soul. Take not the verses of Allah a laughing stock [by your behaviour], but remember Allah's grace upon you and that which He has revealed to you of the Book and of wisdom, whereby He does exhort you. Fear Allah and know that Allah is Aware of all things.
232. And when you have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous for you, and more pure. Allah knows: you know not.
233. Mothers shall suckle their children for two whole years; [that is] for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a



seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born [be made to suffer] because of his child. And on the [father's] heir is incumbent the like of that [which was incumbent on the father]. If they desire to wean the child by mutual consent and [after] consultation, it is no sin for them; and if you wish to give your children out to nurse, it is no sin for you, provided that you pay what is due from you in kindness. Fear Allah, and know that Allah is Seer of what you do.

234. Such of you as die and leave behind them wives, they [the wives] shall wait, keeping themselves apart, four months and ten days. And when they reach the term [prescribed for them] then there is no sin for you in anything that they may do with themselves in decency. Allah is Acquainted of what you do.
235. There is no sin for you in that which you proclaim or hide in your minds concerning your allude betrothal to women. Allah knows that you will remember them. But do not promise them secretly except by uttering a recognised form of words. And do not consummate the marriage until [the term] prescribed is run. Know that Allah knows what is within yourselves, so beware of Him; and know that Allah is Forgiving, Forbearing.
236. It is no sin for you if you divorce women while yet you have not touched them, nor appointed to them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. [This is] a binding duty for those who do good.
237. If you divorce them before you have touched them and you have appointed to them a portion, then [pay the] half of that which you appointed, unless they [the

women] agree to forgo it, or he agrees to forgo it in whose hand is the marriage tie.<sup>[1]</sup> To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what you do.

238. Be guardians of your prayers, and of the midmost prayer,<sup>[2]</sup> and stand up with devotion to Allah.
239. And if you go in fear, then [pray] standing or on horseback. And when you are again in safety, remember Allah, as He has taught you that which [previously] you knew not.
240. [In the case of] those of you who are about to die and leave behind them wives, they should bequeath to their wives a provision for the year without turning them out, but if they go out [of their own accord] there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.
241. For divorced women a provision in kindness: a duty upon the righteous.
242. Thus Allah expounds to you His verses so that you may understand.
243. Have you not considered [O Muhammad] of those of old, who went forth from their habitations in their thousands, fearing death,<sup>[3]</sup> and Allah said to them: Die, and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.
244. Fight in the way of Allah, and know that Allah is Hearer, Knower.

[1] *i.e.* the bridegroom.

[2] Meaning, probably, the best amid all forms of prayer; but some authorities think the reference is to the *'asr* (afternoon) prayer which Muslims are most apt to forget.

[3] The reference is to the Exodus.

245. Who is it that will lend to Allah a goodly loan,<sup>[1]</sup> so that He may give it increase manifold? Allah straitens and enlarges. To Him you will return.
246. Have you not considered the assembly of the Children of Israel after Moses, how they said to a Prophet whom they had: Set up for us a King and we will fight in Allah's way. He said: Would you then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of wrong-doers.
247. Their Prophet said to them: Lo! Allah has raised up Talut [Saul] to be a king for you. They said: How can he have authority over us when we are more deserving of the authority than he is, since he has not been given wealth enough? He said: Lo! Allah has chosen him above you, and has increased him abundantly in knowledge and stature. Allah bestows His sovereignty on whom He wills. Allah is All-Embracing, All-Knowing.
248. And their Prophet said to them: Lo! the sign of his authority is that there shall come to you the chest wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a sign for you if [in truth] you are believers.
249. And when Talut set out with the hosts, he said: Lo! Allah will try you by [the ordeal of] a river. Whoever therefore drinks thereof he is not of me, and whoever tastes it not he is of me, save him who takes [thereof] in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed [the river], he and those who believed with him, they said: We have no power this

[1] A loan without interest i.e. without thought of gain.

day against Galut [Goliath] and his hosts. But those who knew that they would meet their Lord exclaimed: How many a little company has overcome a mighty host by Allah's leave! Allah is with the patient.

250. And when they went into the field against Galut [Goliath] and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.
251. So they defeated them by Allah's leave and Dawud [David] killed Galut [Goliath]; and Allah gave him the power and wisdom, and taught him of that which He willed. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Bounty to the worlds.
252. These are the signs of Allah which We recite to you [Muhammad] with truth, and lo! you are from among the messengers;
253. ❁ Of those messengers, some of whom We have caused to excel others, and of whom there are some to whom Allah spoke, while some of them He exalted [above others] in degree; and We gave Jesus, son of Mary, clear proofs [of Allah's Sovereignty] and We supported him with the pure Spirit [i.e. the angel Gabriel]. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come to them. But they differed, some of them believed and some disbelieved. And if Allah had so willed it, they would not have fought one with another; but Allah does what He wills.
254. O you who believe! Spend of that wherewith We have provided you before a day come when there will be no trading, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.

255. Allah! There is no deity save Him, the Alive, the Sustainer of [all] existence. Neither slumber nor sleep overtakes Him. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He wills. His Kursi [Throne] extends the heavens and the earth, and He is never weary of preserving them. He is the High, the Great.
256. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower.
257. Allah is the ally of those who believe. He brings them out of darkness into light. As for those who disbelieve, their allies are false deities. They bring them out of light into darkness. Such are the owners of the Fire. They will abide therein eternally.
258. Have you not considered the one who had an argument with Abraham about his Lord, because Allah had given him the power; how, when Abraham said: My Lord is He who gives life and causes death, he answered: I give life and cause death. Abraham said: Lo! Allah causes the sun to rise in the East, so do you cause it to come up from the West. Thus was the disbeliever overwhelmed. And Allah guides not wrong-doing folk.
259. Or [consider you of] the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township<sup>[1]</sup> life after its death? And Allah made him die a hundred years, then brought

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[1] Most of the commentators agree that the reference here is to Jerusalem in ruins, while the following words tell of the vision of Ezekiel.

him back to life. He said: How long have you tarried? [The man] said: I have tarried a day or part of a day. [He] said: Nay, but you have tarried for a hundred years. Just look at your food and drink which have not rotted! Look at your donkey! And, that We may make you a sign to mankind, look at the bones, how We adjust them and then cover them with flesh! And when [the matter] became clear to him, he said: I know now that Allah is Able to do all things.

260. And when Abraham said [to his Lord]: My lord! Show me how You give life to the dead, He said: Do you not believe? Abraham said: Yes, but [I ask] in order that my heart may be at ease. [His Lord] said: Take four of the birds and cause them to incline to you, then place a part of them on each mountain, then call them, they will come to you in haste. And know that Allah is Mighty, Wise.
261. The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He wills. Allah is All-Embracing, All-Knowing.
262. Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.
263. A kind word and forgiveness is better than charity followed by injury. Allah is Free from need, Forbearing.
264. O you who believe! Render not vain your charities by reproach and injury, like him who spends his wealth only to be seen of men and believes not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smites it, leaving it smooth and

- bare. They have no control of anything of that which they have gained. And Allah guides not the disbelieving folk.
265. And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smites it not, then the shower. Allah is Seer of what you do.
266. Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age has stricken him and he has feeble offspring; and a fiery whirlwind strikes it and it is [all] consumed by fire. Thus Allah makes plain [His] verses to you, in order that you may give thought.
267. O you who believe! Spend of the good things which you have earned, and of that which we bring forth from the earth for you, and seek not the bad [with intent] to spend thereof [in charity] when you would not take it for yourselves save with disdain; and know that Allah is Free of need, Praiseworthy.
268. Satan promises you destitution and enjoins on you lewdness. But Allah promises you forgiveness from Himself with bounty. Allah is All-Embracing, All-Knowing.
269. He gives wisdom to whom He wills, and he to whom wisdom is given, he truly has received abundant good. But none remember except men of understanding.
270. Whatever expenditure you spend or vow you vow, lo! Allah knows it. Wrong-doers have no helpers.
271. If you disclose your almsgiving, it is well, but if you hide it and give it to the poor, it will be better for you, and He will atone for some of your ill deeds. Allah is Acquainted of what you do.

272. The guiding of them is not your duty [O Muhammad], but Allah guides whom He wills. And whatever good thing you spend, it is for yourselves, when you spend not save in search of Allah's countenance; and whatever good thing you spend, it will be repaid to you in full, and you will not be wronged.
273. [Alms are] for the poor who are straitened for the cause of Allah, who cannot travel in the land [for trade]. The unthinking man accounts them wealthy because of their restraint. You shall know them by their mark: They do not beg of men with persistently. And whatsoever good thing you spend, lo! Allah knows it.
274. Those who spend their wealth by night and day, by covertness and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
275. Those who swallow usury cannot rise up [on the Day of Resurrection] save as he arises whom the Satan has beaten by [his] touch. That is because they say: Trade is just like usury; whereas Allah permits trading and forbids usury. He to whom an admonition from his Lord comes, and [he] refrains [in obedience thereto], he shall keep [the profits of] that which is past, and his affair [henceforth] is with Allah. As for him who returns [to usury] such are the owners of the Fire. They will abide therein eternally.
276. Allah destroys usury and makes charities fruitful. Allah loves not the sinning disbeliever.
277. Lo! those who believe and do good deeds and establish prayer and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.
278. O you who believe! Fear Allah, and give up what remains [due to you] from usury, if you are [in truth] believers.



279. And if you do not, then be warned of war [against you] from Allah and His messenger. And if you repent, then you have your principal [without interest]. Wrong not, and you shall not be wronged,
280. And if the debtor is in straitened circumstances, then [let there be] postponement to [the time of] ease; and if you remit the debt as charity would be better for you if you did but know.
281. And fear a Day when you will be brought back to Allah. Then every soul will be paid in full that which it has earned, and they will not be wronged.
282. O you who believe! When you contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in [terms of] equity. No scribe should refuse to write as Allah has taught him, so let him write, and let him who incurs the debt dictate, and let him observe his duty to Allah his Lord, and diminish nothing thereof. But if he who owes the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in [terms of] equity. And call to witness, from among your men, two witnesses. And if two men be not [at hand] then a man and two women, of such as you approve as witnesses, so that if the one errs [through forgetfulness] the other will remind her. And the witnesses must not refuse when they are summoned. Be not averse to writing down [the contract] whether it be small or great, with [record of] the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which you transfer among yourselves from hand to hand. In that case it is no sin

for you if you write it not. And have witnesses when you sell one to another, and let no harm be done to scribe or witness. If you do [harm to them] lo! it is a sin in you. Fear Allah. Allah is teaching you. And Allah is Knower of all things.

283. If you be on a journey and cannot find a scribe, then a pledge in hand [shall suffice]. And if one of you entrusts to another let him who is trusted deliver up that which is entrusted to him [according to the pact between them] and let him observe his duty to Allah. Hide not testimony. He who hides it, verily his heart is sinful. Allah is Aware of what you do.
284. To Allah [belongs] whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He wills and He will punish whom He wills. Allah is Able to do all things.
285. The messenger believes in that which has been revealed to him from his Lord and [so do] the believers. Each one believes in Allah and His angels and His books and His messengers— We make no distinction [they say] between any of His messengers and they say: We hear, and we obey. [Grant us] Your forgiveness, our Lord. To You is the final destination.
286. Allah tasks not a soul beyond its scope. For it [is only] that which it has gained, and against it [only] that which it has earned. Our Lord! Condemn us not if we forget, or erred! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.

**3- THE FAMILY OF 'IMRÂN ÂLI-'IMRÂN]***Revealed at Al-Madînah, [200 verses]*

*Âli 'Imrân* takes its title from v. 32, where “the family of ‘Imrân” (the father of Moses) occurs as a generic name for all the Hebrew prophets from Moses to John the Baptist and Jesus Christ. This, with the mention of the mother of Mary as “the wife of ‘Imrân” (v. 34), and the words “sister of Aaron” addressed to Mary [19: 28], have given rise to a charge of anachronism absurd because the whole of the rest of the Qur’ân is against it by Muir and other non-Muslim writers, who say that the Prophet confused Mary, the mother of Jesus, with Miriam, the sister of Moses. Most Muslims believe, on the authority of the Qur’ân, that the grandfather of Jesus Christ was named ‘Imrân, which may also have been the name of the father of Moses. In Sûrah, [19: 28], where Mary is addressed as “sister of Aaron,” they hold the ancestral sense to be the more probable, while denying that there is any reason to suppose that the Virgin Mary had not a brother named Aaron.

If vv. I to 34 were, as tradition states, revealed on the occasion of the deputation from the Christians of Najran, which took place in the tenth year of the Hijrah (“the year of deputations,” as it is called), then they are of much later date than the rest of the Sûrah, but it seems possible that they were only recited by the Prophet on that occasion, having been revealed before.

The Jews have become bolder and more bitter in opposition which, as Nöldeke points out, cannot have been the case, after the signal victory of Badr, until after the Muslims suffered a reverse at Uhud; a battle to which vv. 120 to 188 largely refer.

In the third year of the Hijrah the Meccans came against Al-Madīnah with an army of 3000 men to avenge their defeat at Badr in the previous year, and to wipe out the Muslims. The Prophet, against his own first plan, which was to defend Al-Madīnah, at the instance of his companions, went out to meet them on Mt. Uhud, posting his men carefully. He led an army of 1000 men, a third of whom under Abdullah ibn Ubeyy (the “Hypocrite” leader) deserted him before the battle, and said afterwards that they did not think there would be any fighting that day. The battle began well for the Muslims but was changed to something near defeat by the disobedience of a band of fifty archers placed to guard a certain point. Seeing the Muslims winning, they feared that they might lose their share of the spoils, and ran to join the others, leaving a way open for the Meccan cavalry. The idolaters then rallied and inflicted considerable loss upon the Muslims, the Prophet himself being wounded in the struggle. A cry arose that the Prophet had been slain, and the Muslims were in despair till someone recognised the Prophet and cried out that he was living. The Muslims then rallied to his side, and retired in some sort of order. The army of Qureysh also retired after the battle.

In this battle the wives of the leaders of Qureysh, who had been brought with the army to give courage by their presence and their chanting, mutilated the Muslim slain, making necklaces and bracelets of ears and noses. Hind, the wife of Abû Sufyan, plucked out the liver of the Prophet’s uncle, Hamza, publicly, and tried to eat it. The Prophet, when he saw the condition of the slain, was moved to vow reprisals. But he was relieved of his vow by a revelation, and mutilation was forbidden to the Muslims.

On the day after the battle of Mt. Uhud, the Prophet again went out with such of the army as survived, in order that Qureysh might hear that he was in the field and perhaps be

deterred from any project of attacking Al-Madînah in its weakened state. On that occasion many wounded men went out with him. Tradition tells how a friendly nomad met the Muslims and afterwards met the army of Qureysh. Questioned by Abû Sufyan, he said that the Prophet was seeking vengeance with an overwhelming force; and that report determined Abû Sufyan to march back to Mecca. The period of revelation is the third and fourth years of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Mîm.<sup>[1]</sup>
2. Allah! There is no deity save Him, the Living, the Sustainer of the existence.
3. He has sent down upon you [Muhammad] the Book with truth, confirming that which was [revealed] before it, even as He sent down the Torah and the Gospel
4. Before, as guidance to people; and has revealed the Criterion [of right and wrong]. Lo! those who disbelieve the verses of Allah, theirs will be a heavy doom. Allah is Mighty, the Owner of Retribution.
5. Lo! nothing in the earth or in the heavens is hidden from Allah.
6. He it is who fashions you in the wombs as He wills. There is no deity save Him, the Almighty, the Wise.
7. He it is Who has sent down to you [Muhammad] the Book wherein are clear revelations— They are the substance of the Book – and others [which are] unspecific. But those in whose hearts is doubt pursue, indeed, that which is unspecific seeking [to cause] dissension by seeking to explain it. None knows its explanation save Allah. And those who are of sound instruction say: We believe therein;

[1] See Sûr. [2] v.1, footnote.

the whole is from our Lord; but only men of understanding really heed.

8. Our Lord! Cause not our hearts to stray after You have guided us, and bestow upon us mercy from You. Lo! You, only You are the Bestower.
9. Our Lord! Lo! it is You Who gathers mankind together to a Day of which there is no doubt. Lo! Allah fails not to keep the tryst.
10. [On that day] neither the riches not the children of those who disbelieve will avail them whatsoever with Allah. They will be fuel for the Fire.
11. Like Pharaoh's folk and those who were before them, they disbelieved Our signs and so Allah seized them for their sins. And Allah is severe in punishment.
12. Say [O Muhammad] to those who disbelieve: You shall be overcome and gathered to Hell, an evil resting place.
13. There was a sign for you in two armies which met:<sup>[1]</sup> one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengthens with His victory whom He wills. Lo! herein verily is a lesson for those who have eyes.
14. Beautified for people is love of the joys [that come] from women and offspring, and stored-up heaps of gold and silver, and horses branded [with their mark], and cattle and tilled land. That is comfort of the life of the world. Allah! With Him is a more excellent abode [to return to].
15. Say: Shall I inform you of something better than that? For those who fear Allah, with their Lord, are Gardens underneath which rivers flow, and pure spouses, and contentment from Allah. Allah is Seer of His bondmen,

[1] The reference is to the battle of Badr.

16. Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;
17. The patient, and the truthful, and the obedient, those who spend [and hoard not], those who seek forgiveness before dawn.
18. Allah [Himself] is witness that there is no deity save Him. And the angels and the men of learning [too are witness]. Maintaining His creation in justice, there is no deity save Him, the Almighty, the Wise.
19. Lo! the religion with Allah [is] Islâm [to His Will and Guidance]. Those who [previously] received the Scripture differed only after knowledge came to them, through transgression among themselves. Whoso disbelieves the revelations of Allah [will find that] lo! Allah is swift at reckoning.
20. And if they argue with you, [O Muhammad], say: I have submitted myself to Allah [in Islâm] and [so have] those who follow me. And say to those who have received the Scripture and those who read not: Have you [too] submitted? If they submit, then truly they are rightly guided, and if they turn away, then it is your duty only to convey the message [to them]. Allah is Seer of [His] bondmen.
21. Lo! those who disbelieve the signs of Allah, and kill the Prophets wrongfully, and kill those of mankind who enjoin equity: promise them a painful doom.
22. Those are they whose deeds have failed in the world and the Hereafter; and they have no helpers.
23. Have you not seen how those who have received a portion of the Scripture invoke the Scripture of Allah [in their disputes] that it may judge between them; then a faction of them turn away, being opposed [to it]?

24. That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent has deceived them regarding their religion.
25. How [will it be with them] when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it has earned, and they will not be wronged.
26. Say: O Allah! Owner of Sovereignty! You give sovereignty to whom You will and You withdraw sovereignty from whom You will. You exalt whom You will and You abase whom You will. In Your hand is the good. Lo! You are Able to do all things.
27. You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You will, without account.
28. Let not the believers take disbelievers for their allies in preference to believers. Whoso does that has nothing with Allah unless [it be] that you but guard yourselves against them in prudence. Allah bids you beware [only] of Himself. To Allah is the final destination.
29. Say, [O Muhammad]: Whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth, and Allah is Able to do all things.
30. On the day when every soul will find itself confronted with all that it has done of good and all that it has done of evil [every soul] will long that there might be a great space of distance between it and that [evil]. Allah bids you beware of Him. And Allah is Kind for [His] bondmen.



31. Say, [O Muhammad, to mankind]: If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.
32. Say: Obey Allah and the messenger. But if they turn away, lo! Allah loves not the disbelievers [in His guidance].
33. Lo! Allah chose Adam and Noah and the Family of Abraham and the Family of 'Imrân over the worlds.
34. They were descendants one of another. Allah is Hearer, Knower.
35. [Remember] when the wife of Imran said: My Lord I have vowed to You that which is in my belly as a consecrated [offering]. Accept it from me. Lo! You, only You, are the Hearer, the Knower!
36. And when she delivered her she said: My Lord! Lo! I am delivered of a female. Allah knew best of what she delivered, and the male is not as the female; and lo! I have named her Mary, and lo! I crave Your protection for her and for her offspring from Satan the outcast.
37. And her Lord accepted her with full acceptance and caused to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence comes to you this [food]? She answered: It is from Allah. Allah gives without account to whom He wills.
38. At that, Zachariah called upon his Lord and said: My Lord! Bestow upon me of Your bounty goodly offspring. Lo! You are the Hearer of supplication.
39. And the angels called to him as he stood praying in the sanctuary: Allah gives you glad tidings of [a son whose name is] Yahya [John], [who comes] to confirm a word from Allah, honourable, abstaining [from women], a prophet of the righteous.

40. He said: My Lord! How can I have a son when age has overtaken me already and my wife is barren? [The angel] answered: So [it will be]. Allah does what He wills.
41. He said: My Lord! Make a sign for me. [The angel] said: The sign to you [shall be] that you shall not speak to people three days except by signs. Remember your Lord much, and praise [Him] in the early hours of night and morning.
42. And when the angels said: O Mary! Lo! Allah has chosen you and made you pure, and has preferred you above [all] the women of the worlds.
43. O Mary! Be devoutly obedient to your Lord, prostrate yourself and bow with those who bow [in prayer].
44. This is from the news of the unseen. We reveal it to you [Mohammad]. You were not present with them when they threw their pens [to know] which of them should be the guardian of Mary, nor were you present with them when they quarrelled [thereupon].
45. [And remember] when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near [to Allah].
46. He will speak to the people in his cradle and in his manhood, and he is of the righteous.
47. She said: My Lord! How can I have a child when no mortal has touched me? He said: So [it will be]. Allah creates what He wills. If He decrees a thing, He says to it: Be! and it is.
48. And He will teach him writing and wisdom [the teachings of the prophets], and the Torah and the Gospel.
49. And [will make him] a messenger to the children of Israel, [saying]: Lo! I come to you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird,

and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce to you what you eat and what you store up in your houses. Lo! herein verily is a sign for you, if you are believers.

50. And [I come] confirming that which was before me of the Torah, and to make lawful some of that which was forbidden to you. I come to you with a sign from your Lord, so fear Allah and obey me.
51. Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.
52. But when Jesus felt disbelief from them, he cried: Who will be my supporters in the cause of Allah? The disciples said: We will be supporters for Allah. We believe in Allah, and bear you witness that we are Muslims [have surrendered to Him].
53. Our Lord! We have believed in that which You have revealed and we have followed the messenger [Jesus]. Enrol us among those who witness [to the truth].
54. And they [the disbelievers] planned, and Allah planned [against them]: and Allah is the best of planners.
55. [And remember] when Allah said: O Jesus! Lo! I will take you and causing you to ascend to Me, and am purifying you of those who disbelieve and am setting those who follow you above those who disbelieve until the Day of Resurrection. Then to Me you will [all] return, and I shall judge between you as to that wherein you used to differ.
56. As for those who disbelieve I shall punish them with a heavy punishment in the world and the Hereafter; and they will have no helpers.
57. And as for those who believe and do good deeds, He will pay them their rewards in full. Allah loves not wrong-doers.

58. This [which] We recite to you of the verses and the wise reminder.
59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said to him: Be! and he is.
60. [This is] the truth from your Lord [O Muhammad], so be not you of those who doubt.
61. And whoso argues with you concerning him, after the knowledge which has come to you, say [to him]: Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly [to our Lord] and [solemnly] invoke the curse of Allah upon those who lie.
62. Lo! This verily is the true narrative. There is no deity save Allah, and lo! Allah is the Mighty, the Wise.
63. And if they turn away, then lo! Allah is Aware of [who are] the corrupters.
64. Say: O People of the Scripture [Jews and Christians]. Come to an agreement between us and you: that we shall worship none but Allah, and that we shall not associate anything with Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are Muslims [they who have submitted to Him].
65. O People of the Scripture! Why do you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense?
66. Lo! you are those who argue about that whereof you have some knowledge: Why then argue you concerning that whereof you have no knowledge? Allah knows. You know not.

67. Abraham was not a Jew, nor yet a Christian; but he was a Muslim [submitted to Allah], and he was not of the polytheists.
68. Lo! those of mankind who have the best claim to Abraham are those who followed him, and this prophet [Muhammad] and those who believe [with him]; and Allah is the ally of the believers.
69. A party of the people of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.
70. O People of the Scripture! Why do you disbelieve in the verses of Allah, when you [yourselves] bear witness [to their truth]?
71. O People of the Scripture! Why confound you truth with falsehood and knowingly conceal the truth?
72. And a party of the People of the Scripture say: Believe in that which has been revealed, to those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return; <sup>[1]</sup>
73. And believe not save in one who follows your religion— Say [O Muhammad]: Lo! the guidance is Allah's Guidance – that anyone is given the like of that which was given to you or that they may argue with you in the presence of their Lord. Say [O Muhammad]: Lo! the bounty is in Allah's hand. He bestows it on whom He wills. Allah is All-Embracing, All-Knowing.
74. He selects for His mercy whom He wills. Allah is of Great Bounty.
75. Among the People of the Scripture there is he who, if you trust him with a weight of treasure, will return it to you.

[1] The reference is to some Jews of Al-Madinah, who feigned an interest in Al-Islam only in the hope of detaching some of the Muslims by their subtle arguments.

And among them there is he who, if you trust him with a piece of gold, will not return it to you unless you keep standing over him. That is because they say: There is no blame upon us concerning the illiterates.<sup>[1]</sup> They speak a lie concerning Allah knowingly.

76. Nay, but [the chosen of Allah is] he who fulfils his pledge and fears Allah; for lo! Allah loves those who fear Him.
77. Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths,<sup>[2]</sup> they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them. Theirs will be a painful doom.
78. And lo! there is a party of them who distort the Scripture with their tongues, that you may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.
79. It is not [possible] for any human being to whom Allah had given the Scripture and authority and the Prophethood that he should afterwards have said to the people: Be slaves of me instead of Allah; but [what he said was]: Be you faithful learned men of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.
80. And he commanded you not that you should take the angels and the prophets for lords. Would he command you to disbelieve after you had been Muslims?
81. When Allah made [His] covenant with the prophets, [He said]: Behold that which I have given you of the Scripture

[1] The Jews do not consider it a sin to cheat or lie to a gentile or a pagan.

[2] The Jews of Al-Madinah had made a solemn treaty with the Prophet in the year 1 A.H.

- and knowledge. And afterward there will come to you a messenger, confirming that which you possess. You shall believe in him and you shall help him. He said: Do you agree, and will you take up My covenant [which I lay upon you] in this [matter]? They answered: We agree. He said: Then bear you witness. And I am with you among the witnesses.
82. Then whosoever after this shall turn away: they will be miscreants.
  83. Seek they other than the religion of Allah, when to Him submits whosoever is in the heavens and the earth, willingly, or unwillingly, and to Him they will be returned.
  84. Say [O Muhammad]: We believe in Allah and that which is revealed to us and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and to Him we are Muslims [have submitted].
  85. And whoso seeks as religion other than Islâm [the Submission to Allah] it will not be accepted from him, and he will be one of the losers in the Hereafter.
  86. How shall Allah guide a people who disbelieved after their belief and [after] they bore witness that the messenger is true and after clear proofs [of Allah's sovereignty] had come to them. And Allah guides not wrongdoing folk.
  87. As for such, their reward is that on them rests the curse of Allah and of angels and of men combined.
  88. They will abide therein eternally. Their doom will not be lightened, neither will they be reprieved;
  89. Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.
  90. Lo! those who disbelieve after their [profession of] belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

91. Lo! those who disbelieve, and die while they are disbelievers, the [whole] earth full of gold would not be accepted from one of them if it were offered as a ransom [for his soul]. Theirs will be a painful doom and they will have no helpers.
92. You will not attain to piety until you spend of that which you love. And whatsoever you spend, Allah is aware thereof.
93. ❖ All food was lawful to the children of Israel, save that which Israel forbade himself, [in days] before the Torah was revealed. Say: Bring the Torah and read it [to us] if you are truthful.
94. And whoever shall invent a lie after that concerning Allah, such will be wrong-doers.
95. Say: Allah speaks truth. So follow the religion of Abraham, the upright. He was not of the polytheists.
96. Lo! the first House [of worship] appointed for mankind was that at Becca [Mecca], a blessed place, a guidance to the worlds;
97. Wherein are plain signs [of Allah's guidance]; the standing place of Abraham; and whosoever enters it is safe. And pilgrimage to the House is a duty to Allah for mankind, for him who can find thereto a way. As for him who disbelieves, [let him know that] lo! Allah is Independent of [all] creatures.
98. Say: O People of the Scripture! Why disbelieve you in the verses of Allah, when Allah [Himself] is Witness of what you do?
99. Say: O People of the Scripture! Why drive you back believers from the way of Allah, seeking to make it crooked, when you are witnesses [to Allah's guidance]? Allah is not unaware of what you do.



100. O you who believe! If you obey a party of those who have received the Scripture they will make you disbelievers after your belief.
101. How can you disbelieve, when it is you to whom Allah's verses are recited, and His messenger is in your midst? He who holds fast to Allah, he indeed is guided to a straight path.
102. O you who believe! Fear Allah as He should be feared, and die not save as Muslims [those who have submitted to Him];
103. And hold fast, all of you together, to the rope of Allah, and do not divide. And remember Allah's favour to you: how you were enemies and He brought your hearts together so that you became as brothers by His grace; and [how] you were upon the brink of an abyss of fire, and He did save you from it. Thus Allah makes clear His verses to you, that perhaps you may be guided,
104. And there may spring from you a nation inviting to [all that is] good, and enjoin right conduct and forbid indecency. Such are they who are successful.
105. And be you not as those who divided and disputed after the clear proofs had come to them. For such there is a great doom,
106. On the day when [some] faces will be whitened and [some] faces will be blackened; and as for those whose faces have been blackened, it will be said to them: Disbelieved you after your [profession of] belief? Then taste the punishment for that you disbelieved.
107. As for those whose faces have been whitened, in the mercy of Allah they dwell forever.
108. These are the verses of Allah. We recite them to you in truth. Allah wants no injustice to the worlds.

109. And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth; and to Allah all matters are returned.
110. You are the best nation that has been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are defiantly disobedient.
111. They will not harm you save a trifling annoyance, and if they fight against you they will turn and flee. And afterward they will not be helped.
112. Ignominy is put over them wheresoever they are found save [where they grasp] a covenant [of protection] from Allah and a covenant from men.<sup>[1]</sup> They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the verses of Allah, and killed the Prophets wrongfully. That is because they disobeyed and used to transgress.
113. They are not all alike. Of the People of the Scripture there is a staunch community who recite the verses of Allah in the night time, falling prostrate [before Him].
114. They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and hasten to good deeds. They are of the righteous.
115. And whatever good they do, they will not be denied the recompense thereof. Allah is Aware of the righteous.
116. Lo! the riches and the progeny of those who disbelieve will not avail them anything against Allah; and such are the owners of the Fire. They will abide therein eternally.

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[1] *i.e.* when they keep the covenant which the Prophet had made with the Jews of Al-Madīnah.

117. The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smites the harvest of a people who have wronged themselves, and devastates it. Allah wronged them not, but they did wrong themselves.
118. O you who believe! Take not for intimates others than yourselves [i.e. believers], who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by [the utterance of] their mouths, but that which their breasts hide is greater. We have made plain for you the signs if you will understand.
119. Lo! you are those who love them though they love you not, and you believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in [your] breasts.
120. If good touches you, it distresses them, and if harm strikes you they rejoice thereat. But if you are patient and fear Allah their guile will never harm you. Lo! Allah is surrounding what they do.
121. And remember when you set forth at daybreak from your house folk to assign to the believers their positions for the battle,<sup>[1]</sup> and Allah was Hearer, Knower.
122. When two parties of you almost fell away, and Allah was their Protector. And upon Allah the believers should rely.
123. Allah had already given you the victory at Badr, when you were few in number. So fear Allah in order that you may be thankful.

[1] The battle at Mt. Uhud near Al-Madīnah in the third year of the Hijrah (see introduction to this Sûrah).

124. And when you did say to the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down [to your help]?
125. Nay, but if you remain patient, and keep from evil, and [the enemy] attack you suddenly, your Lord will help you with five thousand angels having marks [of distinction].
126. Allah ordained this only as a message of good news for you, and that thereby your hearts might be assured. Victory comes only from Allah, the Mighty, the Wise.
127. That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.
128. It is no concern at all of you [Muhammad] whether He forgives them or punishes them; for they are wrong-doers.
129. To Allah belongs whatsoever is in the heavens and whatsoever is in the earth. He forgives whom He wills, and punishes whom He wills. Allah is Forgiving, Merciful.
130. O you who believe! Devour not usury, doubling and multiplying [the sum lent]. Fear Allah, that you may be successful.
131. And fear the Fire, which is prepared for disbelievers.
132. And obey Allah and the messenger, that you may find mercy.
133. And hasten to forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for the righteous;
134. Those who spend [of that which Allah has given them] in ease and in adversity, those who repress anger and pardon the people; Allah loves those who do good;

135. And those who, when they commit an immorality or wrong themselves, remember Allah and implore forgiveness for their sins. And who forgives sins save Allah only? – And will not knowingly persist in [the wrong] they did.
136. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever – a bountiful reward for the [righteous] workers!
137. Ways of life have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny [the messengers].
138. This [the Qur'ân] is a declaration for mankind, a guidance and an admonition to those who fear Allah.
139. Faint not nor grieve, you will be superior if you are [indeed] believers.
140. If a wound should touch you, there has already the [disbelieving] people a wound similar to it.<sup>[1]</sup> These are [only] the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may take Martyrs from among you; and Allah loves not wrong-doers.
141. And that Allah may purify those who believe [through trials], and may destroy the disbelievers.
142. Or deemed you that you would enter Paradise while yet Allah knows not those of you who really strive, nor knows those [of you] who are steadfast?
143. And verily you used to wish for death before you met it [in the field]. Now you have seen it with your eyes!
144. Muhammad is but a messenger, messengers [the like of whom] have passed away before him. Will it be that, when he dies or is killed, will you turn back on your

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[1] At Badr.

heels? He who turns back does no hurt to Allah, and Allah will reward the thankful. <sup>[1]</sup>

145. No soul can ever die except by Allah's leave and at a term appointed. Whoso desires the reward of the world, We bestow on him thereof; and whoso desires the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.
146. And with how many a prophet have there been a number of devoted learnt men who fought [beside him]. They quailed not for anything that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loves the steadfast.
147. And their cry was only that they said: Our Lord! Forgive us our sins and the excess [committed] in our affairs, make our foothold firm, and give us victory over the disbelieving folk.
148. So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loves those whose deeds are good.
149. O you who believe! If you obey those who disbelieve, they will make you turn back on your heels, and you turn back [from faith] as losers.
150. But Allah is your Protector, and He is the Best of Helpers.
151. We shall cast terror into the hearts of those who disbelieve for what they have associated with Allah, for which no

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[1] On the morning when the Prophet died, Abû Bakr came into the mosque at Al-Madînah and found the people all distracted, and Omar telling them that it was a sin to say that he was dead. Abû Bakr went and ascertained the truth, and coming back into the mosque, cried: "Lo! as for him who worshipped Muhammad, Muhammad is dead, but as for him who worships Allah, Allah is alive and dies not." Then he recited this verse "and it was as if the people had not known till then that such a verse had been revealed".

authority has been sent down. Their abode is the Fire, and hapless the abode of the wrong-doers.

152. Allah verily fulfilled His promise to you when you killed them by His leave, until [the moment] when your courage failed you, and you disputed about the order [given by the Prophet] and you disobeyed, after He had shown you that for which you long.<sup>[1]</sup> Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might test you. Yet now He has forgiven you. Allah is the Processor of bounty to the believers.
153. When you [fled and] climbed [the mountain] and paid no heed to anyone, while the messenger, in your rear, was calling you [to fight]. Therefor He rewarded you grief for [his] grief, that [He might teach] you not to sorrow either for that which you missed or for that which befell you. Allah is [fully] Acquainted of what you do.
154. Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while [the other] party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say [O Muhammad]: The cause belongs wholly to Allah. They hide within themselves [a thought] which they reveal not to you, saying: Had we had any part in the cause we should not have been killed here. Say: Even though you had been in your houses, those appointed to be killed would have gone forth to the places where they were to lie. [All this has been] in order that Allah might test what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts [of men].

[1] When the archers deserted their post to share in the spoils, thinking that the day was won.

155. Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah has forgiven them. Lo! Allah is Forgiving, Forbearing.
156. O you who believe! Be not as those who disbelieved [hypocrites] and said of their brothers who went abroad in the land or were fighting in the field: If they had been [here] with us they would not have died or been killed; that Allah may make it anguish in their hearts. Allah gives life and causes death; and Allah is Seer of what you do.
157. And what though you be killed in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.
158. And whether you are killed or die, unto Allah you are gathered?
159. It was by the mercy of Allah that you were lenient with them [O Muhammad], for if you have been stern and fierce of heart they would have dispersed from round about you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when you are resolved, then rely upon Allah. Lo! Allah loves those who rely [upon Him].
160. If Allah helps you, none can overcome you, and if He forsakes you, who is there who can help you? And upon Allah let believers rely.
161. It is not for any Prophet to embezzle. Whoso embezzles will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it has earned; and they will not be wronged.
162. Is one who follows the pleasure of Allah as one who has earned condemnation from Allah, whose abode is the Fire, and wrecked is the destination?



163. They are degrees [of grace and reprobation] with Allah, and Allah is Seer of what they do.
164. Allah verily has shown grace to the believers by sending to them a messenger of their own who recites to them His verses, and purifies them, and teaches them the Book [the Qur'ân] and wisdom; although before [he came to them] they were in flagrant error.
165. And was it so, when a disaster smote you [on the Day of Uhud], though you had smitten [the enemy in the battle of Badr with a disaster] twice [as great], that you said: How is this? Say [to them, O Muhammad]: It is from yourselves. Lo! Allah is Able to do all things.
166. That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;
167. And that He might know the hypocrites, to whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we had known [there would be] fighting we would follow you. On that day they were nearer to disbelief than to faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.
168. Those who, while they sat at home, said of their brothers [who were fighting for the cause of Allah]: If they had obeyed us they would not have been killed. Say [to them, O Muhammad]: Then avert death from yourselves if you are truthful.
169. Think not of those, who are killed in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.
170. Jubilant [are they] because of that which Allah has bestowed upon them of His bounty, rejoicing for

the sake of those who have not joined them but are left behind: that there shall no fear come upon them neither shall they grieve.

171. They rejoice because of favour from Allah and kindness, and that Allah wastes not the reward of the believers.
172. As for those [believers] who responded to Allah and His messenger after the harm befell them [in the fight]; for those who did good and fear Allah, there is great reward,
173. Those [i.e. believers] to whom the people [hypocrites] said: Lo! the people have gathered against you, therefore fear them. [The threat of danger] but it increased them in faith and they cried: Allah is sufficient for us! Most Excellent is He in Whom we trust!
174. So they returned with grace and bounty from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.
175. It is only the Satan who would make [men] fear his partisans. Fear them not; fear Me, if you are true believers.
176. Let not those grieve you, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's will to assign them no share in the Hereafter, and theirs will be a great doom.
177. Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.
178. And let not those who disbelieve imagine that the rein We give them bodes good to their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.
179. It is not [the purpose] of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not [the purpose of] Allah to let you know the

Unseen. But Allah chooses of His messengers whom He wills, [to receive knowledge thereof.] So believe in Allah and His messengers. If you believe and fear Him, yours will be a great reward.

180. And let not those who hoard up that which Allah has bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Acquainted of what you do.
181. Verily Allah heard the saying of those [Jews] who said, [when asked for contributions to the war]: "Allah, indeed, is poor, and we are rich!" We shall record what they said and their killing of the prophets wrongfully and We shall say: Taste the punishment of burning [fire]!
182. This is on account of that which your own hands have sent before [you to the judgment]. Allah is not ever unjust to [His] bondmen.
183. [The same are] those who say: Lo! Allah has charged us that we believe not in any messenger until he brings us an offering which fire [from heaven] shall devour. Say [to them, O Muhammad]: Messengers came to you before me with miracles, and with that [very miracle] which you describe. Why then did you kill them? [Answer that] if you are truthful!
184. And if they deny you, even so did they deny messengers who were before you, who came with miracles and with the Psalms and with the Scripture giving light.
185. Every soul will taste of death. And you will only be given your [full] compensation on the Day of Resurrection. Whoso is removed from the Fire and is made to enter Paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

186. Assuredly you will be tested in your property and in your persons, and you will hear from those who were given the Scripture before you, and from those who associate others with Allah much abuse. But if you are patient and fear Allah, then that is of the steadfast heart of matters.
187. And [remember] when Allah took a covenant from those who had received the Scripture [He said]: You are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.
188. Think not that those who rejoice in what they have given, and love to be praised for what they have not done—Think not, they are in safety from the doom. A painful doom is theirs.
189. To Allah belongs the Dominion of the heavens and the earth. Allah is Able to do all things.
190. Lo! In the creation of the heavens and the earth and [in] the difference of night and day are signs [of His Dominion] for men of understanding,
191. Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, [and say]: Our Lord! You created not this in vain. Glory be to You! Preserve us from the doom of Fire.
192. Our Lord! Whom You causes to enter the Fire: him indeed You have disgraced. For wrong-doers there will be no helpers.
193. Our Lord! Lo! we have heard a crier calling to Faith: “Believe in your Lord!” So we believed. Our Lord! Therefor forgive us our sins, and remit from us our misdeeds, and make us die with the righteous.

194. Our Lord! And give us that which You have promised to us by Your messengers. Disgrace us not upon the Day of Resurrection. Lo! You break not the promise [tryst].
195. And their Lord has responded to them [and He says]: Lo! I suffer not the work of any worker, male or female, to be lost. You proceed one from another.<sup>[1]</sup> So those who emigrated and were driven forth from their homes and suffered damage for My cause, and fought and were killed, verily I shall remit their misdeeds from them and verily I shall bring them into Gardens underneath which rivers flow. A reward from Allah. And with Allah is the fairest of rewards.
196. Let not the vicissitude [of the success] of those who disbelieve, in the land, deceive you [O Muhammad].
197. It is but a brief comfort. And afterward their habitation will be Hell, an ill abode.
198. But those who fear their Lord, for them are Gardens underneath which rivers flow, abiding therein eternally. As accommodation from Allah. And that which is with Allah is better for the righteous.
199. And lo! of the People of the Scripture [Jews and Christians] there are some who believe in Allah and that which was revealed to you and that which was revealed to them, humbling themselves before Allah. They purchase not a trifling gain at the price of the verses of Allah. Verily their reward is with their Lord, and lo! Allah is swift in account.
200. O you who believe! Endure, outdo all others in endurance, remain stationed, and fear Allah, in order that you may succeed.

[1] This expression, which recurs in the Qur'an, is a reminder to men that women are of the same human status as themselves.

## 4- WOMEN [AN-NISĀ]

*Revealed at Al-Madīnah, [176 verses]*

*An-Nisā*, “Women,” is so-called because it deals largely with women’s rights. The period of revelation is the months following the battle of Uhud, or, as Nöldeke, a careful critic, puts it, “between the end of the third year and the end of the fifth year” <sup>[1]</sup> of the Prophet’s reign at Al-Madīnah. As the Sûrah contains no reference to the siege of Al-Madīnah (“The War of the Trench”) by the allied tribes, which took place in the fifth year, I should rather say, between the end of the third year and the beginning of the fifth year.

Many Muslims were killed at the battle of Uhud, hence the concern for orphans and widows in the opening verses which lead on to a declaration of some rights of women of which they were deprived among the pagan Arabs. The defection of the Hypocrites— as the lukewarm or purely time-serving adherents were called— had been the chief cause of the reverse at Uhud; and after that reverse some of the Jewish tribes, who had till then observed the letter of their treaty with the Prophet, became avowed supporters of the enemy, even going so far as to declare that the old Arab idolatry was preferable to Al-Islâm as a religion, and giving help and information to Qureysh, so that in the end the Muslims were obliged to make war on them. Both the Hypocrites and the rebellious Jews are dealt with incidentally in this Sûrah, the former at some length. There is a reference to Christian beliefs in vv. 171-2. The period of revelation is the fourth year of the Hijrah.

[1] Nöldeke, *Geschichte des Qorâns* (2<sup>nd</sup> ed.), Part I, p. 195.

*In the name of Allah, the Beneficent, the Merciful.*

1. O mankind! Fear your Lord Who created you from a single soul and from it created its mate and from them both has spread abroad a multitude of men and women. And fear Allah in Whom you claim [your rights] of one another, and toward the wombs [that bare you]. Lo! Allah has been a Watcher over you.
2. Give to orphans their properties. Exchange not the good for the bad [in your management thereof] nor consume their wealth into your own wealth. Lo! that would be a great sin.
3. And if you fear that you will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if you fear that you cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that you will not do injustice.
4. And give to the women (whom you marry) free gift of their marriage portions; but if they of their own accord remit to you a part of it, then you are welcome to absorb it (in your wealth).
5. Give not to the weak-minded your wealth, which Allah has made a means of sustenance for you; but feed and clothe them from it, and speak kindly to them.
6. Prove orphans till they reach the marriageable age; then, if you find them of sound judgment, deliver over to them their fortune; and devour it not squandering and in haste lest they should grow up. Whoso [of the guardians] is rich, let him abstain generously [from taking of the property of orphans]; and whoso is poor let him take thereof in reason [for his guardianship]. And when you deliver up their fortune to them, have [the transaction] witnessed in their presence. Allah suffices as a Reckoner.
7. To the men [of a family] belongs a share of that which parents and near kindred leave, and to the women a share

of that which parents and near kindred leave, whether it be little or much a legal share.

8. And when kinsfolk and orphans and the needy are present at the division [of the heritage], bestow on them therefrom and speak kindly to them.
9. And let those [guardians] fear [in their behaviour toward orphans] who if they left behind them weak offspring would be afraid for them. So let them fear Allah, and speak justly.
10. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.
11. Allah instructs you concerning [the inheritance of] your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one [only] then the half. And to his [the deceased] parents a sixth of the inheritance, if he had a son; and if he had no son and his parents are his heirs, then to his mother belongs the third; and if he have brothers, then to his mother belongs the sixth, after any legacy he may have bequeathed, or debt [has been paid]. Your parents or your children: You know not which of them is nearer to you in benefit. It is an injunction from Allah. Lo! Allah is Knower, Wise.
12. And to you belongs a half of that which your wives leave, if they have no child; but if they have a child then to you the fourth of that which they leave, after any legacy they may have bequeathed, or debt [they may have contracted, has been paid]. And to them belongs the fourth of that which you leave if you have no child, but if you have a child then the eighth of that which you leave, after any legacy you may have bequeathed, or debt [you may have



contracted, has been paid]. And if a man or a woman have a distant heir [having left neither parent nor child], and he [or she] had a brother or a sister [only on the mother's side] then to each of them both [the brother and the sister] the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt [contracted] not injuring [the heirs by willing away more than a third of the heritage] has been paid. A commandment from Allah. Allah is Knower, Forbearing.

13. These are the limits [imposed by] Allah. Whoso obeys Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell eternally therein. That will be the great success.
14. And whoso disobeys Allah and His Messenger and transgresses His limits, He will make him enter Fire, where such will dwell eternally therein; his will be a humiliating doom.
15. As for those of your women who commit unlawful sexual intercourse, call to witness four of you against them. And if they testify [to the truth of the allegation] then confine them to the houses until death takes them or [until] Allah ordains for them a way [through new legislation].<sup>[1]</sup>
16. And as for the two [man and woman] of you who commit it, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever Accepting repentance, Merciful.
17. The repentance is only accepted by Allah toward those who do evil in ignorance [and] then turn quickly [in repentance] to Allah. These are they toward whom Allah turns in forgiveness. Allah is ever Knower, Wise.
18. The repentance is not for those who do ill-deeds until, when death attends upon one of them, he says: Lo!

[1] See Sûrah 24, 2-10.

I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

19. O you who believe! It is not lawful for you forcibly to inherit the women, nor [that] you should put constraint upon them that you may take away a part of that which you have given them, unless they be guilty of flagrant lewdness. But live with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah has placed much good.
20. And if you wish to exchange one wife for another and you have given to one of them a sum of money [however great], take nothing from it. Would you take it by the way of calumny and open wrong?
21. How can you take it [back] after one of you has gone in unto the other, and they have taken a strong pledge from you?
22. And marry not those women whom your fathers married, except what has already happened [of that nature] in the past. Lo! it was ever lewdness and abomination, and an evil way.
23. Forbidden to you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection [born] of your women to whom you have gone in but if you have not gone in to them, then it is no sin for you [to marry their daughters] and the wives of your sons who [spring] from your own loins. And [it is forbidden to you] that you should have two sisters together, except what has already happened [of that nature] in the past. Lo! Allah is ever Forgiving, Merciful.

24. ❁ And all married women [are forbidden to you] save those [captives] whom your right hands possess. It is a decree of Allah for you. Lawful to you are all beyond those mentioned, so that you seek them with your wealth in honest wedlock, not debauchery. And those of whom you seek content [by marrying them], give to them their portions as a duty. And there is no sin for you in what you do by mutual agreement after the duty [has been done]. Lo! Allah is ever Knower, Wise.
25. And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knows best [concerning] your faith. You [proceed] one from another; <sup>[1]</sup> so wed them by permission of their folk, and give to them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit unlawful intercourse they shall incur the half of the punishment [prescribed] for free women [in that case]. This is for him among you who fears to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.
26. Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in repentance. Allah is Knower, Wise.
27. And Allah would turn to you in repentance; but those who follow vain desires would have you go tremendously astray.
28. Allah would make the burden light for you, for man was created weak.
29. O you who believe! Consume not your wealth among yourselves unjustly, except it be a trade by mutual consent,

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[1] This expression, which recurs in the Koran, is a reminder to men that women are of the same human status as themselves.

and kill not yourself [or one another]. Lo! Allah is ever Merciful to you.

30. And whoso does that through aggression and injustice, We shall cast him into Fire, and that is ever easy for Allah.
31. If you avoid the major sins which you are forbidden, We will remit from you your misdeeds and make you enter at a noble entrance [into Paradise].
32. And covet not the thing in which Allah has made some of you excel others. To men a share from that which they have earned, and to women a share from that which they have earned. [Envy not one another] but ask Allah of His bounty. Lo! Allah is ever Knower of all things.
33. And to each We have made heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.
34. Men are in charge of women by [right of], what Allah has made the one of them to excel the other, and because they spend of their property [for the support of women]. So good women are the obedient, guarding in secret that which Allah has guarded. As for those [wives] from whom you fear rebellion, admonish them and banish them to beds apart, and beat them [lightly, if it is useful]. Then if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great.
35. And if you fear a breach between them both [the man and wife], send an arbiter from his folk and an arbiter from her folk. If they desire reconciliation Allah will cause it between them. Lo! Allah is ever Knower, Aware.
36. And worship Allah and associate nothing with Him. [Show] kindness to parents, and to near kindred, and orphans, and the needy, and to the neighbour who is of

kin [to you] and the neighbour who is not of kin and the fellow traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loves not such as are proud and boastful,

37. Who hoard their wealth and enjoin avarice on others, and hide that which Allah has bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;
38. And [also] those who spend their wealth in order to be seen of people, and believe not in Allah nor the Last Day. Whoso takes Satan for a companion, a bad companion has he.
39. What have they [to lose] if they believe in Allah and the Last Day and spend [aright] of that which Allah has bestowed upon them, and Allah is ever, Aware of them, [and all they do]?
40. Lo! Allah wrongs not even of the weight of an atom; and if there is a good deed, He will double it and will give [the doer] from Himself a great reward.
41. But how [will it be with them] when we bring of every nation a witness, and We bring you [O Muhammad] a witness against these?
42. On that day those who disbelieved and disobeyed the messenger will wish that they were levelled with the ground, and they will hide no fact from Allah.
43. O you who believe! Draw not near to prayer when you are drunk, till you know that which you utter, nor when you are polluted, save when journeying upon the road, till you have bathed. And if you be ill, or on a journey, or one of you comes from the closet, or you have touched women, and you find not water, then perform Tayammum [dry ablution] with clean earth and rub your faces and your hands [therewith]. Lo! Allah is ever Pardoning, Forgiving.

44. See you not those [the Jews] to whom a portion of the Scripture has been given, how they purchase error, and seek to make you [Muslims] go astray from the right way?
45. Allah knows best [who are] your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.
46. Some of those who are Jews change words from their context and say: “We hear and disobey; hear you as one who hears not” and “Listen to us!”<sup>[1]</sup> distorting with their tongues and slandering religion. If they had said: “We hear and we obey; hear you, and look at us” it had been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, save a few.
47. O you to whom the Scripture has been given [Jews and Christians]! Believe in what We have sent down [to Muhammad] confirming that which you possess, before We obliterate faces so as to turn them towards their backs, or curse them as We cursed the Sabbath-breakers [of old time]. The commandment of Allah is always executed.
48. Lo! Allah forgives not that a partner should be associated with Him. He forgives [all] save that to whom He wills. And he who associates others with Allah, he has indeed invented a tremendous sin.
49. Have you not seen those who praise themselves for purity? Nay, Allah purifies whom He wills, and they will not be wronged even the thread upon a date-stone.
50. See, how they invent lies about Allah! That of itself is flagrant sin.
51. Have you not seen those to whom a portion of the Scripture has been given, how they believe in idols and

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[1] Devices of some of the Jews of Al-Madīnah to annoy the Muslims by distorting words of Scripture. *Rā’ima* (meaning “listen to us”), by which the Muslims used to call the Prophet’s notice, they turned by slight mispronunciation into a Hebrew word of insult (cf. S. II, v. 104, footnote).

false deities, and how they say of those [polytheists] who disbelieve: “These are more rightly guided than those who believe?”

52. Those are they whom Allah has cursed, and he whom Allah has cursed, you [O Muhammad] will find for him no helper.
53. Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.
54. Or are they jealous of people because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham [of old] the Scripture and Wisdom, and We bestowed on them a great kingdom.
55. And of them were [some] who believed therein and of them were [some] who disbelieved therein. Hell is sufficient for [their] burning.
56. Lo! Those who disbelieve Our verses, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the doom. Lo! Allah is ever Mighty, Wise.
57. And as for those who believe and do good deeds, We shall make them enter Gardens underneath which rivers flow to dwell therein for ever; there for them are pure companions and We shall make them enter plenteous shade.
58. Lo! Allah commands you that you restore deposits to their owners, and if you judge between people, that you judge justly. Lo! comely is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer.
59. O you who believe! Obey Allah, and obey the messenger and those of you [Muslims] who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the messenger if you are [in truth] believers

in Allah and the Last Day. That is better and more appropriate in the end.

60. Have you not seen those who pretend that they believe in that which is revealed to you and that which was revealed before you, how they would go for judgment [in their disputes] to false deities when they have been ordered to abjure them? Satan would mislead them far astray.
61. And when it is said to them: Come to that which Allah has revealed and to the messenger, you see the hypocrites turn from you with aversion.
62. How would it be if a misfortune smote them because of that which their own hands have sent before [them]? Then would they come to you, swearing by Allah that they were seeking nothing but kindness and reconciliation.
63. Those are the ones whom Allah knows what is in their hearts. So turn away from them and admonish them, and address them in plain terms about their souls.
64. We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come to you and asked forgiveness of Allah and the messenger had asked forgiveness for them, they would have found Allah Accepting of repentance, Merciful.
65. But nay, by your Lord, they will not believe [in truth] until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission.
66. And if We had decreed for them: kill yourselves or go out from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;
67. And then We should bestow upon them from Us a great reward,



68. And should guide them to a straight path.
69. Whoso obeys Allah and the messenger, they are with those to whom Allah has shown favour, of the Prophets and the steadfast affirmers of truth and the martyrs and the righteous. The best of company are they!
70. Such is the bounty from Allah, and Allah suffices as Knower.
71. O you who believe! Take your precautions, then advance in parties, or advance all together.
72. Lo! among you there is he who loiters; and if disaster overtook you, he would say: Allah has been gracious to me since I was not present with them.
73. And if a bounty from Allah befell you, he would surely say, as if there had been no affection between you and him: Oh, would that I had been with them, then should I have achieved a great success!
74. Let those fight in the way of Allah who sell the life of this world for the other. Whoso fights in the way of Allah, be he killed or be he victorious, on him We shall bestow a great reward.
75. How should you not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us out from this town of which the people are oppressors! Oh, give us from Yourself a protector! Oh, give us from Yourself a helper!
76. Those who believe do fight in the cause of Allah; and those who disbelieve do fight in the cause of Taghut [Satan, etc.]. So fight the allies of the Satan. Lo! the Satan's plot is ever weak.
77. Have you not seen those to whom it was said: Withhold your hands, establish prayer and pay the poor-due, but

when fighting was prescribed for them behold! a party of them fear men even as their fear of Allah or with greater fear, and say: Our Lord! Why have you ordained fighting for us? If only You would give us respite yet a while! Say [to them, O Muhammad]: The comfort of this world is little; the Hereafter will be better for him who fears Allah; and you will not be wronged the down upon a date-stone.

78. Wheresoever you may be, death will overtake you, even though you were in lofty towers. Yet if some good befalls them they say: This is from Allah; and if an evil thing befalls them they say: This is of your doing [O Muhammad]. Say [to them]: All is from Allah. What is amiss with these people that they come not near to understand a happening? <sup>[1]</sup>
79. Whatever of good befalls you [O man] it is from Allah, and whatever of evil befalls you it is from yourself. We have sent you [Muhammad] as a messenger to mankind and Allah is sufficient as Witness.
80. Whoso obeys the Messenger obeys Allah, and whoso turns away: We have not sent you as a guardian over them.
81. And they say: [It is] obedience; but when they have gone forth from you a party of them spend the night in planning other than what you say. Allah records what they plan by night. So leave them alone and put your trust in Allah. Allah is sufficient as Trustee.
82. Will they not then ponder on the Qur'ân? If it had been from other than Allah they would have found therein much contradiction.
83. And if any tidings, whether of safety or fear, come to them, they noise it abroad, whereas if they had referred

[1] The reference is to the reverse which the Muslims suffered at Mt. Uhud which was caused by their own disobedience to the Prophet's orders.

it to the messenger and such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy you would have followed Satan, save a few [of you].

84. So fight [O Muhammad] in the way of Allah you are not burdened [with the responsibility for anyone] except yourself - and urge on the believers. Perhaps Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.
85. Whoso intercedes in a good cause will have the reward thereof, and whoso intercedes in an evil cause will bear the consequence thereof. Allah oversees all things.
86. When you are greeted with a greeting, greet you with a better than it or return it. Lo! Allah takes count of all things.
87. Allah! There is no deity save Him. He gathers you all to a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?
88. What ails you that you are become two parties regarding the hypocrites,<sup>[1]</sup> when Allah cast them back [to disbelief] because of what they earned? Seek you to guide him whom Allah has sent astray? He whom Allah sends astray, for him you [O Muhammad] will not find a way [of guidance].
89. They long that you should disbelieve even as they disbelieve, that you may be upon a level [with them]. So take not allies from them till they emigrate for the cause

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[1] According to Tradition, the reference here is not to the lukewarm section of the Muslims of Al-Madinah, but to a particular group of alleged converts from among the Arabs, who afterwards relapsed into idolatry, and concerning whom there were two opinions among the Muslims.

of Allah; if they turn back [to enmity] then take them and kill them wherever you find them, and choose no ally nor helper from among them,

90. Except those who seek refuge with a people between whom and you there is a covenant, or [those who] come to you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah allows you no way against them.
91. You will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever you find them. Against such We have given you clear authorisation.
92. It is not for a believer to kill a believer unless [it be] by mistake. He who has killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the killed, unless they remit it as a charity. If he [the victim] be of a people hostile to you, and he is a believer, then [the penance is] to set free a believing slave. And if he comes of a folk between whom and you there is a covenant, then the blood-money must be paid to his folk and [also] a believing slave must be set free. And whoso has not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.
93. Whoso kills a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He has cursed him and prepared for him a great doom.

94. O you who believe! When you go forth [to fight] in the cause of Allah, be careful to verify [the truth], and say not to one who offers you peace: "You are not a believer;" seeking the chance profits of this life [so that you may despoil him]. With Allah are plenteous spoils. Even thus [as he now is] were you before; but Allah has since then been gracious to you. Therefore take care to discriminate. Allah is ever informed of what you do.
95. Those of the believers who sit still, other than those who have a [disabling] hurt, are not on an equality with those who strive in the cause of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above those who remain behind. To each Allah has promised good, but He has bestowed on those who strive a great reward above those who remain behind;
96. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.
97. Lo! as for those whom the angels take [in death] while they wrong themselves, [the angels] will ask: In what were you engaged? They will say: We were oppressed in the land. [The angels] will say: Was not Allah's earth spacious that you could have migrated therein? As for such, their abode will be Hell, an evil journey's end;
98. Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.
99. As for such, it may be that Allah will pardon them. Allah is ever Pardoning, Forgiving.
100. Whoso migrates for the cause of Allah will find much refuge and abundance in the earth, and whoso forsakes his home, as an emigrant to Allah and His messenger, and death overtakes him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

101. And when you go forth in the land, it is no sin for you to shorten [your] prayer if you fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.
102. And when you [O Muhammad] are among them and lead them in prayer, let only a party of them stand with you [to pray] and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that has not prayed and let them pray with you, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedes you or you are sick. But take your precaution. Lo! Allah prepares for the disbelievers shameful punishment.
103. When you have performed the act of prayer, remember Allah, standing, sitting and reclining. And when you are in safety, observe proper prayer. Prayer at fixed hours has been enjoined on the believers.
104. Relent not in pursuit of the enemy. If you are suffering, lo! they suffer even as you suffer and you hope from Allah that for which they do not hope. Allah is ever Knower, Wise.
105. Lo! We reveal to you the Book with the truth, that you may judge between people by that which Allah shows you. And be not you a pleader for the treacherous;
106. And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.
107. And plead not on behalf of [people] who deceive themselves. Lo! Allah loves not one who is treacherous and sinful.

108. They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing to Him. Allah ever surrounds what they do.
109. Ho! You are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?
110. Yet whoso does evil or wrongs his own soul, then seeks forgiveness of Allah, will find Allah Forgiving, Merciful.
111. Whoso commits sin commits it only against himself. Allah is ever Knower, Wise.
112. And whoso commits a delinquency or sin, then throws [the blame] thereof upon an innocent, has burdened himself with falsehood and a flagrant sin.
113. But for the grace of Allah upon you [Muhammad], and His mercy, a party of them had resolved to mislead you, but they will mislead only themselves and they will hurt you not at all. Allah reveals to you the Book and wisdom, and teaches you that which you knew not. The grace of Allah toward you has been great.
114. There is no good in much of their secret conferences save [in] him who enjoins alms-giving and kindness and peace-making among the people. Whoso does that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.
115. And whoso opposes the messenger after the guidance [of Allah] has been manifested to him, and follows other than the believer's way, We appoint for him that to which he himself has turned, and expose him to Hell a hapless journey's end!
116. Lo! Allah does not forgive association with Him. He forgives all save that to whom He wills. Whoso associates others with Allah has gone far astray.

117. They invoke in His stead only females [deities];<sup>[1]</sup> they pray to none else than Satan, a rebel.
118. Whom Allah cursed, and he said: Surely I will take of Your bondmen an appointed portion,
119. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Whoso takes Satan for an ally instead of Allah is verily a loser and his loss is manifest.
120. He promises them and stirs up desires in them, and Satan promises them only delusion.
121. For such, their abode will be Hell, and they will find no escape therefrom.
122. But as for those who believe and do righteousness deeds We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?
123. It will not be in accordance with your desires, nor the desires of the People of the Scripture.<sup>[2]</sup> He who does wrong will have the recompense thereof, and will not find against Allah any protector or helper.
124. And whoso does righteousness deeds, whether of male or female, and he [or she] is a believer, such will enter Paradise and they will not be wronged the speck on a date-stone.
125. Who is better in religion than he who submits his face [himself] to Allah while doing good [to men] and follows the tradition of Abraham, the upright? Allah [Himself] took Abraham as an intimate friend.

[1] The idols which the pagan Arabs worshipped were all female.

[2] Jews and Christians.



126. To Allah belongs whatsoever is in the heavens and whatsoever is in the earth. Allah ever encompasses all things.
127. They consult you concerning women. Say: Allah gives to you a ruling concerning them, and the Book which has been recited to you [gives decree], concerning female orphans to whom you give not that which is ordained for them though you desire to marry them, and [concerning] the weak among children, and that you should deal justly with orphans. Whatever good you do, Lo! Allah is ever Aware of it.
128. If a woman fears ill-treatment from her husband, or desertion, it is no sin for them both if they make terms of peace between themselves. Peace is better. But stinginess has been made present in the souls [of men]. If you do good and keep from evil, lo! Allah is ever Acquainted of what you do.
129. You will not be able to deal equally between [your] wives, however much you wish [to do so]: But turn not altogether away [from one], leaving her as in suspense. If you amend [your affairs] and fear Allah, lo! Allah is ever Forgiving, Merciful.
130. But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Encompassing, All-Wise.
131. To Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and [We charge] you, that you fear Allah. And if you disbelieve, lo! to Allah belongs whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Self-Sufficient, and Praiseworthy.

132. To Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as a Disposer of affairs.
133. If He wills, He can remove you, O people, and produce others [in your stead]. Allah is Able to do that.
134. Whoso desires the reward of the world, [let him know that] with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.
135. O you who believe! Be you steadfast in justice, witnesses for Allah, even though it be against yourselves or [your] parents or [your] kindred, whether [the case be of] a rich man or a poor man, for Allah is nearer to both [than you are]. So follow not [personal] inclination lest you not be just and if you distort [your testimony] or refuse [to give it], then lo! Allah is ever Acquainted of what you do.
136. O you who believe! Believe in Allah and His messenger and the Book which He has sent down to His messenger, and the Scripture which He sent down previously. Whoso disbelieves in Allah and His angels and His scriptures and His messengers and the Last Day, he verily has wandered far astray.
137. Lo! those who believe, then disbelieve and then [again] believe, then disbelieve, and then increase in disbelief, Allah will never forgive them, nor will He guide them to a way.
138. Bear to the hypocrites the tidings that for them there is a painful doom;
139. Those who take disbelievers for their allies instead of believers! Do they look for power at their hands? Lo! all power belongs to Allah.

140. He has already revealed to you in the Book that, when you hear the verses of Allah denied and ridiculed, [you] sit not with them [who disbelieve and mock] until they engage in some other conversation. Lo ! in that case [if you stayed] you would be like to them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;
141. Those who wait upon occasion in regard to you and, if a victory comes to you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way [of success] against the believers.
142. Lo! the hypocrites seek to beguile Allah, but it is He who beguiles them. When they stand up for prayer they perform it lazily and to be seen of people, and not remembering Allah but little;
143. Wavering between this [and that], [belonging] neither to these nor to those. He whom Allah causes to go astray, you [O Muhammad] will not find a way for him:
144. O you who believe! Take not disbelievers for [your] allies in place of believers. Would you give Allah a clear proof against you?
145. Lo! the hypocrites [will be] in the lowest deep of the Fire, and you will find no helper for them;
146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah [only]. Those are with the believers. And Allah will bestow on the believers an immense reward.

147. What concern has Allah for your punishment if you are thankful [for His mercies] and believe [in Him]? Allah was ever Appreciative, All Knowing.
148. ❁ Allah loves not the utterance of evil speech to be noised in public save by one who has been wronged. Allah is ever Hearer, Knower.
149. If you do good openly or keep it secret, or forgive evil, lo! Allah is Pardoning, Powerful.
150. Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to adopt a way in between;
151. Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.
152. But those who believe in Allah and His messengers and make no distinction between any of them, to them Allah will give their rewards; and Allah is ever Forgiving, Merciful.
153. The People of the Scripture ask you that you should cause an [actual] Book to descend upon them from heaven. They asked a greater thing of Moses previously, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then [even after that] they took the calf [for worship] after clear proofs [of Allah's Sovereignty] had come to them. And We forgave them that! And We bestowed on Moses evident authority.
154. And We caused the Mount to tower above them at [the taking of] their covenant: and We told them: Enter the gate, prostrate! and we told them: Transgress not the Sabbath! and We took from them a firm covenant.

155. Then because of their breaking of their covenant, and their disbelieving in the signs of Allah, and their killing of the Prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah has set a seal upon them for their disbelief, so that they believe not save a few -
156. And because of their disbelief and of their speaking against Mary a tremendous calumny;
157. And because of their saying: We killed the Messiah Jesus son of Mary, Allah's messenger— They killed him not nor crucified him, but it appeared so to them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they killed him not for certain,
158. But Allah raised him up to Himself. Allah was ever Mighty, Wise.
159. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them—
160. Because of the wrong-doing of the Jews We forbade them good things which were [before] made lawful to them, and because of their much hindering from Allah's way,
161. And of their taking usury when they were forbidden it, and of their devouring people's wealth unjustly. We have prepared for those of them who disbelieve a painful doom.
162. But those of them who are firm in knowledge and the believers believe in that which is revealed to you, and that which was revealed before you, and the establishers of prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow great reward.

163. Lo! We have revealed to you as We revealed to Noah and the prophets after him, as We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as we gave to David the Psalms;
164. And messengers We have mentioned to you before and messengers We have not mentioned to you; and Allah spoke to Moses with [direct] speech;
165. Messengers as bringers of good tidings and of warners, in order that mankind might have no argument against Allah after the messengers. Allah is ever Mighty, Wise.
166. But Allah [Himself] testifies concerning that which He has sent down to you; He has sent down with His knowledge; and the angels also testify. And Allah is sufficient Witness.
167. Lo! those who disbelieve and hinder [others] from the way of Allah, they verily have gone far astray.
168. Lo! those who disbelieve and commit wrong, Allah will never forgive them, neither will He guide them to a path.
169. Except the path of Hell, wherein they will abide for ever. And that is ever easy for Allah.
170. O mankind! The messenger has come to you with the Truth from your Lord. Therefor believe; [it is] better for you. But if you disbelieve, still, lo! unto Allah belongs whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.
171. O People of the Scripture! Do not exaggerate in your religion nor utter anything concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed

to Mary, and a soul [created at a command] from Him. So believe in Allah and His messengers, and say not “Three” - Cease! [it is] better for you! - Allah is only One God. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Disposer of affairs.

172. The Messiah will never scorn to be a slave to Allah, nor will the favoured angels. Whoso scorns His worship and is proud, all such will He assemble to Him;
173. Then, as for those who believed and did good deeds, to them will He pay their rewards in full, adding to them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protector or helper.
174. O mankind! Now has a proof from your Lord come to you, and We have sent down to you a clear light;
175. As for those who believe in Allah, and hold fast to Him, them He will cause to enter into His mercy and grace, and will guide them to Him by a straight path.
176. They ask you for a [legal] ruling. Say: Allah has given you a ruling concerning distant kindred. If a man dies childless and he has a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brothers, men and women, to the male is the equivalent of the share of two females. Allah expounds to you, lest you go astray. Allah is Knower of all things.

**5- THE TABLE SPREAD [AL-MA'IDAH]**

*Revealed at Al-Madînah, [120 verses]*

*Al-Ma'idah*, "The Table Spread" derives its name from vv. 112 ff., where it is told how the disciples of Jesus asked that a table spread with food might be sent down from Heaven, and their prayer was granted, a passage in which some have seen an allusion to the Eucharist. Many authorities regard it as the last Sûrah in order of revelation and Rodwell has so placed it in his chronological arrangement; but the claim can only be established in the case of verse 3, which announces the completion of their religion for the Muslims, and the choice for them of Al-Islâm (the Surrender to Allah) as their religion. That verse is undoubtedly the latest of the whole Qur'ân.

It was revealed during the Prophet's last pilgrimage ("The Farewell Pilgrimage" as it is called) to Mecca, and spoken by him in the course of his address to the assembled thousands at 'Arafat, when all Arabia had embraced Al-Islâm, only a little while before his death.

It is possible that, as Nöldeke supposes, two other verses near to it are of the same date, but the remainder of the revelations contained in this Sûrah belong rather to the period between the fourth and seventh years of the Hijrah. Its subject is observance of religious duties. The followers of former prophets had failed through breaking their covenant, and so the Muslims are adjured to keep their covenant with God and all their obligations watchfully, because God's covenant is only with those who do right. There is more mention of the Christians here than in the former Sûrahs, from which some writers infer that this Sûrah must have been revealed at the time when the Prophet was at war with



certain Christian tribes belonging to the Eastern Roman Empire. But there is no evidence for that either in Tradition or in the text itself. The period of revelation is between the fifth and tenth years of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. O you who believe! Fulfil your contracts. The beast of cattle is made lawful to you [for food] except that which is announced to you [herein], game being unlawful when you are in the state of ihram. Lo! Allah ordains what He wills.
2. O you who believe! Profane not Allah's rites, nor [the sanctity of] the Sacred Month nor the offerings nor the garlands, nor those coming to the Sacred House [Ka'bah at Mecca], seeking the grace and pleasure of their Lord. But when you out of ihram, then go hunting [if you will]. And let not your hatred of a folk who [once] stopped your going to the Al-Masjid-al-Haram [at Mecca] lead you to transgress; but you help one another to righteousness and pious duty. Help not one another to sin and transgression, and fear Allah. Lo! Allah is severe in punishment.
3. Forbidden to you [for food] are carrion and blood and swine flesh, and that which has been dedicated to any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by [the goring of] horns, and the devoured of wild beasts, saving that which you make lawful by slaughter [before its death], and that which has been immolated to idols. And [forbidden is it] that you swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of [ever harming] your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour

to you, and have approved for you Al-Islâm<sup>[1]</sup> as religion. Whoso is forced by hunger, not by will, to sin: [for him] lo! Allah is Forgiving, Merciful.

4. They ask you [O Muhammad] what is made lawful for them. Say: [all] good things are made lawful for you. And those beasts and birds of prey which you have trained as hounds are trained, you teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and fear Allah. Lo! Allah is swift to take account.
5. This day are [all] good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so [lawful in marriage] are the virtuous women of the believers and the virtuous women of those who received the Scripture before you when you give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denies the faith, his work is vain and he will be among the losers in the Hereafter.
6. O you who believe! When you rise up for [performing] prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and [wash] your feet up to the ankles. And if you are unclean [in a state of janabah], purify yourselves. And if you are sick or on a journey, or one of you comes from the place of relieving himself, or you have had contact with women, and you find not water, then go to clean earth and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would complete His grace upon you, that you may give thanks.

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[1] *i.e.* "The Surrender" to Allah. Thus solemnly the religion which the Prophet had established received its name.

7. And remember Allah's grace upon you and His covenant by which He bound you when you said: We hear and we obey; and do fear Allah. Allah knows what is in the breasts [of men].
8. O you who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people prevent you from being just. Deal justly, that is near to piety. Fear Allah. Lo! Allah is Acquainted of what you do.
9. Allah has promised those who believe and do good deeds: Theirs will be forgiveness and immense reward.
10. And they who disbelieve and deny Our signs, such are rightful owners of Hell.
11. O you who believe! Remember Allah's favour to you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely.
12. Allah took a covenant of old from the Children of Israel and We raised among them twelve chieftains: and Allah said: Lo! I am with you. If you establish prayer and pay the poor-due, and believe in My messengers and support them, and lend to Allah a kindly loan,<sup>[1]</sup> surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieves after this will go astray from the straight path.
13. And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were reminded. You will not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loves the kindly.

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[1] *i.e.* a loan without interest or thought of gain.

14. And with those who say: “Lo! we are Christians,” We made a covenant, but they forgot a part of that whereof they were reminded. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.
15. O people of the Scripture! Now has Our messenger come to you, expounding to you much of that which you used to hide in the Scripture, and forgiving much. Now has come to you light from Allah and a plain Book,
16. Whereby Allah guides him who seeks His good pleasure to paths of peace. He brings them out of darkness to light by His permission, and guides them to a straight path.
17. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do anything against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah’s is the Sovereignty of the heavens and the earth and all that is between them. He creates what He wills. And Allah is Able to do all things.
18. The Jews and Christians say: We are sons of Allah and His loved ones. Say; Why then does He punish you for your sins? Nay, you are but mortals of His creating. He forgives whom He wills, and punishes whom He wills. Allah’s is the Sovereignty of the heavens and the earth and all that is between them, and to Him is the return.
19. O people of the Scripture! Now has Our messenger come to you to make things plain after an interval [of cessation] of the messengers, lest you should say: There came not to us a messenger of cheer nor any warner. Now has a messenger of cheer and a warner come to you. Allah is Able to do all things.

20. And [remember] when Moses said to his people: O my people! Remember Allah's favour to you, how He placed among you Prophets, and He made you kings, and gave you that [which] He gave not to any [other] of [His] peoples.
21. O my people! Go into the holy land which Allah has ordained for you. Turn not in flight, for surely you turn back as losers:
22. They said: O Moses! Lo! a tyrannical people of great strength [dwell] therein, and lo! we go not in till they go forth from thence. When they go forth, then we will enter [not till then].
23. Then out spoke two men of those who feared [their Lord,] to whom Allah had been gracious: Enter in upon them by the gate, for if you enter by it, lo! you will be victorious. And upon Allah rely, if you are indeed believers.
24. They said: O Moses! We will never enter [the land] while they are in it. So go you and your Lord and fight! We are sitting right here.
25. He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrongdoing folk.
26. [Their Lord] said: For this the land will surely be forbidden to them for forty years that they will wander in the earth, bewildered. So grieve not over the defiantly disobedient folk.
27. And recite to them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. [The one] said: I will surely kill you. [The other] answered: Allah accepts from the righteous [who fear Him].

28. Even if you stretch out your hand against me to kill me, I shall not stretch out my hand against you to kill you, lo! I fear Allah, the Lord of the Worlds.
29. Lo! I would rather you should bear the punishment of the sin against me and your own sin and become one of the owners of the Fire. That is the reward of wrong-doers.
30. And his soul permitted to him the killing of his brother, so he killed him and became one of the losers.
31. Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe to me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became of the regretful.
32. For that cause We decreed for the Children of Israel that whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had: saved the life of all mankind. Our messengers came to them of old with clear proofs [of Allah's Sovereignty], but afterwards lo! many of them became transgressors in the earth.
33. Indeed, the penalty of those who make war upon Allah and His messenger and strive after corruption in the earth will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their disgrace in this world, and in the Hereafter theirs will be a great doom;
34. Save those who repent before you overpower them. And know that Allah is Forgiving, Merciful.
35. O you who believe! Fear Allah, and seek the way of approach to Him, and strive in His way in order that you may succeed.

36. As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.
37. They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.
38. As for the thief, both male and female, cut off their hands in recompense for what they committed as an exemplary punishment from Allah. Allah is Mighty, Wise.
39. But whoso repents after his wrong-doing and amends, lo! Allah will turn to him in forgiveness. Lo! Allah is Forgiving, Merciful.
40. Know you not that to Allah belongs the Sovereignty of the heavens and the earth? He punishes whom He wills, and forgives whom He wills. Allah is Able to do all things.
41. O Messenger! let them not grieve you who hasten into disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not to you, changing words from their context and saying: If this be given to you, receive it but if this be not given to you, then beware! He whom Allah dooms to sin, you [by your efforts] will avail him nothing against Allah. Those are they for whom the will of Allah is that He cleanse not their hearts. Theirs in the world will be disgrace, and in the Hereafter a great doom;
42. [They are] avid listeners to falsehood! Devourers of illicit gain! If then they have recourse to you [Muhammad] judge between them or disclaim jurisdiction. If you disclaim jurisdiction, then they cannot harm you at all. But if you judge, judge between them with justice. Lo! Allah loves those who act justly.

43. How they come to you for judgment when they have the Torah, wherein Allah has delivered judgment [for them]? Yet even after that they turn away. Such [folk] are not believers.
44. Lo! We sent down the Torah, wherein is guidance and a light, by which the prophets who surrendered [to Allah] judged the Jews, and the rabbis and the priests [judged] by they were entrusted of Allah's Scripture as they were bidden to observe, and thereto were they witnesses. So fear not mankind, but fear Me. And exchange not My verses for a little gain. Whoso judges not by that which Allah has revealed: such are disbelievers.
45. And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoes it [in the way of charity] it shall be expiation for him. Whoso judges not by that which Allah has revealed: such are wrong-doers.
46. And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was [revealed] before him in the Torah, and We gave him the Gospel wherein is guidance and a light, confirming that which was [revealed] before it in the Torah— a guidance and an admonition for the righteous.
47. Let the People of the Gospel judge by that which Allah has revealed therein. Whoso judges not by that which Allah has revealed; such are defiantly disobedient.
48. And We have revealed to you, [O Muhammad] the Book [this Qur'ân] with the truth, confirming whatever Scripture was before it, and a criterion over it. So judge between them by that which Allah has revealed, and follow not their desires away from the truth which has come to you. For each We have appointed a divine law and a traced-



- out way. Had Allah willed He could have made you one nation. But that He may try you by that which He has given you. So vie one with another in good deeds. Unto Allah you will all return, and He will then inform you of that wherein you differ.
49. So judge between them by that which Allah has revealed, and follow not their inclinations, but beware of them lest they tempt you from some part of that which Allah has revealed to you. And if they turn away, then know that Allah's will is to smite them for some sin of theirs. Lo! many of mankind are defiantly disobedient.
  50. Is it a judgment of the time of [pagan] ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty [in their belief]?
  51. O you who believe! Take not the Jews and the Christians for allies. They are allies one to another. He among you who takes them for allies is [one] of them. Lo! Allah guides not wrong-doing folk.
  52. And you see those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will bring [to you] conquest, or a commandment from Him. Then they will become, over what they have been concealing within themselves regretful.
  53. Then the believers will say [to the people of the Scripture]: Are these they who swore by Allah their most binding oaths that they were surely with you? Their deeds have failed, and they have become the losers.
  54. O you who believe! Whoso of you becomes an apostate from his religion, [know that in his stead] Allah will bring a people whom He loves and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah and fearing not the blame of any blamer.

Such is the grace of Allah which He gives to whom He wills. Allah is All-Encompassing, All-Knowing.

55. Your ally can be only Allah; and His messenger and those who believe, who establish prayer and pay the poor-due, and bow down [in prayer].
56. And whoso takes Allah and His messenger and those who believe for ally [will know that], lo! the party of Allah, they are the victorious.
57. O you who believe! Take not for allies such of those who received the Scripture before you, and of the disbelievers, as make a jest and play of your religion. But fear Allah if you are true believers.
58. And when you call to prayer they take it for a jest and play. That is because they are a folk who understand not.
59. Say: O, People of the Scripture! Do you resent us for anything else than that we believe in Allah and that which is revealed to us and that which was revealed before, and most of you are defiantly disobedient?
60. Shall I tell you of a worse [case] than theirs for retribution with Allah? Worse [is the case of him] whom Allah has cursed, him on whom His wrath has fallen and of whose sort Allah has turned some to apes and pigs, and who worshipped idols. Such are in worse plight and further astray from the plain way.
61. And when they come to you [Muslims], they say: We believe; but they came in unbelief and they went out in the same; and Allah knows best what they were hiding.
62. And you see many of them hastening in sin and transgression and their devouring of illicit gain. Verily evil is what they have been doing.
63. Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.

64. The Jews say: Allah's hand is chained. Chained are their hands and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He spends as He wills. That which has been revealed to you from your Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguishes it. Their effort is for corruption in the land, and Allah loves not corrupters.
65. And if only the People of the Scripture would believe and fear Allah, surely We should remit their sins from them and surely We should bring them into Gardens of Delight.
66. If they had upheld [the laws of] the Torah and the Gospel and that which was revealed to them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are a moderate nation, but many of them— evil is that which they do.
67. O Messenger! Make known that which has been revealed to you from your Lord, for if you do it not, you will not have conveyed His message. Allah will protect you from mankind. Lo! Allah guides not the disbelieving folk.
68. Say: O People of the Scripture! You have nothing [of guidance] till you observe the Torah and the Gospel and that which was revealed to you from your Lord. That which is revealed to you [Muhammad] from your Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.
69. Lo! those who believe, and those who are Jews, and Sabaeans, and Christians whoever believes in Allah and the Last Day and does right— there shall no fear come upon them neither shall they grieve.

70. We made a covenant of old with the Children of Israel and We sent to them messengers. As often as a messenger came to them with that which their souls desired not [they became rebellious]. A party [of messengers] they denied and another party they killed.
71. They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned [in mercy] toward them. Now [even after that] are many of them wilfully blind and deaf. Allah is Seer of what they do.
72. They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah [himself] said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribes partners to Allah, for him Allah has forbidden Paradise. His abode is the Fire. For wrong-doers there will be no helpers.
73. They surely disbelieve who say: Lo! Allah is the third of three; when there is no god save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve.
74. Will they not rather turn to Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.
75. The Messiah, son of Mary, was no other than a messenger, messengers [the like of whom] had passed away before him. And his mother was a truthful woman. And they both used to eat [earthly] food. See how we make the signs clear for them, and see how they are turned away!
76. Say: Do you worship in place of Allah that which possesses for you neither harm nor benefit? Allah it is Who is the Hearer, the Knower.
77. Say: O People of the Scripture! Exceed not in your religion other than the truth, and follow not the vain inclinations

of folk who had gone astray before and led many astray, and strayed [themselves] from a plain path.

78. Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.
79. They restrained not one another from the wickedness they did. Verily evil was that they used to do!
80. You see many of them making allies with those who disbelieve. Surely ill for them is that which they themselves send on before them that Allah will be angry with them and in the doom they will abide eternally.
81. If they had believed in Allah and the Prophet and that which was revealed to him, they would not have taken them for their allies. But many of them are of evil conduct.
82. ❁ You will find the most intense of mankind in animosity to those who, believe [to be] the Jews and the polytheists. And you will find the nearest of them in affection to those who believe [to be] those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.
83. When they listen to that which has been revealed to the messenger, you see their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.
84. How should we not believe in Allah and that which has come to us of the Truth. And [how should we not] hope that our Lord will bring us in along with righteous folk?
85. Allah has rewarded them for that their saying— Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good-doers.
86. But those who disbelieve and deny Our signs, they are the owners of Hell-fire.

87. O you who believe! Forbid not the good things which Allah has made lawful for you, and transgress not. Lo! Allah loves not transgressors.
88. Eat of that which Allah has provided for you as food lawful and good, and fear Allah in Whom you are believers.
89. Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which you swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith you feed your own folk, or the clothing of them, or the liberation of a slave, and for him who finds not [the ability to do so] then a three day fast. This is the expiation of your oaths when you have sworn; and keep your oaths. Thus Allah expounds to you His revelations in order that you may give thanks.
90. O you who believe! Intoxicating liquor and gambling and [sacrificing on] stone alters [to other than Allah] and divining arrows are only an infamy of Satan's handiwork. Avoid it in order that you may succeed.
91. Satan seeks only to cast among you enmity and hatred by means of intoxicating liquor and gambling, and to turn you from remembrance of Allah and from prayer. Will you then have done?
92. And obey Allah and obey the messenger, and beware! But if you turn away, then know that the duty of Our messenger is only plain conveyance [of the message].
93. There shall be no sin [imputed] to those who believe and do good deeds for what they may have eaten [in the past]. If they [now] fear Allah, and do good deeds; and again: fear Allah and believe; and once again: fear Allah and do right. Allah loves the doers of good.

94. O you who believe! Allah will surely test you somewhat [in the matter] of the game which you take with your hands and your spears, that Allah may know him who fears Him in secret. Whoso transgresses after this, for him there is a painful doom.
95. O you who believe! Kill no wild game while you are in the state of Ihram. Whoso of you kills it intentionally he shall pay its penalty in the equivalent of that which he has killed, of domestic animals, the judge to be two men among you known for justice; [the penalty] to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgives whatever [of this kind] may have happened in the past, but whoso returns, Allah will take retribution from him. Allah is Mighty, Able to Requite [the wrong].
96. To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as you are in the state of Ihram. And fear Allah, to Whom you will be gathered.
97. Allah has made the Ka'bah, the Sacred House, a standard for mankind, and [has sanctified] the Sacred Month and the offerings and the garlands. That is so that you may know that Allah knows whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.
98. Know that Allah is severe in punishment, but that Allah [also] is Forgiving, Merciful.
99. The duty of the messenger is only to convey [the message]. Allah knows what you proclaim and what you hide.
100. Say: The evil and the good are not equal even although the plenty of the evil might impress you. So fear Allah, O men of understanding, that you may succeed.

101. O you who believe! Ask not of things which, if they were made known to you, would trouble you; but if you ask of them when the Qur'ân is being revealed, they will be made known to you. Allah pardons this, for Allah is Forgiving, Forbearing.
102. A folk before you asked [such questions] and then they disbelieved therein.
103. Allah has not appointed anything in the nature of a Bahîrah or a Sâ'ibah or a Wasîlah or a Hâmi,<sup>[1]</sup> but those who disbelieve invent a lie against Allah. And most of them do not reason.
104. And when it is said to them: Come to that which Allah has revealed and to the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?
105. O you who believe! You have charge of your own souls. He who goes astray cannot injure you if you are rightly guided. To Allah you will all return; and then He will inform you of what you used to do.
106. O you who believe! let there be witnesses between you when death draws near to one of you, at the time of bequest— two witnesses, just men from among you, or two others from outside, in case you are travelling in the land and the calamity of death befall you. You shall detain both after the prayer, and, if you doubt, they shall be made to swear by Allah [saying]: We will not take a worldly gain in this, even though it were [on behalf of] a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.
107. But then, if it is afterwards ascertained that both of them merit [the suspicion of] sin, let two others take their

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[1] Different classes of cattle liberated in honour of idols and revered by the pagan Arabs.



- place of those nearly concerned, and let them swear by Allah, [saying]: Verily our testimony is truer than their testimony and we have not transgressed [the bounds of duty], for then indeed we should be of the wrong-doers.
108. Thus it is more likely that they will give testimony according to its [true] objective or [at least] fear that after their oath the oath [of others] will be taken. So fear Allah and listen. Allah guides not the defiantly disobedient folk.
109. In the day when Allah gathers together the messengers, and says: What was your response you received [from mankind]? They say: We have no knowledge. Lo! You, only You are the Knower of the unseen.
110. When Allah says: O Jesus, son of Mary! Remember My favour to you and to your mother; how I strengthened you with the Pure Spirit, so that you spoke to mankind in the cradle as in maturity; and how I taught you writing and Wisdom and the Torah and the Gospel; and how you did shape of clay as it were the likeness of a bird by My permission, and did blow upon it and it was a bird by My permission, and you did heal him who was born blind and the leper by My permission; and how you did raise the dead, by My permission and how I restrained the Children of Israel from [killing] you when you came to them with clear proofs, and those of them who disbelieved exclaimed: This is nothing else than mere magic;
111. And when I inspired the disciples, [saying]: Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered [to You] We are Muslims.
112. When the disciples said: O Jesus, son of Mary! Is your Lord able to send down for us a table spread with food from heaven? He said: Fear Allah, if you are true believers.

113. [They said:] We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses.
114. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from You. Give us sustenance, for You are the Best of Sustainers.
115. Allah said: Lo! I send it down for you. And whoso disbelieves of you afterward, him surely will I punish with a punishment wherewith I have not punished any among the worlds.
116. And when Allah says: O Jesus, son of Mary! Did you say to mankind: Take me and my mother for two gods beside Allah? he says: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in myself, and I know not what is in Yourself. Lo! You, only You are the Knower of the unseen.
117. I spoke to them only that which You command me, [saying]: Worship Allah, my Lord and your Lord. I was a witness of them while I was among them, and when You took me You were the Watcher over them. You are Witness over all things.
118. If You punish them, lo! they are Your slaves, and if You forgive them [Lo! they are Your slaves]. Lo! You, only You are the Mighty, the Wise.
119. Allah says: This is a day when the truthful will profit from their truthfulness, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.
120. To Allah belongs the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.

## 6- CATTLE [AL-AN'ÂM]

*Revealed at Mecca, [165 verses]*

*Al-An'âm* "Cattle" takes its name from a word in v. 137, repeated in vv. 139, 140, where cattle are mentioned in connection with superstitious practices condemned by Al-Islâm.

With the possible exception of nine verses, which some authorities e.g. Ibn Salâmah ascribe to the Madînah period, the whole of this Sûrah belongs to the year before the Hijrah. It is related, on the authority of Ibn 'Abbâs, that it was revealed in a single visitation. It is placed here on account of the subject, vindication of the Divine Unity, which fitly follows on the subjects of the previous Sûrahs. The note of certain triumph is remarkable in the circumstances of its revelation, when the Prophet, after thirteen years of effort, saw himself obliged to flee from Mecca and seek help from strangers.

*In the name of Allah, the Beneficent, the Merciful.*

1. Praise be to Allah, Who has created the heavens and the earth, and has made darkness and light. Yet those who disbelieve ascribe rivals to their Lord.
2. He it is Who has created you from clay, and has decreed a term for you. A term is fixed with Him. Yet still you doubt!
3. He is Allah in the heavens and in the earth. He knows both your secret and your utterance, and He knows what you earn.
4. Never came there to them a sign of the signs of Allah but they did turn away from it.

5. And they denied the truth when it came to them. But there will come to them the tidings of that which they used to ridicule.
6. See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet We destroyed them for their sins, and created after them another generation.
7. Had we sent down to you [Muhammad] [actual] writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is nothing else than mere magic.
8. They say: Why has not an angel been sent down to him? If We sent down an angel, then the matter would be judged; no further time would be allowed them [for reflection].
9. And had We appointed him an angel [Our messenger], We assuredly had made him [as] a man [that he might speak to men]; and [thus] obscured for them [the truth] they [now] obscure.
10. Messengers [of Allah] have been ridiculed before you, but that whereat they scoffed surrounded such of them as did ridicule.
11. Say [to the disbelievers]: Travel in the land, and see the nature of the consequence for the deniers!
12. Say: To whom belongs whatsoever is in the heavens and the earth? Say: To Allah. He has prescribed for Himself mercy, that He may bring you all together to a Day of Resurrection whereof there is no doubt. Those who ruin their own souls will not believe.
13. To Him belongs whatsoever rests in the night and the day. He is the Hearer, the Knower.

14. Say: Shall I take for a protector other than Allah, the Originator of the heavens and the earth, who feeds and is never fed? Say: I am ordered to be the first to surrender [to Him]. And be not you [O Muhammad] of the polytheists.
15. Say: I fear, if I disobey my Lord, the retribution of a Tremendous Day.
16. He from whom [such retribution] is averted on that day [Allah] has in truth had mercy on him. That will be the obvious triumph.
17. If Allah touches you with affliction, there is none that can relieve therefrom save Him, and if He touches you with good [there is none that can impair it]; for He is Able to do all things.
18. He is the Omnipotent over His slaves, and He is the Wise, the Knower.
19. Say [O Muhammad]: What thing is of most weight in testimony? Say: Allah is Witness between you and me. And this Qur'ân has been revealed to me, that I may therewith warn you and whomsoever it may reach. Do you truly bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One God. Lo! I am innocent of that which you associate [with Him].
20. Those to whom We gave the Scripture recognize [this Revelation] as they recognize their sons. Those who will lose themselves [in the Hereafter] will not believe.
21. Who does greater wrong than he who invents a lie against Allah and denies His verses? Lo! the wrong-doers will not be successful,
22. And on the day We gather them together We shall say to those who associated others [with Allah]: Where are [now] those partners of your make-believe?

23. Then there will be no argument save that they will say: By Allah, our Lord, we never were of those who associated.
24. See how they lie against themselves, and [how] the thing which they invented has failed them!
25. Of them are some who listen to you, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every sign they would not believe therein; to the point that, when they come to you to argue with you, the disbelievers say: This is nothing else than legends of the men of old.
26. And they forbid [men] from it and avoid it, and they ruin none save themselves, though they perceive not.
27. If you could see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the signs of our Lord but we would be of the believers!
28. Nay, but that has become clear to them which before they used to hide. And if they were sent back they would return to that which they are forbidden. Lo! they are liars.
29. And they say: There is nothing save our life of the world, and we shall not be resurrected [again].
30. If you could see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the doom for that you used to disbelieve.
31. They indeed are losers who deny their meeting with Allah until, when the Hour comes on them suddenly, they say: Alas for us, that we neglected it! They bear upon their back their burdens. Ah, evil is that which they bear!
32. And the life of the world is nothing save a pastime and a play. Better far is the abode of the Hereafter for those who fear Allah. Will you not then understand?

33. We know well how their talk grieves you, though in truth they deny not you [Muhammad] but wrong-doers deny the verses of Allah.
34. Messengers indeed have been denied before you, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the words [decisions] of Allah. Already there has reached you [somewhat] of the tidings of the messengers [We sent before].
35. And if their aversion is grievous to you, then, if you can, seek a tunnel into the earth or a ladder to the sky that you may bring to them a sign [to convince them all]! If Allah willed, He could have brought them all together to the guidance— So be not you among the ignorant.
36. Only those who hear will respond. As for the dead [disbelievers], Allah will raise them up; then to Him they will be returned.
37. They say: Why has no sign been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a sign. But most of them know not.
38. There is not a creature in the earth, nor a flying creature flying on two wings, but they are communities like you. We have neglected nothing in the Book [of Our decrees]. Then to their Lord they will be gathered.
39. Those who deny our verses are deaf and dumb in darkness. Whom Allah wills He sends astray, and whom He wills He places on a straight path.
40. Say: Can you see yourselves, if the doom of Allah comes upon you or the Hour comes upon you, calling upon other than Allah? Do you then call [for help] to any other than Allah? [Answer that] if you are truthful.

41. Nay, but to Him Alone you call, and He removes that because of which you call to Him, if He wills, and you forget whatever you associate with Him.
42. We have sent already to nations that were before you, and We seized them with poverty and adversity, in order that they might humble themselves [to Us].
43. If only, when our doom came on them, they had been humble themselves! But their hearts were hardened and Satan made all that they used to do seem fair to them!
44. Then, when they forgot that whereof they had been reminded, We opened to them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.
45. So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!
46. Say: Have you imagined, if Allah should take away your hearing and your sight and seal your hearts. Who is the deity who could restore them to you save Allah? See how We display the verses to them? Yet still they turn away.
47. Say: Can you see yourselves, if the doom of Allah comes upon you unexpectedly or openly? Would any perish save wrong-doing folk?
48. And We send not the messengers save as bearers of good news and warners. Whoso believes and does right, there shall no fear come upon them neither shall they grieve.
49. But as for those who deny Our verses, doom will afflict them for that they used to disobey.
50. Say [O Muhammad, to the disbelievers]: I say not to you [that] I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not to you: Lo! I am an angel. I follow only that which is revealed to me. Say: Are the blind man and the seer equal? Will you not then take thought?



51. Warn hereby those who fear [because they know] that they will be gathered to their Lord, for whom there is no protector nor intercessor beside Him, that they may become righteous.
52. Repel not those who call upon their Lord at morning and evening, seeking His countenance. You are not accountable for them in anything, nor are they accountable for you in anything, that you should turn them away and be of the wrong-doers.
53. And even so do We try some of them by others, that they say: Are these they whom Allah favours among us? Is not Allah best aware of the thanksgivers?
54. And when those who believe in Our verses come to you, say: Peace be to you! Your Lord has decreed upon Himself mercy, that whoso of you does evil in ignorance and repents afterward thereof and does right, [for him] lo! Allah is Forgiving, Merciful.
55. Thus do We expound the verses that the way of the criminals may be manifest.
56. Say: I am forbidden to worship those on whom you invoke besides Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.
57. Say: I am [relying] on clear proof from my Lord, while you deny Him. I have not that for which you are impatient. The decision is for Allah only. He tells the truth and He is the Best of Deciders.
58. Say: If I had that for which you are impatient, then would the matter [before this] have been decided between me and you. Allah is best aware of the wrong-doers.
59. And with Him are the keys of the Unseen. None but He knows them. And He knows what is in the land and the

sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, nothing of wet or dry but [it is noted] in a clear record.

60. He it is Who takes your souls at night and knows that which you commit by day. Then He raises you again to life therein, that the term appointed [for you] may be accomplished. And afterward to Him is your return. Then He will inform you about what you used to do.
61. He is the Omnipotent over His slaves. He sends guardians over you until, when death comes to one of you, Our messengers<sup>[1]</sup> receive him, and they neglect not.
62. Then they are returned to Allah, their Lord, the Just. Surely His is the judgment. And He is the swiftest of reckoners.
63. Say: Who rescues you from the darkness of the land and the sea? You call upon Him humbly and in secret, [saying]: If He rescued us from this [fear] we truly will be of the thankful.
64. Say: Allah rescues you from this and from all afflictions. Yet “you associate others with Him”.
65. Say: He is able to send doom upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the signs so that they may understand.
66. Your people [O Muhammad] have denied it, though it is the Truth. Say: I am not put in charge of you.
67. For every announcement there is a term, and you will come to know.
68. And when you see those who meddle with Our verses, withdraw from them until they meddle with another topic. And if the Satan causes you to forget, sit not, after the remembrance, with the congregation of wrong-doers.

[1] *i.e.* angels. The same word *rusul* is used for angels and for prophets.

69. Those who fear Allah are not accountable for them in nothing, but the Reminder [must be given them] that perhaps they [too] may fear Allah.
70. And forsake those who take their religion as amusement and play, and whom the life of the world beguiles. Remind [mankind] hereby lest a soul be destroyed by what it earns. It has beside Allah no protecting ally nor intercessor, and though it offers every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.
71. Say: Shall we invoke, instead of Allah, to that which neither profits us nor hurts us, and shall we turn back after Allah has guided us, like one bewildered whom the devils have enticed [to wander] in the earth confused, while he has companions who invite him to the guidance [saying]: Come to us? Say: Lo! the guidance of Allah is the [only] Guidance, and we are ordered to submit to the Lord of the Worlds,
72. And to establish prayer and fear Him, and He it is to Whom you will be gathered.
73. He it is Who created the heavens and the earth in truth. In that day when He says: Be! it is. His word is the horn, and His will be the Sovereignty on the day when the Horn is blown. Knower of the Unseen and the witnessed, He is the Wise, the Acquainted.
74. [Remember] when Abraham said to his father Azar: Take you idols for gods? Lo! I see you and your folk in manifest error.
75. Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:

76. When the night grew dark upon him he saw a star. He said: This is my Lord. But when it set, he said: I like not things that set,
77. And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guides me, I surely shall become one of the folk who are astray.
78. And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that you associate [with Him].
79. Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the associators.
80. His people argued with him. He said: Dispute you with me concerning Allah when He has guided me? I fear not at all that which you associate with Him unless my Lord wills something. My Lord includes all things in His knowledge: Will you not then remember?
81. How should I fear what you associate, when you fear not that you have associated with Allah that for which He has sent down to you no authority? Which of the two factions has more right to safety? [Answer me that] if you have knowledge.
82. Those who believe and do not mix their belief by wrongdoing, theirs is safety; and they are rightly guided.
83. That is Our argument. We gave it to Abraham against his folk. We raise to degrees [of wisdom] whom We will. Lo! your Lord is Wise, Knowing.
84. And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide before; and of his seed [We guided] David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

85. And Zachariah and John and Jesus and Elias. Each one [of them] was of the righteous.
86. And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer over the worlds,
87. With some of their forefathers and their offspring and their brothers; and We chose them and guided them to a straight path:
88. Such is the guidance of Allah wherewith He guides whom He wills of His bondmen. But if they had associated [for worship] others with Him, [all] that they did would have been vain.
89. Those are they to whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We have entrusted it to a people who are not disbelievers therein.
90. Those are they whom Allah has guided, so follow their guidance. Say [O Muhammad, to mankind]: I ask of you no fee for it. Lo! it is not but a Reminder for the worlds.
91. And they measure not the power of Allah its true measure when they say: Allah has revealed nothing to a human being. Say [to the Jews who speak thus]: Who revealed the Scripture which Moses brought, a light and guidance for mankind, which you have put on parchments which you show, but you hide much [thereof], and by which you were taught that which you knew not yourselves nor [did] your fathers [know it]? Say: Allah. Then leave them in their [empty] discourse, amusing themselves.
92. And this is a blessed Book which We have sent down, confirming that which [was revealed] before it, that you may warn the Mother of Villages [i.e. Mecca] and those around her. Those who believe in the Hereafter believe herein, and they are maintaining their prayer.

93. Who is guilty of more wrong than he who forges a lie against Allah, or says: it has been inspired to me, when nothing has been inspired to him; and who says: I will reveal the like of that which Allah has revealed? If you could see, when the wrong-doers reach the pangs of death and the angels stretch their hands out, saying: Deliver up your souls. This day you are awarded doom of degradation for that you spoke concerning Allah other than the truth, and used to scorn His verses.
94. Now have you come to Us alone as We did create you at the first, and you have left behind you all that We bestowed upon you, and We see not with you those your intercessors, of whom you claimed that they were among you associates [of Allah]. Now is the bond between you severed, and that which you presumed has failed you.
95. Lo! Allah [it is] who splits the grain and the date-stone [for sprouting]. He brings forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are you deluded?
96. He is the Cleaver of the Daybreak, and He has appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.
97. And He it is Who has set for you the stars that you may guide your course by them amid the darkness of the land and the sea We have detailed Our signs for a people who know.
98. And He it is Who has produced you from a single being, and [has given you] a dwelling and a repository. We have detailed Our signs for a people who understand.
99. He it is Who sends down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from, which we bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring

pendant bunches; and [We bring forth] gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are signs for a people who believe.

100. Yet they ascribe as partners to Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters to Him. Glorified be He and High Exalted above [all] what they describe.
101. The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?
102. Such is Allah, your Lord. There is no deity save Him, the Creator of all things, so worship Him. And He is the Disposer of all things.
103. Vision comprehends Him not, but He comprehends [all] vision. He is the Subtle, the Acquainted.
104. Proofs have come to you from your Lord, so whoso sees, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.
105. Thus do We display Our verses that they may say [to you, Muhammad]: “You have studied,” and that We may make it [i.e., the Qur’ân] clear for people who have knowledge.
106. Follow that which is revealed to you from your Lord; there is no deity save Him; and turn away from those who associate others with Allah.
107. Had Allah willed, they would not have associated. We have not set you as a keeper over them, nor are you responsible for them.
108. Revile not those to whom they invoke besides Allah lest they wrongfully revile Allah through ignorance. Thus to every nation We have made their deed seem fair. Then to their Lord is their return, and He will tell them what they used to do.

109. And they swear a solemn oath by Allah that if there come to them a sign they will believe therein. Say: Signs are with Allah and [so is] that which tells you that if such came to them they would not believe.
110. And We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.
111. ❁ And though We should send down the angels to them, and the dead should speak to them, and We should gather against them all things in array, they would not believe unless Allah so willed. But most of them are ignorant.
112. Thus We have appointed to every Prophet an adversary—devils of humankind and jinn who inspire in one another plausible discourse through guile. If your Lord willed, they would not do so; so leave them alone with their devising;
113. That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may commit what they are committing.
114. Shall I seek other than Allah for judge, when He it is Who has sent down to you [this] Book, fully explained? Those to whom We gave the Scripture [formerly] know that it is sent down from your Lord in truth. So be not you [O Muhammad] of the waverers.
115. Perfected is the Word of your Lord in truth and justice. There is nothing that can change His words. He is the Hearer, the Knower.
116. If you obey most of those on earth they would mislead you far from Allah's way. They follow nothing but an assumption, and they do but guess.



117. Lo! your Lord, He knows best who strays from His way; and He knows best [who are] the rightly guided.
118. So eat of that over which the name of Allah has been mentioned, if you are believers in His verses.
119. And How should you not eat of that over which the name of Allah has been mentioned, when He has explained to you that which is forbidden to you, unless you are compelled thereto. But lo! many are led astray by their own inclinations through ignorance. Lo! your Lord, He is Best Aware of the transgressors.
120. Forsake the outwardness of sin and the inwardness thereof. Lo! those who earn sin will be awarded that which they have earned.
121. And eat not of that whereon Allah's name has not been mentioned, for lo! it is abomination. Lo! the devils do inspire their allies to dispute with you. But if you obey them, you will be in truth associators [of others with Him].
122. Is he who was dead and We gave him life, and set for him a light wherein he walks among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers.
123. And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.
124. And when a sign comes to them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knows best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their evil plotting.
125. And whomsoever it is Allah's will to guide, He expands his breast to Islâm, and whomsoever it is His will to send astray, He makes his breast close and narrow as if he were climbing into the sky. Thus Allah lays ignominy upon those who believe not.

126. This is the path of your Lord, a straight path. We have detailed the verses for a people who take heed.
127. For them is the abode of peace with their Lord. He be their Protecting Friend because of what they used to do.
128. In the day when He will gather them together [He will say]: O you assembly of the jinn! Many of humankind did you seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which You appointed for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah wills [to deliver]. Lo! your Lord is Wise, Knowing.
129. Thus We let some of the wrong-doers have power over others because of what they are used to earn.
130. O you assembly of the jinn and humankind! Came there not to you messengers of your own who recounted to you My verses and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.
131. This is because your Lord destroys not the townships for wrong-doing while their people are unconscious [of the wrong they do].
132. And for all there will be ranks from what they did. Your Lord is not unaware of what they do.
133. And Your Lord is the Free of need, the Lord of Mercy. If He wills, He can remove you and can cause what He wills to follow after you, even as He raised you from the seed of other folk.
134. Lo! that which you are promised will surely come to pass, and you cannot escape.

135. Say [O Muhammad]: O my people! Work according to your power. Lo! I too am working. Thus you will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.
136. And they [polytheists] assign to Allah, of the crops and cattle which He created, a share, and they say: "This is Allah's" - by their claim - "and this is for [His] partners in regard to us." Thus that which [they assign] to His partners in them reaches not Allah and that which [they assign] to Allah goes to their [so called] partners. Evil is their ordinance.
137. Thus have their [so called] partners [of Allah] made the killing of their children to seem fair to many of the polytheists, that they may ruin them and make their faith obscure for them. Had Allah willed [it otherwise], they had not done so. So leave them alone with their inventions.
138. And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - by their claim - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. [All that is] a lie against Him. He will repay them for that which they invent.
139. And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they [all] may be partakers thereof He will reward them for their attribution [of such ordinances to Him].<sup>[1]</sup> Lo, He is Wise, Knowing.
140. They are losers who foolishly have killed their children without knowledge,<sup>[2]</sup> and have forbidden that which

[1] vv. 139 and 140 refer to customs of the pagan Arabs.

[2] The reference is to the burial alive of female children who were deemed superfluous.

Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.

141. He it is Who produces gardens trellised and untrellised, and the date-palm, and crops of different flavour, and the olive and the pomegranate, like and unlike. Eat of the fruit thereof when it fruits, and pay the due [zakah] thereof upon the harvest day, and be not prodigal. Lo! Allah loves not the prodigals.
142. And of the cattle [He produces] some for burdens, some for food. Eat of that which Allah has bestowed upon you, and follow not the footsteps of the Satan, for lo! he is an open foe to you.
143. Eight pairs: Of the sheep two, and of the goats two. Say: Has He forbidden the two males or the two females, or that which the wombs of the two females contain? Inform me [the case] with knowledge, if you are truthful.<sup>[1]</sup>
144. And of the camels two and of the oxen two. Say: Has He forbidden the two males or the two females, or that which the wombs of the two females contain; or were you by to witness when Allah commanded you [all] this? Then who does greater wrong than he who invents a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guides not wrong-doing folk.
145. Say: I find not in that which is revealed to me anything prohibited to an eater that he eats thereof, except it be carrion, or blood poured forth, or swine flesh - for that verily is impure - or impious [unlawful] which was immolated to the name of other than Allah. But whoso is compelled [thereto], neither craving nor transgressing, [for him] lo! your Lord is Forgiving, Merciful.

[1] This and the following verses relate to superstitions of the pagan Arabs with regard to cattle used for food.

146. To those who are Jews We forbade every animal with uncloven hoof. And of the oxen and the sheep We forbade to them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That We recompensed them for their rebellion. And lo! We verily are Truthful.
147. So if they give the lie to you [Muhammad], say: Your Lord is a Lord of All-Encompassing Mercy, and His wrath will never be withdrawn from the criminal folk.
148. They who associated [with Allah] will say: Had Allah willed, we had not associated [with Him] neither had our fathers, nor had we forbidden anything. Thus did those who were before them give the lie [to Allah's messengers] till they tasted of Our Wrath. Say: Have you any knowledge that you can adduce for us? Lo! you follow nothing but an assumption. Lo! you do but guess.
149. Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.
150. Say: Come, bring your witnesses who can bear witness that Allah forbade [all] this. And if they bear witness, do not bear witness with them. Follow not the whims of those who deny Our verses, those who believe not in the Hereafter and deem [others] equal with their Lord.
151. Say: Come, I will recite to you that which your Lord has prohibited to you: [He commands] that you not associate anything with Him and that you do good to parents, and that you kill not your children because of poverty - We provide for you and for them - and that you draw not near to immoralities whether open or concealed. And that you kill not the soul which Allah has forbidden, save in the course of justice. This He has commanded you, in order that you may remember.

152. And approach not the wealth of the orphan save with that which is better; till he reaches maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if you give your word, do justice thereto, even though it be [against] a kinsman; and fulfil the covenant of Allah. This He commands you that perhaps you may remember.
153. And [He commands you, saying]: This is My straight path, so follow it. Follow not other ways, lest you be parted from His way: This has He ordained for you, that you may become righteous.
154. Again, We gave the Scripture to Moses, complete [Our favour] for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.
155. And this [Qur'ân] is a blessed Book which We have revealed. So follow it and fear Allah, that you may receive mercy.
156. Lest you should say: The Scripture was revealed only to two sects before us, but we were unaware of what they studied;
157. Or lest you should say: If the Scripture had been revealed to us, we surely had been better guided than they are. Now has there come to you a clear proof from your Lord, a guidance and a mercy; and who does greater wrong than he who denies the verses of Allah, and turns away from them? And We will recompense those who turn away from Our verses an evil doom because of their turning away.
158. Do they wait, indeed, for nothing less than that the angels should come to them, or your Lord should come, or

there should come one of the signs from your Lord? In the day when one of the signs from your Lord comes, its belief avails nothing a soul which theretofore believed not, nor in its belief earned good [by deeds]. Say: Wait! Lo! We [too] are waiting.

159. Lo! As for those who divide their religion and become sects, no concern at all have you with them. Their affair will go to Allah, Who then will inform them about what they used to do.
160. Whoso brings a good deed will receive tenfold the like thereof, while whoso brings an ill-deed will be awarded but the like thereof; and they will not be wronged.
161. Say: Lo! As for me, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright, who was not among those who associate others with Allah.
162. Say: Lo! my prayer and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds.
163. He has no partner. This am I commanded, and I am first [among you] of the Muslims.
164. Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earns only on its own account, nor does any laden bear another's load. Then to your Lord is your return and He will inform you that wherein you differed.
165. He it is Who has placed you as viceroys of the earth and has exalted some of you in rank above others, that He may try you by [the test of] that which He has given you. Lo! Your Lord is swift in retribution, and lo! He is Forgiving, Merciful.

## 7- THE HEIGHTS [AL-A'RÂF]

*Revealed at Mecca, [206 verses]*

*Al-A'râf*, "The Heights" takes its name from a word in v. 46, "And on the Heights are men who know them all by their marks." The best authorities assign the whole of it to about the same period as Sûrah [6], *i.e.* the Prophet's last year in Mecca, though some consider vv. 163-167 to have been revealed at Al-Madînah. The subject may be said to be the opponents of God's will and purpose, from Satan onward, through the history of Divine Guidance.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm Mîm. Sad.<sup>[1]</sup>
2. [It is] a Book that is revealed to you [Muhammad] - so let there be no heaviness in your heart therefrom - that you may warn thereby, and [it is] a Reminder to believers.
3. [Saying]: Follow that which is sent down to you from your Lord, and follow no allies besides Him. Little do you remember!
4. How many a township have We destroyed! As a raid by night, or while they slept at noon, Our punishment came to them.
5. No plea had they, when Our punishment came to them, save that they said: Lo! We were wrong-doers.
6. Then verily We shall question those to whom [Our message] has been sent, and verily We shall question the messengers.

[1] See Sûr. [2], v 1,.



7. Then verily We shall narrate to them [the event] with knowledge, for verily We were not absent, [when it came to pass].
8. The weighing on that day is the true [weighing]. As for those whose scale is heavy, they are the successful.
9. And as for those whose scale is light: those are they who lose their souls because they used to wrong Our verses.
10. And We have given you [mankind] authority in the earth, and appointed for you therein livelihoods. Little you give thanks!
11. And We created you, then fashioned you, then told the angels: Fall you prostrate before Adam! And they fell prostrate, all save Iblîs, who was not of those who prostrated.
12. He said: What hindered you that you did not fall prostrate when I commanded you? [Iblîs] said: I am better than him. You created me of fire while him You did create of clay.
13. He said: Then go down hence! It is not for you to show pride here, so get out! Lo! you are of those degraded.
14. He said: Reprieve me till the day when they are raised [from the dead].
15. He said: Lo! you are of those reprieved.
16. He said: Now, because You have sent me astray, verily I shall lurk in ambush for them on Your Right Path.
17. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and You will not find most of them grateful [to You].
18. He said: Get out from hence [paradise], degraded, banished. As for such of them as follow you, surely I will fill Hell with all of you.

19. And [to man]: O Adam! Dwell you and your wife in the Paradise and eat from whence you will, but come not near this tree lest you become wrong-doers.
20. Then Satan whispered to them that he might manifest to them that which was hidden from them of their private parts, and he said: Your Lord forbade you from this tree only lest you should become angels or become of the immortals.
21. And he swore to them [saying]: Lo! I am a sincere adviser to you.
22. Thus did he lead them on with guile. And when they tasted of the tree their private parts was manifest to them and they began to hide [by heaping] on themselves some of the leaves of the Paradise. And their Lord called them, [saying]: Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?
23. They said: Our Lord! We have wronged ourselves. If You forgive us not and have not mercy on us, surely we are of the lost!
24. He said: Go down [from hence], one of you a foe to the other. There will be for you on earth a habitation and enjoyment for a while.
25. He said: There shall you live, and there shall you die, and thence shall you be brought forth.
26. O Children of Adam! We have bestowed upon you clothing to conceal your private parts, and splendid vesture, but the clothing of righteousness, that is best. This is of the signs of Allah, that they may remember.
27. O Children of Adam! Let not Satan tempt you as he caused your [first] parents to go forth from the Paradise and tore off from them their robe [of innocence] that he

- might show their private parts to them. Lo! he sees you, he and his tribe, from whence you see him not. Lo! We have made the devils allies to those who believe not.
28. And when they do some lewdness they say: We found our fathers doing it and Allah has enjoined it on us. Say: Allah, verily, enjoins not lewdness. Tell you concerning Allah that which you know not?
  29. Say: My Lord enjoins justice. And set your faces, upright [toward Him] at every place of worship [i.e. mosque] and call upon Him, making religion pure for Him [only]. As He brought you into being, so you will return [to Him].
  30. A party has He guided, while error has just held over [another] party, for lo! they took the devils for allies instead of Allah and deem that they are rightly guided.
  31. O Children of Adam! Take your adornment at every place of worship [i.e. mosque], and eat and drink, but be not prodigal. Lo! He loves not the prodigals.
  32. Say: Who has forbidden the adornment of Allah which He has brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do We detail Our verses for people who know.
  33. Say: My Lord forbids only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that you associate with Allah that for which no authority has been sent down, and that you tell concerning Allah that which you know not.
  34. And every nation has its term, and when its term comes, they cannot put it off an hour nor yet advance [it].
  35. O Children of Adam! If messengers of your own come

to you who recite to you My verses, then whoever fears Allah and reforms there shall no fear come upon them neither shall they grieve.

36. But they who deny Our verses and scorn them— such are the owners of the Fire; they will abide therein eternally.
37. Who does greater wrong than he who invents a lie concerning Allah or denies Our signs. [For such] their appointed portion of the Book [of destiny] reaches them till, when Our messengers [of death] come to gather them, they say: Where [now] is that to which you cried besides Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.
38. He says: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation enters, it curses its sister [nation] till, when they have all been made to follow one another therein, the last of them says to the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He says: For each one there is double [torment], but you know not.
39. And the first of them says to the last of them: You had not any favour over us, so taste the doom for what you used to earn.
40. Lo! they who deny Our verses and scorn them, for them the gates of heaven will not be opened nor will they enter the Paradise until the camel goes through the needle's eye. Thus do We requite the criminals.
41. Theirs will be a bed of Hell, and over them coverings [of Hell]. Thus do We requite wrong-doers.
42. But [as for] those who believe and did good deeds - We burden not any soul beyond its scope - Such are the owners of the Paradise. They abide therein eternally.

43. And We remove whatever rancour may be in their breasts. Rivers flow beneath them. And they say: The praise to Allah, Who has guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried to them: This is the Paradise. You inherit it for what you used to do.
44. And the dwellers of the Paradise cry to the dwellers of the Fire: We have found that which our Lord promised us [to be] the Truth. Have you [too] found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them cries: The curse of Allah is on wrong-doers.
45. Who debar [men] from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.
46. Between them is a veil. And on the Heights are men who know them all by their marks. And they call to the dwellers of the Paradise: Peace be to you! They enter it not although they hope [to enter].
47. And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.
48. And the dwellers on the Heights call to men whom they know by their marks, [saying]: What did your multitude and that in which you took your pride avail you?
49. Are these they of whom you swore that Allah would not show them mercy? [To them it has been said]: Enter the Paradise. No fear shall come upon you nor is it you who will grieve.
50. And the dwellers of the Fire cry out to the dwellers of the Paradise; Pour on us some water or some of that

wherewith Allah has provided you. They say: Lo! Allah has forbidden both to disbelievers [in His guidance],

51. Who took their religion for a play and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this their Day and as they used to deny Our verses.
52. Verily We have brought them a Book which We expound with knowledge, a guidance and a mercy for a people who believe.
53. Await they anything save the fulfilment thereof? On the day when the fulfilment thereof comes, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned [to life on earth], that we may act otherwise than we used to act? They have lost their souls, and that which they invented has failed them.
54. Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself above the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!
55. [O mankind!] Call upon your Lord humbly and in secret. Lo! He loves not aggressors.
56. Cause not corruption in the earth after the fair ordering [thereof], and invoke Him in fear and hope. Lo! the mercy of Allah is near to the doers of good.
57. And He it is Who sends the winds as good tidings heralding His mercy, till, when they bear a cloud heavy

[with rain], We lead it to a dead land, and then cause water to descend thereon, and thereby bring forth fruits of every kind. Thus We bring forth the dead. Perhaps you may remember.

58. As for the good land, its vegetation comes forth by permission of its Lord; while as for that which is bad, only the useless comes forth [from it]. Thus We do recount the signs for people who give thanks.
59. We sent Noah [of old] to his people, and he said: O my people! Worship Allah. You have no other deity save Him. Lo! I fear for you the doom of a Great Day.
60. The chieftains of his people said: Lo! we see you surely in plain error.
61. He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.
62. I convey to you the messages of my Lord and give good counsel to you, and know from Allah that which you know not.
63. Do you marvel that there should come to you a Reminder from your Lord by means of a man among you, that he may warn you, and that you may fear Allah, and that perhaps you may receive mercy.
64. But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our signs lo! they were a blind folk.
65. And to [the tribe of] A'âd [We sent] their brother, Hud. He said: O my people! Worship Allah. You have no other deity save Him. Will you fear Him?
66. The chieftains of his people, who were disbelieving, said: Lo! we surely see you in foolishness, and lo! we deem you of the liars.

67. He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.
68. I convey to you the messages of my Lord and am for you a true adviser.
69. Do you marvel that there should come to you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember [all] the bounties of your Lord, that perhaps you may be successful.
70. They said: Have you come to us that we should worship Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith you threatened us if you are of the truthful.
71. He said: Punishment and wrath from your Lord have already fallen on you. Would you dispute with me over names which you have named, you and your fathers, for which no authority from Allah has sent down? Then await [the consequence], lo! I [also] am of those awaiting [it].
72. And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our signs and were not believers.
73. And to [the tribe of] Thamûd [We sent] their brother Salih. He said: O my people! Worship Allah. You have no other deity save Him. A wonder from your Lord has come to you. Lo! this is the camel of Allah, a sign to you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.
74. And remember how He made you viceroys after A'âd and gave you habitations in the earth. You take for yourselves castles in the plains and hew the mountains into dwellings.



So remember [all] the bounties of Allah and do not evil, making mischief in the earth.

75. The chieftains of his people, who were arrogant, said to those who were oppressed, to such of them as believed: Know you that Salih is one sent from his Lord? They said: Lo! In that wherewith he has been sent we are believers.
76. Those who were arrogant said: Lo! in that which you believe we are disbelievers.
77. So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that you threatened if you are indeed of those sent [from Allah].
78. So the earthquake seized them, and morning found them prostrate in their dwelling-place.
79. And Salih turned from them and said: O my people! I delivered my Lord's message to you and gave you good advice, but you love not the advisers.
80. And Lot! [Remember] when he said to his folk: Will you commit abomination such as no one ever did before you?
81. Lo! you come with lust to men instead of women. Nay, but you are a transgressing folk.
82. And the answer of his people was only that they said [one to another]: Turn them out of your township.<sup>[1]</sup> They are folk, indeed, who keep pure.
83. And We rescued him and his household, save his wife, who was of those who stayed behind.
84. And We rained a rain upon them. See now the nature of the consequence of wrong-doers!
85. And to Midian [We sent] their brother, Shu'eyb.<sup>[2]</sup> He said:

[1] The Arabic word *Qariah* means originally a settled community, polity or civilisation.

[2] Identified with Jethro.

O my people! Worship Allah. You have no other deity save Him. Lo! a clear proof has come to you from your Lord; so give full measure and full weight and wrong not people in their goods, and work not mischief in the earth after the fair ordering thereof. That will be better for you, if you are believers.

86. Lurk not on every road to threaten [wayfarers], and to turn away from Allah's path him who believes in Him, and to seek to make it crooked. And remember, when you were but few, how He did multiply you. And see the nature of the consequence for the corrupters!
87. And if there is a party of you which believes in that wherewith I have been sent, and there is a party which believes not, then have patience until Allah judge between us. He is the best of all who deal in judgment.
88. ❖ The chieftains of his people, who were scornful, said: Surely we will drive you out, O Shu'eyb, and those who believe with you, from our township, unless you return to our religion. He said: Even though we hate it?
89. We should have invented a lie against Allah if we returned to your religion after Allah has rescued us from it. It is not for us to return to it unless Allah should [so] will. Our Lord encompassed all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for You are the Best of those who make decision.
90. But the chieftains of his people, who disbelieved, said: If you follow Shu'eyb, then truly you shall be the losers.
91. So the earthquake seized them, and morning found them prostrate in their dwelling-place.
92. Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.

93. So he turned from them and said: O my people! I delivered my Lord's messages to you and gave you good advice; then how can I sorrow for a disbelieving people?
94. And We sent no prophet to any township but We did afflict its folk with tribulation and adversity that perhaps they might grow humble.
95. Then We changed the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.
96. And if the people of the townships had believed and feared Allah, surely We should have opened for them, blessings from the sky and from the earth. But [to every messenger] they gave the lie, and so We seized them on account of what they used to earn.
97. Are the people of the townships then secure from the coming of Our wrath, upon them as a night-raid while they sleep?
98. Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play?
99. Are they then secure from Allah's plan? None deems himself secure from Allah's plan save the losing folk.
100. Is it not an indication to those who inherit the land after its people [who thus reaped the consequence of evil doing] that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?
101. Such were the townships. We relate some tidings of them to you [Muhammad]. Their messengers verily came to them with clear proofs [of Allah's Sovereignty], but they could not believe because they had before denied. Thus

does Allah print upon the hearts of disbelievers [that they hear not].

102. We found no [loyalty to any] covenant in most of them. Nay, most of them We found defiantly disobedient.
103. Then, after them, We sent Moses with Our signs to Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!
104. Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,
105. Approved upon condition that I speak concerning Allah nothing but the truth, I come to you [lords of Egypt] with a clear proof from your Lord. So let the Children of Israel go with me.
106. [Pharaoh] said: If you come with a sign, then bring it forth, if you are of those who speak the truth.
107. Then he flung down his staff and lo! it was a serpent manifest;
108. And he drew forth his hand [from his bosom]: and lo! it was white for the seers.
109. The chiefs of Pharaoh's people said: Lo! this is some knowing magician,
110. Who would expel you from your land. Now what do you advise?
111. They said [to Pharaoh]: Put him off [a while] - him and his brother - and send into the cities summoners,
112. To bring each knowing magician to you.
113. And the magicians came to Pharaoh, saying: Surely there will be a reward for us if we are victors.
114. He answered: Yes, and surely you shall be of those brought near [to me].

115. They said: O Moses! Either throw [first] or let us be the first throwers?
116. He said: 'Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.
117. And We inspired Moses [saying]: 'Throw your staff! And lo! it swallowed up what they were falsifying.
118. Thus was the Truth vindicated and that which they were doing was made vain.
119. Thus they were defeated there and returned disgraced.
120. And the magicians fell down prostrate,
121. They said: We believe in the Lord of the Worlds,
122. The Lord of Moses and Aaron.
123. Pharaoh said: You believe in Him before I give you leave! Lo! this is the plot that you have plotted in the city that you may drive its people hence. But you shall come to know!
124. Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.
125. They said: Lo! We are about to return to our Lord!
126. You take vengeance on us only forasmuch as we believed the signs of our Lord when they came to us. Our Lord! Bestow upon us steadfastness and make us die as Muslims [men who have submitted to You].
127. The chiefs of Pharaoh's people said: [O King], will you leave Moses and his people to make mischief in the land, and abandon you and your gods? He said: We will kill their sons and keep their women alive, for lo! we are in power over them.
128. And Moses said to his people: Seek help in Allah and be patient. Lo! the earth is Allah's. He inherits it to whom

He wills of His bondmen. And lo! the sequel is for the righteous.

129. They said: We suffered hurt before you came to us, and since you have come to us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how you will do.
130. And We straitened Pharaoh's folk with famine and the dearth of fruits, that perhaps they might heed.
131. But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil omens of Moses and those with him. Surely their evil omen was only with Allah. But most of them knew not.
132. And they said: Whatever sign you bring therewith to bewitch us, we shall not put faith in you.
133. So We sent them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a criminal folk.
134. And when the punishment fell on them they cried: O Moses! Pray for us to your Lord, because He has a covenant with you. If you remove the punishment from us we verily will trust you and will let the Children of Israel go with you.
135. But when We did remove from them the punishment for a term which they must reach, behold! they broke their covenant.
136. Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our signs and were heedless of them.
137. And We caused the folk who were oppressed to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair Word of the

Lord was fulfilled for the Children of Israel because of their endurance; and We destroyed [all] that Pharaoh and his folk had done and that they had been building.

138. And We brought the Children of Israel across the sea, and they came to a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! you are a folk who know not.
139. Lo! as for these, their way will be destroyed and all that they are doing is in vain.
140. He said: Shall I seek for you a god other than Allah when He has favoured you above [all] worlds?
141. And [remember] when We did deliver you from Pharaoh's folk who were afflicting you with dreadful doom, killing your sons and keeping your women alive. That was a great trial from your Lord.
142. And when We did appoint for Moses thirty nights [of solitude], and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said to his brother: Take my place among my people. Do right, and follow not the way of mischief-makers.
143. And when Moses came to Our appointed time and his Lord had spoken to him, he said: My Lord! Show me [Yourself], that I may gaze upon You. He said: You will not see Me, but gaze upon the mountain! If it stands still in its place, then you will see Me. And when his Lord appeared to the mountain He sent it crashing down. And Moses fell down unconscious. And when he woke he said: Glory to You! I turn to You repentant, and I am the first of [true] believers.

144. He said: O Moses! I have chosen you above people by My messages and by My speaking [to you]. So hold that which I have given you, and be among the thankful.
145. And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then [bade him]: Hold it fast; and command your people [saying]: Take the better [course made clear] therein. I shall show you the abode of defiantly disobedient.
146. I shall turn away from My signs those who magnify themselves wrongfully in the earth, and if they see each sign believe it not, and if they see the way of righteousness choose it not for [their] way, and if they see the way of error choose it for [their] way. That is because they deny Our signs and are used to disregard them.
147. Those who deny Our signs and the meeting of the Hereafter, their deeds are fruitless. Are they requited anything save what they used to do?
148. And the folk of Moses, after [he had left them], chose a calf [for worship], [made] out of their ornaments, which gave a lowing sound. Saw they not that it spoke not to them nor guided them to a way? They took it, and became wrong-doers.
149. And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we will verily be among the losers.
150. And when Moses returned to his people, angry and grieved, he said: Evil is that [course] which you took after I had left you. Would you hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not the enemies to rejoice over me and place me not among the wrong-doing folk!



151. He said: My Lord! Have mercy on me and on my brother; admit us into Your mercy, You the Most Merciful of all who show mercy.
152. Lo! Those who took the calf [for worship], will obtain anger from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.
153. But those who do ill-deeds and afterward repent and believe— lo! for them, afterward, Allah is Forgiving, Merciful.
154. Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.
155. And Moses chose of his people seventy men for Our appointed tryst and, when the earthquake seized them, he said: My Lord! If you had willed You had destroyed them long before, and me with them. Will you destroy us for that which the ignorant among us did? It is but Your trial [of us]. You send whom You will astray and guide whom You will. You are our Protector, therefore forgive us and have mercy on us, You, the Best of all who show forgiveness.
156. And ordain for us in this world that which is good, and in the Hereafter [that which is good], lo! We have turned to You. He said: I smite with My punishment whom I will, and My Mercy encompasses all things, therefore I shall ordain it for those who fear Me and pay the poor-due, and those who believe Our verses;
157. Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel [which are] with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good

things and prohibit for them the evil; and he will relieve them of their covenant and the shackles that they used to burden. Then those who believe in him, and honour him and help him, and follow the light which is sent down with him: they are the successful.

158. Say [O Muhammad]: O mankind! Lo! I am the messenger of Allah to you all— [the messenger of] Him to Whom belongs the Sovereignty of the heavens and the earth. There is no deity save Him. He gives life and He gives death. So believe in Allah and His messenger, the Prophet who can neither read nor write,<sup>[1]</sup> who believes in Allah and in His words and follow him that perhaps you may be guided.
159. And of Moses' folk there is a community who guides with truth and establish justice therewith.
160. And We divided them into twelve tribes, nations; and We inspired Moses, when his people implored him for water, saying: Smite with your staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And We caused the white clouds to overshadow them and sent down for them the manna and the quails [saying]: Eat of the good things wherewith We have provided you. They wronged Us not, but they were used to wrong themselves.
161. And when it was said to them: Dwell in this township and eat therefrom whence you will, and say "Relieve us from our burdens", and enter the gate prostrate; We shall forgive you your sins; We shall increase [reward] for the good-doers.

[1] I give the usual rendering. Some modern criticism, while not denying the comparative illiteracy of the Prophet, would prefer the rendering "who is not of those who read the Scriptures" or "Gentile."

162. But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrong-doing.
163. Ask them [O Muhammad] of the township that was by the sea, how they did break the Sabbath, how their fish came to them visibly upon their Sabbath day and on a day when they did not keep Sabbath they came not to them. Thus did We try them for that they were defiantly disobedient.
164. And when a community among them said: Why preach you to a folk whom Allah is about to destroy and punish with an awful doom, they said: In order to be free from guilt before your Lord, and that perhaps they may fear Allah.
165. And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and seized those who did wrong with dreadful punishment because they were defiantly disobedient.
166. So when they took pride in that which they had been forbidden, We said to them: Be apes, despised!
167. And [remember] when your Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily your Lord is swift in retribution and Lo! verily He is Forgiving, Merciful.
168. And We have divided them in the earth as [separate] nations. Some of them are righteous, and some far from that. And We have tested them with good things and evil things that perhaps they might return.
169. And a generation has succeeded them who inherited the Scriptures. They grasp the goods of this low life [as the price of evil-doing] and say: It will be forgiven us. And if there came to them [again] the offer of the like,

they would accept it [and would sin again]. Has not the covenant of the Scripture been taken on their behalf that they should not speak anything concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who fear Allah. Have you then no sense?

170. And as for those who hold fast to the Book, and establish prayer - lo! We waste not the reward of reformers.
171. And when We raised the Mount above them as it were a covering, and they thought that it was going to fall upon them [and We said]: Hold fast that which We have given you, and remember that which is therein, that you may fear Allah.
172. And [remember] when your Lord brought forth from the Children of Adam, from their loins, their descendants, and made them testify of themselves, [saying]: Am I not your Lord? They said: Yes, verily. We testify. [That was] lest you should say at the Day of Resurrection: Lo! of this we were unaware;
173. Or lest you should say: [It is] only [that] our fathers associated partners with Allah of old and we were [their] descendants after them. Will You destroy us on account of that which those who follow falsehood did?
174. Thus We detail the verses, that they may return.
175. Recite to them the tale of him to whom We gave Our signs, but he sloughed them off, so Satan pursued him and he became of those who lead astray.
176. And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog; if you attack him he pants with his tongue out, and if you leave

- him he pants with his tongue out. Such is the likeness of the people who deny Our signs. Relate the stories [of the men of old], that perhaps they may take thought.
177. Evil as an example are the folk who denied Our signs, and were used to wrong themselves.
178. He who Allah guides, he indeed is [rightly] guided, while he whom Allah sends astray— they indeed are the losers.
179. Already We have created for Hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle— nay, but they are worse! These are the heedless.
180. Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.
181. And of those whom We created there is a nation who guides with the Truth and establishes justice therewith.
182. And those who deny Our signs— We shall gradually lead them on from whence they know not.
183. I give them rein [for] lo! My plan is strong.
184. Do they not give thought [that] there is no madness in their companion? He is but a plain warner.
185. Have they not considered the dominion of the heavens and the earth, and what things Allah has created, and that it may be that their own term draws near? In what message after this will they believe?
186. Those whom Allah sends astray, there is no guide for them. He leaves them to wander blindly on in their contumacy.
187. They ask you of the [destined] Hour, when will be its appointed time. Say: Knowledge thereof is with my

Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It comes not to you save unexpectedly. They question you as if you could be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.

188. Say: For myself I have no power to benefit, nor power to hurt, save that which Allah wills. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings to folk who believe.
189. He it is who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed [unnoticed] with it, but when it became heavy they cried to Allah, their Lord, saying: If you give to us a good child we shall be of the thankful.
190. But when He gave to them a good child, they ascribed to Him partners in respect of that which He had given them. High is He Exalted above all that they associate [with Him].
191. Do they associate with Him those who create nothing, but are themselves created,
192. And cannot give them help, nor can they help themselves?
193. And if you call them to the Guidance, they follow you not. Whether you call them or are silent is all one for you.
194. Lo! those on whom you call besides Allah are slaves like you. Call on them, and let them answer you, if you are truthful!
195. Have they feet wherewith they walk, or have they hands wherewith they strike, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your [so-called] partners [of Allah], and then

conspire against me, spare me not!

196. Lo! my Protector is Allah who reveals the Book. And He is an ally to the righteous.
197. And they on whom you call besides Him have no power to help you, nor can they help themselves.
198. And if you [Muslims] call them to the Guidance they hear not; and you [Muhammad] see them looking toward you, but they see not.
199. Take what is given freely [O Muhammad], and enjoin kindness, and turn away from the ignorant.
200. And if a slander from the Satan assails you, then seek refuge in Allah. Lo! He is Hearer, Knower.
201. Lo! those who fear Allah, when a glamour from the Satan troubles them, they do but remember [Allah's Guidance] and behold them seers!
202. Their brothers [the devils] plunge them further into error and cease not.
203. And when you [O Muhammad] bring not a sign for them they say: Why have you not brought it? Say: I follow only that which is revealed to me from my Lord. This [Qur'ân] is insights from your Lord, and a guidance and a mercy for a people that believe.
204. And when the Qur'ân is recited, give ear to it and pay attention, that you may obtain mercy.
205. And [O Muhammad] remember your Lord within yourself humbly and with awe, below your breath, at morning and evening. And do not be of the heedless.
206. Lo! those who are with your Lord are not disdained to worship Him, but they praise Him and to Him they prostrate.

## 8- SPOILS OF WAR [AL-ANFÂL]

*Revealed at Al-Madînah, [75 verses]*

*Al-Anfâl*, “The Spoils,” takes its name from the first verse by which it is proclaimed that property taken in war belongs “to Allah and His messenger” that is to say, to the theocratic State, to be used for the common weal. The date of the revelation of this Sûrah is established, from the nature of the contents, as the time that elapsed between the battle of Badr and the division of the spoils a space of only one month in the second year of the Hijrah. The concluding verses are of later date and lead up to the subject of Sûrah [9].

A Meccan caravan was returning from Syria, and its leader, Abû Sufyan, fearing an attack from Al-Madînah, sent a camel-rider on to Mecca with a frantic appeal for help; which must have come too late, considering the distances, if, as some writers even among Muslims have alleged, the Prophet had always intended to attack the caravan.

Ibn Ishâq (*apud* Ibn Hishâm) when treating of the Tabûk expedition, says that the Prophet announced the destination on that occasion, whereas it was his custom to hide his real objective. Was not the real objective hidden in this first campaign? It is a fact that he only advanced when the army sent to protect the caravan, or rather (it is probable) to punish the Muslims for having plundered it, was approaching Al-Madînah. His little army of three hundred and thirteen men, ill-armed and roughly equipped, traversed the desert for three days till, when they halted near the water of Badr, they had news that the army of Qureysh was approaching on the other side of the valley. Then rain fell heavily upon Qureysh so that they could not advance further on account of the muddy



state of the ground, lightly on the Muslims, who were able to advance to the water and secure it. At the same time Abû Sufyan, the leader of the caravan, which was also heading for the water of Badr, was warned by one of his scouts of the advance of the Muslims and turned back to the coast-plain. Before the battle against what must have appeared to all men overwhelming odds, the Prophet gave the Ansar, the men of Al-Madînah, whose oath of allegiance had not included fighting in the field, the chance of returning if they wished; but they were only hurt by the suggestion that they could possibly forsake him. On the other hand, several of Qureysh, including the whole Zuhri clan, returned to Mecca when they heard the caravan was safe, having no grudge otherwise against the Prophet and his followers, whom they regarded as men who had been wronged.

Still the army of Qureysh outnumbered the Muslims by more than two to one, and was much better mounted and equipped, so that their leaders counted on an easy victory. When the Prophet saw them streaming down the sandhills, he cried: "O Allah! Here are Qureysh with all their chivalry and pomp, who oppose You and deny Your messenger. O Allah! Your help which You have promised me! O Allah! Make them bow this day!"

The Muslims were successful in the single combats with which Arab battles opened. But the mêlée at first went hard against them; and the Prophet stood and prayed under the shelter which they had put up to screen him from the sun, and cried: "O Allah! If this little company is destroyed, there will be none left in the land to worship You." Then he fell into a trance and, when he spoke again, he told Abû Baler, who was with him, that the promised help had come. Thereupon he went out to encourage his people. Taking up a handful of gravel, he ran towards Qureysh and flung it at them, saying:

“The faces are confounded!” on which the tide of battle turned in favour of the Muslims. The leader of Qureysh and several of their greatest men were killed, many were taken prisoner, and their baggage and camels were captured by the Muslims. It was indeed a day to be remembered in the early history of Al-Islâm, and there was great rejoicing in Al-Madînah. But the Muslims are warned in this Sûrah that it is only the beginning of their struggle against heavy odds. In fact, in the following year at Mt. Uhud (referred to in Sûr. 3), the enemy came against them with an army of three thousand, and in the fifth year of the Hijrah, an allied army of the pagan clans, amounting to 10,000, besieged Al-Madînah in the “War of the Trench” (see Sûr. 33, “The Clans”).

The date of revelation is the second year of the Hijrah for the most part. Some good Arabic authorities hold that vv. 30-40, or some of them, were revealed at Mecca just before the Hijrah.

*In the name of Allah, the Beneficent, the Merciful*

1. They ask you [O Muhammad] of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so fear Allah, and adjust the matter of your difference, and obey Allah and His messenger, if you are [true] believers.
2. They only are the [true] believers whose hearts feel fear when Allah is mentioned, and when the verses of Allah are recited to them their faith is increased, and who rely on their Lord;
3. Who establish prayer and spend of that We have provided them.
4. Those are they who are in truth believers. For them are grades [of honour] with their Lord, and forgiveness, and a bountiful provision.

5. Even as your Lord caused you [Muhammad] to go forth from your home with the Truth, and lo! a party of the believers were averse [to it],
6. Disputing with you of the Truth after it had been made manifest, as if they were being driven to death while they were looking [at it].
7. And when Allah promised you one of the two bands<sup>[1]</sup> [of the enemy] that it should be yours, and you longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;
8. That He might cause the Truth to triumph and bring falsehood to nothing, even if the criminals hate it;
9. When you sought help of your Lord and He answered you [saying]: I will help you with a thousand of the angels, rank on rank.
10. And Allah made it only as good tidings, and that your hearts thereby might be at rest. Victory comes only by the help of Allah. Lo! Allah is Mighty, Wise.
11. When he made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the evil of Satan, and make steadfast your hearts and firm [your] feet thereby.
12. When your Lord inspired the angels, [saying:] I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.
13. That is because they opposed Allah and His messenger. Whoso opposes Allah and His messenger, [for him] lo! Allah is severe in punishment.

[1] Either the army or the caravan.

14. That [is the award], so taste it, and [know] that for disbelievers is the torment of the Fire.
15. O you who believe! When you meet those who disbelieve in battle, turn not your backs to them.
16. Whoso on that day turns his back to them, unless manoeuvring for battle or intent to join a company, he truly has incurred wrath from Allah, and his habitation will be Hell, and wretched is the destination.
17. You [Muslims] killed them not, but Allah killed them. And you [Muhammad] threw not when you did throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.
18. That [is the case]; and [know] that Allah [it is] who makes weak the plan of disbelievers.
19. [O Disbelievers!] If you sought a victory, now has the defeat come to you. And if you cease [from persecuting the believers] it will be better for you, but if you return [to the attack] We also shall return. And your host will avail you nothing, however numerous it be, and [know] that Allah is with the believers.
20. O you who believe! Obey Allah and His messenger, and turn not away from him when you hear [him speak].
21. Be not as those who say, We hear, and they hear not.
22. Lo! the worst of living creatures in Allah's sight are the deaf, the dumb, who have no sense.
23. Had Allah Known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.
24. O you who believe! Respond to Allah and the messenger when He calls you to that which quickens you, and know that Allah intervenes between the man and his own heart, and that He it is to Whom you will be gathered.

25. And guard yourselves against a trial which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.
26. And remember, when you were few and oppressed in the land, and were in fear lest men should abduct you, how He gave you refuge, and strengthened you with His victory, and made provision of good things for you, that you might be thankful.
27. O you who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.
28. And know that your possessions and your children are a trial, and that with Allah is immense reward.
29. O you who believe! If you fear Allah, He will give you criterion [to judge between right and wrong] and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of Great Bounty.
30. And when those who disbelieve plot against you [O Muhammad] to restrain you, or to kill you or to drive you out; they plan, but Allah [also] plans; and Allah is the best of planners.
31. And when Our verses are recited to them they say: We have heard. If we wish we can speak the like of this. Lo! this is nothing but fables of the men of old.
32. And when they said: O Allah! If this be indeed the truth from You, then rain down stones on us or bring on us some painful doom!
33. But Allah would not punish them while you are with them, nor will He punish them while they seek forgiveness.
34. What [plea] have they that Allah should not punish them, when they debar [His servants] from the Al-Masjid-al-Haram [at Mecca], though they are not its fitting guardians. Its fitting guardians are those only who fear Allah. But most of them know not.

35. And their prayer at the House is nothing but whistling and hand clapping. Therefore [it is said to them]: Taste the doom for what you disbelieved.
36. Lo! those who disbelieve spend their wealth in order that they may debar [men] from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto Hell,
37. That Allah may distinguish the wicked from the good. The wicked will He place piece upon piece, and heap them all together, and consign them to Hell. Such verily are the losers.
38. Tell those who disbelieve that if they cease [from persecution of believers] that which is past will be forgiven them; but if they return [thereto] then the example of the men of old has already gone [before them, for a warning].
39. And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.
40. And if they turn away, then know that Allah is your Protector—a Transcendent Protector, a Transcendent Helper!
41. ☪ And know that whatever you take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger<sup>[1]</sup> and for the kinsmen [who has need] and orphans and the needy and the wayfarer; if you believe in Allah and that which We sent down to Our slave on the Day of Criterion, the day when the two armies met. And Allah is Able to do all things.
42. When you were on the near side [of the valley] and they were on the farther side, and the caravan was below you [on the coast plain]. And had you trysted to meet one another you surely would have failed to keep the tryst, but [it happened, as it did, without the forethought of either

[1] i.e. for the State, to be used for the common weal.

of you] that Allah might conclude a thing that must be done; that he who perished [on that day] might perish by a clear proof [of His Sovereignty] and he who survived might survive by a clear proof [of His Sovereignty]. Lo! Allah in truth is Hearer, Knower.

43. When Allah showed them to you [O Muhammad] in your dream as few in number, and if He had shown them to you as many, you [Muslims] would have faltered and would have disputed in the matter. But Allah saved [you]. Lo! He knows what is in the breasts [of men].
44. And when He made you [Muslims], when you met [them], see them with your eyes as few, and lessened you in their eyes, [it was] that Allah might conclude a thing that must be done. To Allah all matters are brought back.
45. O you who believe! When you meet an army, hold firm and remember Allah much, that you may be successful.
46. And obey Allah and His messenger, and dispute not one with another lest you falter and your strength departs from you; but be patient! Lo! Allah is with the patient.
47. Be not as those who came forth from their homes boastfully and to be seen of men, and debar [men] from the way of Allah, while Allah is surrounding all they do.
48. And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which you see not. Lo! I fear Allah. And Allah is severe in punishment.
49. When the hypocrites and those in whose hearts is a disease said: Their religion has deluded these. Whoso puts his trust in Allah [will find that] lo! Allah is Mighty, Wise.

50. If you could see how the angels receive those who disbelieve, smiting their faces and their backs and [saying]: Taste the punishment of burning!
51. This is for that which your own hands have sent before [to the Judgment], and [know] that Allah is not unjust to His slaves.
52. [Their way is] as the way of Pharaoh's folk and those before them; they disbelieved the signs of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.
53. That is because Allah never changes the grace He has bestowed on any people until they first change that which is in their hearts, and indeed Allah is Hearer, Knower.
54. [Their way is] as the way of Pharaoh's folk and those before them; they denied the signs of their Lord, so We destroyed them for their sins. And We drowned the folk of Pharaoh. All were wrong-doers.
55. Lo! the worst of living creatures in Allah's sight are those who disbelieved and they will not believe;
56. Those of them with whom you made a treaty, and then at every opportunity they break their pledge, and they do not fear Allah.
57. If you come on them in the war, deal with them so as to strike fear in those who are behind them, that perhaps they may remember.
58. And if you fear treachery from any folk, then throw back to them [their treaty] fairly. Lo! Allah loves not the treacherous.
59. And let not those who disbelieve suppose that they can outstrip [Allah's purpose]. Lo! they cannot escape.
60. Make ready for them all you can of [armed] force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom



you know not. Allah knows them. Whatsoever you spend in the way of Allah it will be repaid to you in full, and you will not be wronged.

61. And if they incline to peace, incline you also to it, and rely upon Allah. Lo! He is the Hearer, the Knower.
62. And if they would deceive you, then lo! Allah is Sufficient for you. He it is Who supports you with His help and with the believers,
63. And [as for the believers] He has attuned their hearts. If you had spent all that is in the earth you could not have attuned their hearts, but Allah has attuned them. Lo! He is Mighty, Wise.
64. O Prophet! Allah is Sufficient for you and those who follow you of the believers.
65. O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred [steadfast] they shall overcome a thousand of those who disbelieve, because they [the disbelievers] are a folk who do not understand.
66. Now has Allah lightened your burden, for He knows that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand [steadfast] they shall overcome two thousand by permission of Allah. Allah is with the steadfast.
67. It is not for any prophet to have captives until he has made slaughter in the land. You desire the good of this world and Allah desires [for you] the Hereafter, and Allah is Mighty, Wise.
68. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what you took.

69. Now enjoy what you have won of war spoils, as lawful and good, and fear Allah. Lo! Allah is Forgiving, Merciful.<sup>[1]</sup>
70. O Prophet! Say to those captives who are in your hands: If Allah knows any good in your hearts He will give you better than that which has been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.
71. And if they would betray you, they betrayed Allah before, and He gave [you] power over them. Allah is Knower, Wise.
72. Lo! those who believed and emigrated and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are allies one of another. And those who believed but did not leave their homes, you have no duty to protect them till they emigrate; but if they seek help from you in the matter of religion then it is your duty to help [them] except against a folk between whom and you there is a treaty. Allah is Seer of what you do.
73. And those who disbelieve are protectors one of another— If you do not so, there will be confusion in the land, and great corruption.
74. Those who believed and emigrated and strove for the cause of Allah, and those who took them in and helped them these are the believers in truth. For them is forgiveness, and a bountiful provision.
75. And those who afterwards believed and emigrated and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.

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[1] vv. 67-69 were revealed when the Prophet had decided to spare the lives of the prisoners taken at Badr and hold them to ransom, against the wish of Omar, who would have executed them for their past crimes. The Prophet took the verses as a reproof, and they are generally understood to mean that no quarter ought to have been given in that first battle.

## 9- REPENTANCE [AT-TAWBAH]

*Revealed at Al-Madînah, [129 verses]*

*At-Taubah*, “Repentance”, takes its name from v. 104. It is often called *Barâ’a* (Immunity), from the first word. It is the only Sûrah which is without the *Bi’smi’llahi’r-Rahmâni’r-Rahîm* (“In the name of Allah the Beneficent, the Merciful”) which is generally considered to be on account of the stern commandments against idolaters which it contains. Vv. 1-12, forming the proclamation of immunity from obligation toward the idolaters, were revealed after the pilgrims had started for Mecca in the ninth year of the Hijrah and sent by special messenger to Abû Bakr, leader of the pilgrimage, to be read out by Ali to the multitudes at Mecca. It signified the end of idolatry in Arabia. The Christian Byzantine Empire had begun to move against the growing Muslim power, and this Sûrah contains mention of a greater war to come, and instructions with regard to it. Vv. 38-99 refer to the Tabûk campaign, and especially to those Arab tribes who failed to join the Muslims in that campaign. The “Hypocrites,” as the half-hearted supporters of Al-Islâm were called, had long been a thorn in the side of the Muslims. They had even at one time gone the length in dissent of forming a congregation and building a mosque of their own surreptitiously. On the Prophet’s return from Tabûk they invited him to visit that mosque. This is referred to in vv. 107 ff. The date of revelation is the ninth year of the Hijrah.



1. Freedom from [all] obligations [is proclaimed] from Allah and His messenger toward those of the polytheists with whom you made a treaty:
2. Travel freely in the land four months, and know that you cannot escape Allah and that Allah will disgrace the disbelievers.
3. And a proclamation from Allah and His Messenger to all people on the day of the Greater Pilgrimage that Allah is free from obligation to the polytheists, and [so is] His Messenger. So, if you repent, it will be better for you; but if you are averse, then know that you cannot escape Allah. Give tidings [O Muhammad] of a painful doom to those who disbelieve.
4. Excepting those of the polytheists with whom you [Muslims] have a treaty, and who have since abated nothing of your right nor have supported anyone against you. [As for these], fulfil their treaty to them till their term. Lo! Allah loves the righteous [who fear Him].
5. Then, when the sacred months have passed, kill the polytheists wherever you find them, and take them [captive], and besiege them, and prepare for them each ambush. But if they repent and establish prayer and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.
6. And if anyone of the polytheists seeks your protection [O Muhammad], then protect him so that he may hear the word of Allah; and afterward convey him to his place of safety. That is because they are a folk who know not.
7. How can there be a treaty with Allah and with His messenger for the polytheists save those with whom you made a treaty at the Al-Masjid-al-Haram [at Mecca]? So long as they are true to you, be true to them. Lo! Allah loves the righteous [who fear Him].

8. How [can there be any treaty for the others] when, if they have the upper hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrong-doers.
9. They have purchased with the verses of Allah a little gain, so they debar [men] from His way. Lo! evil is that which they are used to do.
10. And they observe toward a believer neither kinship nor pact. These are they who are transgressors.
11. But if they repent and establish prayer and pay the poor-due, then they are your brothers in religion. We detail the verses for a people who have knowledge.
12. And if they break their oaths after their covenant [has been made with you] and attack your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may cease.
13. Will you not fight a folk who broke their solemn oaths, and purposed to drive out the messenger and did attack you first? What! Do you fear them? Now Allah has more right that you should fear Him, if you are believers.
14. Fight them! Allah will punish them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.
15. And He will remove the anger of their hearts. And Allah turns in forgiveness to whom He wills. Allah is Knower, Wise.
16. Or deemed you that you would be left [in peace] when Allah yet knows not those of you who strive, choosing for intimates none save Allah and His messenger and the believers? Allah is Acquainted of what you do.

17. It is not for the polytheists to maintain Allah's mosques, bearing witness against themselves of disbelief. As for such, their deeds are vain and in the Fire they will abide eternally.
18. He only shall maintain Allah's mosques who believes in Allah and the Last Day and establishes prayer and pays the poor-due and fears none save Allah. For such [only] is it possible that they can be of the rightly guided.
19. Count you the slaking of a pilgrim's thirst and maintenance of the Al-Masjid-al-Haram [at Mecca] as [equal to the worth of him] who believes in Allah and the Last Day, and strives in the way of Allah? They are not equal in the sight of Allah. Allah guides not wrong-doing folk.
20. Those who have believed, emigrated and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.
21. Their Lord gives them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;
22. There they will abide for ever. Lo! with Allah there is immense reward.
23. O you who believe! Take not your fathers nor your brothers for allies if they take pleasure in disbelief rather than faith. And whoso of you takes them for allies, such are wrong-doers.
24. Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired, and merchandise for which you fear that there will be no sale,<sup>[1]</sup> and dwellings you desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah brings His command to pass. Allah guides not wrong-doing folk.

[1] It was objected that, if idolaters were forbidden to make the pilgrimage, the trade of Mecca would decline.

25. Allah has given you victory on many battle-fields and on the day of Huneyn,<sup>[1]</sup> when you exulted in your multitude but it availed you nothing, and the earth, vast as it is, was straitened for you; then you turned back in retreat;
26. Then Allah sent His tranquillity of reassurance down upon His messenger and upon the believers, and sent down hosts you could not see, and punished those who disbelieved. Such is the reward of disbelievers.
27. Then afterward Allah will accept repentance from whom He wills; for Allah is Forgiving, Merciful.
28. O you who believe! The polytheists only are unclean. So let them not come near the Al-Masjid-al-Haram [at Mecca] after this their year. And if you fear poverty [from the loss of their merchandise] Allah shall enrich you of His bounty if He wills. Lo! Allah is Knower, Wise.
29. Fight against such of those who believe not in Allah nor the Last Day, and forbid not that which Allah has forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.
30. And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah's curse be upon them. How are they deluded!
31. They have taken as lords besides Allah their rabbis and their monks and the Messiah son of Mary, when they were commanded to worship only One God. There is no deity save Him. Be He glorified from all that they associate [with Him]!
32. They want to put out the light of Allah with their mouths, but Allah disdains [anything] save that He shall perfect His light, however much the disbelievers are averse.

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[1] The Muslim army, ambushed at Huneyn, gained a great victory after being nearly routed.

33. He it is Who has sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the polytheists may be averse.
34. O you, who believe! Lo! many of the [Jewish] rabbis and the [Christian] monks devour the wealth of mankind unjustly and debar [men] from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, to them give tidings [O Muhammad] of a painful doom,
35. On the day when it will [all] be heated in the fire of Hell, and their foreheads and their flanks and their backs will be branded therewith [and it will be said to them]: Here is that which you hoarded for yourselves. Now taste of what you used to hoard.
36. Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all the polytheists as they are waging war on all of you. And know that Allah is with the righteous [who fear Him].
37. Postponement [of a sacred month]<sup>[1]</sup> is only an excess of disbelief whereby those who disbelieve are misled, they allow it one year and forbid it [another] year, that they may make up the number of the months which Allah has sanctified, so that they allow that which Allah has forbidden. The evil of their deeds is made fair-seeming to them. And Allah guides not the disbelieving folk.
38. O you who believe! What ails you that when it is said to you: Go forth in the cause of Allah, you are bowed down to the earth with heaviness. Take you pleasure in the life

[1] The idolaters would postpone a sacred month in which war was forbidden, when they wanted to make war, and make up for it by hallowing another month.



of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.

39. If you go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. You cannot harm Him at all. Allah is Able to do all things.
40. If you help him not, still Allah helped him when those who disbelieve drove him forth, the second of two;<sup>[1]</sup> when they were in the cave, when he said to his companion: Grieve not. Lo! Allah is with us. Then Allah caused His tranquillity of reassurance to descend upon him and supported him with hosts you cannot see, and made the word of those who disbelieved the lowest, while Allah's word it was that became the uppermost. Allah is Mighty, Wise.
41. Go forth, light [being healthy, young and wealthy] and heavy [being ill, old and poor], and strive with your wealth and your lives in the cause of Allah! That is best for you if you but knew.
42. Had it been a near gain and an easy journey they had followed you, but the distance seemed too far for them.<sup>[2]</sup> Yet will they swear by Allah [saying]: If we had been able we would surely have set out with you. They destroy their souls, and Allah knows that they verily are liars.
43. May Allah pardon you [O Muhammad]! Wherefor did you grant them leave before those who told the truth were manifest to you and you did know the liars?
44. Those who believe in Allah and the Last Day ask no leave of you lest they should strive with their wealth and their lives. And Allah is Aware of those who fear Him.

[1] The Prophet and Abû Bakr during the Flight from Mecca to Al-Madînah.

[2] The reference is to the Tabûk expedition. Tabûk is half-way between Al-Madînah and Damascus.

45. They alone ask leave of you who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.
46. And if they had wished to go forth they would assuredly have made ready some equipment, but Allah disliked their being sent forth and held them back and [it was said to them]: Remain [behind] with those who remain!
47. Had they gone forth among you they had added to you nothing save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Knowing of the wrong-doers.
48. Formerly they sought to cause sedition and raised difficulties for you till the Truth came and the ordinance of Allah was made manifest, though they were averse.
49. Of them is he who says: Grant me leave [to stay at home] and tempt me not.<sup>[1]</sup> Surely it is into temptation that they [thus] have fallen. Lo! hell verily is all around the disbelievers.
50. If good befalls you [O Muhammad] it afflicts them, and if calamity befalls you, they say: We took precaution, and they turn away rejoicing.
51. Say: Nothing befalls us save that which Allah has decreed for us. He is our Protector. Upon Allah let believers rely.
52. Say: Do you await for us [anything] save one of two good things [death or victory in Allah's way]? While we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you.
53. Say: Spend [in Allah's cause], willingly or unwillingly, it will not be accepted from you. Lo! you were ever froward folk.

[1] The temptation here referred to is generally explained as being the beauty of the women of Syria, the country against which the campaign was directed.

54. And nothing prevents that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to prayer save as idlers, and spend not save reluctantly.
55. So let not their riches nor their children please you [O Muhammad]. Allah thereby intends but to punish them in the life of the world and that their souls shall pass away while they are disbelievers,
56. And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.
57. Had they but found a refuge, or caves, or a place to enter, they surely had resorted thither swift as runaways.
58. And of them is he who defames you in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.
59. [How much more seemly] had they been content with that which Allah and His messenger had given them and had said: Allah suffices us. Allah will give us of His bounty, and [also] His messenger. Unto Allah we are desirous.
60. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled,<sup>[1]</sup> and to free the captives and the debtors, and for the cause of Allah, and [for] the wayfarers; a duty imposed by Allah. Allah is Knower, Wise.
61. And of them are those who annoy the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believes in Allah and is true to the believers, and a mercy for such of you as believe. Those who annoy the messenger of Allah, for them there is a painful doom.

[1] A special portion of the Alms was allotted to the people of Mecca, the former enemies of Al-Islâm, who were converted en masse after the capture of the city, and whose “hearts were to be reconciled.”

62. They swear by Allah to you [Muslims] to please you, but Allah, and His messenger, has more right that they should please Him if they are believers.
63. Know they not that whoso opposes Allah and His messenger, his verily is Hell, to abide eternally therein? That is the extreme disgrace.
64. The hypocrites fear lest a sûrah should be revealed concerning them, proclaiming what is in their hearts. Say: Mock [your fill]! Lo! Allah is disclosing what you fear.
65. And if you ask them [O Muhammad] they will say: We did but talk and jest. Say: Was it at Allah and His verses and His Messenger that you did mock?
66. Make no excuse. You have disbelieved after your [confession of] belief. If We forgive a party of you, a party of you We shall punish because they have been criminals.
67. The hypocrites, both men and women, are one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands [from spending for the cause of Allah]. They have forgotten Allah, so He has forgotten them. Lo! the hypocrites, they are the transgressors.
68. Allah promises the hypocrites, both men and women, and the disbelievers the fire of Hell, wherein they will abide eternally. It will suffice them. Allah curses them, and theirs is lasting doom.
69. Even as those before you were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so you enjoy your lot awhile even as those before you did enjoy their lot awhile. And you prattle even as they prattled. Such are they whose deeds have perished in the world and the Hereafter. Such are they who are the losers.

70. Has not the news of those before them reached them—the folk of Noah, A’âd, Thamûd, the folk of Abraham, the dwellers of Midian and the towns overturned? Their messengers [from Allah] came to them with proofs [of Allah’s Sovereignty]. So Allah surely wronged them not, but they did wrong themselves.
71. And the believers, men and women, are allies one of another; they enjoin the right and forbid the wrong, and they establish prayer and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.
72. Allah promises to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide eternally— blessed dwellings in Gardens of Eden. And - greater [far]! - acceptance from Allah. That is the supreme success.
73. O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is Hell, and wretched is the destination.
74. They swear by Allah that they said nothing [wrong], yet they did say the word of disbelief, and did disbelieve after their acceptance of Islâm. And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protector nor helper in the earth.
75. And of them is he who made a covenant with Allah [saying]: If He should give us of His bounty We will give alms and become of the righteous.

76. Yet when He gave them of His bounty, they hoarded it and turned away, averse;
77. So He has made the consequence [to be] hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they used to lie.
78. Did they not know that Allah knows both their secret and the thought that they confide, and that Allah is the Knower of the Unseen?
79. Those who point at such of the believers as give the alms willingly and such as can find nothing to give but their endeavours, and ridicule them— Allah [Himself] ridicules them. Theirs will be a painful doom.
80. Ask forgiveness for them [O Muhammad], or ask not forgiveness for them; though you ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guides not the wrong-doing folk.
81. Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's cause. And they said: Go not forth in the heat! Say: The heat of Hell is more intense of heat, if they but understood.
82. Then let them laugh a little: they will weep much, as the award of what they used to earn.
83. If Allah brings you back [from the campaign] to a party of them and they ask of you leave to go out [to fight], then say to them: You shall never more go out with me nor fight with me against an enemy. You were content with sitting still the first time. So sit still, with those who stay behind.

84. And never [O Muhammad] pray for one of them who dies, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were defiantly disobedient.
85. Let not their wealth nor their children please you! Allah purposes only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.
86. And when a sûrah is revealed [which says]: Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of you and say: Leave us to be with those who sit [at home].
87. They are content that they should be with who remain behind and their hearts are sealed, so that they understand not.
88. But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.
89. Allah has made ready for them Gardens underneath which rivers flow, wherein they will abide eternally. That is the supreme triumph.
90. And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.
91. Not to the weak nor to the sick nor to those who can find nothing to spend is any fault [to be imputed though they stay at home] if they are true to Allah and His messenger. Not to the good is there any cause [of blame]. And Allah is Forgiving, Merciful.
92. Nor to those whom, when they came to you [asking] that you should mount them, you did tell: I cannot find

whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

93. ❁ The ground [of blame] is only against those who ask for leave of you [to stay at home] when they are rich. They are content to be with [the women] who remain behind. Allah has sealed their hearts so that they know not [what they miss].
94. They will make excuse to you [Muslims] when you return to them. Say: Make no excuse, for we shall not believe you. Allah has told us tidings of you. And Allah and His messenger will see your deeds, and then you will be brought back to Him Who knows the Unseen as well as the witnessed, and He will tell you what you used to do.
95. They will swear by Allah to you, when you return to them, that you may leave them alone. Leave them alone, for lo! they are evil, and their abode is Hell as the reward for what they used to earn.
96. They swear to you, that you may accept them. Though you accept them, Allah verily accepts not wrong-doing folk.
97. The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah has revealed to His messenger. And Allah is Knower, Wise.
98. And of the wandering Arabs there is he who takes that which he expends [for the cause of Allah], as a loss, and awaits [evil] turns of fortune for you [that he may be rid of it]. The evil turn of fortune will be theirs. Allah is Hearer, Knower.
99. And of the wandering Arabs there is he who believes in Allah and the Last Day, and takes that which he expands and also the prayers of the messenger as acceptable



offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.

100. And the first to lead the way, of the Muhajirin<sup>[1]</sup> and the Ansar,<sup>[2]</sup> and those who followed them in goodness Allah is well pleased with them and they are well pleased with Him and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.
101. And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madīnah [there are some who] persist in hypocrisy whom you [O Muhammad] know not. We know them, and We shall punish them twice; then they will be returned to a painful doom.
102. And [there are] others who have acknowledged their sins. They mixed a righteous deed with another that was bad. It may be that Allah will turn to them in forgiveness. Lo! Allah is Forgiving, Merciful.
103. Take alms of their wealth, wherewith you purify them and sanctify them, and pray for them. Lo! your prayer is an assuagement for them. Allah is Hearer, Knower.
104. Know they not that Allah is He Who accepts repentance from His bondmen and takes the alms, and that Allah is He Who accepts repentance, the Merciful.
105. And say [to them]: Act! Allah will see your deeds, and [so will] His Messenger and the believers, and you will be brought back to the Knower of the Unseen and the witnessed, and He will tell you what you used to do.

[1] The emigrants from Mecca to Al-Madīnah.

[2] The Muslims of Al-Madīnah who welcomed the emigrants from Mecca and helped the Prophet with their wealth and defended him with their lives.

106. And [there are] others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.
107. And as for those [hypocrites] who took for themselves a mosque for causing harm and disbelief, and in order to cause disunity among the believers, and as an outpost for those who warred against Allah and His messenger before, they will surely swear: We purposed nothing save good. Allah bears witness that they verily are liars.
108. Never stand [to pray] there. A mosque which was founded upon righteousness from the first day is more worthy that you should stand [to pray] therein, wherein are men who love to purify themselves. Allah loves the purifiers.
109. Is he who founded his building on righteousness [with fear] from Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging cliff so that it toppled with him into the fire of Hell? Allah guides not wrong-doing folk.
110. The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.
111. Lo! Allah has bought from the believers their lives and their wealth because the Garden will be theirs they shall fight in the way of Allah and shall kill and be killed. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'ân. Who fulfils His covenant better than Allah? Rejoice then in your bargain that you have made, for that is the supreme triumph.
112. [Triumphant] are those who turn repentant [to Allah], those who worship [Him], those who praise [Him], those who fast, those who bow down, those who fall prostrate [in prayer], those who enjoin the right and who forbid the wrong and those who keep the limits [ordained] of Allah— And give glad tidings to the believers!

113. It is not for the Prophet, and those who believe, to ask forgiveness for the polytheists even though they may be near of kin [to them] after it has become clear that they are owners of Hell-Fire.
114. The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear to him that he [his father] was an enemy to Allah he [Abraham] disowned him. Lo! Abraham was soft of heart, long-forbearing.
115. It was never Allah's [part] that he should send a folk astray after He had guided them until He had made clear to them what they should avoid. Lo! Allah is Aware of all things.
116. Lo! Allah! To Him belongs the Sovereignty of the heavens and the earth. He gives life and He causes death. And you have, instead of Allah, no protector nor helper.
117. Allah has already forgiven the Prophet, and the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then He forgave them. Lo! He is Kind, Merciful for them.
118. And [He also forgave] the three who were left behind [and regretted their error]: when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then He turned to them in mercy that they [too] might turn [repentant to Him].<sup>[1]</sup> Lo! Allah! He is the Accepting repentance, the Merciful.
119. O you who believe! Fear Allah, and be with the truthful.
120. It is not for the townsfolk of Al-Mad'inah and for those around them of the wandering Arabs to stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicts them in the cause of Allah, nor step they any step that angers

[1] The reference is to three men of Al-Mad'inah who were ostracised on account of a misdeed, but afterwards repented and were forgiven.

the disbelievers, nor gain them from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah wastes not the rewards of the good.

121. Nor do they spend any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.
122. And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they [who are left behind] may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.
123. O you who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with the righteous.
124. And whenever a sûrah is revealed there are some of them who say: Which one of you has thus increased in faith? As for those who believe, it has increased them in faith and they rejoice [therefor].
125. But as for those in whose hearts is disease, it only adds wickedness to their wickedness, and they die while they are disbelievers.
126. See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.
127. And whenever a sûrah is revealed, they look one at another [as who should say]: Does anybody see you? Then they turn away. Allah turns away their hearts because they are a folk who understand not.
128. There has come to you a messenger, [one] of yourselves, to whom anything that you are overburdened is grievous, full of concern for you, for the believers kind, merciful.
129. Now, if they turn away [O Muhammad] say: Allah suffices me. There is no deity save Him. On Him I have relied, and He is Lord of the Great Throne.

## 10- JONAH [YUNUS]

*Revealed at Mecca, [109 verses]*

Derives its title from v. 99. "If only there had been a community (of those that were) destroyed of old that believed and profited by its belief as did the folk of Jonah!" As is the case with nearly all the Meccan Sûrahs, the date of revelation is uncertain, on account of the dearth of historical allusion. All that can with certainty be said is, that it belongs to the latest group of Meccan Sûrahs, and must therefore have been revealed at some time during the last four years before the Hijrah. A late Meccan Sûrah, with the exception of three verses revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Râ.<sup>[1]</sup> These are verses of the Wise Book.
2. Is it a wonder for mankind that We have revealed to a man among them, saying: Warn mankind and bring to those who believe the good tidings that they will have a [firm] precedence and exalted status with their Lord? The disbelievers say: Lo! this is a mere magician.
3. Lo! your Lord is Allah Who created the heavens and the earth in six days, then He established Himself upon the Throne, directing all things. There is no intercessor [with Him] save after His permission. That is Allah, your Lord, so worship Him. Oh, will you not remember?
4. To Him is the return of all of you; it is a promise of Allah in truth. Lo! He produces creation, then reproduces it, that He may reward those who believe and do good deeds with

[1] See Sûr. [2] v.1, footnote.

- equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom for what they used to disbelieve.
5. He it is Who made the sun a splendour and the moon a light, and measured for her stages, that you might know the number of the years, and the reckoning. Allah created not [all] that save in truth. He details the signs for people who know.
  6. Lo! in the difference of day and night and all that Allah has created in the heavens and the earth are signs, verily, for folk who fear Allah.
  7. Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our signs,
  8. Their home will be the Fire because of what they used to earn.
  9. Lo! those who believe and do good deeds, their Lord guides them by their faith. Rivers will flow beneath them in the Gardens of Delight,
  10. Their prayer therein will be: Glory be to You, O Allah! and their greeting therein will be: Peace. And the close of their prayer will be: Praise be to Allah, Lord of the Worlds!
  11. If Allah were to hasten on for the people the ill [that they have earned] as they would hasten on the good, their term would already have expired. But We leave those who look not for the meeting with Us to wander blindly on in their transgression.
  12. And when affliction touches man he cries to Us, [while reclining] on his side, or sitting or standing, but when We have relieved him of the misfortune he goes his way as

though he had not cried to Us because of an affliction that touched him. Thus is what they do made [seeming] fair to the transgressors.

13. We destroyed the generations before you when they did wrong; and their messengers [from Allah] came to them with clear proofs [of His Sovereignty] but they would not believe. Thus do We reward the criminal folk:
14. Then We appointed you viceroys in the earth after them, that We might see how you will do.
15. And when Our clear verses are recited to them they who look not for the meeting with Us say: Bring a Qur'ân other than this, or change it. Say [O Muhammad]: It is not for me to change it of my own accord. I only follow that which is revealed to me. Lo! if I disobey my Lord I fear the retribution of a Great Day.
16. Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwell among you a whole lifetime before it [came to me]. Have you then no sense?
17. Who does greater wrong than he who invents a lie concerning Allah and denies His signs? Lo! the criminals never are successful.
18. And they worship other than Allah that which neither harms them nor benefits them, and they say: These are our intercessors with Allah. Say: Would you inform Allah of [something] that He knows not in the heavens or in the earth? Praised be He and High Exalted above all that you associate [with Him]!
19. Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from your Lord it had been judged between them in respect of that wherein they differ.

20. And they will say: If only a sign were sent down upon him from his Lord! Then say [O Muhammad]: The Unseen belongs to Allah. So wait! Lo, I am waiting with you.
21. And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our verses. Say: Allah is more swift in plotting. Lo! Our messengers write down that which you plot.
22. He it is Who makes you to go on the land and the sea till, when you are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reaches them and the waves come to them from every side and they deem that they are overwhelmed therein; [then] they cry to Allah, making their faith pure for Him only; If You deliver us from this, we truly will be of the thankful.
23. Yet when He has delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. [You have] enjoyment of the life of the world; then to Us is your return and We shall inform you what you used to do.
24. The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingles with it till, when the earth has taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment comes by night or by day and we make it as a harvest clean-mown as if it had not flourished yesterday. Thus do We expound the signs for people who reflect.
25. And Allah invites to the abode of peace, and guides whom He wills to a straight path.
26. For those who do good is the best [reward] and more [thereto]. Neither darkness nor humiliation will cover



their faces. Such are rightful owners of Paradise; they will abide therein eternally.

27. And those who earn ill-deeds, [for them] requital of each ill-deed by the like thereof; and humiliation overtakes them - They have no protector from Allah - As if their faces had been covered with a cloak of darkest night. Such are rightful owners of Fire; they will abide therein eternally.
28. On the day when We gather them all together, then We say to those who associated others with Allah: Stand back, you and your [pretended] partners [of Allah]! And We separate them, the one from the other, and their [pretended] partners say: It was not us you worshipped.
29. Allah suffices as a witness between us and you, that we were unaware of your worship.
30. There does every soul experience that which it did previously, and they are returned to Allah, their rightful Lord, and that which they used to invent has failed them.
31. Say [to them, O Muhammad]: Who provides for you from the sky and the earth, or Who owns hearing and sight; and Who brings forth the living from the dead and brings forth the dead from the living; and Who directs the course? They will say: Allah. Then say: Will you not then fear Him?
32. Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are you turned away!
33. Thus is the Word of your Lord justified concerning those who do wrong; that they believe not.
34. Say: Is there of your partners [whom you associate with Allah] one that begins Creation and then repeats it? Say: Allah begins Creation, then repeats it. How then, are you deluded!

35. Say: Is there of your partners [whom you associate with Allah] one that guides to the Truth? Say: Allah guides to the Truth. Is He Who guides to the Truth more deserving that He should be followed, or he who finds not the way unless he [himself] be guided. What troubles you? How do you judge?
36. Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.
37. And this Qur'ân is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of the Book— Therein is no doubt from the Lord of the Worlds.
38. Or they say: He has invented it? Say: Then bring a sûrah like to it, and call [for help] on all you can besides Allah, if you are truthful.
39. Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation [in events] has not yet come to them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!
40. And of them is he who believes therein, and of them is he who believes not therein, and your Lord is Best Aware of the corrupters.
41. And if they belie you, say: To me my deeds, and to you your deeds. You are innocent of what I do, and I am innocent of what you do.
42. And of them are some who listen to you. But can you make the deaf to hear even though they apprehend not?
43. And of them is he who looks toward you. But can you guide the blind even though they see not?

44. Lo! Allah wrongs not mankind in anything at all; but mankind wrong themselves.
45. And on the day when He shall gather them together, [when it will seem] as though they had stayed but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.
46. Whether We let you [O Muhammad] see something of that which We promise them or [whether We] cause you to die, still to Us is their return, and Allah, moreover, is Witness over what they do.
47. And for every nation there is a messenger. And when their messenger comes [on the Day of Judgment] it will be judged between them fairly, and they will not be wronged.
48. And they say: When will this promise be fulfilled, if you are truthful?
49. Say: I have no power to hurt or benefit myself, save that which Allah wills. For every nation there is an appointed time. When their time comes, then they cannot put it off an hour, nor hasten [it].
50. Say: Have you thought: When His doom comes to you as a raid by night, or in the [busy] day; what is there of it that the criminals desire to hasten?
51. Is it [only] then, when it has befallen you, that you will believe? What! [Believe] now, when [until now] you have been hastening it on [through disbelief]?
52. Then will it be said to those who dealt unjustly: Taste the doom of eternity. Are you requited nothing save what you used to earn?
53. And they ask you to inform them [saying]: Is it true? Say: Yea, by my Lord, verily it is true, and you cannot escape.
54. And if each soul that does wrong had all that is in the earth it would seek to ransom itself therewith; and they

will feel remorse within them, when they see the doom. But it has been judged between them fairly and they are not wronged.

55. Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.
56. He gives life and causes death, and to Him you will be returned.
57. O mankind! There has come to you an exhortation from your Lord, a healing for that which is in the breasts, a guidance and a mercy for believers.
58. Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.
59. Say: Have you considered what provision Allah has sent down for you, how you have made of it lawful and unlawful? Say: Has Allah permitted you, or do you invent a lie concerning Allah?
60. And what think those who invent a lie concerning Allah [will be their plight] upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.
61. And you [Muhammad] are not occupied with any matter and you recite any of this Qur'ân, and you [mankind] perform no deed, but We are Witness of you when you are engaged therein. And not an atom's weight in the earth or in the sky escapes your Lord, nor what is less than that or greater than that, but it is [written] in a clear Book.
62. Lo! verily the allies of Allah are [those] on whom fear [comes] not, nor do they grieve.
63. Those who believe and were fearing Allah,
64. Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.

65. And let not their speech grieve you [O Muhammad]. Lo! honour [due to power] belongs wholly to Allah. He is the Hearer, the Knower.
66. Lo! is it not to Allah that belongs whoever is in the heavens and whosoever is in the earth? Those who follow others instead of Allah follow not [His] partners. They follow only a conjecture, and they do but guess.
67. He it is Who has appointed for you the night that you should rest therein and the day giving sight. Lo! herein verily are signs for a folk that listen.
68. They say: Allah has taken [to Him] a son— Glorified be He! He is Self-Sufficient! His is all that is in the heavens and all that is in the earth. You have no authority for this. Do you say concerning Allah that which you know not?
69. Say: Verily those who invent a lie concerning Allah will not succeed.
70. This world's portion [will be theirs], then to Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.
71. And recite to them the news of Noah, when he told his people: O my people! If my stay [here with you] and my reminding you by Allah's signs are an offence to you, then I have relied upon Allah, so decide upon your course of action, you and your partners. Let not your course of action be in doubt, for you. Then have at me, give me no respite.
72. But if you turn away I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of the Muslims.
73. But they belied him, so We saved him and those with him in the ship, and made them viceroys [in the earth], while We drowned those who belied Our signs. See then the nature of the consequence for those who had been warned.

74. Then, after him, We sent messengers to their folk, and they brought them clear proofs. But they were not to believe in that which they before belied. Thus We seal on the hearts of the transgressors.
75. Then, after them, We sent Moses and Aaron to Pharaoh and his chiefs with Our signs, but they were arrogant and were a criminal folk.
76. And when the Truth from Us came to them, they said: Lo! this is mere magic.
77. Moses said: Speak you [so] of the Truth when it has come to you? Is this magic? But magicians succeed not.
78. They said: Have you come to us to pervert us from that [faith] in which we found our fathers, and that you two may have grandeur in the land? We will not believe you two.
79. And Pharaoh said: Bring every well-versed magician to me.
80. And when the magicians came, Moses said to them: Cast your cast!
81. And when they had cast, Moses said: That which you have brought is magic. Lo! Allah will make it vain. Lo! Allah upholds not the work of mischief-makers.
82. And Allah will vindicate the Truth by His words, however much the criminals be averse.
83. But none believed Moses, save some offspring of his people, [and they were] in fear of Pharaoh and their chiefs, that they would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the transgressors.
84. And Moses said: O my people! If you have believed in Allah then rely upon Him, if you are Muslims!
85. They said: In Allah we put trust. Our Lord! Oh, make us not a trial for the wrong-doing folk;

86. And, of Your mercy, save us from the folk that disbelieve.
87. And We inspired Moses and his brother, [saying]: Appoint houses for your people in Egypt and make your houses as places of your worship, and establish prayer. And give good news to the believers.
88. And Moses said: Our Lord! Lo! You have given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from Your way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.
89. He said: Your prayer is heard. Do you both keep to the straight path, and follow not the path of those who have no knowledge.
90. And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the [fate of] drowning overtook him, he exclaimed: I believe that there is no deity save Him in whom the Children of Israel believe, and I am of the Muslims.
91. What! Now! When previously you have rebelled and been of the corrupters?
92. But this day We save you in your body that you may be a sign for those after you. Lo! most of mankind are heedless of Our signs.
93. And We verily settled the Children of Israel in an agreeable abode, and did provide them with good things; and they differed not until the knowledge came to them. Lo! your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
94. And if you [Muhammad] are in doubt concerning that which We reveal to you, then question those who read

- the Scripture [that was] before you. Verily the Truth from your Lord has come to you. So do not be of the waverers.
95. And do not be of those who deny the signs of Allah, and thus you be of the losers.
96. Lo! those for whom the word of your Lord [concerning sinners] has effect will not believe,
97. Though every sign comes to them, till they see the painful doom.
98. If only there had been a community [of all those that were destroyed of old] that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the doom of disgrace in the life of the world and gave them comfort for a while.
99. And if your Lord willed, all who are in the earth would have believed together. Would you [Muhammad] compel the people until they are believers?
100. It is not for any soul to believe save by the permission of Allah. He will put the wrath upon those who have no sense.
101. Say: Behold what is in the heavens and the earth! But signs and warnings avail not folk who will not believe.
102. Do they wait save the like of the days of those who passed away before them? Say: Wait then! I am with you among those who wait.
103. Then shall We save Our messengers and the believers, in like manner [as of old]. It is incumbent upon Us to save believers.
104. Say [O Muhammad]: O mankind! If you are in doubt of my religion, then [know that] I worship not those whom you worship besides Allah, but I worship Allah Who causes you to die, and I have been commanded to be of the believers.



105. And, [O Muhammad] set your face [purpose] resolutely for religion, as a man by nature upright, and be not of those who associate others [with Allah].
106. And invoke not, besides Allah, to that which cannot benefit you nor harm you, for if you did so then indeed you would be of the wrong-doers.
107. If Allah afflicts you with some adversity, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty. He causes it to reach whom He wills of His bondmen. He is the Forgiving, the Merciful.
108. Say: O mankind! Now has the Truth from your Lord come to you. So whosoever is guided, is guided only for [the good of] his soul, and whosoever goes astray, only goes astray against it. And I am no custodian over you.
109. And [O Muhammad] follow that which is revealed to you, and be patient until Allah gives judgment. And He is the Best of Judges.

## 11- HÛD [HÛD]

*Revealed at Mecca, [123 verses]*

Takes its name from v. 50, which begins the story of Hûd, of the tribe of A'âd, one of the prophets of Arabia who are not mentioned in the Hebrew Scriptures. The Sûrah also contains the stories of two other Arab prophets, Salih, of the tribe of Thamûd, and Shu'eyb of Midian (identified with Jethro), which, with those of Noah and Moses, are quoted as part of the history of Divine Revelation, the truth of which is here vindicated, in a manner supplementary to Sûrah 10.

A late Meccan Sûrah, except v. 114 f., revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Râ.<sup>[1]</sup> [This is] a Book the verses whereof are perfected and then expounded. [It comes] from One [who is] Wise, Acquainted,
2. [Saying]: Worship none but Allah. Lo! I am to you from Him a warner and a bringer of glad tidings.
3. And [bidding you]: Ask forgiveness of your Lord and turn to Him repentant He will cause you to enjoy a fair estate until a time appointed. He gives His bounty to every bountiful one. But if you turn away, lo! [then] I fear for you the doom of a Great Day.
4. To Allah is your return, and He is Able to do all things.
5. Lo! now they fold up their breasts that they may hide [their thoughts] from Him. At the very moment when they cover themselves with their clothing, Allah knows that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts [of men].
6. ❖ And there is not a creature in the earth but the sustenance thereof depends on Allah. He knows its habitation and its repository. All is in a clear record.
7. And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in deed. Yet if you [O Muhammad] say: Lo! you will be raised again after death! those who disbelieve will surely say: This is nothing but mere magic.
8. And if We delay for them the doom until a reckoned time, they will surely say: What withholds it? Verily on the day when it comes to them, it cannot be averted from them, and that which they ridiculed will surround them.

[1] See Sûr. [2] v.1, footnote.

9. And if We cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.
10. And if We cause him to taste grace after some misfortune that had befallen him, he says: The ills have gone from me. Lo! he is exultant, boastful;
11. Save those who are patient and do righteous deeds. Theirs will be forgiveness and a great reward.
12. A likely thing, that you would forsake some of that which has been revealed to you, and that your breast should be straitened for it, because they say: Why has not a treasure been sent down for him, or an angel come with him? You are but a warner, and Allah is Disposer of all things.
13. Or they say: He has invented it. Say: Then bring ten sûrahs, the like thereof, invented, and call on everyone you can besides Allah, if you are truthful!
14. And if they [your deities] answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no deity save Him. Will you then be Muslims [those who submit to Islâm]?
15. Whoso desires the life of the world and its splendour, We shall repay them their deeds herein, and therein they will not be wronged.
16. Those are they for whom is nothing in the Hereafter save the Fire. [All] that they contrive here is vain and [all] that they are used to do is fruitless.
17. Is he [to be counted equal with them] who relies on a clear proof from his Lord, and a witness from Him recites it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieves therein of the clans, the Fire is his appointed place. So be

not you in doubt concerning it. Lo! it is the Truth from your Lord; but most of mankind believe not.

18. Who does greater wrong than he who invents a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,
19. Who debar [people] from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.
20. Such will not escape in the earth, nor have they any protectors besides Allah. For them the doom will be double. They could not bear to hear, and they used not to see.
21. Such are they who have lost their souls, and that which they used to invent has failed them.
22. Assuredly in the Hereafter they will be the greatest losers.
23. Lo! those who believe and do righteous deeds and humble themselves before their Lord: such are the owners of Paradise; they will abide eternally therein.
24. The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will you not then be admonished?
25. And We sent Noah to his folk [and he said]: I am a plain warner to you.
26. That you worship none, save Allah. Lo! I fear for you the doom of a painful Day.
27. The chieftains of his folk, who disbelieved, said: We see you but a mortal like us, and we see not that any follow you save the most abject among us, without reflection. We behold in you no merit above us— nay, we deem you liars.
28. He said: O my people have you considered, if I rely on a clear proof from my Lord and there has come to me a

- mercy from Him, and it has been made obscure to you, can we compel you to accept it when you are averse to it?
29. And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to drive away those who believe - Lo! they have to meet their Lord - but I see you a folk that are ignorant.
  30. And, O my people! who would deliver me from Allah if I drive them away? Will you not then reflect?
  31. I say not to you: "I have the depositories [containing the provision] of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I to those whom your eyes scorn that Allah will not give them good - Allah knows best what is in their souls - Lo! then indeed I should be of the wrong-doers.
  32. They said: O Noah! You have disputed with us and multiplied disputation with us; now bring upon us that wherewith you threaten us, if you are of the truthful.
  33. He said: Only Allah will bring it upon you if He wills, and you can by no means escape.
  34. My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and to Him you will be brought back.
  35. Or say they [again] He has invented it? Say: If I have invented it, upon me be [the consequences of] my crime, but I am innocent of [all] that you commit.
  36. And it was revealed to Noah, [saying]: No-one of your folk will believe save him who has believed already. Be not distressed because of what they do.
  37. Build the ship under Our Eyes and by Our inspiration, and speak not to Me on behalf of those who have wronged. Lo! they will be drowned.

38. And he was building the ship, and every time that chieftains of his people passed him, they ridiculed him. He said: Though you ridicule us, yet We ridicule you even as you ridicule;
39. And you shall know to whom a punishment that will confound him comes, and upon whom a lasting doom will fall.
40. [Thus it was] till, when Our commandment came to pass and the oven gushed forth water,<sup>[1]</sup> We said: Load therein two of every kind, a pair [the male and female], and your household, save him against whom the word has gone forth already, and those who believe. And but a few were they who believed with him.
41. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.
42. And it sailed with them amid waves like mountains, and Noah cried to his son and he was standing aloof— O my son! Come ride with us, and be not with the disbelievers.
43. He said: I shall betake me to some mountain that will save me from the water. [Noah] said: This day there is none that saves from the commandment of Allah save him on whom He has had mercy. And the waves came in between them, so he was among the drowned.
44. And it was said: O earth! Swallow your water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it [the ship] came to rest upon [the mount] Al-Judi and it was said: A far removal for wrong-doing folk!
45. And Noah cried to his Lord and said: My Lord! Lo! my son is of my household! Surely Your promise is the Truth and You are the Most Just of Judges.

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[1] This was a sign of the deluge, water gushing up from underground as well as falling from the sky.

46. He said: O Noah! Lo! he is not of your household; Lo! he is [one whose] work was, other than righteous, so ask not of Me that whereof you have no knowledge. I admonish you lest you be among the ignorant.
47. He said: My Lord! Lo! in You do I seek refuge [from the sin] that I should ask of You that whereof I have no knowledge. Unless You forgive me and have mercy on me I shall be among the losers.
48. It was said [to him]: O Noah! Go you down [from the mountain] with peace from Us and blessings upon you and some nations [that will spring] from those with you. [There will be other] nations to whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.
49. This is of the tidings of the Unseen which We reveal to you [Muhammad]. You yourself knew it not, nor did your folk [know it] before this. Then have patience. Lo! the sequel is for the righteous.
50. And to [the tribe of] A'âd [We sent] their brother, Hûd. He said: O my people! Worship Allah! You have no other deity save Him. Lo! you do but invent [lies]!
51. O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him who made me. Will you not then understand?
52. And, O my people! Ask forgiveness of your Lord, then turn to Him repentant; He will cause the sky to rain abundance on you and will add to you strength to your strength. Turn not away, [being] criminals!
53. They said: O Hûd! You have brought us no clear proof and we are not going to forsake our gods on your [mere] saying, and we are not believers in you.
54. We say nothing save that one of our gods has possessed you in an evil way. He said: I call Allah to witness, and do

- you [too] bear witness, that I am innocent of [all] that you associate with Allah.
55. Other than Him. So [try to] plot against me, all of you, give me no respite.
  56. Lo! I have relied upon Allah, my Lord and your Lord. There is no creature but He does grasp it by the forelock! [i.e. controls it] Lo! my Lord is on a straight path.
  57. And if you turn away, still I have conveyed to you that wherewith I was sent to you, and my Lord will set in place of you a folk other than you. You cannot injure Him at all. Lo! my Lord is Guardian over all things.
  58. And when Our commandment came to pass We saved Hûd and those who believed with him by a mercy from Us; We saved them from a harsh doom.
  59. And such were A'âd. They denied the signs of their Lord and denied His messengers and followed the command of every obstinate tyrant.
  60. And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'âd disbelieved in their Lord. A far removal for A'âd, the folk of Hûd!
  61. And to [the tribe of] Thamûd [We sent] their brother Salih. He said: O my people! Worship Allah, you have no other deity save Him. He brought you forth from the earth and settled you therein. So ask forgiveness of Him and turn to Him repentant. Lo, my Lord is Near, Responsive.
  62. They said: O Salih! You have been among us before as that wherein our hope was placed. Do you ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which you call us.
  63. He said: O my people! Have you considered: if I am [acting] on clear proof from my Lord and there has come to me a mercy from Him, who will save me from Allah if I disobey Him? You would add to me nothing save loss.



64. O my people! This is the she-camel of Allah, a sign to you, so let her to feed in Allah's earth, and touch her not with harm lest a near doom seize you.
65. But they hamstrung her, and then he said: Enjoy life in your dwelling place three days! This is a promise that will not be belied.
66. So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the disgrace of that day. Lo, your Lord! He is the Strong, the Mighty.
67. And the [Awful] Cry overtook those who did wrong, so that morning found them fallen prone in their dwellings,
68. As though they had not dwelt there. Lo! Thamûd disbelieved in their Lord. A far removal for Thamûd!
69. And Our messengers came to Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.
70. And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent to the folk of Lot.
71. And his wife, standing by, and she laughed, then We gave her good tidings [of the birth] of Isaac, and, after Isaac, of Jacob.
72. She said: Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! This is an amazing thing!
73. They said: Wonder you at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!
74. And when the fright departed from Abraham, and the glad news reached him, he began to argue with Us on behalf of the folk of Lot.

75. Lo! Abraham was forbearing, imploring, penitent.
76. [The angels said] O Abraham! Forsake this! Lo! your Lord's commandment has gone forth, and lo! there comes to them a doom which cannot be repelled.
77. And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort and he said: This is a distressful day.
78. And his people came to him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Fear Allah, and degrade me not in [the person of] my guests. Is there not among you a man of reason?
79. They said: Well you know that we have no right to your daughters, and well you know what we want.
80. He said: Would that I had strength to resist you or had some strong support [among you]!
81. [The messengers] said: O Lot! Lo! we are messengers of your Lord; they shall not reach you. So travel with your people in a part of the night, and let not one of you turn round - [all] save your wife. Lo! that which smites them will smite her [also]. Lo! their tryst is [for] the morning. Is not the morning near?
82. So when Our commandment came to pass We overthrew [that township] and rained upon it stones of clay, one after another,
83. Marked with fire in the providence of your Lord [for the destruction of the wicked]. And they are never far from the wrong-doers.
84. And to Midian [We sent] their brother Shu'eyb. He said: O my people! Worship Allah. You have no other deity save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

85. O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.
86. That which Allah leaves with you is better for you if you are believers; and I am not a keeper over you.
87. They said: O Shu'eyb! Does your way of prayer command you that we should forsake that which our fathers [used to] worship, or that we [should leave off] doing what we will with our own property. Lo! you are the forbearing, the discerning.
88. He said: O my people! Have you considered: if I am [acting] on a clear proof from my Lord and He sustains me with fair sustenance from Him [how can I concede anything to you]? I desire not to do behind your backs that which I ask you not to do. I desire nothing save reform so far as I am able. My welfare is only in Allah. Upon Him I rely and to Him I turn [repentant].
89. And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hûd, and the folk of Salih; and the folk of Lot are not far off from you.
90. And ask forgiveness of your Lord and then turn to Him repentant. Lo! my Lord is, Merciful, Affectionate.
91. They said: O Shu'eyb! We understand not much of that you tell, and lo! we do see you weak among us. But for your family, we should have stoned you, for you are not strong against us.
92. He said: O my people! Is my family more to be honoured by you than Allah? And you put Him behind you, neglected! Lo! my Lord surrounds what you do.
93. And, O my people! Act according to your power, lo, I [too] am acting. You will soon know on whom there comes a

doom that will abase him, and who it is that lies. And watch! Lo! I am watcher with you.

94. And when Our commandment came to pass we saved Shu'eyb and those who believed with him by a mercy from Us; and the [Awful] Cry seized those who did injustice, and morning found them [corpses] fallen prone in their dwellings.
95. As though they had not dwelt there. A far removal for Midian, even as Thamûd had been removed afar!
96. And verily We sent Moses with Our signs and a clear authority.
97. To Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.
98. He will go before his people on the Day of Resurrection and will lead them to the Fire. Ah, hapless is the place [to where they are] led.
99. A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift [that will be] given [them].
100. That is [something] of the tidings of the townships' [which were destroyed of old]. We relate it to you [Muhammad]. Some of them are [still] standing and some [already mowed down] reaped.
101. We wronged them not, but they did wrong themselves; and their gods on whom they call besides Allah availed them nothing then came your Lord's command; they added to them nothing save ruin.
102. Even thus is the grasp of your Lord when he grasps the townships while they are doing wrong. Lo! His grasp is painful, very strong.

103. Lo! herein verily there is a sign for those who fear the doom of the Hereafter. That is a day to which mankind will be gathered, and that is a day that will be witnessed.
104. And We defer it only as a term already reckoned.
105. On the day when it comes no soul will speak except by His permission; some among them will be wretched, [others] glad.
106. As for those who will be wretched [on that day] they will be in the Fire; for them therein is [violent] sighing and inhaling.
107. Abiding there so long as the heavens and the earth endure save for that which your Lord wills. Lo! your Lord is Doer of what He wills.
108. And as for those who will be glad [that day] they will be in the Paradise, abiding there so long as the heavens and the earth endure save for that which your Lord wills: a gift unfailing.
109. So be not in doubt [O Muhammad] concerning that which these [folk] worship. They worship only as their fathers worshipped before. Lo! We shall pay them their whole due unabated.
110. And We verily gave to Moses the Scripture, and there was disagreement thereupon; and had it not been for a Word that had already gone forth from your Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it [this Qur'ân].
111. And lo! to each your Lord will verily repay his deeds in full. Lo! He is Acquainted of what they do.
112. So tread you the straight path as you are commanded, and those who turn [to Allah] with you, and transgress not. Lo! He is Seer of what you do.

113. And incline not toward those who do wrong lest the Fire touches you, and you have no protectors against Allah, and afterward you would not be helped.
114. Establish prayer at the two ends of the day and in some watches of the night. Lo! good deeds wipe out ill-deeds. This is a reminder for the mindful.
115. And have patience, [O Muhammad], for lo! Allah loses not the wages of the good-doers.
116. If only there had been among the generations before you men possessing a remnant [of good sense] to warn [their people] from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made luxurious, and were criminals.
117. In truth your Lord destroyed not the townships unjustly while their folk were reformers.
118. And if your Lord had willed, He verily would have made mankind one nation, yet they cease not differing,
119. Save him on whom your Lord has mercy; and for that He did create them. And the Word of your Lord has been fulfilled: Verily I shall fill Hell with the jinn and men together.
120. And all that We relate to you of the story of the messengers is in order that thereby We may make firm your heart. And herein has come to you the Truth and an exhortation and a reminder for believers.
121. And say to those who believe not: Work according to your position. Lo! we [too] are working.
122. And wait! Lo! We [too] are waiting.
123. And Allah's is the Unseen of the heavens and the earth, and to Him the whole matter will be returned. So worship Him and rely upon Him. Lo! your Lord is not unaware of what you [mortals] do.

## 12- JOSEPH [YÛSUF]

*Revealed at Mecca, [111 verses]*

*Yûsuf* takes its name from its subject which is the life-story of Joseph. It differs from all other Sûrahs in having only one subject. The differences from the Bible narrative are striking. Jacob is here a Prophet, who is not deceived by the story of his son's death, but is distressed because, through a suspension of his clairvoyance, he cannot see what has become of Joseph. The real importance of the narrative, its psychic burden, is emphasised throughout, and the manner of narration, though astonishing to Western readers, is vivid.

Tradition says that it was recited by the Prophet at Mecca to the first converts from Yathrib (Al-Madīnah), i.e. in the second year before the Hijrah; but that, as Nöldeke points out, does not mean that it was not revealed till then, but that it had been revealed by then. A late Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful*

1. Alif. Lâm. Râ.<sup>[1]</sup> These are the verses of the clear Book.
2. Lo! We have sent it down, as an Arabic Qur'ân, that you may understand.
3. We narrate to you [Muhammad] the best of narratives in that We have revealed to you this Qur'ân, though you were, before it, of the heedless.
4. When Joseph said to his father: O my father! Lo! I saw [in a dream] eleven planets and the sun and the moon, I saw them prostrating themselves to me.

[1] See Sûr. [2] v.1, footnote.

5. He said: O my son! Tell not your brothers of your vision, lest they plot a plot against you. Lo! Satan is for man an open foe.
6. Thus your Lord will prefer you and will teach you the interpretation of events, and will perfect his grace upon you and upon the family of Jacob as He perfected it upon your forefathers, Abraham and Isaac. Lo! your Lord is Knower, Wise.
7. Verily in Joseph and his brothers are signs [of Allah's Sovereignty] for the inquirers.
8. When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.
9. [One said]: Kill Joseph or cast him to some [other] land, so that your father's favour may be all for you, and [that] you may afterward be righteous folk.
10. One among them said: Kill not Joseph but, if you must be doing, throw him into the depth of the well; some caravan of travellers will pick him.
11. They said: O our father! Why will you not trust us with Joseph, when lo! we are to him sincere counsellors?
12. Send him with us tomorrow that he may enjoy himself and play. And lo! we shall take good care of him.
13. He said: Lo! in truth it saddens me that you should take him with you, and I fear lest the wolf devour him while you are unaware of him.
14. They said: If the wolf should devour him when we are [so strong] a band, then surely we would be losers.
15. Then, when they led him off, and were of one mind that they should place him into the bottom of the well, We inspired in him: You will tell them [someday] of this deed of theirs when they know [you] not.



16. And they came weeping to their father in the evening.
17. Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and you believe not our sayings even when we speak the truth.
18. And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that [predicament] which you describe.
19. And there came a caravan of travellers, and they sent their water-drawer. He let down his bucket [into the well]. He said: Good luck! Here is a boy. And they hid him as a merchandise, and Allah was Aware of what they did.
20. And they sold him for a low price, a number of silver coins; and they attached no value to him.
21. And he of Egypt who purchased him said to his wife: Receive him honourably. Perhaps he may prove useful to us or we may adopt him as a son. Thus We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of people know not.
22. And when he reached his maturity We gave him wisdom and knowledge. Thus We reward the doers of good.
23. And she, in whose house he was, sought to seduce him [to do an evil act]. She closed the doors and said: Come! He said: I seek refuge in Allah! Lo! he [your husband] is my lord, who has treated me honourably. Indeed, wrongdoers never prosper.
24. She verily desired him, and he would have desired her if it had not been that he saw the proof of his lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.

25. And they raced with one another to the door, and she tore his shirt from behind, and they met her lord at the door. She said: What shall be his reward, who wishes evil to your folk, save prison or a painful doom?
26. [Joseph] said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaks truth and he is of the liars.
27. And if his shirt is torn from behind, then she has lied and he is of the truthful.
28. So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.
29. O Joseph! Turn away from this, and you, [O woman], ask forgiveness for your sin. Lo! you are of the sinful.
30. And women in the city said: The ruler's wife is asking of her slave boy an ill-deed. Indeed he has smitten her to the heart with love. We see her in plain aberration.
31. And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch [to lie on at the feast] and gave to every one of them a knife and said [to Joseph]: Come out to them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is not a human being. This is no other than some gracious angel.
32. She said: This is he on whose account you blamed me. I asked of him an evil act, but he proved abstentious, but if he does not do my request he verily shall be imprisoned, and verily shall be of those brought low.
33. He said: O my Lord! Prison is more dear than that to which they urge me, and if You ward not off their wiles from me I shall incline to them and become of the ignorant.

34. So his Lord heard his prayer and warded off their wives from him. Lo! He is Hearer, Knower.
35. And it seemed good to them [the men-folk] after they had seen the signs [of his innocence] to imprison him for a time.
36. And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce to us the interpretation, for we see you of those good [at interpretation].
37. He said: The food which you are given [daily] shall not come to you but I shall tell you the interpretation before it comes to you. This is of that which my Lord has taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.
38. And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to associate anything with Allah. This is of the bounty of Allah to us [the seed of Abraham] and to mankind; but most men give not thanks.
39. O my two fellow-prisoners! Are various lords better, or Allah the One, the Almighty?
40. Those whom you worship besides Him are but names which you have named, you and your fathers. Allah has revealed no sanction for them. The decision rests with Allah only, Who has commanded you that you worship none save Him. This is the right religion, but most men know not.
41. O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which you did inquire.
42. And he said to him of the two who he knew would be released: Mention me in the presence of your lord. But

Satan caused him to forget to mention it to his lord, so he [Joseph] stayed in prison for some years.

43. And the king said: Lo! I saw in a dream seven fat cows which seven lean were eating, and seven green ears of corn and other [seven] dry. O notables! Expound for me my vision, if you can interpret visions.
44. They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.
45. And he of the two who was released, and [now] at length remembered, said: I am going to announce to you the interpretation, therefore send me forth.
46. [And when he came to Joseph in the prison, he exclaimed]: Joseph! O you truthful one! Expound for us the seven fat cows which seven lean were eating and the seven green ears of grain and other [seven] dry, that I may return to the people, so that they may know.
47. He said: You shall sow seven years consecutively, but that which you reap, leave it in its ears, all save a little which you eat.
48. Then after that will come seven hard years which will devour all that you have prepared for them, save a little of that which you have stored.
49. Then, after that, will come a year when the people will have plenteous crops and when they will press [wine and oil].
50. And the king said: Bring him to me. And when the messenger came to him, he [Joseph] said: Return to your lord and ask him what was the case of the women who cut their hands. Lo! my Lord knows their guile.
51. He [the king] [then sent for those women and] said: What happened when you asked an evil act of Joseph? They

- answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.
52. [Then Joseph said: I asked for] this, that he [my lord] may know that I betrayed him not in secret, and that surely Allah guides not the snare of the betrayers.
53. ❁ I do not acquit myself. Lo! the [human] soul enjoins to evil, save that whereon my Lord has mercy. My Lord is Forgiving, Merciful.
54. And the king said: Bring him to me that I may attach him to my person. And when he had talked with him he said: Lo! you are today in our presence established and trusted.
55. He said: Set me over the storehouses of the land I am a skilled custodian.
56. Thus We gave power to Joseph in the land to settle therein wherever he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.
57. And the reward of the Hereafter is better, for those who believed and feared Allah.
58. And Joseph's brothers came and presented themselves before him, and he knew them but they knew him not.
59. And when he provided them with their provision he said: Bring to me a brother of yours from your father. See you not that I fill up the measure and I am the best of hosts?
60. And if you bring him not to me, then there shall be no measure for you with me, nor shall you draw near.
61. They said: We will try to dissuade his father from [keeping] him: that we will surely do.
62. He said to his servants: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk that perhaps they will return [again].

63. So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.
64. He said: Can I entrust him to you save as I entrusted his brother to you before? Allah is better at guarding, and He is the Most Merciful of those who show mercy.
65. And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What [more] can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel [load]. This [that we bring now] is a light measure.
66. He said: I will not send him with you till you give me a promise in the name of Allah that you will bring him back to me, unless you are surrounded. And when they gave him their promise he said: Allah is the Witness over what we say.
67. And he said: O my sons! Go not in by one gate; go in by different gates. I can avail you nothing against [the decree of] Allah. Lo! the decision rests with Allah only. Upon Him I have relied, and upon Him let all who would rely [indeed] rely.
68. And when they entered in the manner which their father had enjoined, it would have nothing availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied;<sup>[1]</sup> and lo! he was a lord of knowledge because We had taught him; but most of people know not.

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[1] There is a prevalent superstition in the East that the members of a large family ought not to appear all together, for fear of the ill luck that comes from envy in the hearts of others.

69. And when they went in before Joseph, he took his brother to himself, saying: Lo; I, even I, am your brother, therefore grieve not for what they used to do.
70. And when he provided them with their provision, he put the [gold measuring] bowl in his brother's saddlebag, and then an announcer cried: O camel-riders! You are surely thieves!
71. They said, while approaching them: What is it you are missing?
72. They said: We are missing the king's measure, and he who brings it shall have a camel load, and I [said Joseph] am answerable for it.
73. They said: By Allah, well you know we came not to cause corruption in the land, and are no thieves.
74. They said: And what shall be the penalty for it if you prove liars?
75. They said: The penalty for it! He in whose bag [the cup] is found, he is the penalty for it. Thus we requite wrong-doers.
76. Then he [Joseph] began the search with their bags before his brother's bag, then he brought it out of his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades [of mercy] whom We will, and over every lord of knowledge there is one more knowing.
77. They said: If he steals, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not to them. He said [within himself]: You are in worse case and Allah knows best [the truth of] that which you describe.
78. They said: O ruler of the land! Lo! he has an aged father, so take one of us instead of him. Lo! we see you of those who do kindness.

79. He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.
80. So, when they despaired of [moving] him, they conferred together apart. The eldest of them said: Know you not how your father took a promise from you in Allah's name and how you failed in the case of Joseph before? Therefore I shall not go forth from the land until my father gives leave or Allah judges for me. He is the Best of Judges.
81. Return to your father and say: O our father! Lo! your son has stolen. We testify only to that which we know; we are not guardians of the Unseen.
82. Ask the township where we were, and the caravan in which we returned. Lo! we speak the truth.
83. [And when they came to their father and had spoken thus to him] he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all to me. Lo! He, only He, is the Knower, the Wise.
84. And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.
85. They said: By Allah, you will never cease remembering Joseph till your health is ruined or you are of those who perish!
86. He said: I complain of my distress and anguish only to Allah, and I know from Allah that which you know not.
87. Go, O my sons, and find out about Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despairs of the Spirit of Allah save the disbelieving folk.
88. And when they came [again] before him [Joseph] they said: O ruler! Misfortune has touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable to us. Lo! Allah will reward the charitable.



89. He said: Know you what you did to Joseph and his brother when you were ignorant?
90. They said: Is it indeed you who are Joseph? He said: I am Joseph and this is my brother. Allah has shown us favour. Lo! he who fears Allah and endures [finds favour]; for verily Allah loses not the wages of the kindly.
91. They said: By Allah, verily Allah has preferred you above us, and we were indeed sinful.
92. He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.
93. Go with this shirt of mine and lay it on my father's face, he will become [again] a seer; and come to me with all your folk.
94. When the caravan departed their father had said: Truly I find the smell of Joseph, though you call me weak and confused.
95. [Those around him] said: By Allah, Lo! you are in your old aberration.
96. Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not to you that I know from Allah that which you know not?
97. They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.
98. He said: I shall ask forgiveness for you of my Lord. He is the Forgiving, the Merciful.
99. And when they came in before Joseph, he took his parents to him, and said: Enter Egypt safe, if Allah wills!
100. And he raised his parents on the throne and they fell down before him prostrate, and he said: O my father! This is the interpretation of my vision of old. My Lord has made it true, and He has shown me kindness, since

He took me out of the prison and has brought you from the desert after Satan had made strife between me and my brothers. Lo! my Lord is tender to whom He wills. He is the Knower, the Wise.

101. O my Lord! You have given me [something] of sovereignty and have taught me [something] of the interpretation of dreams, Creator of the heavens and the earth! You are my Protector in the world and the Hereafter. Make me to die a Muslim [to You], and join me to the righteous.
102. This is of the tidings of the Unseen which We reveal to you [Muhammad]. You were not present with them when they put together their plan and [while] they were scheming.
103. And though you try much, most men will not believe.
104. You ask them no fee for it. It is nothing else than a reminder to the worlds.
105. How many a sign is there in the heavens and the earth which they pass by with face averted!
106. And most of them believe not in Allah except that they associate others [with Him].
107. Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?
108. Say: This is my Way: I invite to Allah with sure knowledge, I and whoever follows me— Glory be to Allah! And I am not of those who associate others with Him.
109. We sent not before you [any messengers] save men whom We revealed from among the folk of the townships— Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who fear Allah, is best. Have you then no sense?—

110. Till, when the messengers despaired and thought that they were denied, then came to them Our victory, and whom We would was saved. And our wrath cannot be warded from the people who are criminals.
111. In their stories verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing [Scripture] and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

### 13- THE THUNDER [AR-RA'D]

*Revealed at Mecca, [43 verses]*

*Ar-Ra'd*, "The Thunder," takes its name from a word in v. 13. The subject is Divine guidance in relation to the law of consequences, it being explained here, as elsewhere in the Qur'ân, that there is no partiality or aversion on the part of God, but that reward and punishment are the result of obeying or rejecting natural (or Divine) laws. According to some ancient authorities, it is a Meccan Sûrah with the exception of two verses revealed at Al-Madînah; according to others, a Madînan Sûrah with the exception of two verses revealed at Mecca. The very fact of such wholesale difference of opinion favours the Meccan attribution because there could be no such doubt about a complete Madînan Sûrah, owing to the great number of witnesses. The Madînan ascription may have arisen from the recognition of some verses by those witnesses as having been revealed at Al-Madînah on a certain occasion.

A late Meccan Sûrah for the most part.

*In the name of Allah, the Beneficent, the Merciful*

1. Alif. Lâm. Mîm. Râ.<sup>[1]</sup> These are verses of the Book. And what has been revealed to you from your Lord is the Truth, but most of people believe not.
2. Allah it is Who raised up the heavens without visible pillars, then established Himself on the Throne, and compelled the sun and the moon to be of service, each runs to an appointed term; He orders the course; He details the signs, that perhaps you may be certain of the meeting with your Lord.
3. And He it is Who spread out the earth and placed therein firm mountains and flowing rivers, and of all fruits He placed therein two spouses [male and female]. He covers the night with the day. Lo! herein verily are signs for people who take thought.
4. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And We have made some of them to excel others in fruit. Lo! herein verily are signs for people who have sense.
5. And if you wonder, then wondrous is their saying: When we are dust, are we then indeed [to be raised] in a new creation? Such are they who disbelieve in their Lord; such have shackles on their necks; such are rightful owners of the Fire, they will abide therein eternally.
6. And they bid you hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! your Lord is rich in pardon for mankind despite their wrong, and lo! your Lord is strong in punishment!

[1] See Sûr. [2] v.1, footnote.

7. Those who disbelieve say: Why has a sign not been sent down upon him from his Lord! You are only a warner, and for every folk a guide.
8. Allah knows that which every female bears and that which the wombs lose [prematurely] and that which they grow. And everything with Him is by due measure.
9. He is the Knower of the Unseen and the witnessed, the Grand, the High Exalted.
10. Alike of you is he who hides the saying and he who noises it abroad, he who hides in the night and he who goes freely in the daytime.
11. For him are angels ranged before him and behind him who guard him by Allah's command.<sup>[1]</sup> Lo! Allah changes not the condition of a folk until they [first] change that which is in their hearts; and if Allah wills misfortune for a folk there is none that can repel it, nor have they a defender beside Him.
12. He it is Who shows you the lightning, a fear and a hope,<sup>[2]</sup> and raises the heavy clouds.
13. The thunder exalts His praise and [so do] the angels for awe of Him. He launches the thunderbolts and smites with them whom He wills while they dispute [in doubt] concerning Allah, and He is mighty in wrath.
14. To Him alone is the supplication of truth. And those to whom they call besides Allah respond to them not at all, save as [if the response to] one who stretches forth his hands toward water [asking] that it may come to his

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[1] This is taken by some commentators to refer to "him who goes freely in the daytime" in the previous verse. In that case it would read: "for whom are guards before him and behind him as if to guard him against Allah's commandment."

[2] The fear is of the lightning, and the hope is of the rain.

mouth, and it will never reach it. And the supplication of the disbelievers goes [far] astray.

15. And to Allah falls prostrate whoever is in the heavens and the earth, willingly or unwillingly, and their shadows [as well] in the morning and the afternoons.
16. Say [O Muhammad]: Who is Lord of the heaven and the earth? Say: Allah! Say: Take you then [others] besides Him for protectors, which, even for themselves, have neither benefit nor any harm? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they to Allah partners who created the like of His creation so that the creation [which they made and His creation] seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Prevailing.
17. He sends down water from the sky, so that valleys flow according to their measure, and the flood bears [on its surface] swelling foam – and from that which they smelt in the fire in order to make ornaments and utensils rises a foam like to it - thus Allah presents [the similitude of] the true and the false. Then, as for the foam, it passes away as scum upon the banks, while, as for that which is of use to mankind, it remains in the earth. Thus Allah coins the similitudes.
18. For those who responded to their Lord is the best reward; and for those who did not respond to Him, if they had all that is in the earth, and therewith the like thereof, they would offer it as ransom. Such will have a woeful reckoning, and their habitation will be Hell, a wretched abode.
19. Is he who knows that what is revealed to you from your Lord is the truth like him who is blind? But only men of understanding heed;
20. Such as fulfil the pact of Allah, and break not the covenant;

21. Such as unite that which Allah has commanded should be joined, and fear their Lord, and dread the evil of [their] reckoning.
22. And those who are patient in seeking their Lord's countenance [Face] and are regular in prayer and spend of that which We provide for them secretly and openly, and overcome evil with good. Theirs will be the sequel of the [heavenly] Home.
23. Gardens of Eden which they enter, along with all who do right of their fathers and their spouses and their descendants. And the angels enter to them from every gate.
24. [Saying]: Peace be to you for what you patiently endured. Excellent indeed is the sequel of the [heavenly] Home.
25. And those who break the covenant of Allah after ratifying it, and sever that which Allah has commanded should be joined, and make corruption in the earth: theirs is the curse and theirs the ill abode.
26. Allah extends livelihood for whom He wills, and straitens [it for whom He wills]; and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.
27. Those who disbelieve say: If only a sign were sent down upon him from his Lord! Say: Lo! Allah sends whom He wills astray, and guides to Himself all who turn [to Him],
28. Who have believed and whose hearts are assured in the remembrance of Allah. Verily in the remembrance of Allah do hearts find assurance!
29. Those who believe and do righteous deeds: Joy is for them, and bliss [their] journey's end.
30. Thus We send you [O Muhammad] to a nation, before whom other nations have passed away, that you may recite to them that which We have revealed to you, while

they are disbelievers in the Beneficent. Say: He is my Lord; there is no deity save Him. Upon Him I rely and to Him is my return.

31. Had it been possible for a Qur'ân [i.e. recitation] to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, [this Qur'ân would have done so]. Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceases not to strike them because of what they do, or it dwells near their home until the threat of Allah come to pass. Lo! Allah fails not to keep the promise.
32. And verily messengers [of Allah] were mocked before you, but I extended the time of those who disbelieved. At length I seized them, and how [awful] was My punishment!
33. Is He Who is aware of the earns of every soul [as he who is aware of nothing]? Yet they attribute to Allah partners. Say: Name them. Is it that you would inform Him of something which He knows not in the earth? Or is it but a way of speaking? Nay, but their plan is made seeming fair for those who disbelieve and they are averted from the way. He whom Allah sends astray, for him there is no guide.
34. For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no protector from Allah.
35. The similitude of the Paradise which is promised to the righteous: Underneath it rivers flow; its food is everlasting, and its shade; this is the consequence of the righteous, while the consequence of disbelievers is the Fire.
36. And [the believers among] those to whom We gave the Scripture rejoice in that which is revealed to you. And of



- the Confederates [from the Jews and pagans] there are who deny some of it. Say: I am commanded only that I worship Allah and associate to Him no partner. To Him I invite, and to Him is my return.
37. Thus We have revealed it, a decisive utterance in Arabic; and if you should follow their desires after that which has come to you of knowledge, then truly you would not have against Allah any ally nor any protector.
38. And verily We sent messengers [to mankind] before you, and We assigned for them wives and offspring, and it was not [given] to any messenger that he should bring a sign save by Allah's leave. For every term there is a decree.
39. Allah effaces what He wills, and establishes [what He wills], and with Him is the Mother of the Book.
40. Whether We let you see part of that which We have promised them, or make you die [before its happening], yours is but conveyance [of the message], Ours the reckoning.
41. See they not how We aim to the land, reducing it of its outlying parts?<sup>[1]</sup> [When] Allah commands there is none that can postpone His command, and He is swift at reckoning.
42. Those who were before them plotted; but all planning is Allah's. He knows that which each soul earns. The disbelievers will come to know for whom will be the sequel of the [heavenly] Home.
43. They who disbelieve say: You are no messenger [of Allah]. Say: Allah, and whoever has true knowledge of the Scripture, is sufficient witness between me and you.

[1] If this is a Madīnah verse, the reference would be to the spread of Al-Islām, if a Meccan verse it would be to the Persian and the Eastern Roman empires encroaching on Arabia.

## 14- ABRAHAM [Ibrâhîm]

*Revealed at Mecca, [52 verses]*

*Ibrâhîm*, so-called from Abraham's prayer in vv. 35-41, at the time when he was establishing his son Ishmael, the ancestor of the Arabs, in the "uncultivable valley" of Mecca. Otherwise the subject of the Sûrah is the same as that of other Meccan Sûrahs revealed during the last three years before the Hijrah. The reference in v. 46 to the plot of the idolaters makes it probable that it is among the last of the Meccan revelations. A late Meccan Sûrah; except vv. 28-30, revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful*

1. Alif. Lâm. Râ.<sup>[1]</sup> [This is] a Book which We have revealed to you [Muhammad] that thereby you may bring forth mankind from darkness to light, by the permission of their Lord, to the path of the Mighty, the Praiseworthy.
2. Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers from a severe doom.
3. Those who prefer the life of the world more than the Hereafter, and debar [men] from the way of Allah and would have it crooked: such are far astray.
4. And We never sent a messenger save with the language of his folk, that he might make [the message] clear for them. Then Allah sends whom He wills astray, and guides whom He wills. He is the Mighty, the Wise.
5. We verily sent Moses with Our signs, saying: Bring your people forth from darkness to light. And remind them of

[1] See Sûr. [2] v.1, footnote.

the days of Allah. Lo! therein are signs for each patient, thankful [heart].

6. And [recall, O children of Israel] when Moses said to his people: Remember Allah's favour to you when He delivered you from Pharaoh's folk who were afflicting you with dreadful doom, and were killing your sons and sparing your women; that was a tremendous trial from your Lord.
7. And when your Lord proclaimed: If you give thanks, I will give you more; but if you are thankless, lo! My punishment is severe.
8. And Moses said: Though you and all who are in the earth disbelieve, lo! Allah verily is Free of need, Praiseworthy.
9. Has not the news of those before you reached you: the folk of Noah; and [the tribes of] A'âd and Thamûd, and those after them? None save Allah knows them. Their messengers came to them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith you have been sent, and lo! we are in grave doubt concerning that to which you call us.
10. Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calls you that He may forgive you your sins and reprove you to an appointed term. They said: You are but mortals like us, who would gladly turn us away from what our fathers used to worship. Then bring some clear authority.
11. Their messengers said to them: We are but mortals like you, but Allah gives grace to whom He wills of His slaves. It is not ours to bring you evidence unless by the permission of Allah. And upon Allah let believers rely!
12. How should we not rely upon Allah when He has guided us our ways? We surely will be patient against whatever hurt you do us. And upon Allah let those who would rely [indeed] rely!

13. And those who disbelieved said to their messengers: Verily we will drive you out from our land, unless you return to our religion. Then their Lord inspired them, [saying]: Verily We shall destroy the wrong-doers,
14. And verily We shall make you to dwell in the land after them. This is for him who fears standing before Me and fears My Threat.
15. And they sought victory [from their Lord] and every stubborn tyrant was disappointed;
16. Hell is before him, and he is made to drink a festering water.
17. Which he sips but can hardly swallow, and death comes to him from everywhere while yet he is not to die, and before him is a harsh doom.
18. A similitude of those who disbelieve in their Lord: Their deeds are as ashes which the wind blows hard upon a stormy day. They have no control of anything that they have earned. That is the extreme astray.
19. Have you not seen that Allah has created the heavens and the earth with truth? If He wills, He can remove you and bring [in] new creation.
20. And that is no great matter for Allah.
21. They all come forth to their Lord. Then those who were weak say to those who were scornful: We were to you a following, can you then avert from us anything of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is [now] all one for us: we have no place of refuge.
22. And Satan says, when the matter has been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called to you and you obeyed me. So blame me not,

- but blame yourselves. I cannot help you, nor can you help me. Lo! I disbelieved in that which you before ascribed to me. Lo! for wrong-doers is a painful doom.
23. And those who believed and did righteous deeds are made to admit Gardens underneath which rivers flow, therein abiding eternally by permission of their Lord, their greeting therein: Peace!
  24. See you not how Allah coins a similitude: A goodly word, as a goodly tree, its root set firm, its branches reaching into heaven,
  25. Giving its fruit at every season by permission of its Lord? Allah coins the similitudes for mankind in order that they may remember.
  26. And the similitude of a bad word is as a bad tree, uprooted from upon the earth, possessing no stability.
  27. Allah keeps firm those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sends wrong-doers astray. And Allah does what He wills.
  28. Have you not seen those who exchanged the favour of Allah for disbelief and led their people down to the Abode of ruin,
  29. [Even to] Hell? Which they will [enter to] burn, and wretched is the settlement.
  30. And they set up rivals to Allah that they may mislead [men] from His way. Say: Enjoy life [while you may] for Lo! your destination will be the Fire.
  31. [O Muhammad] tell My bondmen who believe to establish prayer and spend of that which We have given them, secretly and publicly, before a day comes wherein there will be neither trading nor befriending.
  32. Allah is He Who created the heavens and the earth, and causes water to descend from the sky, thereby producing

- fruits as provision for you, and makes the ships to be of service to you, that they may run upon the sea at His command, and has made of service to you the rivers;
33. And makes the sun and the moon, constant in their courses, to be of service to you, and has made of service to you the night and the day.
34. And He brought you of all you asked of Him, and if you would count the bounty of Allah you cannot reckon it. Lo! man is verily most unjust, an ingrate.
35. And when Abraham said: My Lord! Make safe this city [Mecca], and preserve me and my sons from worshipping idols.
36. My Lord! Lo! they have led many of mankind astray. But whoso follows me, he verily is of me - And whoso disobeys me - Still You are Forgiving, Merciful.
37. Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near to Your sacred House, our Lord! that they may establish prayer; so incline some hearts of people that they may yearn toward them, and You provide them with fruits in order that they may be thankful.
38. Our Lord! Lo! You know that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.
39. Praise be to Allah Who has given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of supplication.
40. My Lord! Make me to establish prayer, and some of my posterity [also]; our Lord! and accept my supplication.
41. Our Lord! Forgive me and my parents and believers on the day when the account is cast.
42. Deem not that Allah is unaware of what the wicked do. He but gives them a respite till a day when eyes will stare [in terror].

43. As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.
44. And warn the people of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Delay us for a little while. We will answer Your call and will follow the messengers. [It will be answered]: Did you not swear before that there would be no end for you?
45. And [have you not] dwelt in the dwellings of those who wronged themselves [of old] and [has it not] become plain to you how We dealt with them, and made examples for you?
46. Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.
47. So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite [the wrong].
48. On the day when the earth will be changed to other than the earth, and the heavens [also will be changed] and they will come forth to Allah, the One, the Almighty.
49. You will see the criminals on that day linked together in chains.
50. Their raiment of pitch, and the Fire covering their faces.
51. That Allah may repay each soul what it has earned. Lo! Allah is swift at reckoning.
52. This is a clear message for the people in order that they may be warned thereby, and that they may know that He is only One God, and that men of understanding may take heed.

**15- AL-HIJR [AL-HIJR]***Revealed at Mecca, [99 verses]*

*Al-Hijr* (which I take to be a place-name) is so called from vv. 80-84, where the fate of the dwellers at that place is described. The date of revelation is earlier than that of any of the Meccan Sûrahs which precede it in the arrangement of the Book, though the subject and the tone are similar, which accounts for its position. Nöldeke places it in his middle group of Meccan Sûrahs, that is (as far as one can judge from the inclusions), those revealed after the eighth year and before the third year before the Hijrah, and in so doing but confirms the judgment of the best Muslim authorities, though some Muslim authorities would place it among the earliest revelations. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful*

1. Alif. Lâm. Râ. <sup>[1]</sup> These are the verses of the Book and a plain Qur'ân.
2. It may be that those who disbelieve wish ardently that they were Muslims.
3. Let them eat and enjoy life, and let [false] hope beguile them. They will come to know!
4. And We destroyed no township but there was a known decree for it.
5. No nation can outstrip its term nor can they delay behind.
6. And they say: O you to whom the message has been sent down, lo! you are indeed a madman!
7. Why do you not bring angels to us, if you are of the truthful?

[1] See Sûr. [2] v.1, footnote.



8. We send not down the angels save with the Truth, and in that case [the disbelievers] would not be reprieved.
9. Lo! We, even We, sent down the Reminder [Qur'ân], and lo! We verily are its Guardian.
10. We verily sent [messengers] before you among the factions of the men of old.
11. And never came there to them a messenger but they did mock him.
12. Thus We do make it traverse the hearts of the criminals:
13. They believe not therein, though the example of the men of old has gone before.
14. And even if We opened to them a gate from the heaven and they kept mounting through it.
15. They would say: Our sight has been dazzled— nay, but we are bewitched folk.
16. And verily in the heaven We have set mansions of the stars, and We have beautified it for the beholders.
17. And We have guarded it from every outcast devil,
18. Save him who steals the hearing, and them does a clear flame pursue.
19. And the earth We have spread out, and placed therein firm mountains, and caused each seemingly thing to grow therein.
20. And We have given to you livelihoods therein, and to those for whom you provide not.
21. And there is not a thing but with Us are the depositories thereof. And We send it not down save in appointed measure.
22. And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not you who are the holders of the store thereof.

23. Lo! and it is We, even We, Who quickens and causes death, and We are the Inheritor.
24. And verily We know the preceding [generations] among you and verily We know the later [ones to come].
25. Lo! your Lord will gather them together. Lo! He is Wise, Knowing.
26. Verily We created man of potter's clay of black mud altered,
27. And the jinn did We create before of scorching fire.
28. And [remember] when your Lord said to the angels: Lo! I am creating a mortal out of potter's clay of black mud altered.
29. So, when I have fashioned him and have breathed into him [Adam] of My [created] soul, then do you fall down, prostrating yourselves to him.
30. So the angels fell prostrate, all of them together.
31. Save Iblīs. He refused to be among the prostrate.
32. He said: O Iblīs! What ails you that you are not among the prostrate?
33. He said: Why should I prostrate myself to a mortal whom You have created out of potter's clay of black mud altered!
34. He said: Then go you forth from hence, for lo! you are outcast.
35. And lo! the curse shall be upon you till the Day of Recompense.
36. He said: My Lord! Reprieve me till the day when they are raised.
37. He said: Then lo! you are of those reprieved.
38. Till the Day of the time well known.
39. He said: My Lord! Because You have sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,

40. Save such of them as are Your perfectly devoted slaves.
41. He said: This is a Way which will lead straight to Me:
42. Lo! as for My slaves, you have no authority over any of them save such of the deviators as follow you,
43. And lo! for all such, Hell will be the promised place.
44. It has seven gates, and each gate has an appointed portion.
45. Lo! the righteous are among gardens and water springs.
46. [And it is said to them]: Enter them in peace, secure.
47. And We remove whatever rancour may be in their breasts. As brothers, face to face, [they rest] on couches raised.
48. Toil comes not to them there, nor will they be expelled from thence.
49. Announce, [O Muhammad] to My slaves that verily I am the Forgiving, the Merciful.
50. And that My doom is the painful doom.
51. And tell them of Abraham's guests,
52. [How] when they came in unto him, and said: Peace. He said: Lo! we are afraid of you.
53. They said: Be not afraid! Lo! we bring you good tidings of a learned boy [son].
54. He said: You bring me good tidings [of a son] when old age has overtaken me? Of what then can you bring good tidings?
55. They said: We bring you good tidings in truth. So do not be of the despairing.
56. He said: And who despairs of the mercy of his Lord save those who are astray?
57. He said: And afterward what is your business, O you messengers [of Allah]?

58. They said: We have been sent to a criminal folk.
59. [All] save the family of Lot. Them we shall save every one,
60. Except his wife, of whom We had decreed that she should be of those who stay behind.
61. And when the messengers came to the family of Lot,
62. He said: Lo! you are folk unknown [to me].
63. They said: Nay, but we have come to you with that concerning which they keep disputing,
64. And we have come to you with the Truth, and lo! we are truthful.
65. So set out with your household in a portion of the night, and you follow their backs. Let none of you turn round, but go to where you are commanded.
66. And We made plain the matter to him, that the root of them [who did wrong] was to be cut at early morning.
67. And the people of the city came, rejoicing at the news [of new arrivals].
68. He said: Lo! they are my guests. Shame me not!
69. And fear Allah, and disgrace me not!
70. They said: Have we not forbidden you from [entertaining] anyone?
71. He [Lot] said: Here are my daughters, if you must be doing [so].
72. By your life [O Muhammad] indeed they were in their frenzy intoxication moving blindly.
73. Then the [Awful] Cry overtook them at the sunrise.
74. And We made the highest part [of the city] its lowest, and We rained upon them stones of heated clay.
75. Lo! therein verily are signs for those who read the signs.

76. And lo! it is upon a road still uneffaced.  
 77. Lo! therein is indeed a sign for believers.  
 78. And the owners of the wood<sup>[1]</sup> indeed were wrong-doers.  
 79. So. We took retribution on them; and lo! they both are on a high road plain to see.  
 80. And the dwellers of Al-Hijr [Thamûd] indeed denied [Our] messengers.  
 81. And We gave them Our signs, but they were averse to them.  
 82. And they used to carve out dwellings from the mountains, [wherein they dwelt] secure.  
 83. But the [Awful] Cry overtook them at the morning hour,  
 84. And that which they were used to count as gain availed them not.  
 85. We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, [O Muhammad], with a gracious forgiveness.  
 86. Lo! Your Lord! He is the All-Knowing Creator.  
 87. We have given you [O Muhammad] seven of the oft-repeated [verses]<sup>[2]</sup> and the great Qur'ân.  
 88. Strain not your eyes toward that which We cause some among them to enjoy, and be not grieved on their account, and lower your wing [in tenderness] for the believers.  
 89. And say: Lo! I, even I, am a plain warner,  
 90. Such as We send down [scriptures] for those [the Jews and Christians] who make division,

[1] Another name for Midian.

[2] According to a strong tradition, the reference is to Sûr. 1, which consists of seven verses and forms a part of every Muslim prayer.

91. Those who break the Qur'ân into parts.
92. Them, by your Lord, We shall question, every one,
93. Of what they used to do.
94. So proclaim that which you are commanded, and turn away from the polytheists.
95. Lo! We defend you from the scoffers,
96. Who set some other deity along with Allah. But they will come to know.
97. And We know well that your breast is at times oppressed by what they say,
98. But glorify the praise of your Lord, and be of those who make prostration [to Him].
99. And worship your Lord till the certainty [death] comes to you.

### 16- THE BEE [AN-NAHL]

*Revealed at Mecca, [128 verses]*

*An-Nahl*, "The Bee," takes its name from v. 68, where the activities of the Bee are mentioned as a type of duty and of usefulness. It calls attention to God's providence for creation, and to His guidance to mankind as a necessary part of it, and warns disbelievers in that guidance of a folly in rejecting it as great as would be the rejection of food and drink. The Sûrah is ascribed to the last Meccan group, though some ancient authorities regard the ascription as valid only for vv. 140, and consider the whole latter portion as revealed at Al-Madînah. The only verse in the Sûrah which is self-evidently of Madînan revelation is v. no 110, where the fugitives from persecution are said to have fought; for in the Meccan period fighting was unlawful for the Muslims, though many of them fled from persecution, taking refuge in Abyssinia.

A late Meccan Sûrah, with the exception of v. no 110, which must have been revealed at Al-Madīnah not earlier than the year 2 A.H., and possibly many other verses toward the end.

*In the name of Allah, the Beneficent, the Merciful*

1. The commandment of Allah will come to pass, so seek not you to hasten it. Glorified and Exalted be He above all that they associate [with Him].
2. He sends down the angels with revelation by His command to whom He wills of His bondmen, [saying]: Warn mankind that there is no deity save Me, so fear Me.
3. He has created the heavens and the earth with truth. High be He Exalted above all that they associate [with Him].
4. He has created man from a drop of fluid, yet behold! he is an open opponent.
5. And the cattle He has created, whence you have warm clothing and uses, and whereof you eat.
6. And wherein is beauty for you, when you bring them home, and when you take them out to pasture.
7. And they bear your loads for you to a land you could not reach save with great trouble to yourselves. Lo! your Lord is Kind, Merciful.
8. And horses and mules and donkeys [has He created] that you may ride them, and for ornament. And He creates that which you know not.
9. And Allah's is the direction of the [right] way, and some [paths] go not straight. And had He willed He would have guided you all.
10. He it is Who sends down water from the sky, whence you have drink, and whence are plants on which you send your animals to pasture.

11. Therewith He causes crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a sign for people who give thought.
12. And He has constrained the night and the day and the sun and the moon to be of service to you, and the stars are made subservient by His command. Lo! herein indeed are signs for people who have sense.
13. And whatsoever He has created for you in the earth of various hues, lo! therein is indeed a sign for people who take heed.
14. And He it is Who has constrained the sea to be of service that you eat fresh meat from thence, and bring forth from thence ornaments which you wear. And you see the ships ploughing it that you [mankind] may seek of His bounty, and that you may give thanks.
15. And He has cast into the earth firm mountains that it quake not with you, and streams and roads that you may be guided.
16. And landmarks [too], and by the star they are [also] guided.
17. Is He then Who creates as him who creates not? Will you not then remember?
18. And if you would count the favour of Allah you cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.
19. And Allah knows that which you keep hidden and that which you proclaim.
20. Those to whom they invoke other than Allah create nothing, but are themselves created.
21. [They are] dead, not living. And they perceive not when they will be resurrected.
22. Your god is One God. But as for those who believe not in the Hereafter their hearts deny, for they are proud.



23. Assuredly Allah knows that which they keep hidden and that which they proclaim. Lo! He loves not the arrogant.
24. And when it is said to them: What has your Lord sent down? they say: [Mere] fables of the men of old.
25. That they may bear their burdens in full on the Day of Resurrection, and some of the burdens of those whom they misguide without knowledge. Ah! evil is that which they bear!
26. Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;
27. Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake you opposed [My Guidance]? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,
28. Whom the angels cause to die while they are wronging themselves. Then will they make full submission [saying]: We used not to do any wrong. Nay! Surely Allah is Knower of what you used to do.
29. So enter the gates of Hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.
30. And it is said to those who fear Allah: What has your Lord revealed? They say Good: For those who do good in this world there is a good [reward] and the home of the Hereafter will be better. Pleasant indeed will be the home of the righteous—
31. Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repays the righteous.

32. Those whom the angels cause to die [when they are] good. They say: Peace be to you! Enter the Paradise because of what you used to do.
33. Await they anything save that the angels should come to them or your Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,
34. So that the evil of what they did smote them, and that which they used to mock surrounded them.
35. And those who associate others with Allah say: Had Allah willed, we had not worshipped anything other than Him, we and our fathers, nor had we forbidden anything without [command from] Him. Even so did those before them. Are the messengers charged with nothing save plain conveyance [of the message]?
36. And verily We have raised in every nation a messenger, [proclaiming]: Worship Allah and shun false gods. Then some of them [there were] whom Allah guided, and some of them [there were] upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!
37. Even if you [O Muhammad] strive for their guidance, still Allah assuredly does not guide those He sends astray. Such have no helpers.
38. And they swear by Allah their most binding oaths [that] Allah will not raise up him who dies. Nay, but it is a promise [binding] upon Him in truth, but most of mankind know not,
39. That he may explain to them that wherein they differ, and that those who disbelieved may know that they were liars.
40. And Our word to a thing, when We intend it, is only that We say to it: Be! and it is.

41. And those who became emigrants for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;
42. They are those endured patiently and upon their Lord relied.
43. And We sent not [as Our messengers] before you other than men to whom We revealed [Our message]. So ask the followers of the Remembrance if you know not!
44. With clear proofs and writings; and We have revealed to you the Remembrance [the Qur'ân] that you may explain to mankind that which has been sent down to them, and that perhaps they may reflect.
45. Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?
46. Or that He will not seize them in their going to and fro that there be no escape for them?
47. Or that He will not seize them with a gradual [in a state of dread]? Lo! your Lord is indeed Kind, Merciful!
48. Have they not observed all things that Allah has created, how their shadows incline to the right and to the left, making prostration to Allah, and they are lowly?
49. And to Allah makes prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels [also], and they are not proud.
50. They fear their Lord above them, and do what they are commanded.
51. ❖ Allah has said: Take not for yourselves two deities. But there is only One God. So of Me only, be in awe.
52. To Him belongs whatsoever is in the heavens and the earth, and religion is His for ever. Will you then fear any other than Allah?

53. And whatever of favour you enjoy, it is from Allah. Then, when misfortune reaches you, to Him you cry for help.
54. And afterward, when He has rid you of the misfortune, behold! a set of you associate others with their Lord,
55. So as to deny that which We have given them. Then enjoy life [while you may], for you will come to know.
56. And they assign a portion of that which We have given them to what they know not. By Allah! but you will indeed be asked concerning [all] that you used to invent.
57. And they assign to Allah daughters. Be He Glorified!— and to themselves what they desire;
58. When if one of them receives tidings of the birth of a female, his face remains darkened, and he is wroth inwardly.
59. He hides himself from the folk because of the evil of that whereof he has had tidings, [asking himself]: Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.
60. For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.
61. If Allah were to take mankind to task for their wrongdoing, he would not leave hereon a living creature, but He reprieves them to an appointed term, and when their term comes they cannot put [it] off an hour nor [yet] advance [it].
62. And they assign to Allah that which they [themselves] dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.
63. By Allah, We verily sent messengers to the nations before you, but Satan made their deeds fair-seeming to them. So he is their ally this day, and theirs will be a painful doom.

64. And we have revealed the Book [the Qur'ân] to you [O Muhammad] only that you may explain to them that wherein they differ, and [as] a guidance and a mercy for a people who believe.
65. Allah sends down water from the sky and therewith revives the earth after her death! Lo! herein is indeed a sign for a folk who hear.
66. And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from between the refuse and the blood, pure milk palatable to the drinkers.
67. And of the fruits of the date-palm, and grapes, whence you derive strong drink and [also] good nourishment. Lo! therein, is indeed a sign for people who have sense.
68. And your Lord inspired the bee, saying: Take you habitations in the mountains and in the trees and in that which they thatch;
69. Then eat of all fruits, and follow the ways of your Lord, made smooth [for you]. There comes forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a sign for people who reflect.
70. And Allah created you, then will cause you to die, and among you is he who is brought back to the most abject stage of life, so that he knows nothing after [having had] knowledge. Lo! Allah is Knower, Powerful.
71. And Allah has favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those [slaves] whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?
72. And Allah has given you wives of your own kind, and has given you, from your wives, sons and grandsons, and

- has made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?
73. And they worship besides Allah that which owns no provision whatsoever for them from the heavens or the earth, nor have they [whom they worship] any power.
74. So coin not similitudes for Allah. Lo! Allah knows; you know not.
75. Allah coins a similitude: [on the one hand] an [mere] owned slave, who has control of nothing, and [on the other hand] one on whom We have bestowed a fair provision from Us, and he spends thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.
76. And Allah coins a similitude two men, one of them dumb, having control of nothing, and he is a burden on his owner; to wherever he directs him to go, he brings no good. Is he equal with one who enjoins justice and follows a straight path [of conduct]?
77. And to Allah belongs the Unseen of the heavens and the earth, and the matter of the Hour [of Doom] is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.
78. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that perhaps you might give thanks.
79. Have they not seen the birds obedient in mid-air? None holds them save Allah. Lo! herein, verily, are signs for a people who believe.
80. And Allah has given you in your houses an abode, and has given you [also], of the hides of cattle, houses [tents]

- which you find light [to carry] on the day of travel and on the day of pitching camp; and of their wool and their fur and their hair, furnishing and comfort for a while.
81. And Allah has given you, of that which He has created, shelter from the sun; and has given you places of refuge in the mountains, and has given you coats to ward off the heat from you, and coats [of armour] to save you from your [enemy in] battle. Thus does He perfect His favour to you, in order that you may submit [to Him].
  82. Then, if they turn away, your duty [O Muhammad] is but plain conveyance [of the message].
  83. They know the favour of Allah and then deny it. Most of them are ingrates.
  84. And [mention] the day when We raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.
  85. And when those who did wrong see the doom, it will not be made light for them, nor will they be reprieved.
  86. And when those who associate others with Allah see those partners of theirs, they will say: Our Lord! these are our partners to whom we used to invoke instead of You. But they will fling to them the saying: Lo! you verily are liars!
  87. And they offer to Allah submission on that day, and all that they used to invent has failed them.
  88. For those who disbelieve and debar [men] from the way of Allah, We add doom to doom because they wrought corruption.
  89. And [mention] the day when We raise in every nation a witness against them of their own folk, and We bring you [Muhammad] as a witness against these. And We reveal the Book to you as an exposition of all things, and a guidance and a mercy and good tidings for the Muslims.

90. Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may take heed.
91. Fulfil the covenant of Allah when you have covenanted, and break not your oaths after the asseveration of them, and after you have made Allah a witness over you. Lo! Allah knows what you do.
92. And be not like to her who unravels the thread, after she has made it strong, to thin threads, making your oaths a deceit between you because of a nation being more numerous than [another] nation. Allah only tries you thereby, and He verily will explain to you on the Day of Resurrection that wherein you differed.
93. Had Allah willed He could have made you [all] one nation, but He sends whom He wills astray and guides whom He wills, and you will indeed be asked of what you used to do.
94. Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and you should taste evil forasmuch as you debarred [men] from the way of Allah, and yours should be an awful doom.
95. And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah has is better for you, if you did but know.
96. That which you have wastes away, and that which Allah has remains. And verily We shall pay those who are patient a recompense in proportion to the best of what they used to do.
97. Whosoever does right, whether male or female, and is a believer, him verily We shall cause him to live a good life, and We shall pay them a recompense in proportion to the best of what they used to do.



98. And when you recite the Qur'ân, seek refuge in Allah from Satan the outcast.
99. Lo! he has no power over those who believe and put trust in their Lord.
100. His power is only over those who take him as an ally, and those who through him associate others with Allah.
101. And when We put a verse in place of [another] verse, and Allah knows best what He reveals- they say: Lo! you are but inventing. Most of them know not.
102. Say [O Muhammad]: The Pure Spirit has brought it down from your Lord with truth, that it may confirm [the faith of] those who believe, and as guidance and good tidings to the Muslims.
103. And We know well that they say: Only a man teaches him. The speech of him at whom they falsely hint is foreign, and this is clear Arabic speech.<sup>[1]</sup>
104. Lo! those who disbelieve the verses of Allah, Allah guides them not and theirs will be a painful doom.
105. Only they invent falsehood who believe not Allah's verses, and [only] they are the liars.
106. Whoso disbelieves in Allah after his belief- save him who is forced thereto and whose heart is still content with Faith- but whoso finds ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.
107. That is because they have preferred the life of the world over the Hereafter, and because Allah guides not the disbelieving folk.

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[1] Among the various attempts of the idolaters to deride the Qur'an was the charge that a Christian slave among the earliest converts taught it to the Prophet. The same slave suffered cruel persecution for his belief in the divine revelation of the Qur'an.

108. Such are they whose hearts and ears and eyes Allah has sealed. And such are the heedless.
109. Assuredly in the Hereafter they are the losers.
110. Then lo! your Lord- for those who become emigrants after they had been persecuted, and then fought and were patient- Lo! your Lord afterward is [for them] indeed Forgiving, Merciful,
111. On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.
112. Allah coins a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of hunger and fear because of what they used to do.
113. And verily there had come to them a messenger from among them, but they had denied him, and so the doom seized them while they were wrong-doers.
114. So eat of the lawful and good food which Allah has provided for you, and thank the bounty of your Lord if it is Him you worship.
115. He has forbidden for you only carrion and blood and swine flesh and that which has been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.
116. And speak not, concerning that which your own tongues qualify the falsehood: "This is lawful, and this is forbidden," so that you invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.
117. A brief enjoyment [will be theirs]; and theirs a painful doom.

118. And to those who are Jews We have forbidden that which We have already related to you. And We wronged them not, but they were used to wrong themselves.
119. Then lo! your Lord for those who do evil in ignorance and afterward repent and amend— Lo! [for them] your Lord is afterward indeed Forgiving, Merciful.
120. Lo! Abraham was a leader obedient to Allah, by nature upright, and he was not of the polytheists;
121. Thankful for His bounties; He chose him and He guided him to a straight path.
122. And We gave him good in the world, and in the Hereafter he is among the righteous.
123. And afterward We revealed to you [Muhammad, saying]: Follow the religion of Abraham, as one by nature upright. He was not of the polytheists.
124. The Sabbath was appointed only for those who differed concerning it, and lo! your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
125. Invite to the way of your Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! your Lord is Best Aware of him who strays from His way, and He is Best Aware of those who are guided.
126. If you punish, then punish with the like of that wherewith you were afflicted. But if you endure patiently, verily it is better for the patient.
127. Be patient [O Muhammad]. Your patience is only by [the help of] Allah. Grieve not for them, and be not in distress because of that which they devise.
128. Lo! Allah is with those who fear Him and those who are doers of good.

## 17- THE NIGHT JOURNEY [AL-ISRA'A]

*Revealed at Mecca, [111 verses]*

*Al-Isra'a*, “The Night Journey,” begins and ends with references to the Israelites. V. 1 relates to the Prophet’s journey, in which he was carried by night upon a heavenly steed to the Mosque at Jerusalem, whence he was caught up through the seven heavens to the very presence of God. The Sûrah may be taken as belonging to the middle group of Meccan Sûrahs, except v. 81, or, according to other commentators, vv. 76-82, revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful.*

1. ❖ Glorified be He Who took His servant by night from the Al-Masjid-al-Haram [at Mecca] to the al-Masjid al-Aqsa [Far Distant Mosque] the neighbourhood whereof We have blessed, that We might show him of Our signs! Lo! He, only He, is the Hearer, the Seer.
2. And We gave to Moses the Scripture, and We appointed it a guidance for the Children of Israel, saying: Take no disposer of affairs other than Me.
3. [They were] the descendants of those whom We carried [in the ship] along with Noah. Lo! he was a grateful slave.
4. And We decreed for the Children of Israel in the Scripture: You verily will work corruption in the earth twice, and you will become great tyrants.
5. So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged [your] country, and it was a promise performed.
6. Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery,

7. [Saying]: If you do good, you do good for your own souls, and if you do evil, it is for them [in like manner]. So, when the time for the second [of the judgments] came [We roused against you others of Our slaves] to ravage you, and to enter the Mosque in Jerusalem even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.
8. It may be that your Lord will have mercy on you, but if you repeat [the crime] We shall repeat [the punishment], and We have appointed Hell a prison for the disbelievers.
9. Lo! this Qur'ân guides to that which is straightest, and gives glad tidings to the believers who do good deeds that theirs will be a great reward.
10. And that those who believe not in the Hereafter, for them We have prepared a painful doom.
11. Man supplicates for evil as he supplicates for good; for man is ever hasty.
12. And we have made the night and the day two signs. Then We erased the sign of the night, and We made the sign of the day sight-giving, that you may seek bounty from your Lord, and that you may know the number of the years, and the reckoning; and everything We have set out in detail.
13. And every man's augury We have fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.
14. [And it will be said to him]: Read your Book. Your soul suffices as reckoner against you this day.
15. Whosoever is guided, it is only for [the good of] his own soul that he is guided, and whosoever errs, only errs against it. No laden soul can bear another's burden. We never punish until We have sent a messenger.

16. And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word [of doom] has effect for it, and We destroy it with complete destruction.
17. How many generations have we destroyed since Noah! And Allah suffices as Acquainted and Beholder of the sins of His slaves.
18. Whoso desires that [life] which hastens away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him Hell; he will endure the heat thereof, condemned, rejected.
19. And whoso desires the Hereafter and strives for it with the effort necessary, being a believer; for such, their effort finds favour [with their Lord].
20. Each do We supply, both these and those, from the bounty of your Lord. And the bounty of your Lord can never be restricted.
21. See how We prefer some of them over others, and verily the Hereafter will be greater in degrees and greater in preference.
22. Set not up with Allah any other deity [O man] lest you sit down reprov'd, forsaken.
23. Your Lord has decreed, that you worship none save Him, and [that you show] kindness to parents. If one of them or both of them to attain old age with you, say not "Fie" to them nor repulse them, but speak to them a gracious word.
24. And lower to them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.
25. Your Lord is Best Aware of what is in your minds. If you are righteous, then lo! He was ever Forgiving to those who turn [to Him].

26. Give the kinsman his due, and the needy, and the wayfarer, and spend not [your wealth] wastefully.
27. Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.
28. But if you turn away from them, seeking mercy from your Lord, for which you hope, then speak to them a gentle word.
29. And let not your hand be chained to your neck nor open it with a complete opening, lest you sit down blamed, insolvent.
30. Lo! your Lord enlarges the provision for whom He wills, and straitens [it for whom He wills]. Lo, He was ever Knower, Seer of His slaves.
31. Kill not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the killing of them is great sin.
32. And come not near to adultery. Lo! it is an abomination and an evil way.
33. And kill not the soul which Allah has forbidden save with right. Whoso is killed wrongfully, We have given power to his heir, but let him not commit excess in killing. Lo! he will be helped.
34. Come not near the wealth of the orphan save with that which is better till he comes to strength; and keep the covenant. Lo! of the covenant it will be asked.
35. Fill the measure when you measure, and weigh with a straight balance; that is better, and better in the end.
36. [O man], follow not that whereof you have no knowledge. Lo! the hearing and the sight and the heart— of each of those you will be asked.
37. And walk not in the earth exultantly. Lo! you will never tear the earth, nor will you reach the height of the mountains.

38. All that— its evil is hateful in the sight of your Lord.
39. This is [part] of that wisdom wherewith your Lord has revealed to you [O Muhammad]. And set not up with Allah any other deity, lest you be cast into Hell, blamed, abandoned.
40. Has your Lord then distinguished you [O men of Mecca] by giving you sons, and has chosen for Himself females from among the angels? Lo! verily you speak a grave word!
41. We verily have displayed [Our warnings] in this Qur'ân that they may take heed, but it increases them in nothing save aversion.
42. Say [O Muhammad, to the disbelievers]: If there were other deities along with Him, as they say, then had they sought a way against the Lord of the Throne.
43. Glorified is He, and High Exalted above what they say!
44. The seven heavens and the earth and all that is therein praise Him, and there is not a thing but exalts his praise; but you understand not their praise. Lo! He is ever Forbearing, Forgiving.
45. And when you recite the Qur'ân We place between you, and those who believe not in the Hereafter a hidden barrier;
46. And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when you make mention of your Lord alone in the Qur'ân, they turn their backs in aversion.
47. We are Best Aware of what they wish to hear when they give ear to you and when they take secret counsel, when the wrong-doers say: You follow but a man bewitched.
48. See what similitudes they coin for you, and thus are all astray, and cannot find a way!



49. And they say: When we are bones and fragments, shall we, indeed, be resurrected as a new creation?
50. Say: Be you stones or iron
51. Or some created thing that is yet greater in your breasts! Then they will say: Who shall bring us back [to life]. Say: He who created you at the first. Then they will shake their heads at you, and say: When will it be? Say: It will perhaps be soon;
52. A day when He will call you and you will answer with His praise, and you will think that you have tarried but a little while.
53. Tell My bondmen to speak that which is kindlier. Lo! the Satan sows discord among them. Lo! the Satan is for man an open foe.
54. Your Lord is Best Aware of you. If He wills, He will have mercy on you, or if He wills, He will punish you. We have not sent you [O Muhammad] as a guardian over them.
55. And your Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and to David We gave the Psalms.
56. Say: Invoke those whom you assume [to be gods] besides Him, yet they have no power to rid you of misfortune or [for its] transfer to someone else.
57. Those to whom they invoke seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of your Lord is to be shunned.
58. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with severe punishment. That is set forth in the Book [of Our decrees].
59. And nothing hinders Us from sending signs save that the folk of old denied them. And We gave Thamûd the she-

camel -as a visible sign- but they did wrong in respect of her. We send not signs save to warn.

60. And [remember Muhammad] when We told you: Lo! your Lord encompasses mankind, and We appointed the vision which We showed you as an ordeal for mankind, and [likewise] the Accursed Tree in the Qur'ân. We warn them, but it increases them in nothing save gross transgression.
61. And when We said to the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which You have created of clay?
62. He said: See You this [creature] whom You have honoured above me, if You give me grace until the Day of Resurrection I verily will seize his offspring, save but a few.
63. He said: Go, and whosoever of them follows you— Lo! Hell will be your payment, ample recompense.
64. And excite any of them whom you can with your voice, and assault them with your horses and foot soldiers, and become a partner in their wealth and children, and promise them. Satan promises them only to deceive.
65. Lo! My [faithful] bondmen— over them you have no power, and your Lord suffices as [their] guardian.
66. [O mankind], your Lord is He Who drives for you the ship upon the sea that you may seek of His bounty. Lo! He was ever Merciful toward you.
67. And when harm touches you upon the sea, all to whom you invoke [for succour] fail save Him [alone], but when He brings you safe to land, you turn away, for man was ever thankless.
68. Feel you then secure that He will not cause a part of the land to swallow you, or send a sand-storm, upon you, and then you will find that you have no protector?

69. Or feel you secure that He will not return you to that [plight] a second time, and send against you a hurricane of wind and drown you for your disbelief, and then you will not find therein that you have any avenger against Us?
70. Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preference.
71. On the day when We shall summon all men with their record, whoso is given his book in his right hand— such will read their books and they will not be wronged a shred.
72. Whoso is blind here [in this life] will be blind in the Hereafter, and yet further from the way.
73. And they indeed strove hard to beguile you [Muhammad] away from that wherewith We have revealed to you, that you should invent other than it against Us; and then would they have taken you as a friend.<sup>[1]</sup>
74. And if We had not made you wholly firm you might almost have inclined to them a little.
75. Then had We made you taste a double [punishment] of living and a double [punishment] of dying, then had you found no helper against Us.
76. And they indeed wished to scare you from the land that they might drive you forth from thence, and then they would have stayed [there] but a little after you.
77. [Such was Our] way in the case of those whom We sent before you of Our messengers [to mankind], and you will not find any change in Our way.
78. Establish prayer at the going down of the sun until the dark of night, and [the recital of] the Qur'ân at dawn. Lo! [the recital of] the Qur'ân at dawn is ever witnessed.

[1] If, as the Jalâleyn declare, vv. 76-82 were revealed at Al-Madînah the reference here is to the plotting of the Jews and Hypocrites.

79. And some part of the night pray with it, as additional worship for you, that your Lord will raise you to a praised station.
80. And say: My Lord! Cause me to enter a sound entrance and to go out with a sound exit. And give me from Yourself a supporting authority.
81. And say: Truth has come and falsehood has vanished away. Lo! falsehood is ever bound to vanish.<sup>[1]</sup>
82. And We send down of the Qur'ân that which is a healing and a mercy for believers though it increases the wrongdoers in nothing save ruin.
83. And when We bestow favour upon man, he turns away and is averse; and when evil touches him he is in despair.
84. Say: Each one does according to his rule of conduct, and your Lord is Best Aware of who is best guided in way.
85. They are asking you concerning the soul. Say: The soul is the affair of my Lord, and of knowledge you have been given but little.
86. And if We willed We could take away that which We have revealed to you, then would you find no guardian for you against Us in respect thereof.
87. [It is nothing] save mercy from your Lord. Lo! His kindness to you was ever great.<sup>[2]</sup>
88. Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'ân, they could not produce the like thereof though they were helpers one of another.

[1] These words were recited by the Prophet when he witnessed the destruction of the idols round the Ka'bah after the conquest of Mecca.

[2] Vv. 85, 86 and 87 are said to have been revealed in answer to the third question which some Jewish rabbis prompted the idolaters to ask, the first two questions being answered in the following Surah.

89. And verily We have displayed for mankind in this Qur'ân all kinds of similitudes, but most of mankind refuse anything save disbelief.
90. And they say: We will not believe in you till you cause a spring to gush forth from the earth for us;
91. Or you have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;
92. Or you cause the heaven to fall upon us in fragments, as you have claimed, or bring Allah and the angels before us;
93. Or you have a house of gold; or you ascend up into heaven, and even then we will not believe in your ascension till you bring down for us a book that we can read. Say [O Muhammad]: My Lord be Glorified! Am I anything save a mortal messenger?
94. And nothing prevented the people from believing when the guidance came to them save that they said: Has Allah sent a mortal as [His] messenger?
95. Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.
96. Say: Allah suffices for a witness between me and you Lo! He is Knower, Seer of His slaves.
97. And he whom Allah guides, he is the rightly guided; while, as for him whom He sends astray, for them you will find no protectors besides Him, and We shall gather them on the Day of Resurrection on their faces, blind, dumb and deaf; their refuge will be Hell; whenever it abates, We increase the flame for them.
98. That is their recompense because they disbelieved Our verses and said: When we are bones and fragments shall we, indeed, be resurrected as a new creation?

99. Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and has appointed for them an end whereof there is no doubt? But the wrong-doers refuse anything save disbelief.
100. Say [to them]: If you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man was ever stingy.
101. And verily We gave to Moses nine evident signs, [of Allah's Sovereignty]. Do but ask the Children of Israel when he came to them, then Pharaoh said to him: Lo! I deem you one bewitched, O Moses.
102. He said: In truth you know that none sent down these [signs] save the Lord of the heavens and the earth as proofs, and lo! [for my part] I deem you lost, O Pharaoh.
103. And he wished to scare them from the land, but We drowned him and those with him, all together.
104. And We said to the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter comes to pass we shall bring you as a crowd gathered out of various nations.<sup>[1]</sup>
105. With truth We have sent it down, and with truth has it descended. And We have not sent you [O Muhammad] save a bearer of good tidings and a warner.
106. And [it is] a Qur'ân that We have separated, that you may recite it to mankind at intervals, and We have sent it down by [successive] revelation.
107. Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read to them, fall down prostrate on their faces, adoring,
108. Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.

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[1] A reference to the dispersal of the Jews as the consequence of their own deeds after God had established them in the land.

109. They fall down on their faces, weeping, and it [the Qur'ân] increases humility in them.
110. Say [to mankind]: Invoke Allah, or invoke the Beneficent, <sup>[1]</sup> to whichever you invoke [it is the same]. His are the most beautiful names. And you [Muhammad], be not loud-voiced in your prayer nor yet silent therein, but seek a way between.
111. And say: Praise be to Allah, Who has not taken to Himself a son, and Who has no partner in the Sovereignty, nor has He any protector through dependence. And magnify Him with all magnificence.

## 18- THE CAVE [AL-KAHF]

*Revealed at Mecca, [110 verses]*

*Al-Kahf*, “The Cave” takes its name from the story of the youths who took refuge from persecution in a cave (vv. 10-27) and were preserved there as if asleep for a long period a story which is generally identified by Western writers (e.g. Gibbon) with the legend of the Seven Sleepers of Ephesus. But a strong tradition in the Muslim world asserts that this story and that of *Dhû'l-Qarneyn* (“The Two-Horned One”), vv. 83-98, possibly also that of Moses and the angel, vv. 60-82, were revealed to the Prophet to enable him to answer the questions which the Jewish scholars of Yathrib had instructed the idolaters to ask him, as a test of Prophethood.

The questions were three: “Ask him,” said the Rabbis, “of some youths who were of old, what was their fate, for they

[1] The idolaters had a peculiar objection to the name *Ar-Rahmân*, “The Beneficent,” in the Qur'an. They said: “We do not know this Rahmân.” Some of them thought that Ar-Rahmân was a man living in Yamâmah.

have a strange story; and ask him of a much-travelled man who reached the sunrise regions of the earth and the sunset regions thereof, what was his history; and ask him of the Spirit, what it is.”

The tormentors of the Prophet, who had been to Yathrib to get hints from the Jews, on their return to Mecca put these questions to the Prophet, after having told the people that it was to be a crucial test. The Prophet said that he would surely answer them upon the morrow, without adding “if God wills,” as though he could command God’s revelation. As a reproof for that omission, the wished-for revelation was withheld from him for some days, and when it came included the rebuke contained in verse 24.<sup>[1]</sup> There is no reason whatever to doubt the truth of the tradition which connects this chapter with three questions set by Jewish rabbis, and the answers must have been considered satisfying, or at least silencing, or the Jews would certainly have made fun of them when they were taunting the Prophet daily after his flight to Yathrib (Al-Madīnah) . That being so, it would seem rash to identify the story with that of the Christian Seven Sleepers; it must belong, as the story of the “Two-Horned One” actually does belong, to rabbinical lore. The third of the questions is answered in Sûrah 17, vv. 85 ff. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Praise be to Allah Who has sent down the Book upon His slave, and has not placed therein any crookedness,
2. [But has made it] straight, to give warning of severe punishment from Him, and to bring to the believers who do good deeds the glad tidings that theirs will be a fair reward.
3. Wherein they will abide for ever;

[1] Ibn Hishîm (Cairo edition), Part I, pp. 102, 103.



4. And to warn those who say: Allah has taken a son,
5. [A thing] whereof they have no knowledge, nor [had] their fathers. Dreadful is the word that comes out of their mouths. They speak nothing but a lie.
6. Yet it may be, if they believe not in this statement, that you [Muhammad] will kill yourself with grief over their footsteps.
7. Lo! We have made all that is in the earth as an ornament thereof that We may try them: which of them is best in deed.
8. And lo! We shall make all that is thereon a barren ground.
9. Or you have deemed that the people of the Cave and the Inscription were a wonder among Our signs?
10. When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Yourself and prepare for us from our affair right guidance.
11. Then We cast [a cover of sleep] over their ears in the Cave for a number of years.
12. And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.
13. We narrate to you their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
14. And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We will never invoke besides Him any deity, for then we would have certainly spoken an excessive enormity.
15. These, our people, have taken [other] gods besides Him though they bring no clear authority to them. And who does greater wrong than he who invents a lie concerning Allah?

16. And when you withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you from your affair facility.
17. And you might have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was [one] of the signs of Allah. He whom Allah guides, he indeed is rightly guided, and he whom He sends astray, for him you will not find a protecting guide.
18. And you would have deemed them waking though they were asleep, and we caused them to turn over to the right and the left, and their dog stretching out his forelegs on the entrance. If you had observed them closely you had assuredly turned away from them in flight, and had been filled with terror of them.
19. And in like manner We awakened them that they might question one another. A speaker from among them said: How long have you tarried? They said: We have tarried a day or some part of a day, [Others] said: Your Lord best knows what you have tarried. Now send one of you with this your silver coin to the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.
20. For they, if they should come to know of you, will stone you or turn you back to their religion; then you will never prosper.
21. And in like manner We disclosed them [to the people of the city] that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When [the people of the city] disputed of their case among themselves, they said: Build over them a

building; their Lord knows best concerning them. Those who won their point said: We verily shall build a place of worship over them.

22. [Some] will say: They were three, their dog the fourth, and [some] say: Five, their dog the sixth, guessing at the unseen; and [some] say: Seven, and their dog the eighth. Say [O Muhammad]: My Lord is Best Aware of their number. None knows them save a few. So argue not concerning them except with an obvious argument, and ask not any of them to pronounce concerning them.
23. And say not of anything: Lo! I shall do that tomorrow,
24. Except if Allah wills. And remember your Lord when you forget, and say: It may be that my Lord guides me to a nearer way of truth than this to right conduct.
25. And [it is said] they tarried in their Cave three hundred years and add nine.
26. Say: Allah is Best Aware how long they tarried. His is the Unseen of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protector besides Him, and He makes none to share in His command.
27. And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words, and you will find no refuge besides Him.
28. Restrain yourself along with those who invoke their Lord at morning and evening, seeking His Countenance; and let not your eyes overlook them, desiring the adornments of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who follows his own lust and whose affair has been abandoned.
29. Say: [It is] the truth from the Lord of you [all]. Then whosoever wills, let him believe, and whosoever wills,

let him disbelieve. Lo! We have prepared for disbelievers Fire. Its walls enclose them. If they call for relief, they will be relieved with water like murky oil which scalds the faces. Calamitous the drink and ill the resting-place!

30. Lo! as for those who have believed and done righteous deeds— Lo! We allow not the reward of one whose work is goodly to be lost.
31. As for such, theirs will be Gardens of Eden [perpetual residence], wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon thrones therein. Blest the reward, and fair the resting-place!
32. And coin for them a similitude: Two men, to one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them [fields of] crops.
33. Each of the two gardens gave its fruit and withheld nothing thereof. And We caused a river to gush forth therein.
34. And he had fruit. And he said to his companion, when he spoke with him: I am more than you in wealth, and stronger in respect of men.
35. And he went into his garden, while he [thus] wronged himself. He said: I think not that all this will ever perish.
36. I think not that the Hour will ever come, and if indeed I am brought back to my Lord I surely shall find better than this as a return.
37. And his companion, when he [thus] spoke with him, exclaimed: Do you disbelieve in Him Who created you of dust, then of a drop [of sperm], and then fashioned you a man?
38. But He is Allah, my Lord, and I do not associate with my Lord anyone.

39. If only, when you entered your garden, you had said: That which Allah wills [will come to pass]! There is no strength save in Allah! Though you see me as less than you in wealth and children,
40. Yet it may be that my Lord will give me better than your garden, and will send on it a bolt from heaven, and some morning it will be a smooth dusty ground,
41. Or some morning the water thereof will be sunken in the earth so that you will not be able to seek it.
42. And his fruit was beset [with destruction]. Then he began to wring his hands [in dismay] for all that he had spent upon it, when [now] it was all ruined on its trellises, and to say: Would that I had associated any one with my Lord!
43. And he had no group of men to help him as against Allah, nor could he save himself.
44. In this case the authority is only for Allah, the True. He is Best for reward, and best for consequence.
45. And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingles with it and then becomes dry twigs that the winds scatter. Allah is Able to do all things.
46. Wealth and children are an ornament of life of the world. But the good deeds which endure are better in your Lord's sight for reward, and better in respect of [one's] hope.
47. And [remember] the Day when We will remove the mountains and you see the earth emerging, and We will gather them together so as to leave not one of them behind.
48. And they will be set before your Lord in rows [and He will say to them]: Now verily have you come to Us as We created you at the first. But you claimed that We had set no tryst for you.

49. And the Book [of deeds] is placed, and you see the criminals fearful of that which is therein, and they say: What kind of a Book is this that leaves not a small thing nor a great thing but has counted it! And they find all that they did confronting them, and your Lord wrongs no-one.
50. And [remember] when We said to the angels: Fall prostrate before Adam, and they fell prostrate, all save Ibis. He was of the jinn, so he rebelled against his Lord's command. Will you choose him and his offspring for your allies instead of Me, when they are an enemy to you? Calamitous is the exchange for wrong-doers!
51. I made them not to witness the creation of the heavens and the earth, nor their own creation; nor I take misleaders for [My] helpers.
52. And [be mindful of] the Day when He will say: Call those partners of Mine whom you claimed. Then they will invoke them, but they will not respond to them, and We shall set a valley of doom between them.
53. And the criminals behold the Fire and know that they are about to fall therein, and they find no way of escape thence:
54. And verily We have displayed for mankind in this Qur'ân all manner of similitudes, but man is more than anything contentious.
55. And nothing hinders mankind from believing when the guidance comes to them, and from asking for forgiveness of their Lord, unless [it be that they wish] that the judgment of the men of old should come upon them or [that] they should be confronted with the Doom.
56. We send not the messengers save as bearers of glad tidings and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they

- take Our revelations and that wherewith they are warned as mockery.
57. And who does greater wrong than he who has been reminded of the verses of his Lord, yet turns away from them and forgets what his hands send forward [to the Judgment]? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though you call them to the guidance, in that case they will never be guided.
58. And your Lord is the Forgiver, Merciful. If He were to take them to task [now] for what they earned, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape,
59. And [all] those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.
60. And when Moses said to his boy-servant: I will not give up until I reach the point where the two seas meet, though I march on for ages.
61. And when they reached the point where the two met, they forgot their fish, and it took its way into the sea, being free.
62. And when they had gone further, he said to his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.
63. He said: Did you see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it- it took its way into the sea by a marvel.
64. He said: This is that which we have been seeking they retraced their steps again.
65. Then they found one of Our slaves, to whom We had given mercy from Us, and had taught him from Us a knowledge.

66. Moses said to him: May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?
67. He said: Lo! you can not bear with me.
68. How can you bear with what you do not compass any knowledge?
69. He [Moses] said: Allah willing, you shall find me patient and I shall not disobey you in [any] order.
70. He said: Well, if you follow me, ask me not concerning anything till I myself mention of it to you.
71. So they both set out till, when they were in the ship, he made a hole therein. [Moses] said: Have you made a hole therein to drown the folk thereof? You verily have done a dreadful thing.
72. He said: Did I not tell you that you could not bear with me?
73. [Moses] said: Be not blame me for what I forgot, and be not hard upon me for my affair [with you].
74. So they both set out till, when they met a lad, he killed him. [Moses] said: What! Have you killed an innocent soul who has killed no man? Verily you have done a horrid thing.
75. ❁ He said: Did I not tell you that you could not bear with me?
76. [Moses] said: If I ask you after this concerning anything, keep not company with me. You have received an excuse from me.
77. So they both set out till, when they came to the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired



- it. [Moses] said: If you had wished, you could have taken payment for it.
78. He said: This is the parting between you and me! I will announce to you the interpretation of that you could not bear with patience.
79. As for the ship, it belonged to poor people working at the sea, and I wished to mar it, for there was a king behind them who seized every [good] ship by force.
80. And as for the lad, his parents were believers and We feared lest he should oppress them by rebellion and disbelief.
81. And We intended that their Lord should substitute him for them for one better in purity and nearer to mercy.
82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them and their father had been righteous, and your Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith you could not bear.
83. And they ask you about Dhû'l-Qarneyn. Say: I shall recite to you a remembrance of him.
84. Lo! We established him in the land and gave him to everything a way.
85. And he followed a way
86. Till, when he reached the setting place of the sun, he found it setting in a muddy spring, and found a people thereabout: We said: O Dhû'l-Qarneyn! Either punish or show them kindness.
87. He said: As for him who does wrong, we shall punish him, and then he will be brought back to his Lord, who will punish him with awful punishment!

88. But as for him who believes and does righteousness, good will be his reward, and We shall speak to him from our command with ease.
89. Then he followed a way
90. Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.
91. So [it was]. And We had encompassed all that he had in knowledge.
92. Then he followed a way.
93. Till, when he reached [a pass] between the two mountains, he found upon their hither side a folk that scarce could understand a saying.
94. They said: O Dhû'l-Qarneyn! Lo! Gog and Magog are corruptors in the land. So may we pay you tribute on condition that you set a barrier between us and them?
95. He said: That wherein my Lord has established me better [than your tribute]. Do but help me with strength [of men], I will set between you and them a barrier.
96. Bring me pieces of iron - till, when he had levelled up [the gap] between the cliffs, he said: Blow!- till, when he had made it a fire, he said: Bring me molten copper to pour thereon.
97. And [Gog and Magog] were not able to surmount, nor could they pierce [it].
98. He said: This is a mercy from my Lord; but when the promise of my Lord comes to pass, He will lay it low, for the promise of my Lord is true.
99. And on that day We shall let some of them surge against others, and the Horn will be blown. Then We shall gather them together in one gathering.

100. On that day We shall present Hell to the disbelievers, plain to view,
101. Those whose eyes were veiled from My reminder, and who could not bear to hear.
102. Do the disbelievers reckon that they can take My bondmen as protectors besides Me? Lo! We have prepared Hell as a lodging for the disbelievers.
103. Say: Shall We inform you who will be the greatest losers in respect of their deeds?
104. Those whose effort goes astray in the life of the world, and yet they reckon that they do good work.
105. Those are they who disbelieve in the verses of their Lord and in the meeting with Him. Therefor their deeds are vain, and on the Day of Resurrection We assign no weight to them.
106. That is their recompense: Hell, because they disbelieved, and made a ridicule of My signs and My messengers.
107. Lo! those who believe and do good deeds, theirs are the Gardens of Paradise, as a lodging,
108. Wherein they will abide eternally, with no desire to be removed from thence.
109. Say: If the sea became ink for the Words of my Lord, verily the sea would be used up before the Words of my Lord were exhausted, even if We brought the like thereof to help.
110. Say: I am only a mortal like you. My Lord reveals to me that your god is only One God. And whoever hopes for the meeting with his Lord, let him do righteous work, and not associate in the worship of his Lord anyone.

**19- MARY [MARYAM]***Revealed at Mecca, [98 verses]*

Maryam takes its name from v. 16 ff. That it is of quite early Meccan revelation is established by the following tradition: In the fifth year of the Prophet's mission (the ninth before the Hijrah, or Flight, to Al-Madinah) a number of the poorer converts were allowed by the Prophet to emigrate to Abyssinia, a Christian country where they would not be subject to persecution for their worship of the One God. This is known as the first Hijrah. The rulers of Mecca sent ambassadors to ask the Negus for their extradition, accusing them of having left the religion of their own people without entering the Christian religion, and of having done wrong in their own country. The Negus (against the wish of the envoys) sent for the spokesmen of the refugees and, in the presence of the bishops of his realm, questioned them of their religion. Ja'far ibn Abî Talîb, cousin of the Prophet, answered: (I translate from the account given by Ibn Ishâq.)<sup>[1]</sup>

“We were folk immersed in ignorance, worshipping idols, eating carrion, given to lewdness, severing the ties of kinship, bad neighbours, the strong among us preying on the weak; thus were we till Allah sent to us a messenger of our own, whose lineage, honesty, trustworthiness and chastity we knew, and he called us to Allah that we should acknowledge His unity and worship Him and eschew all the stones and idols that we and our fathers used to worship beside Him; and ordered us to be truthful and to restore the pledge and observe the ties of kinship, and be good neighbours, and to abstain from things forbidden, and from blood, and forbade us lewdness and false speech, and to prey upon the wealth of orphans, and to accuse good women; and commanded us to

[1] Ibn Hishâm Shah (Cairo Edition), Part I, p. 116.

worship Allah only, ascribing no thing unto Him as partner, and enjoined upon us prayer and legal alms and fasting. (And he enumerated for him the teachings of Islâm.)”

“So we trusted him and we believed in him and followed that which he had brought from Allah, and we worshipped Allah only, and ascribed no thing as partner unto Him. And we refrained from that which was forbidden to us, and indulged in that which was made lawful for us. And our people became hostile to us and tormented us, and sought to turn us from our religion that they might bring us back to the worship of idols from the worship of Allah Most High, and that we might indulge in those iniquities which before we had deemed lawful.”

“And when they persecuted and oppressed us, and hemmed us in, and kept us from the practice of our religion, we came forth to your land, and chose you above all others, and sought your protection, and hoped that we should not be troubled in your land, O King!”

“Then the Negus asked him: Have with you anything of that which he brought from Allah? Ja’far answered: Yes. Then the Negus said: Relate it to me, and Ja’far recited to him the beginning of “Kâf, Hâ, Yâ, A’in, Sad” the Arabic letters with which this Sûrah begins, such letters being generally used instead of titles by the early Muslims. Therefore this Sûrah must have been revealed and well-known before the departure of the emigrants for Abyssinia.

An early Meccan Sûrah, with the possible exception of vv. 59 and 60, which, according to some authorities, were revealed at Al-Madīnah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Kâf. Hâ. Yâ. A'în. Sad.<sup>[1]</sup>
2. A mention of the mercy of your Lord to His servant Zachariah.
3. When he called to his Lord a secret supplication,
4. Saying: My Lord! Lo! the bones of me have weakened and my head is shining with white hair, and I have never been unblessed in my supplication to You, my Lord.
5. Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Your presence a successor
6. Who shall inherit of me and inherit [also] of the house of Jacob. And make him, my Lord, acceptable [to You].
7. [It was said to him]: O Zachariah! Lo! We bring you tidings of a son whose name is Yahya [John]; We have given the same name to none before [him].
8. He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?
9. He said: So [it will be]. Your Lord says: It is easy for Me, even as I created you before, when you were nothing.
10. He said: My Lord! Appoint for me a sign. He said: Your sign is that you, with no bodily defect, shall not speak to the people for three nights.
11. Then he came forth to his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.
12. [And it was said to his son]: O Yahya [John]! Hold fast the Scripture. And We gave him wisdom while yet a boy.
13. And compassion from Us, and purity; and he was God-fearing,

[1] See Sûr. [2], v. 1, footnote.

14. And dutiful toward his parents. And he was not tyrant, disobedient.
15. And peace on him the day he was born, and the day he dies and the day he shall be raised alive!
16. And make mention of Mary in the Book [Qur'ân], when she had withdrawn from her people to a chamber looking East,
17. And had taken seclusion from them. Then We sent to her Our Angle and it assumed for her the likeness of a perfect man.
18. She said: Lo! I seek refuge in the Beneficent One from you, if you are God-fearing.
19. He said: I am only a messenger of your Lord, that I may bestow on you a pure son.
20. She said: How can I have a son when no mortal has touched me, neither have I been unchaste?
21. He said: Thus [it will be]. Your Lord says: It is easy for Me. And [it will be] that We may make of him a sign for the people and a mercy from Us, and it is a matter decreed.
22. And she, conceived him, and she withdrew with him to a far place.
23. And the pangs of childbirth drove her to the trunk of the palm tree. She said: Oh, would that I had died before this and was in oblivion, forgotten!
24. Then [one] cried to her from below her, saying: Grieve not! Your Lord has placed a stream beneath you,
25. And shake the trunk of the palm-tree toward you, you will cause ripe dates to fall upon you.
26. So eat and drink and be consoled. And if you see any mortal, say: Lo! I have vowed a fast to the Beneficent, and may not speak this day to any mortal.

27. Then she brought him to her own folk, carrying him. They said: O Mary! You have certainly done a thing unprecedented.
28. O sister of Aaron! Your father was not a wicked man nor was your mother a harlot.
29. Then she pointed to him. They said, "How can we talk to one who is in the cradle a child?"
30. He said: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet,
31. And has made me blessed wheresoever I may be, and has enjoined upon me prayer and almsgiving so long as I remain alive,
32. And [has made me] dutiful to my mother, and has not made me wretched, tyrant.
33. And peace on me the day I was born, and the day I die, and the day I shall be raised alive!
34. Such was Jesus, son of Mary: [this is] a statement of the truth concerning which they doubt.
35. It befits not [the Majesty of] Allah that He should take to Himself a son. Glory be to Him! When He decrees a matter, He says to it only: Be! and it is.
36. And lo! Allah is my Lord and your Lord. So worship Him. That is a straight path.
37. The sects among them differ: but woe to the disbelievers from the scene of an awful Day.
38. How [clearly] they will hear and see the Day they come to Us! Yet the wrong-doers are to-day in manifest error.
39. And warn them of the Day of Regret when the matter has been decided. Now they are in a state of heedlessness, and they believe not.



40. Lo! We, only We, inherit the earth and all who are thereon, and to Us they are returned.
41. And make mention [O Muhammad] in the Book [the story of] Abraham. Lo! he was a man of truth, a prophet.
42. When he said to his father: O my father! Why do you worship that which hears not nor sees, nor can in anything avail you?
43. O my father! Lo! there has come to me of knowledge that which came not to you. So follow me, and I will lead you on an even path.
44. O my father! Worship not Satan. Lo! the Satan is a rebel to the Beneficent.
45. O my father! Lo! I fear lest a punishment from the Beneficent overtakes you so that you become a companion of the Satan [in the Hell-fire].
46. He said: You reject my gods, O Abraham? If you cease not, I shall surely stone you. Depart from me a long while!
47. He said: Peace be unto you! I shall ask forgiveness of my Lord for you. Lo! He was ever gracious to me.
48. I shall leave you and that to which you invoke other than Allah, and I shall invoke my Lord. It may be that, in invocation of my Lord, I shall not be unblest.
49. So, when he had left them and that which they were worshipping other than Allah. We gave him Isaac and Jacob. Each of them We made a prophet.
50. And We gave them of Our mercy, and assigned to them a high and true renown.
51. And make mention in the Book, Moses. Lo! he was chosen, and he was a messenger [of Allah], a prophet.
52. We called him from the right slope of [At-Tur] the Mount, and brought him near, confiding [to him].

53. And We bestowed upon him of Our mercy his brother Aaron, a prophet [likewise].
54. And mention in the Book, Ishmael. Lo! he was a keeper of his promise, and he was a messenger [of Allah] a prophet.
55. He enjoined upon his family and his people prayer and almsgiving, and was acceptable in the sight of his Lord.
56. And mention in the Scripture, Idrîs.<sup>[1]</sup> Lo! he was a man of truth, a prophet;
57. And We raised him to a high station.
58. These are they to whom Allah showed favour from among the prophets, of the offspring of Adam and of those whom We carried [in the ship] with Noah, and of the offspring of Abraham and Israel, and from among those whom We guided and chose. When the verses of the Beneficent were recited to them, they fell down, prostrating and weeping.
59. Now there has succeeded them a later generation who have wasted prayer and have followed lusts. But they will meet evil.
60. Save him who shall repent and believe and do righteousness. Such will enter the Paradise and they will not be wronged in anything.
61. Gardens of perpetual resided, which the Beneficent has promised to His slaves in the Unseen. Lo! His promise is ever sure of fulfilment—
62. They hear therein no idle talk, but only Peace; and therein they will have their provision morning and evening.
63. Such is the Paradise which We cause the devout among Our bondmen to inherit.

[1] Identified with Enoch.

64. We [angels] come not down save by commandment of your Lord. To Him belongs all that is before us and all that is behind us and all that is between those two, and your Lord was never forgetful—
65. Lord of the heavens and the earth and all that is between them! Therefor, worship Him and be patient in His worship. Do you know one that can be named along with Him? `
66. And man says: When I am dead, shall I truly be brought forth alive?
67. Does not man remember that We created him before, when he was nothing?
68. And, by your Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around Hell.
69. Then We shall pluck out from every sect whichever of them was most stern in rebellion to the Beneficent.
70. And surely We are Most knowing of those most worthy to be burned therein.
71. There is not one of you but shall approach it. That is a fixed decree of your Lord.
72. Then We shall rescue those who feared Allah, and leave the wrong-doers crouching there.
73. And when Our clear verses are recited to them those who disbelieve say to those who believe: Which of the two parties [yours or ours] is better in position, and best in association?
74. How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!
75. Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they see that which they were promised, whether it be punishment [in the

- world], or Hour [of Doom], they will know who is worse in position and who is weaker in soldiers.
76. Allah increases in guidance those who were guided, and the good deeds which endure are better in your Lord's sight for reward, and better for resort.
  77. Have you seen him who disbelieves in Our verses and says: Assuredly I shall be given wealth and children!
  78. Has he perused the Unseen, or has he made a covenant with the Beneficent?
  79. Nay, but We shall record that which he says and prolong for him a span of torment.
  80. And We shall inherit from him that whereof he mentions, and he will come to Us, alone [without his wealth and children].
  81. And they have taken [other] gods besides Allah that they may be a power for them.
  82. Nay, but they will deny their worship of them, and become opponents to them [on the Day of Judgement].
  83. See you not that We have set the devils on the disbelievers to incite them with incitement?
  84. So make no haste against them [O Muhammad]. We do but number to them a sum [of days].
  85. On the Day when We shall gather the righteous to the Beneficent, as a delegation.
  86. And drive the criminals to Hell in thirst,
  87. They will have no power of intercession, save him who has made a covenant with his Lord.
  88. And they say: The Beneficent has taken [to Himself] a son.
  89. Assuredly you utter a disastrous thing,
  90. Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,

91. That you ascribe to the Beneficent a son,
92. When it is not appropriate for [the Majesty of] the Beneficent that He should take a son.
93. There is none in the heavens and the earth but comes to the Beneficent as a slave.
94. Verily He knows them and numbers them with [right] numbering.
95. And each one of them will come to Him on the Day of Resurrection, alone.
96. Lo! those who believe and do good deeds, the Beneficent will appoint for them affection.
97. And We make [this Qur'ân] easy in your tongue, [O Muhammad] only that you may bear good tidings therewith to the righteous, and warn therewith the adverse folk.
98. And how many a generation before them have We destroyed! Can you [Muhammad] see a single man of them, or hear from them the slightest sound?

## 20- TÂ-HÂ [TÂ HÂ]

*Revealed at Mecca, [135 verses]*

*Tâ Hâ* takes its name from the Arabic letters which form the first verse. As in the case of Sûrah 19, the early date of revelation is established by a strong tradition.

Omar ibn ul-Khattâb, who afterwards became Caliph, was among the bitterest opponents of Islâm in early days. He set out one day, sword in hand, with the intention of killing the Prophet "this Sabaean who has split the unity of Qureysh, calls their ideals foolish and their religion shameful, and blasphemes their gods" when a friend who met him dissuaded him, reminding him that if he slew the Prophet

he would have to reckon with the vengeance of a powerful clan: “Think you that the Banû ‘Abd Munâf would let you walk on the earth if you have slain Muhammad?” for tribal pride survived religious difference. “Is it not better for you to return to the folk of your own house and keep them straight?” Omar asked: “Which of the folk of my house?” “Your brother-in-law and cousin, Sa’id ibn Zeyd, and your sister, Fatimah daughter of Al-Khattâb, for, by Allah, they are become Muslims and followers of Muhammad in his religion, so look you to them.” Then Omar returned, enraged against his sister and brother-in-law, and there was with them in the house Khabab ibn ‘Arit, having with him a leaf on which was written *Tâ Hâ* (this Sûrah) which he was reading aloud to them. When they heard the noise of Omar’s coming, Khabab hid in a closet that they had in the house and Fatimah took the leaf and hid it under her thigh. But Omar had heard the sound of Khabab’s reading as he drew near the house, and when he entered he said: “What was that mumbling which I heard?” They said: “You heard nothing.” Omar said: “Yea, by Allah! And I have already been informed that you are become followers of Muhammad in his religion.” Then he attacked his brother-in-law Sa’id ibn Zeyd, but Fatimah sprang to keep him off her husband and he struck and wounded her. And when he had done that, his sister and his brother-in-law said to him: “Yes, we are Muslims and we believe in Allah and His messenger, so do what you will!” But when Omar saw the blood upon his sister he was sorry for what he had done, and he said to his sister: “Give me that leaf from which I heard you reading just now, that I may see what this is that Muhammad has brought.” And Omar was a scribe. When he said that, his sister said: “We fear to trust you with it” He said: “Fear not!” and swore by his gods that he would return it to her when he had read it. And when he said that, she hoped for his conversion to Al-Islâm, but said: “O my brother, you are

unclean on account of your idolatry and none may touch it save the purified.” Then Omar went out and washed himself, and she gave him the leaf on which *Ta Ha* was written and he read it. And when he had read it he said: “How excellent are these words!” and praised it highly. And when he heard that, Khabab came out to him and said: “O Omar, I hope that Allah has brought you in answer to the prayer of the Prophet, for only yesterday I heard him saying: O Allah! Strengthen Al-Islâm with Abû'l-Hukm ibn Hishâm or Omar ibn Al-Khattâb; and Allah is Allah, O Omar!” At that he said: “O Khabab, direct me to Muhammad that I may go to him and make surrender.” <sup>[1]</sup>

The conversion of Omar took place in the fifth year of the Prophet’s mission (ninth before the Hijrah) soon after the departure of the emigrants to Abyssinia. At that time this Sûrah was already written down and in circulation. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Tâ Hâ
2. We have not sent down to you [Muhammad] this Qur’ân that you should be distressed,
3. But as a reminder to those who fear, [Allah]
4. A revelation from Him Who created the earth and the highest heavens,
5. The Beneficent, Who is established above the Throne.
6. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the soil.

[1] Ibn Hishâm, Part I, pp. 119 and 120.

7. And if you speak aloud, then lo! He knows the secret [thought] and [that which is yet] more hidden.
8. Allah! There is no deity save Him. His are the most beautiful names.
9. Has there come to you the story of Moses?
10. When he saw a fire and said to his family: Wait! I see a fire afar off. Perhaps I may bring you a brand therefrom or may find guidance at the fire.
11. And when he reached it, he was called: O Moses!
12. Lo! I, even I, am your Lord. So take off your shoes, for lo! you are in the sacred valley of Tuwa.
13. And I have chosen you, so listen to that which is revealed [to you].
14. Lo! I, even I, am Allah. There is no deity save Me. So worship Me and establish prayer for My remembrance.
15. Lo! the Hour is surely coming. But I almost conceal it, that every soul may be rewarded for that which it strives [to achieve].
16. Therefor, let not him turn you aside from [the thought of] it who believes not therein but follows his own desire, lest you perish.
17. And what is that in your right hand, O Moses?
18. He said: This is my staff whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.
19. He said: Cast it down, O Moses!
20. So he cast it down, and lo! it was a serpent, gliding.
21. He said: Grasp it and fear not. We shall return it to its former state.
22. And thrust your hand within your armpit, it will come forth white without hurt. [That will be] another sign.



23. That We may show you [some] of Our greater signs,
24. Go you to Pharaoh! Lo! he has transgressed [the bounds].
25. [Moses] said: My Lord! Expand for me my breast [with assurance].
26. And ease my task for me;
27. And untie a knot from my tongue,
28. That they may understand my saying.
29. Appoint for me a minster from my folk,
30. Aaron, my brother.
31. Increase my strength with him.
32. And let him share my task,
33. That we may glorify You much.
34. And remember You much.
35. Lo! You are ever Seeing us.
36. He said: You are granted your request, O Moses.
37. And indeed, another time, already We have shown you favour,
38. When We inspired in your mother that which is inspired,
39. Saying: Cast him into the chest, and cast it into the river, then the river shall cast it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued you with love from Me that you would be brought up under My eye.
40. When your sister went and said: Shall I show you one who will nurse him? And We restored you to your mother that she might be content and might not sorrow. And you did kill a man and We delivered you from great distress, and tried you with a heavy trial. And you did tarry years among the folk of Madyan. Then you come [here] at the decreed time, O Moses,

41. And I have produced you to Myself.
42. Go, you and your brother, with My signs, and be not slacken in remembrance of Me.
43. Go, both of you, to Pharaoh. Lo! he has transgressed [the bounds].
44. And speak to him a gentle word, that perhaps he may heed or fear.
45. They said: Our Lord! Lo! we fear that he will hasten [punishment] against us or that he may play the tyrant.
46. He said: Fear not. Lo! I am with you, Hearing and Seeing.
47. So go you to him and say: Lo! we are messengers of your Lord. So let the Children of Israel go with us, and doom them not. We bring you a sign from your Lord. And peace will be for him who follows the guidance.
48. Lo! it has been revealed to us that the doom will be for him who denies and turns away.
49. [Pharaoh] said: Who then is the Lord of you, O Moses?
50. He said: Our Lord is He Who gave to everything its nature, then guided it aright.
51. He said: What then is the state of the generations of old?
52. He said: The knowledge thereof is with my Lord in a Record. My Lord neither errs nor forgets,
53. Who has made the earth as a bed and has threaded roads for you therein and has sent down water from the sky and thereby We have brought forth different kinds of vegetation,
54. [Saying]: Eat and feed your cattle. Lo! herein verily are signs for men of thought.
55. Thereof We created you, and thereunto We return you and thence We bring you forth a second time.

56. And We verily did show him all Our signs, but he denied them and refused.
57. He said: Have you come to drive us out from our land by your magic, O Moses?
58. But we surely can produce magic the like thereof; so appoint a tryst between us and you, which neither we nor you shall fail to keep, at a place convenient [to us both].
59. [Moses] said: Your tryst shall be the day of the feast, and let the people assemble when the sun has risen high.
60. Then Pharaoh went away and he put together his plan and came [to the appointed tryst].
61. Moses said to them: Woe to you! Invent not a lie against Allah, lest He extirpates you by some punishment. He who lies fails miserably.
62. Then they debated one with another what they must do, and they kept their counsel secret.
63. They said: Lo! these are two magicians who would drive you out from your country by their magic, and do away with your most exemplary way;
64. So arrange your plan, and come in line. Whoso is uppermost this day will be indeed successful.
65. They said: O Moses! Either you throw first, or let us be the first to throw?
66. He said: Nay, you throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran [like snakes].
67. And Moses conceived a fear in his mind
68. We said: Fear not! Lo! you are the higher.
69. Throw that which is in your right hand! It will eat up that which they have made. Lo! that which they have made but

a magicians artifice, and a magician shall not be successful to whatever point [of skill] he may attain.

70. Then the magicians were [all] fell down prostrate, they said: We believe in the Lord of Aaron and Moses.
71. [Pharaoh] said: You believed in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and you shall know for certain which of us has sterner and more lasting punishment.
72. They said: We prefer you not above the clear proofs that have come to us, and above Him Who created us. So decree what you will decree. You will decree for us only the life of the world.
73. Lo! we believe in our Lord, that He may forgive us our sins and the magic to which you did force us. Allah is better and more lasting.
74. Lo! whoso comes criminal to his Lord, verily for him is Hell. There he will neither die nor live.
75. But whoso comes to Him a believer, having done righteous deeds, for such are the highest degrees;
76. Gardens of perpetual residence underneath which rivers flow, wherein they will abide for ever. That is the reward of him who purifies himself.
77. And verily We inspired to Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid [of the sea].
78. Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.
79. And Pharaoh led his folk astray, he did not guide them.

80. O Children of Israel! We delivered you from your enemy, and We made an appointment with you on the right side of At-Tur Mount and sent down on you the manna and the quails,
81. [Saying]: Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you; and he on whom My wrath comes, he is lost indeed.
82. And lo! verily I am Forgiving toward him who repents and believes and does good, and then continues in guidance.
83. And [Allah said]: What has made you hasten from your folk, O Moses?
84. He said: They are close upon my track. I hastened to You that You might be well pleased.
85. He said: Lo! We have tried your folk in your absence, and As-Sâmiri has misled them.
86. Then Moses went back to his folk, angry and sad He said: O my people! Has not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did you wish that wrath from your Lord should come upon you, that you broke tryst with me?
87. They said: We broke not tryst with you of our own will, but we were laden with burdens of ornaments of the folk, then cast them [in the fire], for thus As-Sâmiri threw.
88. Then he produced for them a calf, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he has forgotten.
89. See they not, then, that it returns no saying to them and possesses for them neither harm nor benefit?
90. And Aaron indeed had told them beforehand: O my people! You are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

91. They said: We shall by no means cease to be its devotees to the calf till Moses return to us.
92. He [Moses] said: O Aaron! What held you back when you did see them gone astray,
93. That you follow me not? Have you then disobeyed my order?
94. He said: O son of my mother! Clutch not my beard nor my head! I feared lest you should say: You have caused division among the Children of Israel, and have not waited for my word.
95. [Moses] said: And what have you to say, O Sâmiri?
96. He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended me.<sup>[1]</sup>
97. [Moses] said: Then go! And lo! in this life it is for you to say: Touch me not! and lo! there is for you a tryst you can not break. Now look upon your god of which you have remained a devotee. Verily we will burn it and will scatter its dust over the sea.
98. Your god is only Allah, than Whom there is no other deity He encompasses all things in His knowledge.
99. Thus We relate to you [Muhammad] some tidings of that which happened of old, and We have given you from Us a Reminder.
100. Whoso turns away from it, he verily will bear a burden on the Day of Resurrection,
101. Abiding under it– an evil burden for them on the Day of Resurrection,

[1] The explanation usually given is that As-Sâmiri had seen the angel Gabriel pass by, and had taken some of the dust which he had hallowed, and thrown it into the image of the calf, thus giving it a semblance of life. Others say that As-Sâmiri was an adept of the Egyptian idolatry who had believed for a little while and half-heartedly in the God of Moses.

102. The day when the Horn is blown. On that day we assemble the criminals blue-eyed [with terror],
103. Murmuring among themselves: You have tarried but ten [days].
104. We are Best Aware of what they utter when their best in conduct say: You have tarried but a day.
105. They will ask you of the mountains [on that day]. Say: My Lord will blow them away into scattered dust with a blast.
106. And leave it as an empty plain,
107. Wherein you see neither curve nor ruggedness.
108. On that day they follow the summoner, who deceives not, and voices are hushed for the Beneficent, and you hear but a faint murmur.
109. On that Day no intercession avails save [that of] him to whom the Beneficent has given leave and whose He accepts:
110. He knows [all] that is before them and [all] that is behind them, while they cannot compass Him in knowledge.
111. And faces humble themselves before the Ever-Living, the Sustainer of existence. And he who bears [a burden of] wrong-doing is indeed a failure [on that Day].
112. And he who has done some good deeds, while being a believer, he fears not injustice nor curtailment [of his reward].
113. Thus We have sent it down as an Arabic Qur'ân, and have displayed therein certain threats, that perhaps they may keep from evil or that it may cause them remembrance.
114. Then exalted be Allah, the True King! And hasten not [O Muhammad] with the Qur'ân before its revelation has been completed to you, and say: My Lord! Increase me in knowledge.

115. And verily We made a covenant of old with Adam, but he forgot, and We found no constancy<sup>[1]</sup> in him.
116. And when We said to the angels: Fall prostrate before Adam, they fell prostrate [all] save Iblîs; he refused.
117. Therefor We said: O Adam! This is an enemy to you and to your wife, so let him not drive you both out of the Paradise so that you come to toil.
118. It is [promised] to you that you hunger not therein nor are naked,
119. And you thirst not therein nor are exposed to the sun's heat.
120. But the Satan whispered to him, saying: O Adam! Shall I show you the tree of immortality and power that wastes not away?
121. Then they both ate thereof, so that their shame became apparent to them, and they began to hide by heaping on themselves some of the leaves of the Paradise. And Adam disobeyed his Lord, so went astray.
122. Then his Lord chose him, and turned to him in forgiveness, and guided him.
123. He said: Go down hence, both of you, one of you a foe to the other. But if there come to you from Me a guidance, then whoso follows My guidance, he will not go astray nor come to grief.
124. But he who turns away from remembrance of Me, his will be a life of hardship, and We shall bring him blind to the assembly on the Day of Resurrection.
125. He will say: My Lord! Why have You gathered me [hither] blind, when I was [once] seeing?
126. He will say: So [it must be]. Our signs came to you but you did forget them. In like manner you are forgotten this Day.

[1] To resist temptation.



127. Thus do We requite him who prodigal and believes not the signs of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.
128. Is it not a guidance for them [to know] how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.
129. And but for a word that had already gone forth from your Lord, and a term already fixed, the judgment would [have] been inevitable [in this world].
130. Therefor [O Muhammad], bear with what they say, and celebrate the praises of your Lord before the rising of the sun and before the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that you may be satisfied.
131. And strain not your eyes toward that by which We have given enjoyment to some men among them, the flower of the life of the world, that We may try them thereby. The provision of your Lord is better and more lasting.
132. And enjoin prayer upon your people [and family], and be steadfast therein. We ask not of you a provision: We provide for you. And the sequel is for righteousness.
133. And they say: If only he would bring us a sign from his Lord! Has there not come to them the proof of what is in the former Scriptures?
134. And if We had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only you had sent to us a messenger, so that we might have followed Your verses before we were [thus] humiliated and disgraced!
135. Say: Each is awaiting; so await you! You will come to know who are the owners of the straight path, and who is guided.

## 21- THE PROPHETS [AL- ANBIYÂ]

*Revealed at Mecca, [112 verses]*

*Al-Anbiyâ*, “The Prophets” is named from its subject, the history of the former Prophets. The speaker in v. 4 and v. 112 is every Prophet. There is no historical reference or tradition to enable us to fix the date. It is undoubtedly of Meccan revelation, and lacks the characteristics of the latest and earliest Meccan Sûrahs. It may, therefore, be taken as belonging to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. ❁ Their reckoning draws near for mankind, while they turn away in heedlessness.
2. Never comes there to them a new reminder from their Lord but they listen to it while they play.
3. With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will you then approach magic when you see [it]?
4. He says: My Lord knows what is spoken in the heaven and the earth. He is the Hearer, the Knower.
5. Nay, they say, [these are but] muddled dreams; nay, he has but invented it; nay, he is but a poet. Let him bring us a sign even as those of old [who were God’s messengers] were sent [with signs].
6. Not a township believed of those which We destroyed before them [though We sent them signs]: would they then believe?
7. And We sent not [as Our messengers] before you other than men whom We revealed [the message]. Ask the followers of the Reminder if you know not?

8. We gave them not bodies that would not eat food, nor were they immortals.
9. Then We fulfilled the promise to them. So We saved them and whom We would, and We destroyed the transgressors.
10. Now We have sent down to you a Book wherein is your Reminder. Then will you not reason?
11. How many a community that dealt unjustly We have shattered, and raised up after them another folk!
12. And, when they felt Our might, behold them fleeing from it.<sup>[1]</sup>
13. [But it was said to them]: Flee not, but return to that [existence] where you were given luxury and to your dwellings, that you may be questioned.
14. They said: Alas for us! Lo! we were wrong-doers.
15. And this their crying ceased not till We made them as a field that is reaped, extinct [dead].
16. We created not the heaven and the earth and all that is between them in play.
17. If We had intended to find a pastime, We could have taken it from [what is] with Us - if We ever did.
18. Nay, but We throw the true against the false, and it destroys it and lo! it vanishes. And yours will be woe for that which you ascribe [to Him].
19. To Him belongs whosoever is in the heavens and the earth. And those who are near Him are not too proud to worship Him nor do they weary [of His worship];
20. They glorify [Him] night and day; they flag not.
21. Or have they taken gods from the earth who resurrect [the dead]?

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[1] i.e. the Jewish Scripture.

22. If there were therein gods besides Allah, then verily both [the heavens and the earth] had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe [to Him].
23. He will not be questioned as to that which He does, but they will be questioned.
24. Or have they taken other gods besides Him? Say: Bring your proof [of their godhead]. This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.
25. And We sent no messenger before you but We revealed to him, [saying]: There is no deity save Me [Allah], so worship Me.
26. And they say: The Beneficent has taken to Himself a son. Be He Glorified! Nay, but [those whom they call sons] are honoured slaves;
27. They speak not until He has spoken, and they act by His command.
28. He knows what is before them and what is behind them, and they cannot intercede except for him whom He accepts, and they quake for awe of Him.
29. And one of them who should say: Lo! I am a god besides Him, that one We should repay with Hell. Thus We recompense wrong-doers.
30. Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe?
31. And We have placed in the earth firm mountains lest it quake with them, and We have placed therein ravines as roads that perhaps they may find their way.

32. And We have made the sky a roof withheld [from them].  
Yet they turn away from its signs.
33. And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.
34. We appointed immortality for no mortal before you.  
What! if you die, can they be immortal?
35. Every soul must taste of death, and We try you with evil and with good, for ordeal. And to Us you will be returned.
36. And when those who disbelieve see you, they but choose you out for mockery, [saying]: Is this he who makes mention of your gods? And they would deny all mention of the Beneficent.
37. Man is made of haste. I shall show you My signs, but ask Me not to hasten.
38. And they say: When will this promise [be fulfilled], if you are truthful?
39. If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!
40. Nay, but it will come upon them unexpectedly so that it will surprise them, and they will be unable to repel it, neither will they be reprieved.
41. Messengers before you, indeed, were mocked, but that whereat they mocked surrounded those who ridiculed at them.
42. Say: Who guards you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord,
43. Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us.

44. Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors?
45. Say [O Muhammad, to mankind]: I warn you only by the revelation. But the deaf hear not the call when they are warned.
46. And if a breath of your Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.
47. And We set a just balance for the Day of Resurrection so that no soul is wronged in anything. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.
48. And We verily gave Moses and Aaron the Criterion [of right and wrong] and a light and a Reminder for the righteous,
49. Those who fear their Lord unseen and who dread the Hour [of doom].
50. This is a blessed Reminder that We have sent down: Will you then [dare to] deny it?
51. And We verily gave Abraham of old his proper course, and We were Aware of him,
52. When he said to his father and his folk: What are these idols to which you pay devotion?
53. They said: We found our fathers worshippers of them.
54. He said: Verily you and your fathers were in plain error.
55. They said: Have you brought to us the truth, or are you some jester?
56. He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify to that.

57. And, by Allah, I shall plot a plan [to destroy] your idols after you have gone away and turned your backs.
58. Then he reduced them to fragments, all save the chief of them, that perhaps they might have recourse to it.
59. They said: Who has done this to our gods? Surely it must be some wrong-doer.
60. They said: We heard a youth make mention of them, who is called Abraham.
61. They said: Then bring him [hither] before the people's eyes that they may testify.
62. They said: Is it you who have done this to our gods, O Abraham?
63. He said: But this, their chief has done it. So question them, if they can speak.
64. Then gathered they apart and said: Lo! you yourselves are the wrong-doers.
65. And they were utterly confounded, and they said: Well you know that these speak not.
66. He said: Worship you then instead of Allah that which cannot benefit you at all, nor harm you?
67. Fie on you and all that you worship instead of Allah! Have you then no sense?
68. They cried: Burn him and stand by your gods, if you will be doing.
69. We said: O fire, be coolness and peace for Abraham.
70. And they wished to set a snare for him, but We made them the greater losers.
71. And We rescued him and Lot [and brought them] to the land which We have blessed for [all] peoples.
72. And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.

73. And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of prayer and the giving of alms and they were worshippers of Us [alone].
74. And to Lot We gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.
75. And We brought him in unto Our mercy. Lo! he was of the righteous.
76. And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.
77. And delivered him from the people who denied Our signs. Lo! they were folk of evil, therefor did We drown them all.
78. And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein [by night]; and We were witness to their judgment.
79. And We made Solomon to understand [the case]; and to each of them We gave judgment and knowledge. And We subdued the mountains and the birds to glorify [His] praise along with David. We were the doers [thereof].
80. And We taught him the art of making garments [of mail] to protect you from your [enemy in] battle. Are you then thankful?
81. And to Solomon [We subdued] the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.
82. And of the devils [i.e., jinn, We subdued to him] some who dived [for pearls] for him and did other work, and We were to them a guardian.
83. And Job, when he called to his Lord, [saying]: Lo! adversity afflicts me, and You are Most Merciful of all who show mercy.



84. Then We responded to his prayer and removed that adversity from which he suffered, and We gave him his household [that he had lost] and the like thereof along with them, a mercy from Us, and a reminder for the worshippers;
85. And [mention] Ishmael, and Idris, and Dhul-Kifl.<sup>[1]</sup> All were of the patient.
86. And We brought them into Our mercy. Lo! they are among the righteous.
87. And [mention] Dhu'n-Nun [Lit. "Lord of the Fish"-Jonah] when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save You. Be You glorified! I have been of the wrong-doers.
88. Then We responded to him and saved him from the distress. Thus We save the believers.
89. And Zachariah, when he called to his Lord: My Lord! Leave me not childless, though You are the best of inheritors.
90. Then We responded to him, and bestowed upon him Yahya [John], and amend his wife [to bear a child] for him. Lo! they used to hasten to good deeds, and they supplicate Us in longing and in fear, and were submissive to Us.
91. And [mention] she who guarded her chastity [Virgin Mary], therefor We blew into her [garment] through Our angel [Gabriel] and We made her and her son a sign for the worlds.
92. Lo! this, your religion, is one religion, and I am your Lord, so worship Me.
93. And they have divided their religion [into fragments] among them, [yet] all are returning to Us.

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[1] A prophet famous among the Arabs, whose story resembles that of Ezekiel.

94. Then whoso does good deeds and is a believer, there will be no rejection of his effort lo! We record [it] for him.
95. And there is a ban upon any community which We have destroyed: that they shall not return,
96. Until, when Gog and Magog are let loose, and they hasten out of every mound.
97. And the True Promise draws near; then behold them, staring wide [in terror], the eyes of those who disbelieve! [They say]: Alas for us! We [lived] in forgetfulness of this. Ah, but we were wrong-doers!
98. Lo! you [disbelievers] and that which you worship besides Allah are fuel of Hell. Thereto you will come.
99. If these had been gods they would not have come thither, but all will abide therein eternally.
100. Therein for them is heavy sighing, and therein they hear not.
101. Lo! those to whom kindness has gone forth before from Us, they will be far removed there.
102. They will not hear its sound thereof, while they abide eternally in that which their souls desire.
103. The Supreme Horror will not grieve them, and the angels will welcome them, [saying]: This is your Day which you were promised;
104. The Day when We shall roll up the heavens as a recorder rolls up a written scroll. As We began the first creation, We shall repeat it. [It is] a promise [binding] upon Us. Lo! We are to perform it.
105. And verily We have written in the book [of Psalms], after the Reminder: My righteous slaves will inherit the earth:
106. Lo! In this [Qur'ân] there is a plain statement for folk who are worshipping.

107. We sent you not save as a mercy for the worlds.
108. Say: It is only revealed to me that your God is One God. Will you then be Muslims [in submission to Him]!
109. But if they are averse, then say: I have warned you all alike, although I know not whether near or far is that which you are promised.
110. Lo! He knows that which is said openly, and that which you conceal.
111. And I know not but that this may be a trial for you, and enjoyment for a while.
112. He says: My Lord! Judge [between us] in truth. Our Lord is the Beneficent, Whose help is to be implored against that which you ascribe [to Him].

## 22- THE PILGRIMAGE [AL-HAJJ]

*Revealed at Al-Madînah, [78 verses]*

*Al-Hajj*, “The Pilgrimage” takes its name from vv. 26-38 relating to the pilgrimage to Mecca. This Sûrah is ascribed by some authorities to the Meccan, by others to the Madînan period. The copy of the Qur’ân which I have followed throughout has the Madînah ascription, and, as it was copied long before the days of “higher” criticism, and was authorised for use throughout the Ottoman Empire, I retain that ascription. Vv. 11-13, 25-30, 39-41 and 58-60 were, according to all authorities, revealed at Al-Madînah. Nöldeke, the greatest of the “higher” critics, says that the ascription is justified on account of the importance of the verses in this Sûrah which must, from the nature of their contents, have been revealed at Al-Madînah, while holding that much of the Sûrah belongs to the last Meccan period.

*In the name of Allah, the Beneficent, the Merciful.*

1. O mankind! Fear your Lord. Lo! the earthquake of the Hour [of Doom] is a tremendous thing.
2. On the day when you see it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and you [Muhammad] will see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong [upon them].
3. And among mankind is he who disputes concerning Allah without knowledge, and follows each rebellious devil;
4. For him it is decreed that whoever turns to him, he verily will mislead him and will guide him to the punishment of the Flame.
5. O mankind! if you are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of sperm, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make [it] clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then [give you growth] that you attain your full strength. And among you there is he who dies [young], and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knows nothing. And you [Muhammad] see the earth barren, but when We send down water thereon, it does thrill and swell and put forth every lovely kind [of growth].
6. That is because Allah, He is the Truth. Lo! He gives life to the dead, and He is Able to do all things;
7. And the Hour will come, there is no doubt thereof; and Allah will raise those who are in the graves.

8. And among mankind is he who disputes concerning Allah without knowledge or guidance or an enlightened Book.
9. Turning away in pride to beguile [men] from the way of Allah. For him in this world is disgrace, and on the Day of Resurrection We make him taste the doom of burning.
10. [And to him it will be said]: This is for that which your two hands have sent before, and because Allah is no oppressor to His slaves.
11. And among mankind is he who worships Allah on an edge so that if good befalls him he is content therewith, but if a trial befalls him, he falls away utterly. He loses both the world and the Hereafter. That is the evident loss.<sup>[1]</sup>
12. He calls, besides Allah, to that which hurts him not nor benefits him. That is the far error.
13. He calls unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil companion!
14. Lo! Allah causes those who believe and do good deeds to enter Gardens underneath which rivers flow. Lo! Allah does what He intends.
15. Whoso is used to think [through envy] that Allah will not give him [Muhammad] victory in the world and the Hereafter [and is enraged at the thought of his victory], let him stretch a rope up to the roof [of his dwelling], and let him hang himself. Then let him see whether his strategy dispels that whereat he rages! <sup>[2]</sup>

[1] Tradition says that the reference is to certain Arabs who came to the Prophet at Al-Madīnah and professed Al-Islām; then, if they prospered in a worldly sense, they were content, but if they had to suffer at all they relapsed to idolatry.

[2] The meaning is that Allah will undoubtedly cause the Prophet to triumph in both worlds, and therefore his opponents have no strategy save that of despair.

16. Thus We sent the Qur'ân down as verses of plain evidence, and verily Allah guides whom He wills.
17. Lo! those who believe [this Qur'ân], and those who are Jews, and the Sabaeans and the Christians and the Magians and those who associated with Allah— Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.
18. Have you not seen that to Allah prostrates whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind, while there are many to whom the doom is justly due. He whom Allah humiliates, there is none to give him honour. Lo! Allah does what He wills.
19. These [the believers and the disbelievers] are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads.
20. Whereby that which is in their bellies, and their skins too, will be melted;
21. And for them are hooked rods of iron.
22. Whenever, in their anguish, they would go forth from thence they are driven back therein and [it is said to them]: Taste the doom of burning.
23. Lo! Allah will cause those who believe and do good deeds to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their clothing therein will be silk.
24. They are guided to good speech; they are guided to the path of the Praiseworthy.

25. Lo! those who disbelieve and bar [men] from the way of Allah and from the Al-Masjid-al-Haram [at Mecca], which We have appointed for mankind together, the dweller therein and the nomad; whoever intends [a deed] therein of deviation [in religion] or wrong-doing, him We shall cause to taste a painful doom.
26. And [remember] when We prepared for Abraham the place of the House, saying: Associate you no thing as partner to Me, and purify My House for those who circumambulate [thereof] and those who stand and those who bow and make prostration.
27. And proclaim to mankind the Pilgrimage. They will come to you on foot and on every lean camel; they will come from every deep ravine.
28. That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He has bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.
29. Then let them make an end of their untidiness and fulfil their vows and circumambulate the ancient House.
30. That [is the command]. And whoso honours the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful to you save that which has been told you. So shun the filth of idols, and shun false statement.
31. Turning to Allah [only], not associating [anything] with Him; for whoso associates with Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.
32. That [is the command]. And whoso magnifies the offerings consecrated to Allah, it surely is from piety of the hearts.

33. Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice<sup>[1]</sup> to the ancient House.
34. And for every nation We have appointed a rite, that they may mention the name of Allah over the beast of cattle that He has provided for them for food<sup>[2]</sup> [sacrificial]; and your god is One god, therefor surrender to Him. And give good tidings [O Muhammad] to the humble.
35. Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish prayer and who spend of that We have bestowed on them.
36. And the camels! We have appointed them among the Symbols of Allah. Therein you have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall [dead], eat thereof and feed the needy and the beggar. Thus We have made them subject to you, that perhaps you may give thanks.
37. Their flesh and their blood reach not Allah, but the pity from you reaches Him. Thus have We made them subject to you that you may magnify Allah that He has guided you. And give good tidings [O Muhammad] to the doers of good.

[1] The slaughter of animals for food for the poor which is one of the ceremonies of the Muslim pilgrimage is not a propitiatory sacrifice, but is in commemoration of the sacrifice of Abraham which marked the end of human sacrifices for the Semitic race, and which made it clear that the only sacrifice which God requires of man is the Surrender of his will and purpose i.e. Al-Islâm.

[2] In order that they may realise the awfulness of taking life, and the solemn nature of the trust which Allah has imposed on them in the permission to eat animal food.



38. Lo! Allah defends those who believe. Lo! Allah loves not each treacherous ingrate.
39. Sanction is given to those who fight because they have been wronged; and Allah is indeed Able to give them victory;
40. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah— For had it not been for Allah’s repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helps one who helps Him. Lo! Allah is Strong, Almighty—
41. Those who, if We give them power in the land, establish prayer and pay the poor-due and enjoin the right and forbid what is wrong. And Allah’s is the sequel of events.
42. If they deny you [Muhammad], even so the folk of Noah, and [the tribes of] A’ad and Thamûd, before you, denied [Our messengers];
43. And the folk of Abraham and the folk of Lot;
44. [And] the dwellers in Madyan [Midian]. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how [terrible] was My abhorrence!
45. How many a township have We destroyed while it was sinful, so that it lies [to this day] in, and [how many] a deserted well and lofty palace!
46. Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.
47. And they will bid you hasten on the Doom, and Allah fails not His promise, but lo! a day with Allah is as a thousand years of what you reckon.

48. And how many a township did I prolong enjoyment though it was sinful! Then I grasped it. To Me is the return.
49. Say: O mankind! I am only a plain warner to you.
50. Those who believe and do righteous deeds, for them is forgiveness and a rich provision;
51. While those who strive to thwart Our verse, such are rightful owners of the Fire.
52. Never sent We a messenger or a Prophet before you but when He recited [the message] Satan proposed [opposition] in respect of that which he recited thereof. But Allah abolishes that which Satan proposes. Then Allah establishes His verses. Allah is Knower, Wise;
53. That He may make that which the Satan proposes a temptation for those in whose hearts is a disease, and those whose hearts are hardened— Lo! the wrong-doers are in open schism—
54. And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein and their hearts may submit humbly to Him. Lo! Allah verily is guiding those who believe to a straight path.
55. And those who disbelieve will not cease to be in doubt thereof until the Hour comes upon them unexpectedly, or there comes to them the doom of a disastrous day.
56. The Sovereignty on that day will be Allah's. He will judge between them. Then those who believed and did righteous deeds will be in Gardens of Delight,
57. While those who disbelieved and denied Our signs, for them will be a shameful doom.
58. Those who emigrated for the cause of Allah and then were killed or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of providers.

59. Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Forbearing.
60. That [is so]. And whoso has retaliated with the like of that which he was made to suffer and then has [again] been wronged, Allah will succour him. Lo! Allah verily is, Pardoning, Forgiving.
61. That is because Allah makes the night to pass into the day and makes the day to pass into the night, and because Allah is Hearer, Seer.
62. That is because Allah, He is the True, and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great.
63. See you not how Allah sends down water from the sky and then the earth becomes green upon the morrow? Lo! Allah is Subtle, Acquainted.
64. To Him belongs all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Praiseworthy.
65. Have you not seen how Allah has made all that is in the earth subservient to you? And the ship runs upon the sea by His command, and He holds back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Kind, Merciful.
66. And He it is Who gave you life, then He will cause you to die, and then will give you life [again]. Lo! Man is verily an ingrate.
67. To each nation We have given rites which they are to perform; so let them not dispute with you of the matter, but summon you to your Lord. Lo! you indeed follow straight guidance.
68. And if they dispute with you, say: Allah is best aware of what you do.

69. Allah will judge between you on the Day of Resurrection concerning that wherein you used to differ.
70. Have you not known that Allah knows all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.
71. And they worship instead of Allah that for which no warrant, and that whereof they have no knowledge. For wrong-doers there is no helper.
72. And when Our verses are recited to them, you know the denial in the faces of those who disbelieve; they all but attack those who recite Our verses to them. Say: Shall I proclaim to you worse than that? The Fire! Allah has promised it for those who disbelieve. And wretched is the destination!
73. O mankind! A similitude is coined, so pay you heed to it: Lo! those on whom you call besides Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from him. So weak are [both] the pursuer and the pursued!
74. They measured not Allah His rightful measure. Lo! Allah is Strong, Almighty.
75. Allah chooses from the angels messengers, and [also] from mankind. Lo! Allah is Hearer, Seer.
76. He knows all that is before them and all that is behind them, and to Allah all matters are returned.
77. O, you who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that perhaps you may succeed.
78. And strive for Allah with the endeavour which is His right. He has chosen you and has not laid upon you in religion any hardship; the faith of your father Abraham

[is yours]. He has named you Muslims of old time and in this [Scripture], that the messenger may be a witness against you, and that you may be witnesses against mankind. So establish prayer, pay the poor-due, and hold fast to Allah. He is your Protector. An excellent Patron and an excellent Helper!

### 23- THE BELIEVERS [AL-MU'MINÛN]

*Revealed at Mecca, [118 verses]*

*Al Mu'minûn*, "The Believers" is so named from a word occurring in the first verse or, it may be said, from its subject, which is the triumph of believers. It is considered to be the last of the Sûrahs revealed at Mecca, immediately before the Prophet's flight to Yathrib (Al-Madînah). A late Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. ✨ Successful indeed are the believers
2. Those who are humble in their prayers,
3. And who shun vain conversation,
4. And who are payers of the poor-due;
5. And they who guard their private parts.
6. Save from their wives or the [slaves] that their right hands possess, for then they are not blameworthy,
7. But whoso craves beyond that, such are transgressors,
8. And who are attentive to their trusts and their covenant,
9. And who pay heed to their prayers.
10. These are the heirs
11. Who will inherit Paradise: There they will abide eternally.

12. Verily We created man from a product of wet earth;
13. Then placed him as a sperm-drop in a safe lodging;
14. Then We fashioned the sperm-drop a clot, then We fashioned the clot a little lump, then We fashioned the little lump bones, then clothed the bones with flesh, and then produced it another creation. So blessed be Allah, the Best of makers!
15. Then lo! after that you surely die.
16. Then lo! on the Day of Resurrection you are raised [again].
17. And We have created above you seven paths, and We are never unmindful of creation.
18. And We send down from the sky water in measure, and We give it lodging in the earth, and lo! We are Able to take it away.
19. Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof you eat;
20. And a tree [olive] that springs forth from Mount Sinai that grows oil and relish for the eaters.
21. And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have you in them, and of them do you eat;
22. And on them and on the ship you are carried.
23. And We verily sent Noah to his folk, and he said: O my people! Worship Allah. You have no other deity save Him. Will you not fear Him?
24. But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.

25. He is only a man in whom is a madness, so watch him for a while.
26. He said: My Lord! Help me because they have denied me.
27. Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command comes and the oven gushes water, put therein of every [kind] two spouses, and your household save him thereof against whom the Word has already gone forth. And plead not with Me on behalf of those who have done wrong: Lo! they will be drowned.
28. And when you are on board the ship, you and whoso is with you, then say: Praise be to Allah Who has saved us from the wrong-doing folk!
29. And say: My Lord! Cause me to land at a blessed landing-place, for You are best of all who bring to land.
30. Lo! herein verily are signs, for lo! We are ever putting [mankind] to the test.
31. Then, after them, We brought forth another generation;
32. And We sent among them a messenger of their own saying: Worship Allah. You have no other deity save Him. Will you not fear Him?
33. And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had given them luxury in the life of the world, said: This is only a mortal like you, who eats of that whereof you eat and drinks of that you drink.
34. If you were to obey a mortal like yourselves, you surely would be losers.
35. Does he promise you that you, when you are dead and have become dust and bones, will [again] be brought forth?
36. Begone, begone, with that which you are promised!

37. There is nothing but our life of the world; we die and we live, and we shall not be raised [again].
38. He is only a man who has invented a lie about Allah. We are not going to put faith in him.
39. He said: My Lord! Help me because they have denied me,
40. He said: In a little while they surely will become repentant.
41. So the [Awful] Cry overtook them rightfully, and We made them like as wreckage [that a torrent hurls]. A far removal for wrong-doing folk!
42. Then after them We brought forth other generations.
43. No nation can outstrip its term, nor yet postpone it.
44. Then We sent our messengers one after another. Whenever its messenger came to a nation they denied him; so We caused them to follow one another [to disaster] and We made them bywords. A far removal for folk who believe not!
45. Then We sent Moses and his brother Aaron with Our signs and a clear authority.
46. To Pharaoh and his chiefs, but they scorned [them] and they were despotic folk.
47. And they said: Shall we put faith in two mortals like ourselves, and whose folk are for us in servitude?
48. So they denied them, and became of those who were destroyed.
49. And we verily gave Moses the Scripture, that perhaps they might be guided.
50. And We made the son of Mary and his mother a sign, and We gave them refuge on a height, a place of water springs.
51. O you messengers! Eat of the good foods, and do righteous deeds. Lo! I am Knowing of what you do.
52. And lo! this your religion is one religion and I am your Lord, so fear Me.



53. But they [mankind] have broken their religion among them into sects, each sect rejoicing in its tenets.
54. So leave them in their error till a time.
55. Think they that in the wealth and sons wherewith We provide them
56. We hasten unto them with good things? Nay, but they perceive not.
57. Lo! those who go in awe for fear of their Lord,
58. And those who believe in the signs of their Lord,
59. And those who do not associate anything with their Lord,
60. And those who give that which they give with hearts afraid because they are about to return to their Lord,
61. It is those who hasten for the good deeds, and they outstrip [others] therein.
62. And We task not any soul beyond its scope, and with Us is a Record which speaks the truth, and they will not be wronged.
63. Nay, but their hearts are in ignorance of this [Qur'ân], and they have other deeds, besides, which they are doing;
64. Till when We grasp their luxurious ones with the punishment, behold! they supplicate.
65. Supplicate not this day! Assuredly you will not be helped by Us.
66. My verses were recited to you, but you used to turn back on your heels,
67. In scorn thereof. Nightly did you rave together.
68. Then have they not pondered the Word, or has that come to them which came not to their fathers of old?
69. Or know they not their messenger, and so deny him?
70. Or say they: There is a madness in him? Nay, but he brings them the Truth; and most of them are haters of the Truth.

71. And if the Truth had followed their inclinations, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.
72. Or do you ask of them [O Muhammad] any tribute? But the bounty of your Lord is better, for He is the best of providers.
73. And lo! you call them indeed to a straight path.
74. And lo! those who believe not in the Hereafter are indeed astray from the path.
75. Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.
76. Already We have grasped them with punishment, but they humble not themselves to their Lord, nor do they invoke [Allah] with submission to Him,
77. Until, when We open for them a door of extreme punishment, behold! they are aghast thereat.
78. He it is Who has created for you hearing and sight and hearts. Little thanks you give!
79. And He it is Who has sown you broadcast in the earth, and to Him you will be gathered.
80. And He it is Who gives life and causes death, and His is the difference of night and day. Have you then no sense?
81. Nay, but they say the like of that which said the men of old;
82. They say: When we are dead and have become [mere] dust and bones, shall we then, indeed, be raised again?
83. We were already promised this, we and our forefathers. Lo! this is nothing but fables of the men of old.
84. Say: To Whom [belongs] the earth and whosoever is therein, if you should know?

85. They will say: To Allah. Say: Will you not then remember?
86. Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?
87. They will say: To Allah [all that belongs]. Say: Will you not then fear Him?
88. Say: In Whose hand is the dominion over all things and He protects, while against Him there is no protection, if you should know?
89. They will say: To Allah [all that belongs]. Say: How then are you bewitched?
90. Nay, but We have brought them the Truth, and lo! they are liars.
91. Allah has not taken any son, nor is there any deity along with Him; else would each deity have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they describe.
92. Knower of the Unseen and the witnessed! and Exalted be He over all that they associate [with Him]!
93. Say: My Lord! If you should show me that which they are promised,
94. My Lord! then set me not among the wrong-doing folk.
95. And verily We are Able to show you that which We have promised them.
96. Repel evil with that which is better. We are Best Aware of that which they describe.
97. And say: My Lord! I seek refuge in You from incitements [whisperings] of the devils,
98. And I seek refuge in You, my Lord, lest they be present with me,
99. Until, when death comes to one of them, he says: My Lord! Send me back,

100. That I may do right in that which I have left behind! But nay! It is but a word that he speaks; and behind them is a barrier until the day when they are resurrected.
101. And when the Horn is blown there will be no kinship among them that day, nor will they ask of one another.
102. Then those whose scales are heavy, they are the successful.
103. And those whose scales are light are those who lose their souls, in Hell abiding eternally.
104. The Fire burns their faces, and they are glum therein.
105. [It will be said]: Were not My verses recited to you, and then you used to deny them?
106. They will say: Our Lord! Our wretchedness conquered us, and we were a folk astray.
107. Our Lord! Oh, bring us forth from hence! If we return [to evil] then indeed we shall be wrong-doers.
108. He says: Remain despised therein, and speak not to Me.
109. Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for You are Best of all who show mercy;
110. But you took them for a laughing-stock until they caused you to forget remembrance of Me, while you laughed at them.
111. Lo! I have rewarded them this day forasmuch as they were steadfast; and they verily are the triumphant.
112. He will say: How long tarried you in the earth, counting by years?
113. They will say: We tarried but a day or part of a day. Ask of those who keep count!
114. He will say: You tarried but a little if you only knew.
115. Deemed you then that We had created you for nothing, and that you would not be returned to Us?

116. Now Allah be Exalted, the True King! There is no God save Him, the Lord of the Throne of Grace.
117. He who invokes to any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.
118. And [O Muhammad] say: My Lord! Forgive and have mercy, for You are Best of all who show mercy.

### 24- LIGHT [AN-NÛR]

*Revealed at Al-Madīnah, [64 verses]*

*An-Nûr*, “Light” takes its name from vv. 35-40, descriptive of the Light of God as it should shine in the homes of believers, the greater part of the Sûrah being legislation for the purifying of home life. All its verses were revealed at Al-Madīnah. Tradition says that vv. 11-20 relate to the slanderers of Ayeshah in connection with an incident which occurred in the fifth year of the Hijrah when the Prophet was returning from the campaign against the Banî'l-Mustaliq, Ayeshah, having been left behind on a march, and found and brought back by a young soldier who let her mount his camel and himself led the camel. A weaker tradition places the revelation of vv. 1-10 as late as the ninth year of the Hijrah. The period of revelation is the fifth and sixth years of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. [Here is] a Sûrah which We have sent down and enjoined, and wherein We have sent down plain signs, that perhaps you may take heed.
2. The adulterer [unmarried] and the adulteress [unmarried], you lash each one of them [with] a hundred stripes. And

let not pity for the twain withhold you from obedience to Allah, if you believe in Allah and the Last Day. And let a party of believers witness their punishment.

3. The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden to believers.
4. And those who accuse honourable women but bring not four witnesses, lash them [with] eighty stripes and never [afterward] accept their testimony— Those indeed are the defiantly disobedient—
5. Save those who afterward repent and make reform. [For such] lo! Allah is Forgiving, Merciful.
6. As for those who accuse their wives [of adultery] but have no witnesses except themselves; let the testimony of one of them be four testimonies, [swearing] by Allah that he is of the truthful;
7. And yet a fifth, invoking the curse of Allah on him if he is of the lairs.
8. And it shall avert the punishment from her if she bears witness before Allah four times that indeed he is of the lairs,
9. And a fifth [time] that the wrath of Allah be upon her if he is of the truthful.
10. And had it not been for the grace of Allah and His mercy to you, and that Allah is Accepting of repentance, Wise,
11. Lo! they who spread the slander are a group among you. Deem it not a bad thing for you; say, it is good for you. To every man of them [will be paid] that which he has earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.
12. Why did not the believers, men and women, when you heard it, think good of one another; and say: It is a manifest lie?

13. Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.
14. Had it not been for the grace of Allah and His mercy to you in the world and the Hereafter an awful doom had overtaken you for that whereof you involved.
15. When you welcomed it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a trifle. And in the sight of Allah it is very great.
16. And why, when you heard it, said you not: It is not for us to speak of this. Glory be to You [O Allah]; This is awful calumny.
17. Allah admonishes you that you repeat not the like thereof ever, if you are [in truth] believers.
18. And Allah expounds to you His verses. Allah is Knower, Wise.
19. Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knows. You know not.
20. Had it not been for the grace of Allah and His mercy to you, and that Allah is Kind, Merciful, [you had been undone].
21. O you who believe! Follow not the footsteps of Satan. To whomsoever follows the footsteps of Satan, lo! he commands immortality and wrong-doing. Had it not been for the grace of Allah and His mercy to you, not one of you would ever have grown pure. But Allah purifies whom He wills. And Allah is Hearer, Knower.
22. And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy,

and to emigrants for the cause of Allah. <sup>[1]</sup> Let them pardon and show indulgence. Yearn you not that Allah may forgive you? Allah is Forgiving, Merciful.

23. Lo! as for those who accuse virtuous, believing women [who are] unaware, cursed are they in the world and the Hereafter. Theirs will be an awful doom
24. On the day when their tongues and their hands and their feet testify against them as to what they used to do,
25. On that day Allah will pay them back their just due, and they will know that Allah, He is the Manifest Truth.
26. Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.
27. O you who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that you may be heedful.
28. And if you find no-one therein, still enter not until permission has been given. And if it be said to you: Go back, then go back, for it is purer for you. Allah knows what you do.
29. [It is] no sin for you to enter uninhabited houses wherein is comfort for you Allah knows that you proclaim and what you hide.
30. Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.
31. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that

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[1] Tradition says that Abû Bakr, when he heard that a kinsman of his own whom he had supported had been among the slanderers of his daughter Ayesah, swore no longer to support him, and that this verse was revealed on that occasion.



which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters sons, or their women, or their slaves, or male attendants who lack vigour, or children who know nothing of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn to Allah in repentance all of you, O believers, in order that you may succeed.

32. And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor; Allah will enrich them of His bounty. Allah is Encompassing, Knowing.
33. And let those who cannot find [the means] of marriage abstain [from sexual relations] till Allah enriches them of His grace. And such of your slaves as seek a writing [of emancipation], write it for them if you are aware of anything good in them, and bestow upon them of the wealth of Allah which He has bestowed upon you. Force not your slave-girls to prostitution that you may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then [to them], after their compulsion, lo! Allah will be Forgiving, Merciful.
34. And verily We have sent down for you verses that make plain, and the example of those who passed away before you. An admonition to those who fear Allah.
35. Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. [This lamp is] kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow

- forth [of itself] though no fire touched it. Light upon light, Allah guides to His light whom He wills. And Allah coins examples to mankind, for Allah is Knower of all things.
36. [This lamp is found] in houses [mosques] which Allah has allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him in morning and evening.
  37. Men whom neither merchandise nor sale beguiles from remembrance of Allah and performance of prayer and giving the poor their due; who fear a day when hearts and eyes will be overturned;
  38. That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah gives blessings without account to whom He wills.
  39. As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposes it to be water till he comes to it and finds it nothing, and finds, in the place thereof, Allah Who pays him his due; and Allah is swift at reckoning.
  40. Or as darkness on a vast, deep sea. There covers him waves, above which are waves, above which are clouds. Layer upon layer of darkness. When he holds out his hand he scarce can see it. And he for whom Allah has not appointed light, for him there is no light.
  41. Have you not seen that Allah, He it is Whom all who are in the heavens and the earth praise; and the birds in their flight? Each [of them] has known his [means of] prayer and exalting [Him]; and Allah is Knowing of what they do.
  42. And to Allah belongs the Sovereignty of the heavens and the earth, and to Allah is the return [of all].
  43. Have you not seen how Allah wafts the clouds, then gathers them, then makes them layers, and you see the rain come

- forth from between them; He sends down from the heaven mountains [of clouds] wherein is hail, and smites therewith whom He wills, and averts it from whom He wills. The flashing of its lightning all but snatches away the sight.
44. Allah causes the succession of the day and the night. Lo! herein is indeed a lesson for those who see.
45. Allah has created every [living] creature of water. Of them is [a kind] that goes upon its belly and [a kind] that goes upon two legs and [a kind] that goes upon four. Allah creates what He wills. Lo! Allah is Able to do all things.
46. Verily We have sent down manifest verses. And Allah guides whom He wills to a straight path.
47. And they [hypocrites] say: We believe in Allah and the messenger, and we obey; then after that a party of them turns away. Such are not believers.
48. And when they are called to Allah and His messenger to judge between them, lo! a party of them are averse;
49. But if right had been with them they would have come to him in prompt obedience.
50. Is there in their hearts a disease, or have they doubted, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are wrong-doers.
51. The saying of [all true] believers when they are called to Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.
52. And whosoever obeys Allah and His messenger, and fears Allah, and keeps duty [to Him]: such indeed are the victorious.
53. They swear by Allah solemnly that, if you order them, they will go forth [in Allah's cause]. Say: Swear not; known obedience [is better]. Lo! Allah is Acquainted of what you do.

54. Say: Obey Allah and obey the messenger. But if you turn away, then [it is] for him [to do] only that wherewith he has been charged, and for you [to do] only that wherewith you have been charged. If you obey him, you will be [rightly] guided. But the messenger has no other charge than to convey [the message], plainly.
55. Allah has promised such of you as believe and do good deeds that He will surely make them to succeed [the present rulers] in the earth even as He caused those who were before them to succeed [others]; and that He will surely establish for them their religion which He has approved for them, and will give them in exchange safety after their fear. They worship Me. They ascribe no thing as partner to Me. Those who disbelieve henceforth, they are the miscreants.
56. Establish prayer and pay the poor-due and obey the messenger, that perhaps you may receive mercy.
57. Think not that the disbelievers can, escape in the land. Fire will be their home— a hapless wretched the destination!
58. O you who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times [before they come into your presence]: Before the prayer of dawn, and when you lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others [if they come into your presence without leave]. Thus Allah makes clear the verses for you. Allah is Knower, Wise.
59. And when the children among you reach puberty then let them ask leave even as those before them used to ask it. Thus Allah makes clear His verses for you. Allah is Knower, Wise.

60. As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their [outer] clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.
61. No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or [from that] whereof you hold the keys, or [from the house] of a friend. No sin shall it be for you whether you eat together or apart. But when you enter houses, salute one another with a greeting from Allah, blessed and good. Thus Allah makes clear His verses for you, that perhaps you may understand.
62. They only are the true believers who believe in Allah and His messenger and, when they are with him on some common matter, go not away until they have asked leave of him. Lo! those who ask leave of you, those are they who believe in Allah and His messenger. So, if they ask your leave for some affair of theirs, give leave to whom you will of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
63. Make not the calling of the messenger among you as your calling one of another. Allah knows those of you who slip away, hiding themselves. And let those who conspire to evade orders beware lest affliction or painful punishment befall them.
64. Lo! verily to Allah belongs whatsoever is in the heavens and the earth. He knows your condition. And [He knows] the Day when they are returned to Him so that He may inform them of what they did. Allah is Knower of all things.

## 25- THE CRITERION [AL-FURQÂN]

*Revealed at Mecca, [77 verses]*

*Al-Furqân*, “The Criterion,” takes its name from a word occurring in v. 1. The subject is the folly of superstition and the craving for miraculous events in face of the wonders of God’s creation. It belongs to the middle group of Meccan Sûrahs, except vv. 68-70 which were revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Blessed is He Who has sent down to His slave the Criterion [of right and wrong], that he may be a warner to the worlds.
2. He to Whom belongs the Sovereignty of the heavens and the earth. He has taken no son nor has He any partner in the Sovereignty. He has created everything and has measured out for it a measure.
3. Yet they took besides Him other gods who create nothing but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.
4. Those who disbelieve say: This is nothing but a lie that he has invented, and other folk have helped him with it, so that they have produced a slander and a lie.
5. And they say: Fables of the men of old which he has had written down so that they are dictated to him morning and evening.
6. Say [to them, O Muhammad]: He Who knows the secret of the heavens and the earth has revealed it. Lo! He ever is Forgiving, Merciful.

7. And they say: What ails this messenger [of Allah] that he eats food and walks in the markets? Why is not an angel sent down to him, to be a warner with him?
8. Or [why is not] a treasure thrown down to him, or why has he not a paradise from whence to eat? And the wrong-doers say: You are but following a man bewitched.
9. See how they coin similitudes for you, so that they have strayed and cannot find a way!
10. Blessed is He Who, if He wills, will assign you better than [all] that - Gardens underneath which rivers flow - and will assign you mansions.
11. Nay, but they have denied [the coming of] the Hour, and for those who deny [the coming of] the Hour We have prepared a flame.
12. When it sees them from afar, they hear the cracking and the roar thereof.
13. And when they are thrown into a narrow place thereof, chained together, they cry for destruction there.
14. Cry not that day for one destruction, but cry for many destructions!
15. Say: Is that [doom] better or the Garden of Immortality which is promised to the righteous? It will be their reward and destination.
16. Therein abiding eternally, they have all that they desire. It is for your Lord a promise that must be fulfilled.
17. And on the day when He will gather them and that which they worship besides Allah and will say: Was it you who misled these My slaves or did they [themselves] stray from the way?
18. They will say: Be You glorified! It was not for us to take any besides You any allies; but You did give them and their fathers ease till they forgot the warning and became ruined folk,

19. Thus they will give you the lie regarding what you say, then you can neither avert [the doom] nor obtain help. And whoso among you does wrong, We shall make him taste great doom.
20. We never sent before you any messengers but lo! they ate food and walked in the markets. And We have made some of you a trial for others: Will you have patience? And your Lord is ever Seer.
21. ❖ And those who look not for a meeting with Us say: Why are angels not sent down to us and [why] do we not see our Lord? Assuredly they think too highly of themselves and are scornful with great pride.
22. On the day when they see the angels, on that day there will be no good tidings for the criminals; and they [angels] will say: Prevented and inaccessible!
23. And We shall turn to the work they did and make it scattered dust.
24. Those who have earned the Paradise on that day will be better in their home and happier in their place of noontday rest;
25. A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a successive descent.
26. The Sovereignty on that day will be the True [Sovereignty] belonging to the Beneficent One, and it will be a hard day for disbelievers.
27. On the day when the wrong-doer bites his hands, he will say: Ah, would that I had taken a way together with the messenger [of Allah]!
28. Alas for me! Ah, would that I had never taken that one as a friend!
29. He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.



30. And the messenger has said: O my Lord! Lo! my folk have taken this Qur'ân as [a thing] abandoned.
31. Even so have We appointed to every Prophet an opponent from among the criminals; but Allah suffices for a Guide and Helper.
32. And those who disbelieve say: Why is the Qur'ân not revealed to him all at once? [It is revealed] thus that We may strengthen your heart therewith; and We have arranged it in right order.
33. And they bring you no similitude but We bring you the Truth [as against it], and better [than their similitude] as argument.
34. Those who will be gathered on their faces to Hell: such are worse in position and furthest astray from the [straight] path.
35. We verily gave Moses the Scripture and appointed with him his brother Aaron as helper.
36. Then We said: Go together to the folk who have denied Our signs. Then We destroyed them, a complete destruction.
37. And Noah's folk, when they denied the messengers, We drowned them and made of them a sign for mankind We have prepared a painful doom for wrong-doers.
38. And [the tribes of] A'âd and Thamûd, and the dwellers in Ar-Rass,<sup>[1]</sup> and many generations in between.
39. Each [of them] We warned by examples, and each [of them] We brought to utter ruin.
40. And indeed they have passed by the township whereon was rained the evil rain.<sup>[2]</sup> Can it be that they have not seen it? Nay, but they hope for no resurrection.

[1] Said to have been a town in Yamâmah.

[2] The great trade caravans from Mecca into Syria passed by the Dead Sea.

41. And when they see you [O Muhammad] they treat you only as a jest [saying]: Is this he whom Allah has sent as a messenger?
42. He would have led us far away from our gods if we had not been steadfast [worship of] them. They will know, when they see the doom, who is farthest astray as to the way.
43. Have you seen him who takes for his god his own lust? Would you then be guardian over him?
44. Or deem you that most of them hear or understand? They are but as the cattle, nay— but they are farther astray!
45. Have you not seen how your Lord has spread the shade— And if He willed He could have made it still- then We have made the sun its pilot;
46. Then We withdraw it to Us, a gradual withdrawal?
47. And He it is Who makes night a covering for you, and sleep repose, and makes day a resurrection.
48. And He it is Who sends the winds, glad tidings before His mercy, and We send down purifying water from the sky.
49. That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.
50. And verily We have distributed it among them that they may remember, but most of mankind refuse save ingratitude.
51. If We willed, We could raise up a warner in every village.
52. So obey not the disbelievers, but strive against them with the Qur'ân a great striving.
53. And He it is Who has given independence to the two seas [though they meet]; one palatable, sweet, and the other saltish, bitter; and has set a bar and a forbidding ban between them.

54. And He it is Who has created man from water, and has appointed for him kindred by blood and kindred by marriage; for your Lord is ever Powerful.
55. Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.
56. And We have sent you [O Muhammad] only as a bearer of good tidings and a warner.
57. Say: I ask of you no reward for this, save that whoso will may take a way to his Lord.
58. And rely upon the Living One Who dies not, and exalt His praise. He suffices as the Knower of His bondmen's sins,
59. Who created the heavens and the earth and all that is between them in six Days, then He established Himself above the Throne. The Beneficent! Ask any one informed concerning Him!
60. And when it is said to them: Prostrate to the Beneficent! they say: And what is the Beneficent? Are we to prostrate whatever you [Muhammad] bid us? And it increases aversion in them.
61. Blessed be He Who has placed in the heaven great stars, and has placed therein a burning lamp and a luminous moon!
62. And He it is Who has appointed night and day in succession, for him who desires to remember, or desires thankfulness.
63. The [faithful] slaves of the Beneficent are they who walk upon the earth modestly, and when the ignorant address them [harshly] they say: Peace;
64. And who spend the night before their Lord, prostrate and standing,

65. And those who say: Our Lord! Avert from us the doom of Hell; lo! the doom thereof is inseparable;
66. Lo! it is wretched as abode and station;
67. And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;
68. And those who invoke not to any other god along with Allah, nor take the life which Allah has forbidden save in [course of] justice, nor commit adultery— and whoso does this shall meet the penalty;
69. The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;
70. Save him who repents and believes and does righteous deeds; as for such, Allah will change their misdeeds to good deeds. Allah is ever Forgiving, Merciful.
71. And whosoever repents and does good, he verily repents toward Allah with true repentance—
72. And those who will not witness falsehood, but when they pass near ill speech, pass by with dignity.
73. And those who, when they are reminded of the verses of their Lord, they fall not upon them deaf and blind.
74. And who say: Our Lord! Grant us comfort of our wives and of our offspring, and make us patterns for the righteous.
75. They will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and the word of peace,
76. Abiding there for ever. Happy is it as abode and station!
77. Say [O Muhammad, to the disbelievers]: My Lord would not concern Himself with you but for your supplication. But now you have denied [the Truth], therefor there will be judgment.

## 26- THE POETS [ASH-SHU'ARÂ]

*Revealed at Mecca, [227 verses]*

*Asl-Sh'ara*, "The Poets," takes its title from v. 224 ff., where the difference between poets and a Prophet is tersely pointed out; poets being those who say what they do not mean, while a Prophet always practises what he preaches. The pagan Arabs and their poets believed the poetic inspiration to be the work of Jinn.

The story of a number of former Prophets is here given to console the believers at a time of persecution, with the assurance that it is no new thing for a messenger of God to be persecuted, but that the persecutors always suffer in the end. It shows also that all the messengers of God came with the same message. It belongs to the middle group of Meccan Sûrahs, with the exception of vv. 224-227, which were revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Ta. Sin. Mîm.<sup>[1]</sup>
2. These are verses of the Book that makes plain.
3. It may be that you kill yourself [O Muhammad] with grief because they believe not.
4. If We will, We can send down on them from the sky a sign so that their necks would remain bowed in humility before it.
5. Never comes there to them a fresh reminder from the Beneficent One, but they turn away from it.

[1] See Sûr. [2], v.1, footnote.

6. Now they have denied [the Truth]; but there will come to them tidings of that whereat they used to scoff.
7. Have they not seen the earth, how much of every fruitful kind We make to grow therein?
8. Lo! herein is indeed a sign; yet most of them are not believers.
9. And lo! your Lord! He is indeed the Mighty, the Merciful.
10. And when your Lord called Moses, saying: Go to the wrong-doing folk,
11. The folk of Pharaoh. Will they not fear Allah?
12. He said: My Lord! Lo! I fear that they will belie me,
13. And my breast will tighten, and my tongue will not speak plainly, therefor send for Aaron [to help me].
14. And they have a crime against me, so I fear that they will kill me.
15. He said: Nay, verily. So go both of you with Our signs. Lo! We shall be with you, Hearing.
16. And come together to Pharaoh and say: Lo! we are the messengers of the Lord of the Worlds,
17. [Saying]: Let the Children of Israel go with us.
18. [Pharaoh] said [to Moses]: Did we not raise you among us as a child? And you did dwell many years of your life among us,
19. And you did that your deed which you did, and you were one of the ingrates,
20. He said: I did it then, when I was of those who are astray.
21. Then I fled from you when I feared you, and my Lord granted me a command and appointed me [as one] of messengers.
22. And this is the past favour wherewith you reproaches me: that you have enslaved the Children of Israel.

23. Pharaoh said: And what is the Lord of the Worlds?
24. [Moses] said: Lord of the heavens and the earth and all that is between them, if you had but sure belief.
25. [Pharaoh] said to those around him: Hear you not?
26. He said: Your Lord and the Lord of your first forefathers.
27. [Pharaoh] said: Lo! your messenger who has been sent to you is indeed a madman!
28. He said: Lord of the East and the West and all that is between them, if you did but understand.
29. [Pharaoh] said: If you take a god other than me, I assuredly shall place you among the prisoners.
30. He said: Even though I brought you something manifest?
31. [Pharaoh] said: Bring it then, if you are of the truthful!
32. Then he threw down his staff and it became a serpent manifest,
33. And he drew forth his hand and lo! it was white to the beholders.
34. [Pharaoh] said to the chiefs about him: Lo, this is verily a learned magician,
35. Who would drive you out of your land by his magic. Now what do you advise?
36. They said: Put him off, [him] and his brother, and send them into the cities summoners
37. Who shall bring to you every skilled magician.
38. So the magicians were gathered together at a set time on a day appointed.
39. And it was said to the people: Are you [also] gathering?
40. [They said]: Yes, so that we may follow the magicians if they are the winners.

41. And when the magicians came they said to Pharaoh: Will there surely be a reward for us if we are the winners?
42. He said: Aye, and you will then surely be of those brought near [to me].
43. Moses said to them: Throw what you are going to throw!
44. Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners.
45. Then Moses threw his staff and lo! it swallowed that which they did falsely show.
46. And the magicians fell down in prostration,
47. They said: We believe in the Lord of the Worlds,
48. The Lord of Moses and Aaron.
49. [Pharaoh] said: You put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily you shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one.
50. They said: It is no hurt, for lo! to our Lord we shall return.
51. Lo! we really hope that our Lord will forgive us our sins because we are the first of the believers.
52. And We inspired Moses, saying: Take away My slaves by night, for you will be pursued.
53. Then Pharaoh sent into the cities summoners,
54. [Who said]: Lo! these indeed are but a little troop,
55. And lo! they are enraging us.
56. And lo! we are host all assembled, amply fore-warned.
57. Thus did We take them away from gardens and water springs,
58. And treasures and an honourable place.



59. Thus [were those things taken from them] and We caused the Children of Israel to inherit them.
60. And they pursued them at sunrise.
61. And when the two hosts saw each other, the companions of Moses said: Lo! we are indeed to be overtaken.
62. He said: Nay, verily! for lo! my Lord is with me. He will guide me.
63. Then We inspired Moses, saying: Smite the sea with your staff. And it parted, and each part was as a mountain vast.
64. Then We brought near the others to that place.
65. And We saved Moses and those with him, every one;
66. We drowned the others.
67. Lo! herein is indeed a sign, yet most of them are not believers.
68. And lo, your Lord! He is indeed the Mighty, the Merciful.
69. Recite to them the story of Abraham:
70. When he said to his father and his folk: What do you worship?
71. They said: We worship idols, and are ever devoted to them.
72. He said: Do they hear you when you supplicate?
73. Or do they benefit or harm you?
74. They said: Nay, but we found our fathers acting on this wise.
75. He said: See now that which you worship,
76. You and your forefathers!
77. Lo! they are [all] an enemy to me, save the Lord of the Worlds.
78. Who created me, and He [it is who] guides me,
79. And Who feeds me and waters me.
80. And when I sicken, then He heals me,

81. And Who causes me to die, the gives me life [again],
82. And Who, I hope, will forgive me my sin on the Day of Judgement.
83. My Lord! Grant me authority and join me with the righteous.
84. And grant unto me a good mention in later generations.
85. And place me among the inheritors of the Garden of Delight,
86. And forgive my father. Lo! he has been of those astray.
87. And abase me not on the day when they are resurrected,
88. The day when wealth and sons avail not [any man]
89. Save him who brings to Allah a whole heart.
90. And the Garden will be brought near to the righteous.
91. And Hell will appear plainly to the erring.
92. And it will be said to them: Where is [all] that you used to worship
93. Instead of Allah? Can they help you or help themselves?
94. Then they will be overturned therein, they and the seducers
95. And the hosts of Iblís, together.
96. And they will say, when they are quarrelling therein:
97. By Allah, of a truth we were in manifest error
98. When we made you equal with the Lord of the Worlds.
99. It was but the criminals who misled us.
100. Now we have no intercessors
101. Nor any devoted friend.
102. Oh, that we had another turn [on earth], that we might be of the believers!
103. Lo! herein is indeed a sign, yet most of them are not believers!

104. And lo, your Lord! He is indeed the Mighty, the Merciful.
105. Noah's folk denied the messengers [of Allah],
106. When their brother Noah said to them: Will you not fear Allah?
107. Lo! I am a faithful messenger to you,
108. So fear Allah, and obey me.
109. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
110. So fear Allah, and obey me.
111. They said: Shall we put faith in you, when the lowest [of the people] follow you?
112. He said: And what knowledge have I of what they may have been doing [in the past]?
113. Lo! their reckoning is my Lord's concern, if you but perceived;
114. And I am not [here] to repulse believers.
115. I am only a plain warner.
116. They said: If you cease not, O Noah, you will surely be among those stoned [to death].
117. He said: My Lord! Lo! my own folk deny me.
118. Therefor judge You between us, a [conclusive] judgment, and save me and those believers who are with me.
119. And We saved him and those with him in the laden ship.
120. Then afterward We drowned the others.
121. Lo! herein is indeed a sign, yet most of them are not believers.
122. And lo, your Lord, He is indeed the Mighty, the Merciful.
123. [The tribe of] A'âd denied the messengers [of Allah],
124. When their brother Hûd said to them: Will you not fear Allah?

125. Lo! I am a trustworthy messenger to you,
126. So fear Allah and obey me.
127. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
128. Build you on every high place a monument for vain delight?
129. And seek you out strongholds, that perhaps you may last for ever?
130. And if you seize by force, you seize as tyrants?
131. Rather fear Allah, and obey me.
132. Fear Him who has aided you with [the good things] that you know,
133. Has aided you with cattle and sons.
134. And gardens and water springs.
135. Lo! I fear for you the retribution of an awful day.
136. They said: It is all one to us whether you preach or are not of those who preach;
137. This is but a fable of the men of old,
138. And we shall not be doomed.
139. And they denied him; therefor We destroyed them. Lo! herein is indeed a sign, yet most of them are not believers.
140. And lo! your Lord, He is indeed the Mighty, the Merciful.
141. [The tribe of] Thamûd denied the messengers [of Allah]
142. When their brother Salih said to them: Will you not fear Allah?
143. Lo! I am a faithful messenger to you,
144. So fear Allah and obey me.
145. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

146. Will you be left secure in that which is here before us,  
147. In gardens and water springs  
148. And tilled fields and heavy-sheathed palm trees,  
149. Though you carve out dwellings in the mountain, being  
skilful?
150. Therefor fear Allah and obey me,  
151. And obey not the command of the prodigal,  
152. Who spread corruption in the earth, and reform not.  
153. They said: You are but one of the bewitched;  
154. You are but a mortal like us. So bring some sign if you  
are of the truthful.
155. He said: [Behold] this she-camel. She has the right to  
drink [at the well], and you have the right to drink, [each]  
on an appointed day.  
156. And touch her not with ill lest there come on you the  
retribution of an awful day.  
157. But they hamstrung her, and then were penitent.  
158. So the retribution came on them. Lo! herein is indeed a  
sign, yet most of them are not believers.  
159. And lo! your Lord! He is indeed the Mighty, the Merciful.  
160. The folk of Lot denied the messengers [of Allah],  
161. When their brother Lot said to them: Will you not fear  
Allah?  
162. Lo! I am a trustworthy messenger to you,  
163. So fear Allah and obey me.  
164. And I ask of you no wage therefor; my wage is the  
concern only of the Lord of the Worlds.  
165. What! Of all creatures do you come to the males,  
166. And leave the wives your Lord created for you? Nay, but  
you are transgressing folk.

167. They said: If you cease not, O Lot, you will soon be of the outcast.
168. He said: I am in truth of those who hate your conduct.
169. My Lord! Save me and my household from what they do.
170. So We saved him and his household, every one,
171. Save an old woman among those who stayed behind.
172. Then afterward We destroyed the others.
173. And We rained on them a rain. And dreadful is the rain of those who have been warned.
174. Lo! herein is indeed a sign, yet most of them are not believers.
175. And lo! your Lord, He is indeed the Mighty, the Merciful.
176. The dwellers in the wood [of Midian] denied the messengers [of Allah],
177. When Shu'eyb said to them: Will you not fear Allah?
178. Lo! I am a faithful messenger to you,
179. So fear Allah and obey me.
180. And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds.
181. Give full measure, and be not of those who give less [than the due].
182. And weigh with the true balance.
183. Wrong not mankind in their goods, and do not evil, making mischief, in the earth.
184. And fear He Who created you and the generations of the men of old.
185. They said: You are but one of the bewitched;
186. You are but a mortal like us, and lo! we deem you of the liars.
187. Then make fragments of the heaven fall upon us, if you are of the truthful.

188. He said: My Lord is best aware of what you do.
189. But they denied him, so there came on them the retribution of the day of gloom. Lo! it was the retribution of an awful day.
190. Lo! herein is indeed a sign; yet most of them are not believers.
191. And lo! your Lord! He is indeed the Mighty, the Merciful.
192. And lo! it [Qur'ân] is a revelation of the Lord of the Worlds,
193. Which the Trustworthy Spirit has brought down
194. Upon your heart, that you may be [one] of the warners,
195. In plain Arabic speech.
196. And lo, it is [mentioned] in the Scriptures of the men of old.
197. Is it not a sign for them that the learned of the Children of Israel <sup>[1]</sup> know it?
198. And if We had revealed it to one among the foreigners,
199. And he had read it to them, they would not have believed in it.
200. Thus do We make it [the denial of the Qur'ân] traverse the hearts of the criminals.
201. They will not believe in it till they see the painful doom,
202. So that it will come upon them suddenly, when they perceive not.
203. Then they will say: Are we to be reprieved?
204. Would they [now] hasten on Our doom?
205. Have you then seen, We content them for [long] years,
206. And then comes that which they were promised,

[1] The Jews knew, from their Scripture, that a Prophet had been promised to the Arabs.

207. [How] that wherewith they were contented nothing avails them?
208. And We destroyed no township but it had its warners.<sup>[1]</sup>
209. For reminder, for We never were oppressors.
210. The devils did not bring it down.
211. It is not allowable for them, nor is it in their power,
212. Lo! verily they are banished from the hearing.
213. Therefor invoke not with Allah another god, lest you be one of the doomed.
214. And warn your tribe of near kindred,
215. And lower your wing [in kindness] to those believers who follow you.
216. And if they [your kinsfolk] disobey you, say: Lo! I am innocent of what they do.
217. And put your trust in the Mighty, the Merciful.
218. Who sees you when you stand up [to pray]
219. And [sees] your abasement among those who fall prostrate [in worship].
220. Lo! He, only He, is the Hearer, the Knower.
221. Shall I inform you upon whom the devils descend?
222. They descend on every sinful, false one.
223. They listen eagerly, but most of them are liars.
224. As for poets, the erring follow them.
225. Have you not seen how they stray in every valley,
226. And how they say that which they do not?
227. Save those who believe and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a [great] reverse they will be overturned!

[1] The Jews knew, from their Scripture, that a prophet had been promised to the Arabs.



## 27- THE ANTS [AN-NAML]

*Revealed at Mecca, [93 verses]*

*An-Naml*, “The Ant” takes its name from the ant mentioned in v. 18. Some commentators, objecting to the miraculous, seek to explain the ants, in the story of Solomon, as an old Arab tribe, the birds as cavalry, Hûd Hûd (the hoopoe) as a man’s name, and the Jinn as foreign troops. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Tâ. Sîn.<sup>[1]</sup> These are verses of the Qur’ân and a Book that makes plain;
2. A guidance and good tidings for believers
3. Who establish prayer and pay the poor-due and are certain of the Hereafter.
4. Lo! as for those who believe not in the Hereafter, We have made their deeds fair-seeming to them so they wander blindly.
5. Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.
6. Lo! as for you [Muhammad], you verily receive the Qur’ân from the One Wise, Knowing.
7. [Remember] when Moses said to his household: Lo! I perceive afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that you may warm yourselves.
8. But when he reached it, he was called, saying: Blessed is whosoever is in the fire and whosoever is round about it! And glorified be Allah, the Lord of the Worlds!

[1] See Sûr. [2], v.1, footnote.

9. O Moses! Lo! it is I, Allah, the Mighty, the Wise.
10. And throw down your staff! But when he saw it writhing as it were a snake, he turned to flee headlong; [Allah said: O Moses! Fear not! Lo! the messengers fear not in My presence,
11. Save him who has done wrong and afterward has changed evil for good. <sup>[1]</sup> And lo! I am Forgiving, Merciful.
12. And put your hand into the bosom of your robe, it will come forth white but unhurt. [This will be one] among nine signs to Pharaoh and his people. Lo! they were ever evil-living folk.
13. But when Our signs came to them, plain to see, they said: This is mere magic,
14. And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the corrupters!
15. And We verily gave knowledge to David and Solomon, and they said: Praise be to Allah, Who has preferred us above many of His believing slaves!
16. And Solomon was David's heir. And he said: O mankind! Lo! we have been taught the language of birds, and have been given [abundance] of all things. This surely is evident favour.
17. And there were gathered together to Solomon his armies of the jinn and men, and of the birds, and they were set in battle order;
18. Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.
19. And [Solomon] smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Your favour

[1] Moses had been guilty of a crime in Egypt.

- wherewith You have favoured me and my parents, and to do good that shall be pleasing to You, and include me in [the number of] Your righteous slaves.
20. And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?
  21. I verily will punish him with hard punishment or I verily will slaughter him, or he verily shall bring me a plain excuse.
  22. But he was not long in coming, and he said: I have found out [a thing] that you apprehend not, and I come to you from Sheba with certain tidings.
  23. Lo! I found a woman ruling over them, and she has been given [abundance] of all things, and hers is a great throne.
  24. I found her and her people prostrating to the sun instead of Allah; and Satan makes their deeds fair-seeming to them, and debars them from the way [of Truth], so that they go not guided:
  25. So they do not prostrate themselves before Allah, Who brings forth the hidden in the heavens and the earth, and knows what you hide and what you proclaim,
  26. Allah; there is no deity save Him, the Lord of the Tremendous Throne.
  27. [Solomon] said: We shall see whether you speak truth or whether you are of the liars.
  28. Go with this my letter and throw it down to them; then turn away and see what [answer] they return,
  29. [The Queen of Sheba] said [when she received the letter]: O chieftains! Lo! there has been thrown unto me a noble letter.
  30. Lo! it is from Solomon, and lo! it is: In the name of Allah the Beneficent, the Merciful;

31. Exalt not yourselves against me, but come to me as those who surrender [as Muslims].
32. She said: O chieftains! Pronounce for me in my case. I decide no matter till you are witness with me.
33. They said: We are men of might and of great prowess, but it is for you to command; so consider what you will command.
34. She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. And thus they do.
35. But lo! I am going to send a present to them, and to see with what [answer] the messengers return.
36. So when [the envoy] came to Solomon, [the King] said: What! Would you help me with wealth? But that which Allah has given me is better than that which He has given you. Nay it is you [and not I] who rejoice in your gift.
37. Return to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from thence with humiliation, and they will be abased.
38. He said: O assembly [of jinn]! Which of you will bring me her throne before they come to me, surrendering?
39. A stalwart of the jinn said: I will bring it to you before you can rise from your place. Lo! I verily am strong and trusty for such work.
40. One with whom was knowledge of the Scripture said: I will bring it to you before your gaze returns to you. And when he saw it set in his presence, [Solomon] said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever gives thanks he only gives thanks for [the good of] his own soul: and whosoever is ungrateful [is ungrateful only to his own soul's hurt], for lo! my Lord is Absolute in independence, Bountiful.

41. He said: Disguise her throne for her that we may see whether she will be guided or be of those not rightly guided.
42. So, when she came, it was said [to her]: Is your throne like this? She said: [It is] as though it were the very one. And [Solomon said]: We were given the knowledge before her and we had been Muslims [in submission to Allah].
43. And [all] that she was used to worship instead of Allah hindered her, for she came of disbelieving folk.
44. It was said to her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. [Solomon] said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I submit with Solomon to Allah, the Lord of the Worlds.
45. And We verily sent unto Thamûd their brother Salih, saying: Worship Allah. And lo! they [then] became two parties quarrelling.
46. He said: O my people! Why will you hasten on the evil rather than the good? Why will you not ask pardon of Allah, that you may receive mercy.
47. They said: We augur evil of you and those with you. He said: Your evil augury is with Allah. Nay, but you are folk that are being tested.
48. And there were in the city nine persons who made mischief in the land and reformed not.
49. They said: Swear one to another by Allah that we verily will attack him and his household by night, and afterward we will surely say to his executor: We witnessed not the destruction of his household. And lo! we are truth-tellers.
50. So they planned a plan: and We planned a plan, while they perceived not.
51. Then see the nature of the consequence of their planning, for lo! We destroyed them and their people, every one.

52. See, there are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a sign for people who know.
53. And we saved those who believed and used to fear Allah.
54. And Lot! when he said to his folk: Will you commit abomination while you are seeing?
55. Must you need lust after men instead of women? Nay, but you are folk who act ignorantly.
56. ❖ But the answer of his folk was nothing save that they said: Expel the household of Lot from your township, for they [indeed] are folk who would keep pure!
57. Then we saved him and his household save his wife; We destined her to be of those who stayed behind.
58. And We rained a rain upon them. Dreadful is the rain of those who have been warned.
59. Say [O Muhammad]: Praise be to Allah, and peace be on His slaves whom He has chosen! Is Allah best, or [all] that you associate [with Him]?
60. Is not He [best] who created the heavens and the earth, and sends down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never has been yours to cause to grow. Is there any deity with Allah? Nay, but they are folk who ascribe equals [to Him]!
61. Is not He [best] Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm mountains therein, and has set a barrier between the two seas? Is there any god with Allah? Nay, but most of them know not!
62. Is not He [best] who answers the wronged one when he cries to Him and removes the evil, and has made you viceroys of the earth? Is there any deity with Allah? Little do you remember!

63. Is not He [best] Who guides you in the darkness of the land and the sea, He Who sends the winds as heralds of His mercy? Is there any deity with Allah? High Exalted be Allah from all that they associate with Him!
64. Is not He [best], Who begins creation, then repeats it, and Who provides for you from the heaven and the earth? Is there any deity with Allah? Say: Bring your proof, if you are truthful!
65. Say [O Muhammad]: None in the heavens and the earth knows the Unseen save Allah; and they know not when they will be resurrected [again].
66. Nay, but does their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they are concerning it, blind.
67. Yet those who disbelieve say: when we have become dust like our fathers, shall we verily be brought forth [again of the graves]?
68. We were promised this, we and our fathers, before. [All] this is nothing but fables of the men of old.
69. Say [to them, O Muhammad]: Travel in the land and see the nature of the sequel for the criminals!
70. And grieve you not for them, nor be in distress because of what they plot [against you].
71. And they say: When [will] this promise [be fulfilled], if you are truthful?
72. Say: It may be that a part of that which you would hasten on is close behind you.
73. Lo! your Lord is bountiful for the people, but most of them do not give thanks.
74. Lo! your Lord knows surely all that their breasts hide, and all that they proclaim.

75. And there is nothing hidden in the heaven or the earth but it is in a clear Record.
76. Lo! this Qur'ân narrates to the Children of Israel most of that concerning which they differ.
77. And lo! it is a guidance and a mercy for believers.
78. Lo! your Lord will judge between them of His [wise] Judgement, and He is the Mighty, the Knowing.
79. Therefor [O Muhammad] put your trust in Allah, for you [stands] on the plain Truth.
80. Lo! you cannot make the dead to hear, nor can you make the deaf to hear the call when they have turned to flee;
81. Nor can you guide the blind out of their error. You can make none to hear, save those who believe Our verses so they are Muslims [submitting to Allah].
82. And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak to them because the people believed not with certainty in Our verses.
83. And [remind them of] the Day when We shall gather out of every nation a host of those who denied Our signs, and they will be set in array;
84. Till, when they come [before their Lord], He will say: Did you deny My signs when you could not compass them in knowledge, or what was it that you did?
85. And the Word will be fulfilled concerning them because they have done wrong, and they will not [be able to] speak.
86. Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving? Lo! therein verily are signs for a people who believe.
87. And [remind them of] the Day when the Horn will be blown, and all who are in the heavens and the earth will be terrified, save him whom Allah wills. And all will come to Him, humbled.



88. And you see the mountains you deem solid while they pass as the passing of clouds: the work of Allah Who perfected all things. Lo! He is Acquainted of what you do.
89. Whoso brings a good deed will have better than its worth; and such are safe from terror that Day.
90. And whoso brings an ill-deed, such will be thrown down on their faces in the Fire. Are you rewarded nothing save what you did?
91. [Say]: I [Muhammad] am commanded only to worship the Lord of this city which He has sanctified, and to Whom all things belong. And I am commanded to be of the Muslims [those who submit to Allah],
92. And to recite the Qur'ân. And whosoever is guided, is guided only for [the good of] his own soul; and as for him who goes astray— [To him] say: Lo! I am only a warner.
93. And say: Praise be to Allah Who will show you His signs so that you shall know them. And your Lord is not unaware of what you [mortals] do.

## 28- THE STORY [AL-QASAS]

*Revealed at Mecca, [88 verses]*

*Al-Qasas*, “The Story” takes its name from a word in v. 25. The name is moreover justified by the nature of the Sûrah, which consists mostly of the story of Moses, his early struggles and ultimate triumph, revealed at a time when the Prophet’s case seemed desperate. It is one of the last Meccan Sûrahs. Some Arabic writers even say that it was revealed during the Hijrah, while others are of opinion that v. 85 only was revealed during the flight. A late Meccan Sûrah, except v. 85 revealed during the Prophet’s flight from Mecca to Al-Madînah, and vv. 52-55 revealed at Al-Madînah.<sup>[1]</sup>

[1] *Tafsîr al-Jalâleyn*.

*In the name of Allah, the Beneficent, the Merciful.*

1. Ta. Sin. Mîm. <sup>[1]</sup>
2. These are verses of the Book that makes plain.
3. We recite to you [somewhat] of the story of Moses and Pharaoh with truth, for folk who believe.
4. Lo! Pharaoh exalted himself in the earth and made its people castes. A group among them he oppressed, killing their sons and sparing their women. Lo! he was of the corruptors.
5. And We desired to show favour to those who were oppressed in the earth, and to make them leaders and to make them the inheritors,
6. And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.
7. And We inspired the mother of Moses, saying: Suckle him and, when you fear for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back to you and shall make him [one] of Our messengers.
8. And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo! Pharaoh and Haman and their hosts were sinners.
9. And the wife of Pharaoh said: [He will be] a consolation for me and for you. Kill him not. Perhaps he may be of use to us, or we may take him for a son. And they perceived not.
10. And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.
11. And she said to his sister: Trace him. So she observed him from afar, and they perceived not.

[1] See Sûr. [2], v.1, footnote.

12. And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?
13. So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.
14. And when he reached his full strength and was ripe, We gave him judgement and knowledge. Thus do We reward the good.
15. And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of Satan's doing. Lo! he is an enemy, a manifest misleader.
16. He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.
17. He said: My Lord! Forasmuch as You have favoured me, I will nevermore be a supporter of the criminals.
18. And morning found him in the city, fearing, vigilant, when see! he who had appealed to him the day before cried out to him for help. Moses said to him: Lo! you are indeed an evident deviator.
19. And when he would have fallen upon the man who was an enemy to them both, he said: O Moses! Would you kill me as you did kill a person yesterday. You would be nothing but a tyrant in the land, you would not be of the reformers.
20. And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel

- against you to kill you; therefore escape. Lo! I am of those who give you good advice.
21. So he escaped from thence, fearing, vigilant. He said: My Lord! Save me from the wrong-doing folk.
  22. And when he turned his face toward Midian, he said: Perhaps my Lord will guide me in the right way.
  23. And when he came to the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping, back [their flocks]. He said: What ails you? The two said: We cannot give [our flocks] to drink till the shepherds return from the water; and our father is a very old man.
  24. So he watered [their flock] for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good you send down for me.
  25. Then there came to him one of the two women, walking shyly. She said: Lo! my father invites you, that he may reward you with a payment for that you did water [the flock] for us. Then, when he came to him and told him the [whole] story, he said: Fear not! You have escaped from the wrong-doing folk.
  26. One of the two women said: O my father! Hire him! For the best [man] that you can hire is the strong, the trustworthy.
  27. He said: Lo! I gladly would marry you to one of these two daughters of mine on condition that you hire yourself to me for [the term of] eight years. Then if you complete ten it will be of your own accord, for I would not make it hard for you. Allah willing, you will find me of the righteous.
  28. He said: That [is settled] between you and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.

29. Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said to his housefolk: Wait you [here]. Lo! I see in the distance a fire; perhaps I shall bring you tidings thence, or a brand from the fire that you may warm yourselves.
30. And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;
31. Throw down your staff. And when he saw it writhing as it had been a snake, he turned to flee headlong, [and it was said to him]: O Moses! Draw near and fear not. Lo! you are of those who are secure.
32. Insert your hand into the bosom of your robe it will come forth white without hurt. And draw in your arm close to you [as prevention] from fear. Then these shall be two proofs from your Lord to Pharaoh and his chiefs: Lo! they are evil-living folk.
33. He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.
34. My brother Aaron is more eloquent than me in speech. Therefor send him with me as a helper to confirm me. Lo! I fear that they will belie me.
35. He said: We will strengthen your arm with your brother, and We will give to you both power so that they cannot reach you. [It will be] through Our signs, you, and those who follow you, will be the victors.
36. But when Moses came to them with Our clear signs, they said: This is nothing but invented magic. We never heard of this among our fathers of old.
37. And Moses said: My Lord is Best Aware of him who brings guidance from His presence, and whose will be the sequel of the Home [of bliss]. Lo! wrong-doers will not be successful.

38. And Pharaoh said: O chiefs! I know not that you have a god other than me, so kindle for me [a fire], O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the God of Moses; and lo! I deem him of the liars.
39. And he and his hosts were arrogant in the land without right, and deemed that they would never be brought back to Us.
40. Therefor We seized him and his hosts, and abandoned them to the sea. So behold the nature of the consequence for wrong-doers!
41. And We made them leaders that invite to the Fire, and on the Day of Resurrection they will not be helped.
42. And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.
43. And We verily gave the Book to Moses after We had destroyed the generations of old; as enlightenments for mankind, and a guidance and a mercy, that perhaps they might remember.
44. And you [Muhammad] were not on the western side [of the Mount] when We expounded to Moses the commandment, and you were not among the witnesses;
45. But We brought forth generations, and their lives dragged on for them. And you were not a dweller in Midian, reciting to them Our verses, but We kept sending [messengers to men].
46. And you were not beside the Mount when We did call; but [the knowledge of it is] a mercy from your Lord that you may warn a folk to whom no warner came before you, that perhaps they may give heed.
47. Otherwise, if disaster should afflict them because of that which their own hands have sent before [them], they might say: Our Lord! Why did not You send no messenger to us, that we might have followed Your verses and been of the believers?

48. But when there came to them the Truth from Us, they said: Why is he not given the like of what was given to Moses? Did they not disbelieve in that which was given to Moses of old? They say: Two work of magic<sup>[1]</sup> that support each other; and they say: Lo! in both we are disbelievers.
49. Say [to them, O Muhammad]: Then bring a book from Allah that gives clearer guidance than these two [that] I may follow it, if you are truthful.
50. And if they answer you not, then know that what they follow is their lusts. And who goes farther astray than he who follows his lust without guidance from Allah. Lo! Allah guides not wrong-doing folk.
51. And now verily We have caused the Word to reach them, that perhaps they may give heed.
52. Those to whom We gave the Book before it, they believe in it,
53. And when it is recited to them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were Muslims [submit to Him].
54. These will be given their reward twice over, because they are patient and repel evil with good, and spend of that wherewith We have provided them,
55. And when they hear vanity they withdraw from it and say: To us our deeds and to you your deeds. Peace be to you! We desire not the ignorant.
56. Lo! you [O Muhammad] guide not whom you love, but Allah guides whom He wills. And He is Best Knowing of the [rightly] guided.
57. And they say: If we were to follow the Guidance with you we should be torn out of our land. Have We not established for them a secure sanctuary [Mecca], whereto

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[1] *i.e.* the Scripture of Moses and the Qur'an.

the produce of all things is brought [in trade], a provision from Us? But most of them know not.

58. And how many a town have We destroyed that was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.
59. And never did your Lord destroy the townships, till He had raised up in their mother [-town] a messenger reciting to them Our verses. And never did We destroy the townships unless the folk thereof were wrong-doers.
60. And whatsoever you have been given is a comfort of the life of the world and an ornament thereof; and that which Allah has is better and more lasting. Have you then no sense?
61. Is he whom We have promised a fair promise which he will find [true] like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those brought up?
62. On the Day when He will call unto them and say: Where are My partners whom you claimed?
63. Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before You: us they never worshipped.
64. And it will be said: Call upon your [so-called] partners [of Allah]. And they will call upon them, and they will give no answer to them, and they will see the Doom. Ah, if they had but been guided!
65. And on the Day when He will call to them and say: What answer gave you to the messengers?
66. On that day [all] tidings will be dimmed for them, nor will they ask one of another,



67. But as for him who had repented and believed and done righteousness, he perhaps may be one of the successful.
68. Your Lord creates what He wills and chooses. They have never any choice. Glorified be Allah and exalted above all that they associate [with Him]!
69. And your Lord knows what you breasts conceal, and what they declare.
70. And He is Allah; there is no deity save Him. His is all praise in the former and the latter [state], and His is the command, and to Him you will be brought back.
71. Say: Have you thought, if Allah made night everlasting for you till the Day of Resurrection, who is a deity other than Allah who could bring you light? Will you not then hear?
72. Say: Have you thought, if Allah made day everlasting for you till the Day of Resurrection, who is a deity other than Allah who could bring you night wherein you rest? Will you not then see?
73. Of His mercy He has appointed for you night and day that therein you may rest, and that you may seek His bounty, and that perhaps you may be thankful.
74. And on the Day when He shall call to them and say: Where are My partners whom you claimed?
75. And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah has the Truth, and all that they invented will have failed them.
76. Indeed, Qarun [Korah] was of Moses folk, but he oppressed them and We gave him so much treasure that the keys thereof would verily have been a burden for a group of mighty men. When his own folk said to him: Exult not; lo! Allah loves not the exultant;
77. But seek the abode of the Hereafter in that which Allah has given you and neglect not your portion of the world,

- and be kind even as Allah has been kind to you, and seek not corruption in the earth; lo! Allah loves not corrupters,
78. He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than Him in strength and greater in respect of following? The criminals are not questioned of their sins.
79. Then he went forth before his people in his adornment. Those who were desirous of the life of the world said: Ah, would that to us had been given the like of what has been given to Qarun [Korah]! Lo! he is lord of rare good fortune.
80. But those who had been given knowledge said: Woe to you! The reward of Allah for him who believes and does right is better, and only the patient will obtain it.
81. So We caused the earth to swallow him and his dwelling place. Then he had no host to help him against Allah, nor was he of those who can save themselves.
82. And those who had coveted his place but yesterday crying: Ah! Allah enlarges the provision for whom He wills of His slaves and straitens it [for whom He wills]. If Allah had not been gracious to us He would have caused it to swallow us [also]. Ah! the disbelievers never prosper.
83. As for that Abode of the Hereafter We assign it to those who seek not oppression in the earth, nor yet corruption. The sequel is for the righteous.
84. Whoso brings a good deed, he will have better than the same; while as for him who brings an ill-deed, those who do ill-deeds will be requited only what they did.
85. Lo! He Who has given you the Qur'ân for a law will surely bring you to a place of return. Say: My Lord is best aware of he who brings guidance and him who is in error manifest.

86. And you were not expecting that the Book would be conveyed to you; but it is a mercy from your Lord, so never be a helper to the disbelievers.
87. And let them not divert you from the verses of Allah after they have been sent down to you; but call [mankind] to your Lord, and be not of those who associate others [with Him].
88. And invoke not to any other god along with Allah. There is no god save Him. Everything will perish save His Face. His is the command, and to Him you will be returned.

## 29- THE SPIDER [AL-ANKABUT]

*Revealed at Mecca, [69 verses]*

*Al-'Ankalut*, "The Spider," takes its name from v. 41 where false beliefs are likened to the spider's web for frailty. Most of this Sûrah belongs to the middle or last Meccan period. Some authorities consider vv. 7 and 8, others the whole latter portion of the Sûrah.<sup>[1]</sup> to have been revealed at Al-Madînah. It gives comfort to the Muslims in a time of persecution. A late Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Mîm.<sup>[2]</sup>
2. Do men imagine that they will be left [at ease] because they say, "We believe", and will not be tested with affliction?
3. Lo! We tested those who were before them. Thus Allah knows those who are sincere, and knows those who are liars.

[1] *An Nâsîkh wal-Mansûkh* by Ibn Salâmah

[2] See Sûr. [2], v.1, footnote.

4. Or do those who do ill-deeds imagine that they can outstrip Us: Evil [for them] is that which they judge.
5. Whoso looks forward to the meeting with Allah [let him know that] the term decreed by Allah is coming, and He is the Hearer, the Knower.
6. And whosoever strives, strives only for himself, for lo! Allah is altogether Independent of the worlds.
7. And as for those who believe and do good deeds, We shall remit from them their misdeeds and shall reward them according to the best they used to do.
8. We have enjoined on man kindness to parents; but if they strive to make you associate with Me that of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.
9. And as for those who believe and do good deeds, We verily shall admit them among the righteous.
10. And of the people he who says: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistakes the persecution of people for Allah's punishment; and then, if victory comes from your Lord, will say: Lo! we were with you [all the while]. Is not Allah Most Knowing of what is in the breasts of [His] creatures?
11. Verily Allah knows those who believe, and verily He knows the hypocrites.
12. Those who disbelieve say to those who believe: Follow our way [of religion] and we verily will bear your sins [for you]. They cannot bear anything of their sins. Lo! they verily are liars.
13. But they verily will bear their own loads and other loads besides their own, and they verily will be questioned on the Day of Resurrection concerning that which they invented.

14. And verily We sent Noah [as Our messenger] to his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, while they were wrong-doers.
15. And We rescued him and those with him in the ship, and made of it a sign for the worlds.
16. And Abraham! [Remember] when he said to his folk: worship Allah, and fear Him; that is better for you if you did but know.
17. You worship besides Allah, idols, and you only invent a lie. Lo! those whom you worship besides Allah own no provision for you. So seek your provision from Allah, and worship Him, and give thanks to Him, [for] to Him you will be returned.
18. But if you deny, then nations have denied before you. The messenger is only to convey [the Message] plainly.
19. See they not how Allah begins creation, then repeats it? Lo! for Allah that is easy.
20. Say [O Muhammad]: Travel in the land and see how He originated creation, then Allah brings forth [resurrect] the final creation of the Hereafter. Lo! Allah is Able to do all things.
21. He punishes whom He wills and shows mercy to whom He wills, and to Him you will be returned.
22. And you cannot escape [from Him] in the earth or in the heaven, and besides Allah there is for you no protector nor helper.
23. Those who disbelieve in the signs of Allah and in [their] Meeting with Him, such have despaired of My mercy. For such there is a painful doom.
24. But the answer of his folk was only that they said: "Kill him" or "Burn him." Then Allah saved him from the fire. Lo! herein verily are signs for folk who believe.

25. And he said: You have only taken idols instead of Allah, as a bond of affection among you in the life of the world. Then on the Day of Resurrection you will deny each other and curse each other, and your abode will be the Fire, and you will have no helpers.
26. And Lot believed him, and said: Lo! I will emigrant to my Lord. Lo! He, only He, is the Mighty, the Wise.
27. And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his offspring, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous.
28. And Lot! [Remember] when he said to his folk: Lo! you commit lewdness such as no one has preceded you with from among the worlds.
29. For come you not in unto males, and cut you not the road [for travellers], and commit you not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if you are of the truthful!
30. He said: My Lord! Give me victory over the corrupting folk.
31. And when Our messengers brought Abraham the good tidings,<sup>[1]</sup> they said: Lo! we are about to destroy the people of that township, for its people are wrong-doers.
32. He said: Lo! Lot is there. They said: We are best aware of who is there. We are to save him and his household, all except his wife, who is of those who stay behind.
33. And when Our messengers came to Lot, he was troubled upon their account, and felt for them great discomfort; but they said: Fear not, nor grieve! Lo! we are to save you and your household, [all] except your wife, who is of those who stay behind.

[1] That he was to have a son.

34. Lo! We are about to bring down upon the folk of this township a punishment from the sky because they have been defiantly disobedient.
35. And verily of that We have left a clear sign for people who understand.
36. And to Midian We sent Shu'eyb, their brother. He said O my people! Worship Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth.
37. But they denied him, and the dreadful earthquake took them, and morning found them prostrate [dead] in their dwelling place.
38. And [the tribes of] A'âd and Thamûd! [Their fate] is manifest to you from their [ruined and deserted] dwellings. Satan made their deeds seem fair to them and so debarred them from the Path, though they were keen observers.
39. And Korah, Pharaoh and Haman! Moses came to them with clear proofs [of Allah's Sovereignty], but they were boastful in the land. And they were not outrunners [of Our punishment].
40. So We took each one in his sin; of them were those on whom We sent a hurricane, and of them were those who were overtaken by the [Awful] Cry, and of them were those whom We caused the earth to swallow, and of them were those whom We drowned. It was not for Allah to wrong them, but they wronged themselves.
41. The likeness of those who choose other allies than Allah is as the likeness of the spider when she takes to herself a house, and lo! the frailest of all houses is the spider's house, if they but knew.
42. Lo! Allah knows whatever thing they invoke instead of Him. He is the Mighty, the Wise.

43. As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise.
44. Allah created the heavens and the earth with truth. Lo! therein is indeed a sign for believers.
45. Recite that which has been revealed to you of the Book, and establish prayer. Lo! prayer preserves from lewdness and iniquity, but verily remembrance of Allah is greater. And Allah knows what you do.
46. ❖ And argue not with the People of the Scripture [Jews and Christians] unless it be in [a way] that is better, save with such of them as do injustice; and say: We believe in that which has been revealed to us and revealed to you; our God and your God is One, and we are Muslims [in submission] to Him.
47. In like manner We have revealed to you the Qur'ân, and those to whom We [previously] gave the Book will believe therein; and of these [also]<sup>[1]</sup> there are some who believe therein. And none deny Our verses save the disbelievers
48. And you [O Muhammad] did not recite any book before it [this Qur'ân], nor did you inscribe it with your right hand, for then might those have doubted, who follow falsehood.
49. But it is [the Qur'ân] clear verses in the hearts of those who have been given knowledge, and none deny Our verses save wrong-doers.
50. And they say: Why are not signs sent down upon him from his Lord? Say: Signs are with Allah only, and I am but a plain warner.
51. Is it not enough for them that We have sent down to you the Book which is recited to them? Lo! herein verily is mercy, and a reminder for folk who believe.

[1] *i.e.* the people of Mecca.



52. Say [to them, O Muhammad]: Allah suffices for witness between me and you. He knows whatsoever is in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah, they it is who are the losers.
53. They urge you to hasten the doom [of Allah]. And if a term had not been appointed, the doom would assuredly have come to them [before now]. And verily it will come upon them suddenly when they perceive not.
54. They urge you to hasten the doom, and lo! Hell verily will encompass the disbelievers.
55. On the day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what you used to do!
56. O my bondmen who believe! Lo! My earth is spacious. Therefor worship Me only.
57. Every soul will taste of death. Then to Us you will be returned.
58. Those who have believed and done righteous deeds, them verily We shall house in lofty dwellings of the Paradise underneath which rivers flow. There they will dwell eternally. How excellent is the reward of the toilers,
59. Who have been patient, and put their trust in their Lord!
60. And how many a creature there is that bears not its own provision! Allah provides for it and for you. He is the Hearer, the Knower.
61. And if you were to ask them: Who created the heavens and the earth, and constrained the sun and the moon [to their appointed work]? they would say: Allah. How then are they turned away?
62. Allah makes the provision wide for whom He wills of His bondmen, and straitens it for whom [He wills]. Lo! Allah is Aware of all things.

63. And if you were to ask them: Who causes water to come down from the sky, and therewith revives the earth after its death? they verily would say: Allah. Say: Praise be to Allah! But most of them do not reason.
64. This life of the world is but a pastime and a game. Lo! the home of the Hereafter that is Life, if they but knew.
65. And when they mount upon the ship they supplicate Allah, making their faith pure for Him only, but when He brings them safe to land, behold! they associate others [with Him],
66. That they may disbelieve in that which We have given them, and that they may take their ease. But they will come to know.
67. Have they not seen that We have appointed [Mecca] a sanctuary immune [from violence],<sup>[1]</sup> while people are being taken away all around them? Do they then believe in falsehood and disbelieve in the bounty of Allah?
68. Who does greater wrong than he who invents a lie concerning Allah, or denies the truth when it comes to him? Is not there a home in Hell for disbelievers?
69. As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good-doers.

### 30- THE ROMANS [AR-RÛM]

*Revealed at Mecca, [60 verses]*

*Ar-rûm*, “The Romans” takes its name from a word in the first verse.

The armies of the Eastern Roman Empire had been defeated by the Persians in all the territories near Arabia. In

[1] The territory of Mecca.

the year A. D. 613 Jerusalem and Damascus fell, and in the following year Egypt. A Persian army invaded Anatolia and was threatening Constantinople itself in the year A.D. 615 or 616 (the sixth or seventh year before the Hijrah) when, according to the best authorities, this Sûrah was revealed at Mecca. The pagan Arabs triumphed in the news of Persian victories over the Prophet and his little band of followers, because the Christian Romans were believers in the One God, whereas the Persians were not. They argued that the power of Allah could not be supreme and absolute, as the Prophet kept proclaiming it to be, since the forces of a pagan empire had been able to defeat His worshippers.

The Prophet's answer was provided for him in this grand assertion of Theocracy, which shows the folly of all those who think of Allah as a partisan. It opens with two prophecies: that the Romans would be victorious over the Persians, and that the little persecuted company of Muslims in Arabia would have reason to rejoice, "within ten years" <sup>[1]</sup> In fact, in A.D. 624 the Roman armies entered purely Persian territory, and in the same year a little army of Muslims, led by the Prophet, overthrew the flower of Arab chivalry upon the field of Badr.

But the prophecies are only the prelude to a proclamation of God's universal kingdom, which is shown to be an actual Sovereignty. The laws of nature are expounded as the laws of Allah in the physical sphere, and in the moral and political spheres mankind is informed that there are similar laws of life and death, of good and evil, action and inaction, and their consequences laws which no one can escape by wisdom or by cunning. His mercy, like His law, surrounds all things, and the

[1] The word in the Arabic (bida') implies a space of not less than three, and not more than nine, years.

standard of His judgment is the same for all. He is not remote or indifferent, partial or capricious. Those who do good earn His favour, and those who do ill earn His wrath, no matter what may be their creed or race; and no one, by the lip profession of a creed, is able to escape His law of consequences. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Mîm.<sup>[1]</sup>
2. The Romans have been defeated
3. In the nearer land, and they, after their defeat will be victorious.
4. Within three to nine years— Allah's is the command in the former case and in the latter and in that day believers will rejoice.
5. In Allah's help to victory. He helps to victory whom He wills. He is the Mighty, the Merciful.
6. It is a promise of Allah. Allah fails not His promise, but most of mankind know not.
7. They know only some appearance of the life of the world, and are heedless of the Hereafter.
8. Have they not contemplated upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of the people are disbelievers in the meeting with their Lord.
9. Have they not travelled in the land and seen the nature of the consequence for those who were before them?<sup>[2]</sup> They

[1] See Sûr. [2] v.1, footnote.

[2] To those who journeyed out from Mecca, northward into Mesopotamia and Syria, or southward to the Yemen and Hadramaut, appeared the ruins of old civilisations which, tradition said, had been destroyed on account of their corruption and disobedience to the will of God.

were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came to them with clear proofs [of Allah's Sovereignty]. Surely Allah wronged them not, but they did wrong themselves.

10. Then evil was the consequence to those who dealt in evil, because they denied the signs of Allah and made a mock of them.
11. Allah begins creation, then He repeats it, then to Him you will be returned.
12. And in the day when the Hour comes the criminals will despair.
13. There will not be intercessors for them of those whom they made equal with Allah. And they will disbelieve their partners [whom they ascribed to Him].
14. In the day when the Hour comes, that day they will be separated.
15. As for those who believed and did righteous deeds, they will be made delighted in a Garden [of Paradise].
16. But as for those who disbelieved and denied Our verses, and denied the meeting of the Hereafter, such will be brought to doom.
17. So glory be to Allah when you enter the night and when you enter the morning—
18. To Him be praise in the heavens and the earth! and at the sun's decline and in the noon.
19. He brings forth the living from the dead, and He brings forth the dead from the living, and He revives the earth after her death. And thus will you be brought forth.
20. And of His signs is this: He created you of dust, and behold you human beings, ranging widely [throughout the earth]!

21. And of His signs is this: He created for you mates from yourselves that you might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are signs for folk who reflect.
22. And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are signs for men of knowledge.
23. And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are signs for folk who listen.
24. And of His signs is this: He shows you the lightning for a fear and for a hope, and sends down water from the sky, and thereby brings the earth to life after her death. Lo! herein indeed are signs for folk who understand.
25. And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calls you a single call from the earth, immediately you will come forth.
26. To Him belongs whosoever is in the heavens and in the earth. All are obedient to Him.
27. He it is Who begins creation, then repeats it and it is easier for Him. His is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise.
28. He coins for you a similitude of yourselves. Have you, from among those whom your right hands possess, [i.e. the slaves] partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that you fear them as you fear each other [that you ascribe to Us partners out of that which We created]? Thus We detail the verses for people who have sense.
29. Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah has sent astray? For such there are no helpers.

30. So set your face [O Muhammad] steadily and truly to religion as a man by nature upright– the nature [framed] of Allah, in which He has created [all] people. There is no altering [the laws of] Allah’s creation. That is the right religion, but most of the people know not–
31. Turning in repentance to Him [only]; and fear Him, and establish prayer, and be not of those who associate others [with Him];
32. Of those who split up their religion and became sects, each sect exulting in its tenets.
33. And when harm touches people they cry to their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them associate others with their Lord.
34. So as to disbelieve in that which We have given them. [To such it is said]: Enjoy yourselves awhile, but you will come to know.
35. Or have We send down to them an authority, which speaks of that which they associate with Him?
36. And when We cause people to taste of mercy they rejoice therein; but if an evil thing befalls them as the consequence of their own deeds, lo! they are in despair!
37. See they not that Allah enlarges the provision for whom He wills, and straitens [it for whom He wills]. Lo! herein indeed are signs for folk who believe.
38. So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah’s countenance. And such are they who are successful.
39. That which you give in usury in order that it may increase on [other] people’s property has no increase with Allah; but that which you give in charity, seeking Allah’s Countenance [will increase], those are the multipliers.

40. Allah is He Who created you and then sustained you, then causes you to die, then gives life to you again. Is there any of your [so-called] partners [of Allah] that does anything of that? Praised and Exalted be He above what they associate [with Him]!
41. Corruption does appear on land and sea because of [the evil] which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.
42. Say [O Muhammad, to the disbelievers]: Travel in the land, and see the nature of the consequence for those who were before you! Most of them were associators.
43. So set your face [i.e., purpose] resolutely for the right religion, before the inevitable day comes from Allah. On that day they will be divided—
44. Whoso disbelieves must [then] bear the consequences of his disbelief, while those who do righteousness they are for themselves preparing.
45. That He may reward out of His bounty those who believe and do good deeds. Lo! He likes not the disbelievers [in His guidance].
46. And of His signs is this: He sends the winds as glad tidings to make you taste His mercy, and that the ships may sail at His command, and that you may seek His favour, and that perhaps you may be thankful.
47. Verily We sent before you [Muhammad] messengers to their own folk. They brought them clear signs [of Allah's Sovereignty]. Then We took retribution from those who commit crimes [in regard to them]. To help believers is ever incumbent upon Us.
48. Allah is He Who sends the winds so that they raise clouds, and spreads them along the sky as pleases Him, and causes



- them to break and you see the rain down-pouring from within them. And when He makes it to fall on whom He wills of His bondmen, lo! they rejoice;
49. Though before that, even before it was sent down upon them, they were in despair.
50. Look, therefore, at the effects of Allah's mercy [in creation]: how He quickens the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.
51. And if We sent a [bad] wind and they saw [their crops] turned yellow; they verily would still continue in their disbelief.
52. For verily you [Muhammad] cannot make the dead to hear, nor can you make the deaf to hear the call when they turn their backs to retreat.
53. Nor can you guide the blind out of their error. You can make none to hear save those who believe in Our verses so they are Muslims [in submission to Him].
54. Allah is He who created you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He creates what He wills, and He is the Knower, the Mighty.
55. And on the day when the Hour rises the criminals will vow that they did remain but an hour— thus they were deluded.
56. But those to whom knowledge and faith are given will say: The truth is, you have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but you used not to know.
57. In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.
58. Verily We have coined for mankind in this Qur'ân all kinds of similitudes; and indeed if you came to them with a

miracle, those who disbelieve would verily exclaim: You are but tricksters!

59. Thus does Allah seal the hearts of those who know not.  
 60. So have patience [O Muhammad]! Allah's promise is the very truth, and let not those who have no certainty make you impatient.

### 31- LUQMÂN [LUQMÂN]

*Revealed at Mecca, [34 verses]*

*Luqmân* takes its name from v. 12 ff., which contain mention of the wisdom of Luqmân, a sage whose memory the Arabs revered, but who is unknown to Jewish Scripture. He is said to have been a negro slave and the fables associated with his name are so like those of Aesop that the usual identification seems justified. The Sûrah conveys assurance of success to the Muslims at a time of persecution. It belongs to the middle or last group of Meccan Sûrahs; except vv. 27 and 28 which were revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Mîm.<sup>[1]</sup>
2. These are verses of the Wise Book [the Qur'ân],
3. A guidance and a mercy for the good-doers,
4. Those who establish prayer and pay the poor-due and have sure faith in the Hereafter.
5. Such have guidance from their Lord. Such are the successful.
6. And of mankind is he who pays for mere pastime of discourse, that he may mislead from Allah's way without

[1] See Sûr. [2] v.1, footnote.

- knowledge, and makes it the butt of mockery. For such there is a shameful doom.
7. And when Our verses are recited to him he turns away in pride as if he heard them not, as if there were a deafness in his ears. So give him tidings of a painful doom.
  8. Lo! those who believe and do good deeds, for them are Gardens of Delight,
  9. Wherein they will abide eternally. It is a promise of Allah in truth. He is the Mighty, the Wise.
  10. He has created the heavens without supports that you can see, and has cast into the earth firm mountains, so that it quake not with you; and He has dispersed therein all kinds of beasts. And We send down water from the sky and We cause [plants] of every goodly kind to grow therein.
  11. This is the Creation of Allah. Now show me that which those [you worship] besides Him have created. Nay, but the wrong-doers are in a manifest error!
  12. And verily We gave Luqmân wisdom, saying: Give thanks to Allah; and whosoever gives thanks, he gives thanks for [the good of] his soul. And whosoever denies— Lo! Allah is Absolute, the Praiseworthy.
  13. And [remember] when Luqmân said to his son, when he was exhorting him: O my son! Do not associate [anything] with Allah. Lo! association [with Him] is a tremendous injustice—
  14. And We have enjoined upon man concerning his parents— His mother bears him in weakness upon weakness, and his weaning is in two years— Give thanks to Me and to your parents. To Me is the [final] destination.
  15. But if they strive with you to make you associate with Me that of which you have no knowledge, then obey them not.

Accompany with them in the world kindly, and follow the path of him who repents to Me. Then to Me will be your return, and I shall tell you what you used to do—

16. O my son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Allah is Subtle, Aware.
17. O my son! Establish prayer and enjoin kindness and forbid iniquity, and bear with patience whatever may befall you. Lo! that is of the steadfast heart of matters.
18. Turn not your cheek in scorn toward people, nor walk with exultance in the land. Lo! Allah loves not each arrogant boaster.
19. Be modest in your pace and subdue your voice. Lo! in harshest of all voices is the voice of donkeys.
20. See you not how Allah has made serviceable to you whatsoever is in the skies and whatsoever is in the earth and has loaded you with His favours both without and within? Yet of mankind is he who disputes concerning Allah, without knowledge or guidance or an enlightening book.
21. And if it be said to them: Follow that which Allah has revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the Satan were inviting them to the doom of flame?
22. Whosoever submits his face [himself] to Allah while doing good, he verily has grasped the trustworthy hand-hold. To Allah belongs the sequel of all matters.
23. And whosoever disbelieves, let not his disbelief grieve you [O Muhammad]. To Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts [of men].

24. We give them comfort for a little, and then We drive them to a heavy doom.
25. If you should ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not.
26. To Allah belongs whatsoever is in the heavens and the earth. Allah, He is the Absolute, the Praiseworthy.
27. And if all the trees in the earth were pens, and the sea, with seven more seas to help it, [were ink], the words of Allah could not be exhausted. Allah is Mighty, Wise.
28. Your creation and your raising [from the dead] are only as [the creation and the raising of] a single soul. Lo! Allah is Hearer, Knower.
29. Have you not seen how Allah causes the night to pass into the day and causes the day to pass into the night, and has subdued the sun and the moon [to do their work], each running to an appointed term; and that Allah is Acquainted of what you do?
30. That [is so] because Allah, He is the Truth, and that which they invoke besides Him is the falsehood, and because Allah, He is the Most High, the Grand.
31. Have you not seen how the ships glide on the sea by Allah's grace, that He may show you of His Signs? Lo! therein indeed are signs for every patient, grateful [heart].
32. And if waves enshroud them like awnings, they cry to Allah, making their faith pure for Him only. But when He brings them safe to land, some of them compromise. None denies Our signs save every traitor ingrate.
33. O mankind! Fear your Lord and fear a Day when no father will be able to avail his son in anything, nor will a son avail his father. Lo! Allah's promise is the truth. Let not the

life of the world beguile you, nor let the deceiver [Satan] beguile you, in regard to Allah.

34. Lo! Allah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is Knower, Aware.

## 32- THE PROSTRATION [AS-SAJDAH]

*Revealed at Mecca, [30 verses]*

As-Sajdah, “The Prostration” takes its name from a word in v. 15. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Alif. Lâm. Mîm.<sup>[1]</sup>
2. The revelation of the Book whereof there is no doubt is from the Lord of the Worlds.
3. Or say they: He has invented it? Nay, but it is the Truth from your Lord, that you may warn a folk to whom no warner came before you, that perhaps they will be guided.
4. Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He established Himself above the Throne. You have not, besides Him, any protector or intercessor. Will you not then remember?
5. He directs the ordinance from the heaven to the earth; then it ascends to Him in a Day, whereof the measure is a thousand years of that you reckon.
6. Such is the Knower of the unseen and the witnessed, the Mighty, the Merciful,

[1] See Sûr. [2] v.1, footnote.

7. Who perfected all things which He created, and He began the creation of man from clay;
8. Then He made his offspring from a draught of despised fluid;
9. Then He fashioned him and breathed into him from His [created] soul; and appointed for you hearing and sight and hearts. Small thanks you give!
10. And they say: When we are [dead and become] lost in the earth, shall we indeed be recreated anew? Nay but they are disbelievers in the meeting with their Lord.
11. Say: The angel of death, who has charge concerning you, will take your souls, and afterward to your Lord you will be returned.
12. Could you but see when the criminals hang their heads before their Lord, [and say]: Our Lord! We have now seen and heard, so send us back; we will do righteous deeds, now we are sure.
13. And if We had so willed, We could have given every soul its guidance, but the word from Me concerning wrongdoers took effect: that I will fill Hell with the jinn and mankind together.
14. So taste [the evil of your deeds]. Forasmuch as you forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what you used to do.
15. Only those believe in Our verses who, when they are reminded of them, fall down prostrate and exalt the praise of their Lord, and they are not arrogant,
16. Who forsake their beds to supplicate their Lord in fear and hope, and spend of what we have provided them.
17. No soul knows what is kept hid for them of joy, as a reward for what they used to do.

18. Is he who is a believer like to him who is defiantly disobedient? They are not alike.
19. But as for those who believed and did righteous deeds, for them are the Gardens of Retreat— an accommodation [in reward] for what they used to do.
20. And as for those who defiantly disobeyed, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back there. To them it is said: Taste the doom of the Fire which you used to deny.
21. And verily We make them taste the lower punishment<sup>[1]</sup> before the greater, that perhaps they may return.
22. And who does greater wrong than he who is reminded of the verses of his Lord, then turns from them. Lo! We shall requite the criminals.
23. We verily gave Moses the Scripture; so be not you in doubt of his meeting; and We made the Torah a guidance for the Children of Israel.
24. And when they became patient and believed firmly in Our signs, We appointed from among them leaders who guided by Our command.
25. Lo! your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
26. Is it not a guidance for them [to observe] how many generations He destroyed before them, amid whose dwelling places they do walk? Lo, therein verily are signs! Will they not then hear?
27. Have they not seen how We drive the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?

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[1] *i.e.* punishment in this world.



28. And they say: When comes this conquest [of yours] if you are truthful?
29. Say [to them]: On the day of the conquest the faith of those who disbelieve [and who then will believe] will not avail them, neither will they be reprieved.
30. So turn away from them [O Muhammad], and await [the event]. Lo! they also are awaiting [it].

### 33- THE CLANS [AL-AHZÂB]

*Revealed at Al-Madînah, [73 verses]*

*Al-Ahzâb* “The Clans,” takes its name from the army of the allied clans which came against Yathrib (Al-Madînah) in the fifth year of the Hijrah (vv. 9-25). Certain of the Banî Nadîr, a Jewish tribe whom the Prophet had expelled from Yathrib on the ground of treason (see Sûrah 51), went first to the leaders of Qureysh in Mecca and then to the chiefs of the great desert tribe of Ghatafan, urging them to extirpate the Muslims and promising them help from the Jewish population of Yathrib. As a result of their efforts, Qureysh with all their clans, and Ghatafan with all their clans marched to destroy Yathrib.

When the Prophet had news of their design, he ordered a trench to be dug before the city and himself led the work of digging it. The trench was finished when the clans arrived, 10,000 strong. The Prophet went out against them with his army of 3000, the trench being between the two armies. For nearly a month the Muslims were exposed to showers of arrows, in constant expectation of attack by much superior forces; and, to make matters worse, news came that the Jewish tribe of Banî Qureyzah in their rear had broken their alliance with the Muslims and made common cause with Qureysh.

The women and children had been put in strongholds towers like the peel-towers of Northern England, of which every family of note had one for refuge in the time of raids. These were practically unguarded, and some of the Muslims asked permission of the Prophet to leave the battle front and go to guard them, though they were not then in danger because the Banî Qureyzah were not likely to show their treachery until the victory of the clans was certain.

The case of the Muslims seemed, humanly speaking, hopeless. But a secret sympathiser in the enemy camp managed to sow distrust between the Banî Qureyzah and the chiefs of the clans, making both feel uneasy. The obstacle of the trench was unexpected and seemed formidable; and when a fierce, bitter wind from the sea blew for three days and nights so furiously that they could not keep a shelter up, or light a fire, or boil a pot, Abû Sufiân, the leader of Qureysh, raised the siege in disgust. And when Ghatafan one morning found Qureysh had gone, they too departed for their homes.

On the very day when the Muslims returned from the trench, began the siege of the traitorous Banî Qureyzah in their towers of refuge. It lasted for twenty-five days. When they at length surrendered some of the tribe of Aûs, whose adherents they were, asked the Prophet to show them the same grace that he had shown to the tribe of Khazraj, in the case of Banî Nadir, in allowing them to intercede for their dependents.

The Prophet said: "Would you like that one of you should decide concerning them?" They said: "Yes" and he appointed Sa'd ibn Mu'adh, a great chief of Aûs, who had been wounded and was being cared for in the Mosque. Sa'd was sent for and he ordered their men to be put to death, their women and

children to be made captive, and their property to be divided among the Muslims at the Prophet's will.

I have taken this account from the narrative of Ibn Khaldûn, which is concise, rather than from that in Ibn Hishâm, which is exceedingly diffuse, the two accounts being in absolute agreement. Vv. 26 and 27 refer to the punishment of Banî Qureyzah.

In v. 37 the reference is to the unhappy marriage of Zeyd, the Prophet's freedman and adopted son, with Zeynab, the Prophet's cousin, a proud lady of Qureysh. The Prophet had arranged the marriage with the idea of breaking down the old barrier of pride of caste, and had shown but little consideration for Zeynab's feelings. Tradition says that both she and her brother were averse to the match, and that she had always wished to marry the Prophet. For Zeyd, the marriage was nothing but a cause of embarrassment and humiliation. When the Prophet's attention was first called to their unhappiness, he urged Zeyd to keep his wife and not divorce her, being apprehensive of the talk that would arise if it became known that a marriage arranged by him had proved unhappy. At last, Zeyd did actually divorce Zeynab, and the Prophet was commanded to marry her in order, by his example, to disown the superstitious custom of the pagan Arabs, in such matters, of treating their adopted sons as their real sons, which was against the laws of God (i.e. the laws of nature); whereas in arranging a marriage, the woman's inclinations ought to be considered. Unhappy marriage was no part of Allah's ordinance, and was not to be held sacred in Islâm.

The Sûrah contains further references to the wives of the Prophet in connection with which it may be mentioned that from the age of twenty-five till the age of fifty he had only one wife, Khadijah, fifteen years his senior, to whom he was

devotedly attached and whose memory he cherished till his dying day. With the exception of ‘Ayeshah, the daughter of his closest friend, Abû Bakr, whom he married at her father’s request when she was still a child, all his later marriages were with widows whose state was pitiable for one reason or another. Some of them were widows of men killed in war. One was a captive, when he made the marriage the excuse for emancipating all the conquered tribe and restoring their property. Two were daughters of his enemies, and his alliance with them was a cause of peace. It is noteworthy that the period of these marriages, was also the period of his greatest activity, when he had little rest from campaigning, and was always busy with the problems of a growing empire. The period of revelation is between the end of the fifth and the end of the seventh years of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. O Prophet! Fear Allah and obey not the disbelievers and the hypocrites. Lo! Allah is ever Knowing, Wise.
2. And follow that which is revealed to you from your Lord. Lo! Allah is Acquainted of what you do.
3. And put your trust in Allah, for Allah is sufficient as Trustee.
4. Allah has not assigned to any man two hearts within his body, nor has He made your wives whom you declare [to be your mothers] your mothers,<sup>[1]</sup> nor has He made those whom you claim [to be your sons] your sons. This is but a saying of your mouths. But Allah says the truth and He guides to the [right] way.

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[1] The reference is to a custom of the pagan Arabs by which a man could put away his wife by merely saying: “Your back is as my mother’s back for me.”

5. Call them by [the names of] their fathers. That will be more just in the sight of Allah. And if you know not their fathers, then [they are] your brothers in the religion, and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended, [that will be a sin for you]. Allah is Forgiving, Merciful.
6. The Prophet is closer to the believers than their selves, and his wives are [as] their mothers. And those of [blood] kinship are more entitled [to inheritance] closer one to another in the ordinance of Allah than [other] believers and the emigrants [who fled from Mecca] except that you should do kindness [through bequest] to your close associates.<sup>[1]</sup> This is written in the Book.
7. And when We took a covenant from the prophets, and from you [O Muhammad] and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
8. That He may ask the truthful about their truth. And He has prepared a painful doom for the disbelievers.
9. O you who believe! Remember Allah's favour to you when there came against you hosts, and We sent against them a great wind and hosts you could not see. And Allah is ever Seer of what you do.
10. When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and you were imagining vain thoughts concerning Allah.

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[1] The Prophet had ordained brotherhood between individuals of the Ansar (Muslims of Al-Madinah) and the Muhajirin (fugitives from Mecca) a brotherhood which was closer than kinship by blood. This verse abolished such brotherhood, in so far as inheritance was concerned.

11. There the believers were sorely tried, and shaken with a mighty shock.
12. And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us nothing but delusion.
13. And when a party of them said: O folk of Yathrib! There is no stand [possible] for you, therefor turn back. And a party of them [even] sought permission of the Prophet, saying: Our homes lie open [to the enemy]. And they lay not open. They but wished to flee.
14. If the enemy had entered from all sides and they had been exhorted to fitnah [to abandon faith], they would have committed it, and would have hesitated thereupon but little.
15. And verily they had already sworn to Allah that they would not turn their backs [to the foe]. An oath to Allah must be answered for.
16. Say: Flight will not avail you if you flee from death or killing, and then you dwell in comfort but a little while.
17. Say: Who is he who can protect you from Allah if He intends harm for you, or intends mercy for you. They will not find that they have any protector or helper other than Allah.
18. Allah already knows those of you who hinder, and those who say to their brothers: "Come here towards us!" and they come not to the battle save a little,
19. Being sparing of their help to you [believers]. But when the fear comes, then you [Muhammad] see them regarding you with rolling eyes like one who faints to death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth [from the spoil]. Such have not believed. Therefor Allah makes their deeds fruitless. And that is easy for Allah.

20. They hold that the clans have not retired [for good]; and if the clans should advance [again], they would wish they were in the desert with the wandering Arabs, asking [from afar] for the news of you; and if they were among you, they would not fight, save a little.
21. Verily in the messenger of Allah you have a good example for him whose hope is in Allah and the Last Day, and remembers Allah much.
22. And when the believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. And it increased them only in faith and acceptance.
23. Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death [in battle], and some of them still are waiting; and they have not altered in the least;
24. That Allah may reward the true men for their truth, and punish the hypocrites if He wills, or accept their repentance [if He wills]. Lo! Allah is Forgiving, Merciful.
25. And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty.
26. And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some you killed, and you made captive some.
27. And He caused you to inherit their land and their houses and their wealth, and land you have not trodden. Allah is ever Able to do all things.
28. O Prophet! Say to your wives: If you desire the world's life and its adornment, come! I will content you and will release you with a fair release.

29. But if you desire Allah and His messenger and the abode of the Hereafter, then lo! Allah has prepared for the good among you an immense reward.
30. O you wives of the Prophet! Whosoever of you commits manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.
31. ❖ And whosoever of you is submissive to Allah and His messenger and does right, We shall give her reward twice over, and We have prepared for her a noble provision.
32. O you wives of the Prophet! You are not like any other women. If you fear Allah, then be not soft of speech, lest he in whose heart is a disease aspire [to you], but utter customary speech.
33. And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah intends only to remove uncleanness far from you, O Folk of the Household, and purify you with a thorough purification.
34. And bear in mind that which is recited in your houses of the verses of Allah and wisdom. Lo! Allah is Subtile, Acquainted.
35. Lo! the Muslim men, and Muslim women, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere [in righteousness] and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard [their modesty], and men who remember Allah much and women who remember— Allah has prepared for them forgiveness and a vast reward.



36. And it is not for a believing man or a believing woman, when Allah and His messenger have decided an affair [for them], that they should [after that] claim any say in their affair; and whoso is disobedient to Allah and His messenger, he verily goes astray in manifest error.
37. And when you said to him on whom Allah has conferred favour and you have conferred favour: Keep your wife to yourself, and fear Allah. And you concealed within yourself that which Allah was to bring to light, and you did fear the people whereas Allah had a better right that you should fear Him. So when Zeyd had no longer need for her, We gave her to you in marriage, so that [henceforth] there may be no discomfort for the believers in respect of wives of their adopted sons, when they have no longer need for them. The commandment of Allah must be fulfilled.
38. There is not to be upon the Prophet any discomfort in that which Allah makes his due. That was Allah's way with those who passed away of old - and the commandment of Allah is a destiny decreed—
39. Those who convey the messages of Allah and feared Him, and feared none save Allah. And Allah is sufficient as a Reckoner.
40. Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things.
41. O you who believe! Remember Allah with much remembrance.
42. And glorify Him morning and afternoon.
43. He it is Who confers blessing upon you, and His angels [bless you], that He may bring you forth from darkness to light; and He is Merciful to the believers.

44. Their salutation on the day when they shall meet Him will be: Peace. And He has prepared for them a goodly recompense.
45. O Prophet! Lo! We have sent you as a witness and a bringer of good tidings and a warner.
46. And one who invites to Allah by His permission, and as a lamp that gives light.
47. And announce to the believers the good tidings that they will have great bounty from Allah.
48. And obey not the disbelievers and the hypocrites. And do not harm them, and put your trust in Allah. Allah is sufficient as Trustee.
49. O you who believe! If you marry believing women and divorce them before you have touched them, then there is no period that you should reckon. But content them and release them graciously.
50. O Prophet! Lo! We have made lawful to you your wives to whom you have paid their dowries, and those whom your right hand possesses of those whom Allah has given you as spoils of war, and the daughters of your uncle on the father's side and the daughters of your aunts on the father's side, and the daughters of your uncles on the mother's side emigrated with you, and a believing woman if she gives herself to the Prophet and the Prophet desire to ask her in marriage— a privilege for you only, not for the [rest of] believers— We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess— that you may be free from blame, for Allah is Forgiving, Merciful.
51. You can defer whom you will of them and receive to you whom you will, and whomsoever you desires of those

whom you have set aside [temporarily], it is no blame for you [to receive her again]; that is better; that they may be comforted and not grieve, and may all be pleased with what you give them. Allah knows what is in your hearts [O men] and Allah is Knowing, Forbearing.

52. It is not lawful for you to take [other] women henceforth nor that you should change them for other wives even though their beauty pleased you, save those whom your right hand possesses. And Allah is Watcher over all things.
53. O you who believe! Enter not the dwellings of the Prophet for a meal without waiting for its readiness, unless permission be granted you. But if you are invited, then enter, and when, you have eaten, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of [asking] you [to go]; but Allah is not shy of the truth. And when you ask of them [the wives of the Prophet] anything, ask it of them from behind a partition. That is purer for your hearts and for their hearts. And it is not [lawful] for you to harm the messenger of Allah, nor that you should ever marry his wives after him at any time. Lo! that in Allah's sight would be an enormity.
54. Whether you reveal a thing or keep it hidden, lo! Allah is ever Knower of all things.
55. There is no blame upon them [your wives] [to appear unveiled] before their fathers, or their sons: or their brothers, or their brothers sons, or the sons of their sisters or of their own women, or their slaves. O women! Fear Allah. Lo! Allah is ever Witness over all things.
56. Lo! Allah confers blessings on the Prophet and His angels [ask Him to do so]. O you who believe! Ask [Allah to

confer] blessings on him and salute him with a worthy salutation.

57. Lo! those who malign Allah and His messenger, Allah has cursed them in the world and the Hereafter, and has prepared for them humiliating doom.
58. And those who malign believing men and believing women for [something] other than what they have earned have certainly born the guilt of slander and manifest sin.
59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks close round them [when they go abroad]. That will be better, that so they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.
60. If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge you on against them, then they will be your neighbours in it but a little while.
61. Accursed, they will be seized wherever found and killed with a [fierce] slaughter.
62. That was the way of Allah in the case of those who passed away of old; you will not find for the way of Allah any change.
63. People ask you of the Hour. Say: The knowledge of it is with Allah only. What can convey [the knowledge] to you? It may be that the Hour is near.
64. Lo! Allah has cursed the disbelievers, and has prepared for them a flaming fire,
65. Wherein they will abide for ever. They will not find [then] a protector or a helper.

66. On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!
67. And they say: Our Lord! Lo! we obeyed our masters and dignitaries, and they misled us from the [Right] Way.
68. Our Lord! Oh, give them double torment and curse them with a mighty curse.
69. O you who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.
70. O you who believe! Fear Allah, and speak [always] the truth;
71. He will adjust your deeds for you and will forgive you your sins. Whosoever obeys Allah and His messenger, he verily has gained a great attainment.
72. Lo! We offered the trust to the heavens and the earth and the mountains, but they declined from bearing it and were afraid of it. And man bore it. Lo! he has proved unjust and ignorant.
73. So that Allah punishes hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardons believing men and believing women, and Allah is Forgiving, Merciful.

### 34- SABA [SABA]

*Revealed at Mecca, [54 verses]*

*Saba*, “Sheba,” takes its name from v. 15 ff., where Sheba (Saba), a region in Yemen, is mentioned as having been devastated by a flood. It warns of the effects of luxury. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Praise be to Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.
2. He knows that which goes down into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends into it. He is the Merciful, the Forgiving.
3. Those who disbelieve say: The Hour will never come to us. Say: Nay, by my Lord, but it is coming to you surely. [He is] the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapes Him in the heavens or in the earth, but it is in a clear Record,
4. That He may reward those who believe and do good deeds. For them is forgiveness and generous provision.
5. But those who strive against Our verses, challenging [Us], theirs will be a painful doom of wrath.
6. Those who have been given knowledge see that what is revealed to you from your Lord is the truth and leads to the path of the Mighty, the Praiseworthy.
7. Those who disbelieve say: Shall we direct you to a man who will tell you [that] when you have become dispersed in dust with most complete dispersal, still, even then, you will be created anew?
8. Has he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.
9. Have they not observed what is before them and what is behind them of the heaven and the earth? If We will, We can make the earth swallow them, or cause obliteration

from the heaven to fall on them. Lo! herein surely is a sign for every slave who turns [to Allah ] repentant.

10. And assuredly We gave David grace from Us, [saying]: O you mountains and birds, glorify [Allah] with him! And We made the iron supple to him,
11. Saying: Make you long coats of mail and measure the links [thereof]. And do you right. Lo! I am Seer of what you do.
12. And to Solomon [We gave] the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and [We gave him] certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.
13. They made for him what he willed: sanctuaries and statues, basins like reservoirs and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.
14. And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the unseen, they would not have continued in despised toil.
15. There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left [as who should say]: Eat of the provision of your Lord and render thanks to Him. A fair land and a forgiving Lord!
16. But they turned away, so We sent on them the flood of Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and a few lote-tree.

17. This We awarded them because of their ingratitude. Punish We ever any save the ingrates?
18. And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, [saying]: Travel in them safely both by night and day.
19. But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords [in the land] and scattered them abroad, a total scattering. Lo! herein verily are signs for each patient, grateful [heart].
20. And Satan indeed found his assumption true concerning them, for they follow him, all save a group of true believers.
21. And he had no authority whatsoever against them, save that We would know him who believes in the Hereafter from him who is in doubt thereof; and your Lord [O Muhammad] over all things, is Guardian.
22. Say [O Muhammad]: Invoke those whom you set up besides Allah! They possess not an atom's weight either in the heavens or the earth, nor have they any share either, nor has He a supporter among them.
23. No intercession avails with Him save for him whom He permits. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Most High, the Grand.
24. Say: Who gives you provision from the heaven and the earth? Say: Allah. Lo! we or you assuredly are rightly guided or in manifest error.
25. Say: You will not be asked of what we committed, nor shall we be asked of what you do.



26. Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.
27. Say: Show me those whom you have joined to Him as partners. Nay [you dare not]! For He is Allah, the Mighty, the Wise.
28. And We have not sent you [O Muhammad] save as a bringer of good tidings and a warner to all mankind; but most of people know not.
29. And they say: When is this promise [to be fulfilled] if you are truthful?
30. Say [O Muhammad]: Yours is the appointment of a Day which you cannot postpone nor hasten by an hour.
31. And those who disbelieve say: We believe not in this Qur'ân nor in that which was before it; but oh, if you could see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were deemed weak [in the earth] say to those who were proud: But for you, we should have been believers.
32. And those who were proud say to those who were deemed weak: Did we drive you away from the guidance after it had come to you? Nay, but you were criminals.
33. And those who were deemed weak say to those who were proud: Nay but [it was your] scheming night and day, when you commanded us to disbelieve in Allah and attribute equals to Him. And they are filled with remorse when they behold the doom; and We place shackles on the necks of those who disbelieved. Are they requited anything save what they used to do?
34. And We sent not to any township a warner, but its affluent said: Lo! we are disbelievers in that wherewith you have been sent.

35. And they say: We are more [than you] in wealth and children. We are not to be punished!
36. Say [O Muhammad]: Lo! my Lord enlarges the provision for whom He wills and narrows it [for whom He wills]. But most of the people know not.
37. And it is not your wealth nor your children that will bring you near to Us, but he who believes and does good [he draws near]. As for such, theirs will be twofold reward for what they did, and they will dwell secure in lofty chambers.
38. And as for those who strive against Our verses, challenging, they will be brought to the doom.
39. Say: Lo! my Lord enlarges the provision for whom He wills of His bondmen, and narrows [it] for him. And whatsoever you spend [for good] He replaces it. And He is the Best of Providers.
40. And on the day when He will gather them all together, He will say to the angels: Did these worship you?
41. They will say: Be You Glorified. You [alone] are our Guardian not them! Nay, but they worshipped the jinn; most of them were believers in them.
42. So Today [i.e. the Day of Resurrection] you will possess no profit nor harm one for another. And We shall say to those who did wrong: Taste the doom of the Fire which you used to deny.
43. And if Our verses are recited to them in plain terms, they say: This is nothing else than a man who would turn you away from what your fathers used to worship; and they say: This is nothing else than an invented lie. Those who disbelieve say of the truth when it reaches them: This is nothing else than obvious magic.

44. And We have given them no scriptures which they study, nor We sent to them, before you, any warner.
45. Those before them denied, and these [people of Mecca] have not attained a tenth of that which We bestowed on them [of old]; yet they denied My messengers. How intense then was My abhorrence [of them]!
46. Say [to them, O Muhammad]: I exhort you to one thing only: that you stand, for Allah's sake, by twos and singly, and then reflect: There is no madness in your companion. He is nothing else than a warner to you in face of a terrific doom.
47. Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.
48. Say: Lo! my Lord hurls the truth. [He is] the Knower of the Unseen.
49. Say: The Truth has come, and falsehood can neither begin [anything] nor repeat [it].
50. Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord has revealed to me. Lo! He is Hearer, Near.
51. Could you but see when they are terrified with no escape, and are seized from a place nearby.
52. And say: We [now] believe therein. But how can they reach [faith] from afar off,
53. And they disbelieved in it before. They aim at the unseen from afar off.
54. And prevention is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in suspicious doubt.

### 35- THE CREATOR [FĀTĪR]

*Revealed at Mecca, [45 verses]*

*Fâtir*, “The Creator,” takes its name in either case from a word in v. 1. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Praise be to Allah, the Creator of the heavens and the earth, who appoints the angels messengers having wings two, three and four. He multiplies in creation what He wills. Lo! Allah is Able to do all things.
2. That which Allah opens to mankind of mercy none can withhold it; and that which He withholds none can release thereafter. He is the Mighty, the Wise.
3. O mankind! Remember Allah’s grace toward you! Is there any creator other than Allah who provides for you from the heaven and the earth? There is no deity save Him. To where then are you turned?
4. And if they deny you, [O Muhammad], messengers [of Allah] were denied before you. To Allah all matters are brought back.
5. O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the [avowed] beguiler [Satan] beguile you with regard to Allah.
6. Lo! the Satan is an enemy for you, so take him as an enemy. He only invites his party to be owners of the flaming Fire.
7. Those who disbelieve, theirs will be an awful doom; and those who believe and do righteous deeds, theirs will be forgiveness and a great reward.
8. Is he, the evil of whose deeds is made fair-seeming to him so that he deems it good, [other than Satan’s dupe]? Allah

verily sends whom He wills astray, and guides whom He wills, so let not your soul expire in sighings for them. Lo! Allah is Aware of what they do!

9. And Allah it is Who sends the winds and they raise a cloud; then We lead it to a dead land and revive therewith the earth after its death. Such is the Resurrection.
10. Whoso desires honour [should know that] all honour belongs to Allah. To Him good words ascend, and the pious deed does He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such [folk] will come to perish.
11. Allah created you from dust, then from a sperm-drop, then He made you pairs [the male and female]. No female bears or brings forth save with His knowledge. And no one grows old who grows old, nor is anything lessened of his life, but it is recorded in a Book. Lo! that is easy for Allah.
12. And the two seas are not alike: this, fresh, sweet, good to drink, and this [other] bitter, salt. And from them both you eat fresh meat and derive the ornament that you wear. And you see the ships cleaving through [them] that you may seek of His bounty, and that perhaps you may give thanks.
13. He makes the night to pass into the day and He makes the day to pass into the night. He has subdued the sun and moon to service. Each runs to an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those to whom you call instead of Him own not so much as the white spot on a date-stone.
14. If you invoke them they hear not your supplication, and if they heard they could not grant it [your request] to you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Acquainted with all things.

15. O mankind! You are the poor in your relation to Allah. And Allah! He is the Independent, the Praiseworthy.
16. If He wills, He can be rid of you and bring [instead of you] some new creation.
17. That is not a hard thing for Allah.
18. And no burdened soul can bear another's burden, and if one heavy laden cries for [help with] his load, nothing of it will be lifted even though he [to whom he cries] be of kin. You warn only those who fear their Lord unseen, and have established prayer. And whoever purifies [in goodness], purifies only for himself, [he cannot by his merit redeem others]. To Allah is the [final] return.
19. The blind man is not equal with the seer;
20. Nor is darkness [equal to] light;
21. Nor is the shadow equal with the sun's full heat;
22. Nor are the living equal with the dead. Lo! Allah makes whom He wills to hear. But you cannot make hear those who are in the graves.
23. You are but a warner.
24. Lo! We have sent you with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner has passed among them.
25. And if they deny you: those before them also denied. Their messengers came to them with clear proofs [of Allah's Sovereignty], and with the Scripture and the Book giving light.
26. Then I seized those who disbelieved, and how [terrible] was My reproach!
27. Have you not seen that Allah causes water to fall from the sky, and We produce therewith fruit of different hues;

- and among the mountains are streaks white and red, of different hues, and [others] raven-black;
28. And of men and beasts and cattle, in like manner, different hues? The erudite among His bondsmen fear Allah alone. Lo! Allah is Mighty, Forgiving.
  29. Lo! those who recite the Book of Allah, and establish prayer, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,
  30. That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Appreciative.
  31. As for that which We reveal to you of the Book, it is the Truth confirming that which was [revealed] before it. Lo! Allah is indeed Acquainted, Seer of his slaves.
  32. Then We gave the Book as inheritance to those whom We chose of our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm and of them are some who outstrip [others] through good deeds, by Allah's leave. That is the great favour!
  33. Gardens of Eden [everlasting Gardens] they will enter them, they will be adorned with bracelets of gold and pearls and their garments therein will be silk.
  34. And they say: Praise be to Allah who has put grief away from us. Lo! Our Lord is Forgiving, Appreciative,
  35. Who, of His grace, has installed us in the mansion of eternity, where toil touches us not nor can weariness affect us.
  36. But as for those who disbelieve, for them is fire of Hell; it takes not complete effect upon them so that they can die, nor is its doom lightened for them. Thus We punish every ingrate.

37. And they cry for help there, [saying]: Our Lord! Release us; we will do right, not [the wrong] that we used to do. Did not We grant you a life long enough for who reflected to reflect therein? And the warner came to you. Now taste [the flavour of your deeds], for wrong-doers have no helper.
38. Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of [men's] breasts.
39. He it is who has made you regents in the earth; so he who disbelieves, his disbelief be on his own head. Their disbelief increases for the disbelievers, in their Lord's sight, nothing save abhorrence. Their disbelief increases for the disbelievers nothing save loss.
40. Say: Have you seen your partner-gods to whom you invoke besides Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a Book so that they act on clear proof therefrom? Nay, the wrong-doers promise one another only delusion.
41. Lo! Allah holds the heavens and the earth that they cease not, and if they were to cease there is not one that could hold them after Him. Lo! He is ever Forbearing, Forgiving.
42. And they swore by Allah, their most binding oath, that if a warner came to them they would be more guided than any of the nations; yet, when a warner came to them it aroused in them nothing save repugnance,
43. [Shown in their] behaving arrogantly in the land and plotting evil; and the evil plot does not enclose except its own people. Then, can they expect anything save the treatment of the folk of old? You will not find for Allah's way of treatment any substitute, nor will you find for Allah's way of treatment anything of power to change.



44. Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that anything in the heavens or in the earth escapes Him. Lo! He is ever Knowing and Competent.
45. If Allah took mankind to task by that which they earn, He would not leave a living creature on the surface of the earth; but He reprieves them to an appointed term, and when their term comes— then verily [they will know that] Allah is ever Seer of His slaves.

### 36- YA-SIN [YÂ SÎN]

*Revealed at Mecca, [83 verses]*

*Yâ Sîn* takes its name from the two letters of the Arabic alphabet which stand as the first verse and are generally held to signify *Yâ Insân* (“O Man”). This Sûrah is regarded as one of the great Sûrah. It talks about the unification of Divinity and Lordship and the consequence of those who deny them. The topic of the Sûrah focuses heavily on people gathering and resurrection. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Yâ Sîn.
2. By the wise Qur’ân,
3. Lo! You, [O Muhammad], are of those sent.
4. On a straight path,
5. A revelation of the Mighty, the Merciful,
6. That you may warn a folk whose fathers were not warned, so they are heedless.

7. Already has the judgment, [for their infidelity] proved true of most of them, for they believe not.
8. Lo! we have put on their necks shackles reaching to the chins, so that they are made stiff-necked.
9. And We have set a barrier before them and a barrier behind them, and [thus] have covered them so that they see not.
10. Whether you warn them or you warn them not, it is alike for them, for they believe not.
11. You warn only him who follows the Reminder and fears the Beneficent unseen. To him bear tidings of forgiveness and a generous reward.
12. Lo! We it is Who bring the dead to life. We record that which they send before [them], and their footprints. And all things We have kept in a clear register.
13. And coin for them a similitude: The people of the town when the messengers [from Allah] came to them;
14. When We sent to them two, and they denied them both, so We reinforced them with a third, and they said; Lo! we are messengers to you.
15. They said: You are but mortals like us. The Beneficent has not revealed a thing. You do but lie!
16. They answered: Our Lord knows that we are messengers to you,
17. And our duty is but plain conveyance [of the message].
18. [The people of the town] said: We augur ill of you. If you desist not, we shall surely stone you, and grievous torture will befall you at our hands.
19. They said: Your augury be with you! Is it because you are reminded [of the truth]? Nay, but you are a transgressing folk?

20. And there came from the uttermost part of the city a man running. He cried: O my people! Follow the messengers!
21. Follow those who ask of you no fee, and who are rightly guided.
22. For what cause should I not worship Him Who has created me, and to Whom you will be brought back?
23. Shall I take [other] gods in place of Him when, if the Beneficent should intends for me any harm, their intercession will avail me nothing, nor can they save?
24. Then truly I should be in manifest error.
25. Lo! I have believed in your Lord, so hear me!
26. It was said [to him]: Enter Paradise. He said: Would that my people knew
27. With what [munificence] my Lord has forgiven me and made me of the honoured ones!
28. ❖ And We sent not down against his people after him hosts from heaven, nor do We ever send.
29. It was but one Shout, and lo! they were extinguished.
30. Ah, the anguish for the bondmen! Never came there to them a messenger but they did mock him!
31. Have they not seen how many generations We destroyed before them, which indeed return not to them;
32. But all, without exception, will be brought before Us.
33. And a sign to them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;
34. And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein.
35. That they may eat of the fruit thereof, and their hand made it not. Will they not, then, give thanks?

36. Glory be to Him Who created all pairs, of that which the earth grows, and of themselves, and of that which they know not!
37. And a sign to them is the night. We strip it of the day, and lo! they are in darkness.
38. And the sun runs on to a resting-place for him. That is the measuring of the Mighty, the Knowing.
39. And for the moon We have appointed mansions till she returns like an old shrivelled date stalk.
40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They float each in an orbit.
41. And a sign to them is that We bear their offspring in the laden ship [of Nûh (Noah)],
42. And We have created for them of the like thereof whereon they ride.
43. And if We will, We drown them, and there is no help for them, neither can they be saved;
44. Unless by mercy from Us and as comfort for a while.
45. When it is said to them: Beware of that which is before you and that which is behind you, that perhaps you may find mercy [they are heedless].
46. Never came a sign of the signs of their Lord to them, but they did turn away from it!
47. And when it is said to them: Spend of that wherewith Allah has provided you, those who disbelieve say to those who believe: Shall we feed those whom Allah, if He willed, would feed? You are in nothing else than manifest error.
48. And they say: When will this promise be fulfilled, if you are truthful?
49. They await but one Shout, which will surprise them while they are disputing.

50. Then they cannot make bequest, nor can they return to their own folk.
51. And the Horn is blown and lo! from the graves they hasten to their Lord,
52. They will say: Woe upon us! Who has raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth,
53. It is but one Shout, and behold them brought present together before Us!
54. This day no soul is wronged in anything; nor are you requited nothing save what you used to do.
55. Lo! those who merit paradise this day are happily employed,
56. They and their wives, in pleasant shade, on couches reclining;
57. They will have therein fruit [of their good deeds] and theirs [all] that they ask;
58. The word from a Merciful Lord [for them] is: Peace!
59. [And He will say], "Away you, O you criminals, this day!
60. Did I not enjoin upon you, O you sons of Adam, that you worship not the Satan -Lo! he is your open foe-!
61. But that you worship Me? That is the Straight Path.
62. Yet he [Satan] has led astray of you a great multitude. Had you then no sense?
63. This is Hell which you were promised [if you followed him].
64. Burn therein this day for that you disbelieved.
65. This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.
66. And had We willed, We verily could have wiped out their eyesight so that they should struggle for the Path. Then how could they have seen?

67. And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.<sup>[1]</sup>
68. He whom We bring to old age, We reverse him in creation [making him go back to weakness after strength]. So will they not understand?
69. And we have not taught him [Muhammad] poetry, nor is it meet for him. This is only a Reminder and a plain Qur'ân,
70. To warn whosoever is alive, and that the word may be fulfilled against the disbelievers.
71. Have they not seen how We have created for them the cattle from what Our hands have made, so that they are their owners,
72. And have subdued them unto them, so that some of them they have for riding, and some of them they eat.
73. Benefits and [several] drinks they have from them. Will they not then give thanks?
74. And they have taken besides Allah [other] gods, in order that they may be helped.
75. It is not in their power to help them; but they [the worshippers] are to them a host in arms.
76. So let not their speech grieve you [O Muhammad]. Lo! We know what they conceal and what they proclaim.
77. Has not man seen that We have created him from a sperm-drop? Yet lo! he is an open opponent.
78. And he has coined for Us a similitude, and has forgotten the fact of his creation, saying: Who will give life to bones when they have rotted away?
79. Say: He will give them life Who produced them at the first, for He is Knower of every creation,

[1] But they have sight and power to motion so can choose their path.

80. Who has appointed for you fire from the green tree, and behold! you kindle from it.
81. Is not He Who created the heavens and the earth Able to create the like of them? Yes, that He is! for He is the Knowing Creator,
82. But His command, when He intends a thing, is only that he says to it: Be! and it is.
83. Therefor glory be to Him in Whose hand is the dominion over all things! To Him you will be brought back.

### 37- THOSE WHO SET THE RANKS [AS-SÂFFÂT]

*Revealed at Mecca, [182 verses]*

*As-Sâffât* takes its name from a word in the first verse. The reference in the first three verses is to the angels, as is made clear by vv. 164-166, where the revealing angel speaks in person. Tradition says that soothsayers and astrologers throughout the East were bewildered at the time of the Prophet's coming by the appearance in the heavens of a comet and many meteors which baffled all their science and made them afraid to sit at nights on high peaks to watch the stars, as was their general custom. They told enquirers that their familiars could no longer guide them, being themselves completely at a loss and terrified. This is the explanation usually given of vv. 7-9, and of a passage of similar import in Sûrah 72, vv. 8-10. It stands early in the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. By those who set the ranks in battle order
2. And those [angels] who drive [the clouds] diligently

3. And those who recite [the Word] for a reminder,
4. Lo! your God is surely One;
5. Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings.
6. Lo! We have adorned the lowest heaven with an ornament, the planets:
7. And as protection from every rebellious devil.
8. They cannot listen to the Highest Chiefs [angles] for they are pelted from every side,
9. Outcast, and theirs is a perpetual doom;
10. Save him who snatches [some words] by theft, and there pursues him a piercing flame.
11. Then ask them [O Muhammad]: Are they stronger as a creation, or those [others] whom We have created? Lo! We created them of sticky clay.
12. Nay, but you marvel, while they mock
13. And heed not when they are reminded,
14. And seek to ridicule when they see a sign.
15. And they say: Lo! this is not but obvious magic;
16. When we are dead and have become dust and bones, shall we then, indeed, be resurrected [again]?
17. And our forefathers?
18. Say [O Muhammad]: Yes, in truth; and you will be brought humiliated.
19. There is but one Shout, and lo! they behold,
20. And say: Ah, woe for us! This is the Day of Recompense.
21. This is the Day of Judgement, which you used to deny.
22. [And it is said to the angels]: Gather those who committed wrong, together with their kinds and what they used to worship
23. Besides Allah, and lead them to the path to Hell;



24. And stop them, for they are to be questioned.
25. What ails you that you help not one another?
26. Nay, but this day they make full submission.
27. And some of them draw near to others, mutually questioning.
28. They say: Lo! you used to come to us from the right, imposing, [swearing that you spoke the truth].
29. They answer: Nay, but you [yourselves] were not believers.
30. We had no power over you, but you were transgressing folk.
31. Now the Word of our Lord has been fulfilled concerning us. Lo! we are about to taste [the doom].
32. Thus we misled you. Lo! we were [ourselves] astray.
33. Then lo! this day they [both] are sharers in the doom.
34. Lo! thus We deal with the criminals.
35. For when it was said to them, “There is no god save Allah,” they were arrogant.
36. And said: Shall we forsake our gods for a mad poet?
37. Nay, but he brought the Truth, and he confirmed those sent [before him].
38. Lo! [now] verily you taste the painful doom—
39. You are requited nothing save what you did—
40. Save the chosen slaves of Allah;
41. For them there is a known provision,
42. Fruits; and they will be honoured.
43. In the Gardens of Delight,
44. On couches facing one another;
45. A cup from a gushing spring is brought round for them,
46. White, delicious to the drinkers,
47. Wherein there is no headache nor are they made intoxicated thereby.

48. And with them are those of modest gaze, with lovely eyes,
49. [Pure] as they were hidden eggs, well-protected.
50. And some of them draw near to others, mutually questioning.
51. A speaker of them says: Lo! I had a companion.
52. Who used to say: Are you in truth of those who believe?
53. That when we are dead and have become mere dust and bones— can we [then] verily be recompensed?
54. He says: Will you look?
55. Then he looks and sees him in the midst of Hell.
56. He says: By Allah, you almost cause my ruin,
57. And had it not been for the favour of my Lord, I too had been of those brought forth [to doom].
58. Are we then not to die.
59. Saving our first death, and we will not to be punished?
60. Lo! this is the supreme triumph.
61. For the like of this, then, let the workers work.
62. Is the Paradise a better accommodation, or the tree of Zaqqûm?
63. Lo! We have appointed it a doom for wrong-doers.
64. Lo! it is a tree that springs in the heart of Hell
65. Its crop is as it were the heads of devils
66. And lo! they verily will eat thereof, and fill [their] bellies therewith.
67. And afterward, lo! thereupon they have a drink of scalding water.
68. And afterward, lo! their return is surely unto Hell.
69. They indeed found their fathers astray,
70. So they make haste [to follow] in their footsteps.
71. And verily most of the men of old went astray before

them,

72. And verily We sent among them warners.
73. Then see the nature of the consequence for those warned,
74. Save the chosen slaves of Allah.
75. And Noah verily called to Us, and [We are] the best responders.
76. And We saved him and his household from the great distress,
77. And made his offspring the survivors,
78. And left for him among the later folk [favourable mention]:
79. Peace be to Noah among the worlds!
80. Lo! thus do We reward the good.
81. Lo! he is one of Our believing slaves.
82. Then We did drown the others [disbelievers].
83. And lo! of his persuasion verily was Abraham
84. When he came to his Lord with a pure heart;
85. When he said to his father and his folk: What is it that you worship?
86. Is it a falsehood - gods other than Allah - that you desire?
87. What then is your opinion of the Lord of the Worlds?
88. And he glanced a glance at the stars
89. Then said: Lo! I feel sick!
90. And they turned their backs and went away from him.
91. Then he turned to their gods and said: Will you not eat?
92. What ails you that you speak not?
93. Then he attacked them, striking with [his] right hand.
94. And [his people] came toward him, hastening.
95. He said: You worship that which you yourselves do carve—
96. When Allah has created you and what you make?

97. They said: Build for him a furnace and fling him in the red-hot fire.
98. And they designed a snare for him, but We made them the undermost.
99. And he said: Lo! I am going to my Lord Who will guide me.
100. My Lord! Grant me of the righteous.
101. So We gave him tidings of a forbearing boy.
102. And when [his son] was old enough to walk with him, [Abraham] said: O my son, I have seen in a dream that I must sacrifice you. So look, what you think? He said: O my father! Do that which you are commanded. Allah willing, you shall find me of the patient.
103. Then, when they had both surrendered [to Allah], and he had flung him down upon his forehead,
104. We called to him: O Abraham!
105. You have already fulfilled the vision. Lo! thus do We reward the good.
106. Lo! that verily was a clear trial.
107. Then We ransomed him with a tremendous sacrifice.
108. And We left for him [favourable mention] among the later folk:
109. Peace be to Abraham!
110. Thus do We reward the good.
111. Lo! he is one of Our believing slaves.
112. And We gave him tidings of the birth of Isaac, a prophet of the righteous.
113. And We blessed him and Isaac. And of their offspring are some who do good, and some who plainly wrong themselves.
114. And We verily conferred favour upon Moses and Aaron,

115. And saved them and their people from the great distress,  
116. And helped them so that they became the victors.  
117. And We gave them the explicit Scripture  
118. And guided them the straight path.  
119. And We left for them [favourable mention], among the  
later folk:  
120. Peace be to Moses and Aaron!  
121. Lo! thus do We reward the good.  
122. Lo! they are of Our believing slaves.  
123. And lo! Elias was from among the messengers.  
124. When he said to his folk: Will you not fear Allah?  
125. Will you call upon Ba'al and forsake the Best of creators,  
126. Allah, your Lord and Lord of your forefathers?  
127. But they denied him, so they surely will be brought forth  
[to the doom]  
128. Save the chosen slaves of Allah.  
129. And we left for him [favourable mention] among the  
later folk:  
130. Peace be to Elias!  
131. Lo! thus We do reward the good.  
132. Lo! he is one of Our believing slaves.  
133. And lo! Lot verily was among the messengers,  
134. When We saved him and his household, every one,  
135. Save an old woman among those who stayed behind;  
136. Then We destroyed the others.  
137. And Lo! you verily pass by [the ruin of] them in the  
morning  
138. And at night-time; have you then no sense?

139. And Lo! Yunus [Jonah] verily was among the messengers  
140. When he fled to the laden ship,  
141. And then drew lots and was of those rejected;  
142. And the fish swallowed him while he was blameworthy;  
143. And had he not been one of those who glorify [Allah].  
144. He would have tarried in its belly till the day when they  
are resurrected;  
145. Then We cast him on an open shore while he was sick;  
146. And We caused a tree of gourd to grow above him;  
147. And We sent him to a hundred thousand [folk] or more  
148. And they believed, therefor We gave them comfort for  
a while.  
149. Now ask them [O Muhammad]: Has your Lord daughters  
whereas they have sons?  
150. Or created We the angels females while they were  
witnesses?  
151. Lo! it is of their falsehood that they say:  
152. Allah has begotten. And lo! verily they tell a lie.  
153. [And again of their falsehood]: He has preferred  
daughters to sons  
154. What ails you? How do you judge?  
155. Will you not then be reminded?  
156. Or have you a clear authority?  
157. Then bring your scripture, if you are truthful.  
158. And they claim a lineage between Him and the jinn,  
whereas the jinn know well that they will be brought  
before [Him].  
159. Glorified be Allah from that which they attribute [to Him],

160. Save the chosen slaves of Allah.
161. Lo! verily, you and that which you worship,
162. You cannot excite [anyone] against Him
163. Save him who is to burn in Hell.
164. There is not one of us<sup>[1]</sup> but has his known position.
165. Lo! we, even we are they who set the ranks.
166. Lo! we, even we are they who glorify His praise
167. And indeed they [disbelievers] used to say:
168. If we had but a reminder from the men of old
169. We would be the chosen slaves of Allah.
170. Yet [now that it is come] they disbelieve therein; but they  
will come to know.
171. And verily Our word went forth of old for Our bondmen,  
the messengers,
172. That they verily would be triumphant,
173. And that Our host, they verily would be the victors.
174. So withdraw from them [O Muhammad] awhile,
175. And watch [what will befall] them, for they will [soon] see.
176. Would they hasten on Our doom?
177. But when it comes home to them, then it will be a hapless  
morning for those who have been warned.
178. Withdraw from them awhile
179. And watch, for they will [soon] see.
180. Glorified be your Lord, the Lord of Majesty, from that  
which they attribute [to Him]
181. And peace be on the messengers.
182. And praise be to Allah, Lord of the Worlds!

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[1] Here the revealing angel speaks in person.

**38- SAD [SAD]***Revealed at Mecca, [88 verses]*

*Sad.* This Sûrah takes its name from the letter of the Arabic Alphabet which stands alone as the first verse. Tradition says that the first ten verses were revealed when the leaders of Qureysh tried to persuade Abû Talib to withdraw his protection from the Prophet, or when Abû Talib died. The former is the more probable. Its place is early in the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Sad. By the Qur'ân containing reminder,
2. Nay, but those who disbelieve are in pride and schism.
3. How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!
4. And they marvel that a warner from among themselves has come to them, and the disbelievers say: This is a magician, a lair.
5. Makes he the gods One God? Lo! that is an astounding thing.
6. The chiefs among them go about, exhorting: Go and be loyal to your gods! Lo! this is a thing designed.
7. We have not heard of this in later religion. This is nothing but an invention.
8. Has the reminder been revealed to him [alone] among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.
9. Or are theirs the treasures of the mercy of your Lord, the Mighty, the Bestower?



10. Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend up by means [to the heavens]!
11. A defeated host are [all] the factions [of disbelievers] that are there.
12. The folk of Noah before them denied [their messenger] and [so did the tribe of] A'âd, and Pharaoh the owner of stakes,
13. And [the tribe of] Thamûd; and the folk of Lot, and the dwellers of the wood: these were the factions.
14. Not one of them but did deny the messengers, therefor My doom was justified,
15. And these [unbelievers] wait for but one Shout, there will be no delay.
16. They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.
17. Be patient of what they say, and remember Our bondman Dawud [David], the processor of might. Lo! he was ever turning in repentance [toward Allah].
18. Lo! We subdued the mountains to glorify the praises [of their Lord] with him at nightfall and sunrise,
19. And the birds assembled; all were turning to Him
20. We made his kingdom strong and gave him wisdom and decisive speech.
21. And has the story of the litigants come to you? How they climbed the wall of [his] prayer chamber;
22. How they burst in upon David, and he was afraid of them. They said: Be not afraid [We are] two litigants, one of whom has wronged the other, therefor judge aright between us; be not unjust; and guide us the fair way.

23. Lo! this my brother has ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he overpowered me in speech.
24. [David] said: He has wronged you in demanding your ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good deeds, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.
25. So We forgave him that; and lo! he had near access to Us and a good place of return.
26. [And it was said to him]: O David! Lo! We have set you as a viceroy in the earth; therefor judge aright between people, and follow not desire that it beguile you from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning.
27. And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe to those who disbelieve, from the Fire!
28. Or shall We treat those who believe and do good deeds as those who spread corruption in the earth; or shall We treat the pious as the wicked?
29. [This is] a blessed Book that We have sent down to you, that they may ponder its verses, and that men of understanding may reflect.
30. And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance [toward Allah].
31. When there were shown to him at afternoon light footed coursers

32. And he said: Lo! I have preferred the good things [these horses] to the remembrance of my Lord; till it [the sun] was taken out of sight behind the curtain [of darkness].
33. [Then he said]: Bring them back to me, he began to pass his hand over [their] legs and necks.
34. And verily We tried Solomon, and set upon his throne a [mere] body. Then did he repent.
35. He said: My Lord! Forgive me and bestow on me sovereignty such shall not belong to any after me. Lo! You are the Bestower.
36. So We made the wind subservient to him, setting fair by his command to wherever he willed.
37. And the devils [of jinn], every builder and diver [We made subservient],
38. And others linked together in shackles,
39. [Saying]: This is Our gift, so bestow you, or withhold, without reckoning.
40. And lo! he has favour with Us, and a good final return [Paradise].
41. And make mention [O Muhammad] of Our bondman Ayub [Job], when he called to his Lord [saying]: Lo! the Satan does afflict me with distress and doom.
42. [And it was said to him]: Strike the ground with your foot. This [spring] is a cool bath and a refreshing drink.
43. And We bestowed on him [again] his household and therewith the like thereof, a mercy from Us, and a reminder for those of understanding.
44. And [We said]: Take in your hand a bunch [of grass] and smite therewith, and break not your oath. Lo! We found him patient, how excellent a slave! Lo! he was ever turning in repentance [to his Lord].

45. And make mention of Our bondmen, Abraham, Isaac and Jacob, those of strength [in worshipping Us] and vision.
46. Lo! We purified them with a pure thought, remembrance of the Home [of the Hereafter].
47. Lo! they are, to Us, the chosen and outstanding.
48. And make mention of Ishmael and Elisha and Dhû'l Kifl.<sup>[1]</sup> All are of the chosen.
49. This is a reminder. And lo! for those who fear Allah is a good place of return,
50. Gardens of Eden, whereof the gates are opened for them.
51. Wherein, reclining, they call for plenteous fruit and drink [that is] therein.
52. And with them are those of modest gaze, and of equal ages.
53. This is what you are promised for the Day of Reckoning.
54. Lo! this in truth is Our provision, which will never waste away.
55. This [is for the righteous]. And lo! for the transgressors there will be an evil place of return,
56. Hell, where they will [enter to] burn, an evil resting-place.
57. Here is a boiling and an ice-cold draught, so let them taste it,
58. And other [doom] of the kind in pairs [the two extremes]!
59. Here is a company rushing blindly with you. [Those who are already in the Fire say]: No word of welcome for them. Lo! they will burn at the Fire.
60. They say: Nay, but you [misleaders], for you there is no word of welcome. You prepared this for us [by your misleading]. Now wretched is the settlement.

[1] A prophet of the Arabs whose story is like that of Ezekiel.

61. They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire!
62. And they say: What ails us that we see not men whom we were used to count among the wicked?
63. Did we take them [wrongly] in ridicule, or have [our] vision missed them?
64. Lo! that is very truth: the quarrelling of the people of the Fire.
65. Say [to them, O Muhammad]: I am only a warner, and there is no deity save Allah, the One, the Prevailing,
66. Lord of the heavens and the earth and all that is between them, the Mighty, the Perpetual Forgiving.
67. Say: It is tremendous tidings
68. Whence you turn away!
69. I had no knowledge of the Highest Chiefs [angels] when they disputed [the creation of Adam];
70. It is revealed to me only that I am a plain warner.
71. When your Lord said to the angels: Lo! I am about to create a mortal out of clay,
72. And when I have fashioned him and breathed into him of My [created] soul, then fall down before him prostrate,
73. The angels fell down prostrate, every one.
74. Saving Iblîs, he was scornful and became one of the disbelievers.
75. He said: O Iblîs! What hinders you from falling prostrate before that which I have created with both My hands? Are you too proud or are you of the high exalted?
76. He said: I am better than him. You created me of fire, whilst him You did create of clay.
77. He said: Go forth from hence, for lo! you are outcast,

78. And lo! My curse is on you till the Day of Recompense.
79. He said: My Lord! Reprieve me till the day when they are resurrected.
80. He said: Lo! you are of those reprieved.
81. Until the day of the time well-known.
82. He said: Then, by Your Might, I surely will beguile them every one,
83. Save Your chosen slaves among them.
84. He said: The Truth is, and the Truth I speak,
85. That I shall fill Hell with you and with such of them as follow you, together.
86. Say [O Muhammad, to mankind]: I ask of you no fee for this, and I am no simulating.
87. Lo! it [this Qur'ân] is nothing else than a reminder to the worlds.
88. And you will come in time to know the truth thereof.

### 39- THE TROOPS [AZ-ZUMAR]

*Revealed at Mecca, [75 verses]*

*Az-Zumar*, “The Troops” takes its name from a peculiar word, meaning troops or companies, which occurs in v. 71, and again in v. 73. Some authorities think that vv. 53 and 54 were revealed at Al-Madînah. It seems manifestly to belong to the middle group of Meccan Sûrahs, though Nöldeke places it in his last group.

*In the name of Allah, the Beneficent, the Merciful.*

1. The revelation of the Book [Qur'ân] is from Allah, the Mighty, the Wise.

2. Lo! We have sent down the Book to you [Muhammad] with truth; so worship Allah, making religion pure for Him [only].
3. Surely pure religion is for Allah only. And those who take protectors besides Him [say]: We worship them only that they may bring us near to Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guides not him who is a liar, an ingrate.
4. If Allah had willed to take a son, he could have chosen what he would of that which He has created. Be He Glorified! He is Allah, the One, the Prevailing.
5. He has created the heavens and the earth with truth. He makes night to succeed day, and He makes day to succeed night, and He constrains the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?
6. He created you from one being, then from that [being] He made its mate; and He has provided for you of cattle eight mates. He created you in the wombs of your mothers, creation after creation, in a threefold darknesses. Such is Allah, your Lord. His is the Sovereignty. There is no deity save Him. How then are you turned away?
7. If you disbelieve, yet Allah is Independent of you, though He is not pleased with disbelief for His bondmen; and if you are thankful He is pleased therewith for you. No laden soul will bear another's load. Then to your Lord is your return; and He will tell you what you used to do. Lo! He knows what is in the breasts [of men].
8. And then some hurt touches man, he cries to his Lord, turning to Him [repentant]. Then, when He grants him a favour from Him he forgets that for which he cried to Him before, and sets up rivals to Allah that he may beguile

[men] from His way. Say [to them, O Muhammad, to]: Take pleasure in your disbelief a while. Lo! you are of the owners of the Fire.

9. Is he who pays adoration in the watches of the night, prostrating and standing, bewareing of the Hereafter and hoping for the mercy of his Lord, [to be accounted equal with a disbeliever]? Say [to them, O Muhammad]: Are those who know equal with those who know not? But only men of understanding will remember.
10. Say: O My bondmen who believe! Fear your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the patient will be paid their reward without account.
11. Say [O Muhammad]: Lo! I am commanded to worship Allah, making religion pure for Him [only].
12. And I am commanded to be the first [among you] of the Muslims.
13. Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.
14. Say: Allah I worship, making my religion pure for Him [only].
15. Then worship what you will besides Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss!
16. They have canopies of fire above them and beneath them canopies [of fire]. With this does Allah frighten His bondmen. O My bondmen, therefor fear Me!
17. And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings [O Muhammad] to My bondmen



18. Who listen to the Word and follow the best thereof. Such are those whom Allah guides, and such are men of understanding.
19. Is he on whom the word of doom is fulfilled [to be helped], and can you [O Muhammad] rescue him who is in the Fire?
20. But those who have feared their Lord, for them are lofty chambers with lofty chambers above them, built [for them], beneath which rivers flow. [It is] a promise of Allah. Allah fails not His promise.
21. Have you not seen how Allah has sent down water from the sky and has caused it to penetrate the earth as watersprings, and afterward thereby produces crops of different hues; and afterward they wither and you see them turn yellow; then He makes them [scattered] debris. Lo! herein verily is a reminder for men of understanding.
22. Is he whose breast Allah has expanded to [accept] Islâm, so that he follows a light from His Lord, [as he who disbelieves]? Then woe to those whose hearts are hardened against remembrance of Allah. Such are in plain error.
23. Allah has [now] sent down the fairest of statements, a consistent Book wherein is reiteration, the skins shiver therefrom of those who fear their Lord, so that their skins and their hearts soften to Allah's remembrance. Such is Allah's guidance, wherewith He guides whom He wills. And him whom Allah sends astray, for him there is no guide.
24. Is he then, who will shield with his face against the awful doom upon the Day of Resurrection [as he who does right]? And it will be said to the wrong-doers: Taste what you used to earn.

25. Those before them denied, and so the doom came on them whence they did not perceive.
26. Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.
27. And verily We have coined for mankind in this Qur'ân all kinds of similitudes, that perhaps they may reflect;
28. [It is] an Arabic Qur'ân, containing no crookedness, that perhaps they may become righteous.
29. Allah coins a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.
30. Lo! you will die, and lo! they will die;
31. Then lo! on the Day of Resurrection, before your Lord you will dispute.
32. ❖ And who does greater wrong than he who tells a lie against Allah, and denies the truth when it reaches him? Is there not in Hell an abode for the disbelievers?
33. And whoso brings the truth and believes therein— Such are the righteous.
34. They shall have what they will of their Lord's bounty. That is the reward of the doers of good:
35. That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.
36. Will not Allah sufficient for His slave? Yet they would frighten you with those besides Him. He whom Allah sends astray, for him there is no guide.
37. And he whom Allah guides, for him there can be no misleader. Is not Allah Mighty, Owner of Retribution?

38. And verily, if you ask them: Who created the heavens and the earth? they will say: Allah. Say: Then have you considered what you invoke besides Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do [all] the trusting put their trust.
39. Say: O my people! Act in your manner. Lo! I too am acting. Thus you will come to know.
40. To whom comes a doom that will abase him, and on whom descends an everlasting doom.
41. Lo! We have sent down to you [Muhammad] the Book for mankind with truth. Then whosoever goes right it is for his soul, and whosoever strays, strays only to its hurt. And you are not a trustee over them.
42. Allah takes [men's] souls at the time of their death, and those [souls] which die not [He takes] during their sleep. He keeps that [soul] for which He has ordained death and dismisses the rest till an appointed term. Lo! herein verily are signs for people who take thought.
43. Or they take intercessors other than Allah? Say: What! Even though they have power over anything, nor do they reason?
44. Say: To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. And afterward to Him you will be brought back.
45. And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust, and when those [whom they worship] besides Him are mentioned, behold! they rejoice.

46. Say: O Allah! Creator of the heavens and the earth! Knower of the unseen and the witnessed! You will judge between Your slaves concerning that wherein they used to differ.
47. And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear to them, from their Lord, that wherewith they never reckoned.
48. And the evils that they earned will appear to them, and that whereat they used to mock will surround them.
49. Now when hurt touches man he cries to Us, and afterward when We have granted him a favour from Us, he says: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.
50. Those before them said it, yet [all] that they had earned availed them not;
51. But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.
52. Know they not that Allah enlarges providence for whom He wills, and straitens it [for whom He wills]. Lo! herein verily are signs for people who believe.
53. Say: My slaves who have been prodigal to their own hurt! [by committing misdeeds and sins] Despair not of the mercy of Allah, Who forgives all sins. Lo! He is the Forgiving, the Merciful.
54. Turn to your Lord repentant, and surrender to Him, before there come to you the doom, when you cannot be helped.
55. And follow the better [guidance] of that which is revealed to you from your Lord, before the doom comes on you suddenly when you know not,

56. Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the mockers!
57. Or should say: If Allah had but guided me I should have been among the God-fearing!
58. Or should say, when it sees the doom: Oh, that I had but a second chance that I might be among the righteous!
59. [But now the answer will be]: Nay, for My verses came to you, but you did deny them and were scornful and you were among the disbelievers.
60. And on the Day of Resurrection you [Muhammad] see those who lied concerning Allah with their faces blackened. Is there not in Hell an abode for the arrogant?
61. And Allah delivers those who feared Him because of their deserts. Evil touches them not, nor do they grieve.
62. Allah is Creator of all things, and He is Guardian over all things.
63. His are the keys of the heavens and the earth, and they who disbelieve the verses of Allah— such are they who are the losers.
64. Say [O Muhammad, to the disbelievers]: Do you bid me to worship other than Allah? O you ignorant ones!
65. And verily it has been revealed to you as to those before you [saying]: If you associate [anything] with Allah your work will fail and you indeed will be among the losers.
66. Nay, but worship Allah and be among the thankful!
67. And they esteem not Allah as He has the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His Right Hand. Glorified is He and High Exalted from all that they associate with Him.

68. And the Horn is blown, and all who are in the heavens and the earth will fall dead, save him whom Allah wills. Then it is blown a second time, and behold them standing looking on [waiting!]
69. And the earth shines with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.
70. And each soul is paid in full for what it did. And He is Best Aware of what they do.
71. And those who disbelieve are driven to Hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say to them: Came there not to you messengers of your own, reciting to you the verses of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom for disbelievers is fulfilled.
72. It is said [to them]: Enter the gates of Hell to dwell eternally therein. Thus wretched is the abode of the arrogant.
73. And those who feared their Lord are driven to the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say to them: Peace be to you! You are good, so enter [the Garden of Delight], to dwell eternally therein;
74. And they say: Praise be to Allah, Who has fulfilled His promise to us and has made us inherit the earth, dwelling in the Garden where we will! So bounteous is the reward of workers.
75. And you [O Muhammad] see the angels thronging round the Throne, glorifying the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!

**40- FORGIVER [GHAFIR]***Revealed at Mecca, [85 verses]*

*Ghafir*, “Forgiver,” takes its name from vv. 28-45, which describe the attempt of a believer, in the house of Pharaoh, to dissuade his people from opposing Moses and Aaron. It is the first of seven Sûrahs beginning with the Arabic letters Hâ, Mîm, all of which are sometimes referred to as Hâ, Mîm.

It belongs to the middle group of Meccan Sûrahs. Some authorities hold vv. 56 and 57 to have been revealed at Al-Madînah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Hâ. Mîm.<sup>[1]</sup>
2. The revelation of the Book is from Allah, the Mighty, the Knower,
3. The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Bountiful. There is no deity save Him. To Him is the final return.
4. None argue concerning the signs of Allah save those who disbelieve, so let not their turn of fortune in the land deceive you [O Muhammad].
5. The folk of Noah and the factions after them denied [their messengers] before these, and every nation purposed to seize their messenger and argued falsely, [thinking] thereby to refute the Truth. Then I seized them, and how [awful] was My punishment.
6. Thus was the word of your Lord concerning those who disbelieve fulfilled: that they are dwellers of the Fire.

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[1] See Sûr. [2]. V.1, footnote.

7. Those who bear the Throne, and all who are round about it, glorify the praises of their Lord and believe in Him and ask forgiveness for those who believe [saying]: Our Lord! You comprehend all things in mercy and knowledge, therefor forgive those who repent and follow Your way. Protect them from the punishment of Hell.
8. Our Lord! And make them enter the Gardens of Eden which You have promised them, with such of their fathers and their wives and their descendants as do right. Lo! You, only You, are the Mighty, the Wise.
9. And protect them from ill-deeds; and he whom You protect from ill-deeds that day, him verily You have taken into mercy. That is the supreme triumph.
10. Lo! [on that day] those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when you were called to the faith but did refuse.
11. They say: Our Lord! Twice You have made us die, and twice You have made us live. Now we confess our sins. Is there any way to go out?
12. [It is said to them]: This is [your plight] because, when Allah only was invoked, you disbelieved, but if others were associated with Him you believed. But the command belongs only to Allah, the Sublime, the Majestic.
13. He it is Who shows you His signs, and sends down for you provision from the sky. None pays heed save him who turns [to Him] repentant.
14. Therefor [O believers] invoke Allah, making religion pure for Him [only], however much the disbelievers be averse—
15. The Exalter of Ranks, the Lord of the Throne. He casts the Spirit of His command upon whom He wills of His slaves, that He may warn of the Day of Meeting,



16. The day when they come forth, nothing of them being hidden from Allah. Whose is the sovereignty this day? It is Allah's, the One, the Prevailing.
17. This day is each soul requited that which it has earned; no wrong [is done] this day. Lo! Allah is swift at reckoning.
18. Warn them [O Muhammad] of the Day of the approaching [doom], when the hearts will be choking the throats filled [with distress], [when] there will be no friend for the wrong-doers, nor any intercessor who will be obeyed.
19. He knows the traitor of the eyes, and what the breasts hide.
20. Allah judges with truth, while those to whom they invoke besides Him judge not at all. Lo! Allah, He is the Hearer, the Seer.
21. Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and [in the] traces [which they left behind them] in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.
22. That was because their messengers kept bringing them clear proofs [of Allah's Sovereignty] but they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment.
23. And verily We sent Moses with Our signs and a clear authority.
24. To Pharaoh and Haman and Korah, but they said: A lying magician!
25. And when he brought them the Truth from Us, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in nothing but error.

26. And Pharaoh said: Leave me to kill Moses, and let him cry to his Lord. Lo! I fear that he will alter your religion or that he will cause mischief in the land.
27. Moses said: Lo! I seek refuge in my Lord and your Lord from every arrogant who believes not in a Day of Reckoning.
28. And a believing man of Pharaoh's family, who hid his faith, said: Would you kill a man because he says: My Lord is Allah, and has brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful then some of that wherewith he threatens you will strike you. Lo! Allah guides not one who is a prodigal, a liar.
29. O my people! Yours is the kingdom to-day, you being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to the path of right conduct.
30. And he who believed said: O my people! Lo! I fear for you a fate like that of the factions [of old];
31. A plight like that of Noah's folk, and A'âd and Thamûd, and those after them, and Allah wants no injustice for [His] slaves.
32. And, O my people! Lo! I fear for a Day of Summoning,
33. A day when you will turn to flee, having no preserver from Allah: and he whom Allah sends astray, for him there is no guide.
34. And verily Joseph brought you of old clear proofs, yet you ceased not to be in doubt concerning what he brought you till, when he died, he said: Allah will not send any messenger after him. Thus Allah deceives him who is a prodigal, a doubter.
35. Those who dispute concerning the signs of Allah without any authority that has come to them, it is greatly hateful in

- the sight of Allah and in the sight of those who believe. Thus does Allah seal on every arrogant, tyrant heart.
36. And Pharaoh said: O Haman! Build for me a tower that perhaps I may reach the ways,
37. The ways of the heavens, and may look upon the god of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming to Pharaoh, and he was debarred from the [right] way. The plot of Pharaoh ended but in ruin.
38. And he who believed said: O my people! Follow me. I will show you the way of right conduct.
39. O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.
40. Whoso does an ill-deed, he will be repaid the like thereof, while whoso does right, whether male or female, and is a believer, [all] such will enter the Garden, where they will be provided without account.
41. And, O my people! What ails me that I call you to salvation when you call me to the Fire?
42. You call me to disbelieve in Allah and associate with Him that whereof I have no knowledge, while I call you to the Mighty, the Oft-Forgiving.
43. Assuredly that whereto you call me has no claim in the world or in the Hereafter, and our return will be to Allah, and the prodigals will be owners of the Fire.
44. And you will remember what I say to you. I confide my affair to Allah. Lo! Allah is Seer of [His] slaves.
45. So Allah protected him from the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk.
46. The Fire; they are exposed to it morning and evening; and on the day when the Hour uprises [it is said]: Cause Pharaoh's folk to enter the most awful doom.

47. And when they dispute in the Fire, the weak say to those who were arrogant: Lo! we were a following to you: will you therefor rid us of a portion of the Fire?
48. Those who were arrogant say: Lo! we are all [together] herein. Lo! Allah has judged between [His] slaves.
49. And those in the Fire say to the guards of Hell: Entreat your Lord that He relieve us of a day of the doom.
50. They say: Came not your messengers to you with clear proofs? They say: Yea, verily. They say: Then do you pray, although the prayer of disbelievers is in vain.
51. Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise,
52. The day when their excuse avails not the wrong-doers and theirs is the curse, and theirs the ill abode.
53. And we verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,
54. A guide and a reminder for those of understanding.
55. Then have patience [O Muhammad]. Lo! the promise of Allah is true. And ask forgiveness of your sin, and glorify the praise of your Lord at fall of night and in the early hours.
56. Lo! those who dispute concerning the signs of Allah without any authority having come to them, there is nothing else in their breasts save pride which they will never attain. So take refuge in Allah. Lo! He, only He, is the Hearer, the Seer.
57. Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of people know not.
58. And the blind man and the seer are not equal, neither are those who believe and do good deeds [equal with] the wrong-doer. Little do you remember!

59. Lo! the Hour is surely coming, there is no doubt thereof; yet most of the people believe not.
60. And your Lord has said: Call upon me and I will respond to you. Lo! those who disdain My worship, they will enter Hell, disgraced.
61. Allah it is Who has appointed for you night that you may rest therein, and day for seeing. Lo! Allah is bountiful to mankind, yet most of mankind give not thanks.
62. Such is Allah, your Lord, the Creator of all things. There is no deity save Him. How then are you perverted?
63. Thus are they perverted who deny the signs of Allah.
64. Allah it is Who made for you the earth for a dwelling—place and the sky for a canopy, and fashioned you and perfected your shapes, and has provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!
65. He is the Living One. There is no deity save Him. So pray to Him, making religion pure for Him [only]. Praise be to Allah, the Lord of the Worlds!
66. Say [O Muhammad]: I am forbidden to worship those to whom you cry besides Allah since there have come to me clear proofs from my Lord, and I am commanded to surrender [in Islâm] to the Lord of the Worlds.
67. He it is Who created you from dust, then from a sperm-drop then from a clot, then brings you forth as a child, then [ordains] that you attain full strength and afterward that you become old men though some among you die before— and that you reach an appointed term, that perhaps you may understand.
68. He it is who quickens and causes death. When He ordains a thing, He says to it only: Be! and it is.

69. Have you not seen those who dispute concerning the signs of Allah, how they are turned away?—
70. Those who deny the Book and that wherewith We send Our messengers. But they will come to know,
71. When shackles are about their necks and chains. They are dragged
72. Through boiling waters; then they are thrust into the Fire.
73. Then it is said to them: Where are [all] that you used to associate [with Him in worship]
74. Besides Allah? They say: They have failed us: but we used not to invoke anything before. Thus does Allah send astray the disbelievers.
75. [And it is said to them]: This is because you exulted in the earth without right, and because you were insolent.
76. Enter the gates of Hell, to dwell therein. Evil is the abode of the arrogant.
77. Then have patience [O Muhammad]. Lo! the promise of Allah is true. And whether we let you see a part of that which We promise them, or [whether] We cause you to die, still to us they will be brought back.
78. Verily We sent messengers before you, among them those of whom We have told you, and some of whom We have not told you; and it was not given to any messenger that he should bring a sign save by Allah's leave, but when Allah's commandment comes [the cause] is judged aright, and the followers of falsehood will then lose.
79. Allah it is Who has appointed for you cattle, that you may ride on some of them, and eat of some—
80. And [many] benefits you have from them—and that you may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.

81. And He shows you His signs. Which, then, of the signs of Allah do you deny?
82. Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and [in the] traces [which they left behind them] in the earth. But all that they used to earn availed them not.
83. And when their messengers brought them clear proofs [of Allah's Sovereignty] they exulted in the knowledge they [themselves] possessed. And that which they were used to mock befell them.
84. Then, when they saw Our punishment, they said: We believe in Allah only and reject [all] that we used to associate [with Him].
85. But their faith could not avail them when they saw Our punishment. This is Allah's law which has ever taken course for His Bondsmen. And then the disbelievers will be ruined.

#### 41- THEY ARE EXPOUNDED [FUSSILAT]

*Revealed at Mecca, [54 verses]*

*Fusilat*, "They are expounded," derives its title from a word in v. 2. It is also often called *Hâ, Mîm, As-Sajdah*, from a word in v. 37, *Hâ Mîm* being added to distinguish it from *Sûrah 32*, which is called *As-Sajdah*. It belongs to the middle group of Meccan *Sûrahs*.

*In the name of Allah, the Beneficent, the Merciful.*

1. *Hâ. Mîm.*<sup>[1]</sup>

[1] See *Sûr.* [2]. V.1, footnote.

2. A revelation from the Beneficent, the Merciful,
3. A Book whereof the verses are expounded, an Arabic Qur'ân for people who know.
4. Good tidings and a warning. But most of them turn away so that they hear not.
5. And they say: Our hearts are protected from that to which you [O Muhammad] call us, and in our ears there is a deafness, and between us and you there is a veil. Act, then. Lo! we also shall be acting.
6. Say [to them O Muhammad]: I am only a mortal like you. It is revealed to me that your God is One God, therefor take the straight path to Him and seek forgiveness of Him. And woe to the associators,
7. Who give not the poor-due, and who are disbelievers in the Hereafter.
8. Lo! as for those who believe and do good deeds, for them is a reward enduring.
9. Say [O Muhammad, to the polytheists]: Disbelieve you verily in Him Who created the earth in two Days, and ascribe you to Him rivals? He [and none else] is the Lord of the Worlds.
10. He placed therein firm mountains rising above it, and blessed it and measured therein its sustenance in four Days, alike for [all] who ask;
11. Then He Istawa [rose over] towards the heaven when it was smoke, and said to it and to the earth: Come both of you, willingly or unwillingly. They said: We come, obedient.
12. Then He ordained them seven heavens in two days and inspired in each heaven its mandate; and we adorned the lowest heaven with lamps, and rendered it inviolable. That is the Decree of the Mighty, the Knower.



13. But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt [which fell of old upon the tribes] of A'âd and Thamûd;
14. When messengers came to them from before them and behind them, saying: Worship none but Allah! They said: If our Lord had willed, He surely would have sent down angels [to us], so lo! we are disbelievers in that wherewith you have been sent.
15. As for A'âd, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our signs.
16. Therefor We let loose on them a raging wind in evil days, that We might make them taste the doom of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.
17. And as for Thamûd, We guided them, but they preferred blindness to the guidance, so the thunderbolt of the doom of humiliation overtook them because of what they used to earn.
18. And We saved those who believed and used to fear Allah.
19. And [make mention of] the day when the enemies of Allah are gathered to the Fire, they are driven on
20. Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.
21. And they say to their skins: Why do you testify against us? They say: Allah has given us speech Who gives speech to all things, and Who created you at the first, and to Whom you are returned.
22. You did not hide yourselves lest your ears and your eyes and your skins should testify against you, but you deemed that Allah does not know much of what you do.

23. That, your thought which you did think about your Lord, has ruined you; and you find yourselves [this day] among the losers.
24. And though they are patient, yet the Fire is still their home; and if they ask to be excused, yet they are not of those to whom excuse can be shown.
25. And We assigned them intimate companions [in the world], who made their present and their past fairseeming to them. And the Word concerning nations of the jinn and humankind who passed away before them has effect for them. Verily they are the losers.
26. Those who disbelieve say: Listen not to this Qur'ân, and drown the hearing of it; perhaps you may conquer.
27. But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.
28. That is the recompense of Allah's enemies: the Fire. Therein is their immortal home; recompense forasmuch as they denied Our verses.
29. And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and men. We will place them underneath our feet that they may be among the lowest.
30. Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but bear good tidings of the Paradise which you are promised.
31. We are your protectors in the life of the world and in the Hereafter. There you will have [all] that your souls desire, and there you will have [all] for which you ask for.
32. A gift of welcome from the Forgiving, the Merciful.

33. And who is better in speech than him who prays to his Lord and does right, and says: Lo! I am of those who are Muslims [surrender to Him].
34. The good deed and the misdeed are not alike. Repel the misdeed with one which is better, then lo! he, between whom and you there was enmity [will become] as though he was an intimate friend.
35. But none is granted it save those who are patient, and none is granted it save the owner of great portion of happiness.
36. And if a whisper from the Satan reaches you [O Muhammad] then seek refuge in Allah. Lo! He is the Hearer, the Knower.
37. And of His signs are the night and the day and the sun and the moon. Prostrate not to the sun nor the moon; but prostrate to Allah Who created them, if it is in truth Him Whom you worship.
38. But if they are too proud— still those who are with your Lord glorify Him night and day, and tire not.
39. And of His signs [is this]: that you see the earth barren, but when We send down water thereon it thrills and grows. Lo! He Who quickens it is verily the Quickener of the dead. Lo! He is Able to do all things.
40. Lo! those who distort Our verses are not hid from Us. Is he who is hurled into the Fire better, or he who comes secure on the Day of Resurrection? Do what you will. Lo! He is Seer of what you do.
41. Lo! those who disbelieve in the Reminder [i.e. the Qur'ân] when it comes to them [are guilty], for lo! it is an unassailable Book.
42. Falsehood cannot come at it from before it or behind it. [It is] a revelation from the Wise, the Praiseworthy.

43. Nothing is said to you [Muhammad] save what was said to the messengers before you. Lo! your Lord is owner of forgiveness, and owner [also] of painful punishment.
44. And if We had appointed it a Qur'ân in a foreign language they would assuredly have said: If only its verses were expounded [so that we might understand]? What! A foreign tongue and an Arab? – Say to them [O Muhammad]: For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.
45. And We verily gave Moses the Scripture, but there has been dispute concerning it; and but for a Word that had already gone forth from your Lord, it would before now have been judged between them; but lo! they are in hopeless doubt concerning it.
46. Whoso does right it is for his soul, and whoso does wrong it is against it. And your Lord is not at all unjust to His slaves.
47. ❖ To Him is referred [all] knowledge of the Hour. And no fruits burst forth from their covers, and no female carries or brings forth but with His knowledge. And on the day when He calls to them: Where are now My partners? they will say: We confess to You, not one of us is a witness [for them].
48. And those to whom they used to invoke of old have failed them, and they perceive they have no place of refuge.
49. Man tires not of supplication for good, and if ill touches him, then he is disheartened, desperate.
50. And verily, if We cause him to taste mercy after some hurt that has touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am

brought back to my Lord, I surely shall be better off with Him— But We verily shall tell those who disbelieve [all] that they did, and We verily shall make them taste hard punishment.

51. When We show favour to man, he withdraws and turns aside, but when ill touches him then he abounds in supplication.
52. Say: If it is from Allah and you disbelieve in it— Who is further astray than one who is in extreme dissension [with Allah]?
53. We shall show them Our signs on the horizons and within themselves until it will be manifest to them that it is the Truth. Does not your Lord suffice, since He is Witness over all things?
54. How! Are they still in doubt about the meeting with their Lord? Lo! Is not He encompassing all things?

## 42- COUNSEL [ASH-SHÛRÂ]

*Revealed at Mecca, [53 verses]*

*Ash-Shûrâ*, “Counsel,” takes its name from a word in v. 38. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Hâ. Mîm.
2. A’în. Sîn. Qâf.<sup>[1]</sup>
3. Thus Allah the Mighty, the Wise reveals to you [Muhammad] as [He revealed] to those before you.
4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

[1] See Sûr. [2]. V.1, footnote.

5. Almost might the heavens above be rent asunder while the angels glorify the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah is the Forgiver, the Merciful.
6. And as for those who take allies other than Him, Allah is Guardian over them, and you are in no wise a guardian over them.
7. And thus we have revealed to you a Qur'ân in Arabic, that you may warn the mother-town [Mecca] and those around it, and may warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.
8. Had Allah willed, He could have made them one nation, but Allah brings whom He wills into His mercy. And the wrong-doers have no protector nor helper.
9. Or have they taken protectors [or allies] besides Him? But Allah, He [alone] is the Protector. He gives life to the dead, and He is Able to do all things.
10. And in whatsoever you differ, the verdict therein belongs to Allah. Such is my Lord, in Whom I put my trust, and to Whom I turn.
11. The Creator of the heavens and the earth. He has made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplies you. Nothing is as His likeness; and He is the Hearer, the Seer.
12. His are the keys of the heavens and the earth. He enlarges providence for whom He wills and straitens [it for whom He wills]. Lo! He is Knower of all things.
13. He has ordained for you of religion what He enjoined upon Noah, and that which We have revealed to you [Muhammad], and that which We commended to

Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the associators is that to which you call them. Allah chooses for Himself whom He wills, and guides to Himself him who turns [toward Him].

14. And they were not divided until after the knowledge came to them, through rivalry among themselves; and had it not been for a Word that had already gone forth from your Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.
15. To this, then, summon [O Muhammad]. And be upright as you are commanded, and follow not their lusts, but say: I believe in whatever Scripture Allah has sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. To us our deeds and to you your deeds; no argument between us and you. Allah will bring us together, and to Him is the final return.
16. And those who argue concerning Allah after He has been responded to, their argument has no weight with their Lord, and wrath is upon them and theirs will be an awful doom.
17. Allah it is Who has sent down the Book with truth, and the Balance. How can you know? It may be that the Hour is near.
18. Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?
19. Allah is gracious to His slaves. He provides for whom He wills. And He is the Strong, the Mighty.

20. Whoso desires the harvest of the Hereafter, We give him increase in its harvest. And Whoso desires the harvest of the world, We give him thereof, and he has no portion in the Hereafter.
21. Or have they partners [of Allah] who have made lawful for them in religion that which Allah allowed not? And but for a decisive word [gone forth already], it would have been judged between them. Lo! for wrong-doers is a painful doom.
22. You see the wrong-doers fearful of that which they have earned, and it will surely befall them; while those who believe and do good deeds [will be] in flowering meadows of the Gardens, having what they wish from their Lord. This is the great bounty.
23. This it is which Allah announces to His bondmen who believe and do good deeds. Say [O Muhammad, to mankind]: I ask of you no fee therefor, save loving kindness among kinsfolk. And whoso scores a good deed We add to its good for him. Lo! Allah is Forgiving, Appreciative.
24. Or say they: He has invented a lie concerning Allah? If Allah willed, He could have sealed your heart [against them]. And Allah will wipe out the falsehood and will vindicate the truth by His words. Lo! He is aware of what is hidden in the breasts [of men].
25. And He it is Who accepts repentance from His bondmen, and pardons the misdeeds, and knows what you do.
26. And answers [the supplication of] those who do good deeds, and gives increase to them of His bounty. And as for disbelievers, theirs will be an awful doom.
27. And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sends down



- by measure as He wills. Lo! He is Acquainted, a Seer of His bondmen.
28. And He it is Who sends down the rain after they have despaired, and spreads out His mercy. He is the Protector, the Praiseworthy.
  29. And of His signs is the creation of the heaven and the earth, and of whatever beasts He has dispersed therein. And He is Able to gather them when He wills.
  30. Whatever of misfortune strikes you, it is what your hands have earned. And He pardons much.
  31. You cannot escape in the earth, for besides Allah you have no protector nor any helper.
  32. And of His signs are the ships, like mountains in the sea;
  33. If He wills He calms the wind so that they keep still upon its surface lo! herein verily are signs for every patient grateful [heart]—
  34. Or he causes them to perish on account of that which they have earned— And He forgives much—
  35. And that those who argue concerning Our signs may know they have no refuge.
  36. Now whatever you have been given is but a passing comfort for the life of the world, and that which Allah has is better and more lasting for those who believe and put their trust in their Lord.
  37. And those who avoid the worst of sins and indecencies and, when they are angry, forgive,
  38. And those who respond to their Lord and establish prayer, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,
  39. And those who, when great wrong is done to them, defend themselves,

40. The recompense of an ill-deed is an ill the like thereof. But whosoever pardons and amends, his reward is the affair of Allah. Lo! He loves not wrong-doers.
41. And whoso defends himself after he has suffered wrong—for such, there is no way [of blame] against them.
42. The way [of blame] is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.
43. And verily whoso is patient and forgives— Lo! that, verily, is [of] the steadfast heart of matters.
44. He whom Allah sends astray, for him there is no protector after Him. And you [Muhammad] will see the wrong-doers when they see the doom, [how] they say: Is there any way of return?
45. And you will see them exposed to [the Fire], made humble by disgrace, and looking with stealthy glance. And those who believe will say: Lo! the [eternal] losers are they who lose themselves and their families on the Day of Resurrection. Lo! are not the wrong-doers in perpetual doom?
46. And they will have no allies to help them instead of Allah. He whom Allah sends astray, for him there is no way.
47. Respond to your Lord before there comes to you from Allah a Day which there is no averting. You have no refuge on that Day, nor have you any [power of] refusal.
48. But if they are averse, We have not sent you as a guardian over them. Your duty is only to convey [the message]. And lo! when We cause man to taste of mercy from Us he exults therefor. And if some evil strikes them because of that which their own hands have sent before, then lo! man is an ingrate.
49. To Allah belongs the Sovereignty of the heavens and the earth. He creates what He wills. He bestows female

- [offspring] upon whom He wills, and bestows male [offspring] upon whom He wills;
50. Or He makes them, males and females, and He makes barren whom He wills. Lo! He is Knower, Powerful.
51. And it was not [granted] to any mortal that Allah should speak to him unless [it be] by revelation or from behind a veil, or [that] He sends a messenger to reveal what He wills by His leave. Lo! He is Exalted, Wise.
52. And thus We have revealed to you [Muhammad] an inspiration of Our command. You knew not what the Book was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! you verily do guide to a straight path.
53. The path of Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Do not all matters reach Allah at last [for decision]?

### 43- ORNAMENTS OF GOLD [AZ-ZUKHRUF]

*Revealed at Mecca, [89 verses]*

*Az-Zukhruf*, “Ornaments of Gold” is the fourth of the Hâ. Mîm. Sûrahs. It takes its name from a word meaning golden ornaments which occurs in v. 35. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Hâ. Mîm.<sup>[1]</sup>
2. By the Book which makes plain,
3. Lo! We have made it a Qur’ân in Arabic that perhaps you may understand.

[1] See Sûr. [2]. V.1, footnote.

4. And lo! in the mother of the Book, which We possess, it is indeed exalted, wise,
5. Shall We utterly ignore you because you are an extravagant folk?
6. How many a prophet did We send among the men of old!
7. And never came there to them a prophet but they used to mock him.
8. Then we destroyed men mightier than these in prowess; and the example of the men of old has gone [before them].
9. And if you [Muhammad] ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them;
10. Who made the earth a resting-place for you, and placed roads for you therein, that perhaps you may be guided;
11. And who sends down water from the sky in [due] measure, and We revive a dead land therewith. Even so will you be brought forth;
12. He who created all the pairs, and appointed for you ships and cattle whereupon you ride.
13. That you may mount upon their backs, and may remember your Lord's favour when you mount thereon, and may say: Glorified be He Who has subdued these to us, and we were not capable [of subduing them];
14. And lo! to our Lord we are returning.
15. And they assign to Him a portion of His bondmen! Lo! man is verily a mere ingrate.
16. Or takes He daughters of all that He has created, and honours He you with sons?
17. And if one of them has tidings<sup>[1]</sup> of that which he likens to the Beneficent One, his face becomes black and he is full of inward rage.

[1] *i.e.* tidings of the birth of a girl-child.

18. [Liken they then to Allah] that which is bred up in outward show, and in dispute cannot make itself plain?
19. And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded and they will be questioned.
20. And they say: If the Beneficent One had [so] willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess.
21. Or have We given them a Book before [this Qur'ân] so that they are holding fast thereto?
22. Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.
23. And even so We sent not a warner before you [Muhammad] into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints.
24. [And the warner] said: What! Even though I bring you better guidance than that you found your fathers following? They answered: Lo! in what you bring we are disbelievers.
25. So We requited them. Then see the nature of the consequence for the deniers!
26. And when Abraham said to his father and his folk: Lo! I am innocent of what you worship
27. Save Him Who did create me, for He will surely guide me.
28. And he made it a word enduring among his descendants that perhaps they might return.
29. Nay, but I let these and their fathers enjoy life [only] till there should come to them the Truth and a messenger making plain.
30. And now that the Truth has come to them they say: This is mere magic, and lo! we are disbelievers therein.

31. And they say: If only this Qur'ân had been revealed to some great man of the two towns?<sup>[1]</sup>
32. Is it they who apportion their Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of your Lord is better than [the wealth] that they amass.
33. And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs [of silver] whereby to mount,
34. And for their houses doors [of silver] and couches of silver whereon to recline,
35. And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil.
36. And he whoever blinded from the remembrance of the Beneficent, We assign to him a devil who becomes his comrade;
37. And lo! they surely turn them from the way [of guidance], and yet they deem that they are rightly guided;
38. Till, when he comes to Us, he says [to his companion]: Ah, would that between me and you there were the distance of the two horizons<sup>[2]</sup>— an evil comrade!
39. And it profits you not this day, because you did wrong, that you will be sharers in the doom.
40. Can you [Muhammad] make the deaf to hear, or can you guide the blind or him who is in manifest error?
41. And if We take you away, We surely shall take vengeance on them,

[1] The two towns were Mecca and Tâ'if.

[2] Lit. the two Easts.

42. Or [if] We show you that wherewith We threaten them; for lo! We have perfect command of them.
43. So hold you fast to that which is revealed to you. Lo! you are on a Straight Path.
44. And lo! it is in truth a Reminder for you and for your folk; and you will be questioned.
45. And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent?
46. And verily We sent Moses with Our signs to Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.
47. But when he brought them Our signs, behold! they laughed at them.
48. And every sign that We showed them was greater than its sister [sign], and we seized them with the doom, that perhaps they might return again.
49. And they said: O magician! Entreat your Lord for us by the pact that He has made with you. Lo! we verily will be guided.
50. But when We eased them of the doom, behold! they broke their word.
51. And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can you not then discern?
52. I am surely better than this fellow, who is despicable, and can hardly make [his meaning] plain!
53. Why, then, have armlets of gold not been set upon him, or angels sent along with him?

54. Thus he bluffed his people to make light [of Moses], and they obeyed him. Lo! they were defiantly disobedient folk.
55. So, when they angered Us, We took retribution from them and drowned them every one.
56. And We made them a thing past, and an example for those after [them].
57. And when the son of Mary is quoted as an example, behold! your folk laugh out,
58. And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a folk prone to dispute.
59. He [Jesus] is nothing but a slave<sup>[1]</sup> on whom We bestowed favour, and We made him an example for the Children of Israel.
60. And had We willed We could have set instead of you angels to be viceroys in the earth.
61. And lo! verily Jesus will be [a sign for] knowledge of the Hour. So doubt you not concerning it, but follow Me. This is the Straight Path.
62. And let not Satan turn you aside. Lo! he is an open enemy for you.
63. When Jesus came with clear proofs [of Allah's Sovereignty], he said: I have come to you with wisdom, and to make plain some of that concerning which you differ. So fear Allah, and obey me.
64. Lo! Allah, He is my Lord and your Lord. So worship Him. This is the straight path.
65. But the factions among them differed. Then woe to those who do wrong from the doom of a painful day.

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[1] 'Abd Allah, "slave of God," is a proud designation with the Muslims, bondage to Allah implying liberation from all earthly servitudes.



66. Await they nothing save the Hour, that it shall come upon them suddenly, when they know not?
67. Close friends on that day will be foes one to another, except for the righteous
68. O My slaves! For you there is no fear this day, nor is it you who grieve;
69. [You] who believed Our verses and were Muslims,
70. Enter the Paradise, you and your wives, to be made glad.
71. Therein are brought round for them trays of gold and cups, and therein is all that souls desire and eyes find sweet. And you are immortal therein.
72. This is the Paradise which you are made to inherit because of what you used to do.
73. Therein for you is fruit in plenty whence to eat.
74. Lo! the criminals are immortal in Hell's doom.
75. It is not relaxed for them, and they despair therein.
76. We wronged them not, but it was they who were the wrong-doers.
77. And they cry: O Malik! Let your Lord make an end of us. He says: Lo! here you must remain.
78. We verily brought the Truth to you, but you were, most of you, averse to the Truth.
79. Or do they determine any thing [against the Prophet]? Lo! We [also] are determining.
80. Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.
81. Say [O Muhammad]: If the Beneficent has a son, then, I shall be first among the worshippers. [But there is no son].
82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe [to Him]!

83. So let them to converse vainly [in their talk] and play until they meet the Day which they are promised.
84. And He it is Who in the heaven is [the only] God, and on the earth [the only] God. And He is the Wise, the Knower.
85. And blessed be He to Whom belongs the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and to Whom you will be returned.
86. And those to whom they invoke instead of Him possess no power of intercession, saving him who bears witness to the Truth knowingly.
87. And if you ask them who created them, they will surely say: Allah. How then are they turned away?
88. And he says: O my Lord! Lo! those are a folk who believe not.
89. Then turn away from them [O Muhammad] and say: Peace. But they will come to know.

#### 44- SMOKE [AD-DUKHÂN]

*Revealed at Mecca, [59 verses]*

*Ad-Dukbân*, “The Smoke,” takes its name from a word in v. 10. Tradition says that smoke here refers prophetically to the haze of dust which surrounded Mecca at the time of the great drought and famine which preceded the Muslim conquest of Mecca and facilitated it. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Hâ. Mîm.<sup>[1]</sup>

[1] See Sûr. [2]. V.1, footnote.

2. By the Book that makes plain
3. Lo! We sent it [this Qur'ân] down on a blessed night– Lo!  
We are ever warning–
4. Whereupon every wise command is made clear
5. As a command from Us. Lo! We are ever sending [the  
messengers]–
6. A mercy from your Lord. Lo! He is the Hearer, the Knower,
7. Lord of the heavens and the earth and all that is between  
them, if you would be certain.
8. There is no deity save Him. He quickens and causes death;  
your Lord and Lord of your forefathers.
9. Nay, but they play in doubt.
10. But watch you [O Muhammad] for the day when the sky  
will bring visible smoke
11. That will envelop the people [of Mecca]. This will be a  
painful doom.
12. [Then they will say]: Our Lord relieve us of the torment.  
Lo! we are believers:
13. How can there be remembrance for them, when a messenger  
making plain [the truth] had already come to them,
14. And they had turned away from him and said: One taught  
[by others], a madman?
15. Lo! We withdraw the torment a little. Lo! you return [to  
disbelief].
16. On the day when We shall seize them with the greatest  
seizure [then], in truth We will take retribution.
17. And verily We tried before them Pharaoh's folk, when  
there came to them a noble messenger,
18. Saying: Give up to me the slaves of Allah. Lo! I am a  
faithful messenger to you.
19. And saying: And exalt not against Allah. Lo! I bring you a  
clear authority.

20. And lo! I have sought refuge in my Lord and your Lord lest you stone me.
21. And if you do not believe me, then leave me alone.
22. And he called to his Lord [saying]: These are criminal folk.
23. Then [his Lord commanded] set out with my slaves by night. Lo! you will be followed,
24. And leave the sea behind at rest, for lo! they are a drowned host.
25. How many were the gardens and the water springs that they left behind,
26. And crops and goodly sites
27. And pleasant things wherein they took delight!
28. Even so [it was], and We made it an inheritance for other folk;
29. And the heaven and the earth wept not for them, nor were they reprieved.
30. And We saved the Children of Israel from the shameful doom;
31. [We saved them] from Pharaoh. Lo! he was a tyrant of the transgressors ones.
32. And We chose them [the children of Israel], purposely, above [all] the worlds.
33. And We gave them signs wherein was a clear trial.
34. Lo! These [disbelievers] are saying:
35. There is nothing but our first death, and we shall not be raised again.
36. Bring back our forefathers, if you speak the truth!
37. Are they better, or the folk of Tubb'a<sup>[1]</sup> and those before them? We destroyed them, for surely they were criminals.

[1] A name for many kings of Himyar (the South Arabians), each of whom was called Tubb'a just as every king of Egypt was called Pharaoh.

38. And We created not the heavens and the earth, and all that is between them, in play.
39. We created them not save with truth; but most of them know not.
40. Assuredly the Day of Decision is the term of all of them,
41. A Day when friend can not avail friend, nor can they be helped,
42. Save him on whom Allah has mercy. Lo! He is the Mighty, the Merciful.
43. Lo! the tree of Zaqqum,
44. The food of the sinner!
45. Like molten brass, it boils in their bellies
46. As the boiling of scalding water.
47. [And it will be said]: Take him and drag him to the midst of Hell,
48. Then pour upon his head the doom of boiling water.
49. [Saying]: Taste! Lo! you were indeed the mighty, the noble!
50. Lo! this is that whereof you used to doubt.
51. Lo! the righteous will be in a secure place
52. Amid gardens and water-springs,
53. Attired in silk and brocade, facing one another.
54. Even so [it will be]. And We shall wed them to fair ones with wide, lovely eyes.
55. They call therein for every fruit in safety.
56. They taste not death therein, save the first death. And He has saved them from the doom of Hell,
57. A bounty from your Lord. That is the supreme success.
58. And We have made [this Qur'ân] easy in your language only that they may heed.
59. Wait then [O Muhammad]. Lo! they [too] are waiting.

## 45- CROUCHING [AL-JÂTHIYAH]

*Revealed at Mecca, [37 verses]*

*Al-Jâthiyah*, “Crouching,” takes its name from a word in v. 28. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Hâ. Mîm.<sup>[1]</sup>
2. The revelation of the Book is from Allah, the Mighty, the Wise.
3. Lo! in the heavens and the earth are signs for believers.
4. And in your creation, and all the beasts that He scattered in the earth, are signs for a folk whose faith is certain.
5. And the difference of night and day and the provision that Allah sends down from the sky and thereby quickens the earth after her death, and the ordering of the winds, are signs for a people who understand.
6. These are the verses of Allah which We recite to you [Muhammad] with truth. Then in what fact, after Allah and His verses, will they believe?
7. Woe to each sinful liar,
8. Who hears the verses of Allah recited to him, and then continues in pride as though he heard them not. Give him tidings of a painful doom.
9. And when he knows something of Our verses he makes it a jest. For such there is a shameful doom.
10. Beyond them there is Hell, and that which they have earned will not avail them, nor those whom they have taken for allies besides Allah. Theirs will be an awful doom.

[1] See Sûr. [2]. V.1, footnote.

11. This is guidance. And those who disbelieve the verses of their Lord, for them there is a painful doom of wrath.
12. Allah it is Who has made the sea of service to you that the ships may run thereon by His command, and that you may seek of His bounty, and that you may be thankful;
13. And has made of service to you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are signs for people who reflect.
14. Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn.
15. Whoso does right, it is for his soul, and whoso does wrong, it is against it. And afterward to your Lord you will be brought back.
16. And verily We gave the Children of Israel the Scripture and the understanding of the Scripture and the Prophethood, and provided them with good things and preferred them above [all] peoples;
17. And gave them proofs of the matter [of religion]. And they differed not until after the knowledge came to them, through rivalry among themselves. Lo! your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
18. And now have We set you [O Muhammad] on a clear way of [Our] commandment; so follow it, and follow not the whims of those who know not.
19. Lo! they can avail you nothing against Allah. And lo! as for the wrong-doers, some of them are friends of others; and Allah is the Protector of the righteous.
20. This is a clear insight for mankind, and a guidance and a mercy for a folk whose faith is certain.

21. Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good deeds, the same in life and death? Evil is their judgment!
22. And Allah has created the heavens and the earth with truth, and that every soul may be repaid what it has earned. And they will not be wronged.
23. Have you seen him who makes his desire his god, and Allah sends him astray due to knowledge, and seals up his hearing and his heart, and sets on his sight a covering? Then who will lead him after Allah [has condemned him]? Will you not then heed?
24. And they say: There is nothing but our life of the world; we die and we live, and nothing destroys us save time; when they have no knowledge whatsoever of [all] that; they do but guess.
25. And when Our clear verses are recited to them their only argument is that they say: Bring [back] our fathers then, if you are truthful.
26. Say [to them, O Muhammad]: Allah gives life to you, then causes you to die, then gathers you to the Day of Resurrection whereof there is no doubt. But most of mankind know not.
27. And to Allah belongs the Sovereignty of the heavens and the earth; and on the day when the Hour rises, on that day those who follow falsehood will lose.
28. And you will see each nation crouching, each nation summoned to its record. [And it will be said to them]: This day you are requited what you used to do.
29. This Our Book pronounces against you with truth. Lo! We have caused [all] that you did to be recorded.
30. Then, as for those who believed and did good deeds, their Lord will bring them in unto His mercy. That is the evident success.



31. And as for those who disbelieved [it will be said to them]:  
Were not Our verses recited to you? But you were arrogant  
and became a folk of criminals.
32. And when it was said: Lo! Allah's promise is the truth,  
and there is no doubt of the Hour's coming, you said:  
We know not what the Hour is. We deem it nothing but a  
conjecture, and we are by no means convinced.
33. And the evils of what they did will appear to them, and  
that which they used to deride will befall them:
34. And it will be said: This day We forget you, even as you  
forgot the meeting of this your day; and your habitation  
is the Fire, and there is none to help you.
35. This, forasmuch as you took the verses of Allah in ridicule,  
and the life of the world beguiled you. Therefor this day  
they come not forth from thence, nor can they make  
amends.
36. Then praise be to Allah, Lord of the heavens and Lord of  
the earth, the Lord of the Worlds.
37. And to Him [alone] belongs Majesty in the heavens and  
the earth, and He is the Mighty, the Wise.

### 46- THE WIND-CURVED SANDHILLS [AL-AHQÂF]

*Revealed at Mecca, [35 verses]*

*Al-Ahqâf*, "The Wind-curved Sandhills" (a formation which will be familiar to all desert travellers, and which especially characterised the region in which the tribe of A'âd were said originally to have lived), takes its name from a word in v. 21 and is the last of the Hâ Mîm group.

It belongs to the middle group of Meccan Sûrahs, with the exception of v. 10, vv. 15-18, and v. 35, which were revealed at Al-Madīnah.

*In the name of Allah, the Beneficent, the Merciful.*

1. ﴿Hâ. Mîm.﴾<sup>[1]</sup>
2. The revelation of the Book is from Allah the Mighty, the Wise.
3. We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned.
4. Say [to them, O Muhammad]: Have you thought on all that you invoke besides Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a scripture before this [Scripture], or some trace of knowledge [in support of what you say], if you are truthful.
5. And who is further astray than those who, instead of Allah, invoke to such as respond not to their invocation until the Day of Resurrection, and are unconscious of their invocation,
6. And when mankind are gathered [to the Judgment] will become enemies for them, and will become deniers of having been worshipped.
7. And when Our clear verses are recited to them, those who disbelieve say of the Truth when it reaches them: This is plain magic.
8. Or they say: He has invented it? Say [O Muhammad]: If I have invented it, still you have no power to support me against Allah. He is Best Aware of what you say among yourselves concerning it. He suffices for a witness between me and you. And He is the Forgiving, the Merciful.

[1] See Sûr. [2]. V.1, footnote.

9. Say: I am no new thing among the messengers [of Allah], nor know I what will be done with me or with you. I do but follow that which is revealed to me, and I am but a plain warner.
10. Say: If it is from Allah and you disbelieve therein, and a witness of the Children of Israel<sup>[1]</sup> has already testified to the like thereof and has believed, and you are too proud [what plight is yours]? Lo! Allah, guides not wrong-doing folk.
11. And those who disbelieve say of those who believe: If it had been [any] good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie;
12. When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Book in an Arabic tongue, that it may warn those who do wrong and bring good tidings for the righteous.
13. Lo! those who say: our Lord is Allah, and thereafter remain aright, there shall no fear come upon them neither shall they grieve.
14. Those are rightful owners of the Paradise, immortal therein as a reward for what they used to do.
15. And We have enjoined to man kindness toward parents. His mother bears him with hardship, and brings him forth with hardship, and the bearing of him and the weaning of him is thirty months, till, when he attains full strength and reaches forty years, he says: My Lord! Arouse me that I may give thanks for the favour wherewith You have favoured me and my parents, and that I may do right acceptable to You. And be gracious to me in the matter of my offspring. Lo! I have turned to You repentant, and lo! I am of the Muslims.

[1] Abdullah ibn Salam, a learned Jew of Al-Madīnah, who became a devout Muslim. This is the usual explanation, though the verse is still considered as of Meccan revelation.

16. Those are they from whom We accept the best of what they do, and overlook their misdeeds. [They are] among the owners of the Paradise. This is the true promise which they were promised [in the world].
17. And whoso says to his parents: Fie upon you both! Do you threaten me that I shall be brought forth [again] when generations before me have passed away? And they both cry to Allah for help [and say]: Woe to you! Believe! Lo! the promise of Allah is true. But he says: This is nothing save fables of the men of old:
18. Such are those on whom the Word [of doom] concerning nations of the jinn and mankind which have passed away before them has effect. Lo! they were the losers.
19. And for all there will be ranks from what they have done, that He may pay them for their deeds; and they will not be wronged.
20. And on the day when those who disbelieve are exposed to the Fire [it will be said]: You exhausted your good things in the life of the world and sought comfort therein. Now this day you are rewarded with the doom of humiliation because you were disdainful in the land without a right and because you used to transgress.
21. And make mention [O Muhammad] of the brother of A'âd [The prophet Hûd] when he warned his folk among the wind-curved sand-hills— and verily warners came and went before and after him— saying: Worship none but Allah. Lo! I fear for you the doom of a tremendous Day.
22. They said: Have you come to turn us away from our gods? Then bring upon us that wherewith you threaten us, if you are of the truthful.
23. He said: The knowledge is with Allah only. I convey to you that wherewith I have been sent, but I see you are a folk that know not.

24. Then when they saw it a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which you did seek to hasten, a wind wherein is painful doom,
25. Destroying all things by commandment of its Lord. And morning found them so that nothing could be seen save their dwellings. Thus do We reward the criminal folk.
26. And verily We had empowered them with that wherewith We have not empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them nothing since they denied the signs of Allah; and what they used to mock befell them.
27. And verily We have destroyed townships round about you, and displayed [for them] Our signs, that perhaps they might return.
28. Then why did those [idols] whom they had taken for gods as a way of approach [to Allah] not help them? Nay, but they did fail them utterly. And [all] that was their lie, and what they used to invent.
29. And when We inclined toward you [Muhammad] a few of the Jinn, listening to the Qur'ân and, when they were in its presence, said: Give ear! and, when it was concluded, turned back to their people, warning.
30. They said: O our people! Lo! we have heard a Book which has been revealed after Moses, confirming that which was before it, guiding to the truth and a straight path.
31. O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.
32. And whoso responds not to Allah's summoner he can nowise escape in the earth, and you [can find] no protectors instead of Him. Such are in manifest error.

33. Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things.
34. And on the day when those who disbelieve are exposed to the Fire [they will be asked]: Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that you disbelieved.
35. Then have patience [O Muhammad] even as the stout of heart among the messengers [of old] had patience, and seek not to hasten on the doom for them. On the day when they see that which they are promised [it will seem to them] as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk?

#### 47- MUHAMMAD [MUHAMMAD]

*Revealed at Al-Madinah, [38 verses]*

*Muhammad.* This Sûrah takes its name from the mention of the Prophet by name in v. 2. Most commentators agree that v. 18 was revealed when the Prophet, forced to flee from Mecca, looked back, weeping, for a last sight of his native city. Some have considered the whole Sûrah to be a Meccan revelation, but with no good reason.

It belongs to the first and second years after the Hijrah, with the exception of v. 18, which was revealed during the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Those who disbelieve and turn [men] from the way of Allah, He renders their deeds vain.

2. And those who believe and do good deeds and believe in that which has been sent down upon Muhammad—and it is the truth from their Lord—He rids them of their misdeeds and improves their state.
3. That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coins their similitudes for mankind.
4. Now when you meet in battle those who disbelieve, then it is smiting of the necks until, when you have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That [is the ordinance]. And if Allah willed He could have punished them [without you] but [thus it is ordained] that He may try some of you by means of others. And those who are killed in the way of Allah, He renders not their actions vain.
5. He will guide them and improve their state,
6. And admit them to Paradise which He has made known to them.
7. O you who believe! If you help [in the cause of] Allah, He will help you and will make your foothold firm.
8. And those who disbelieve, perdition is for them, and He will make their actions vain.
9. That is because they are averse to that which Allah has sent down, therefor He makes their deeds fruitless.
10. Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers there will be the like thereof.
11. That is because Allah is protector of those who believe, and because the disbelievers have no protector.
12. Lo! Allah will cause those who believe and do good deeds to enter Gardens underneath which rivers flow; while

- those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.
13. And how many a township stronger than your township [O Muhammad] which has cast you out, We have destroyed, and they had no helper!
  14. Is he who relies on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?
  15. A similitude of the Paradise which those who fear Allah are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changes not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. [Are those who enjoy all this] like those who are immortal in the Fire and are given boiling water to drink so that it tears their bowels?
  16. Among them are some who give ear to you [Muhammad] till, when they go forth from your presence, they say to those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah has sealed, and they follow their own lusts.
  17. While as for those who are guided, He adds to their guidance, and gives them their piety.
  18. Await they nothing save the Hour, that it should come upon them unexpectedly? And the beginnings thereof have already come. But how, when it has come upon them, can they take their warning?
  19. So know [O Muhammad] that there is no deity save Allah, and ask forgiveness for your sin and for believing men and believing women. Allah knows [both] your place of movement and your place of rest.



20. And those who believe say: If only a Sûrah were sent down! But when a decisive Sûrah is sent down and war is mentioned therein, you see those in whose hearts is a disease looking at you with the look of men fainting to death. Therefor woe to them!
21. Obedience and a good word. Then, when the matter is determined, if they are true to Allah it will be better for them.
22. Would you then, if you were given the authority, work corruption in the land and sever your ties of kinship?
23. Such are they whom Allah curses so that he deafens them and makes blind their sight.
24. Will they then not meditate on the Qur'ân, or are there locks on the hearts?
25. Lo! those who turn back after the guidance has been manifested to them, Satan has seduced them, and He gives them the rein.
26. That is because they say to those who hate what Allah has sent down: We will obey you in some matters; and Allah knows their secret talk.
27. Then how [will it be with them] when the angels will take their souls at death, smiting their faces and their backs!
28. That will be because they followed that which angers Allah, and hated that which pleases Him. Therefor He has made their deeds vain.
29. Or do those in whose hearts is a disease deem that Allah will not bring to light their [secret] hates?
30. And if We would, We could show them to you [Muhammad] so that you should know them surely by their marks. And you shall know them by the tone of their talk. And Allah knows your deeds.
31. And verily We shall try you till We know those of you who strive hard [for the cause of Allah] and the patient, and till We test your record.

32. Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance has been manifested to them, never will they hurt Allah at all, and He will make their deeds fruitless.
33. O you who believe! Obey Allah and obey the messenger, and render not vain your deeds.
34. Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not forgive them.
35. So do not weaken and cry out for peace when you [will be] the uppermost, and Allah is with you, and He will not deprive you [the reward of] your deeds.
36. The life of the world is but a play and a pastime. And if you believe and fear Allah, He will give you your rewards, and will not ask of you your worldly wealth.
37. If He should ask it of you and importune you, you would hoard it, and He would bring to light your [secret] hates.
38. Lo! you are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoards, he hoards only from his soul. And Allah is the Rich [free from all needs], and you are the poor. And if you turn away He will exchange you for some other folk, and they will not be the likes of you.

#### 48- THE VICTORY [AL-FATH]

*Revealed at Al-Madînah, [29 verses]*

*Al-Fath* takes its name from the word *Fath* meaning “Victory” which occurs several times, and refers, not to the conquest of Mecca, but to the truce of Al-Hudeybiyah, which, though at the time it seemed a set-back to the Muslims, proved in fact the greatest victory for Al-Islâm.

In the sixth year of the Hijrah, the Prophet set out with some 1400 Muslims from Al-Madīnah and the country round, in the garb of pilgrims, not for war but to visit the Ka'bah. When they drew near to Mecca, they were warned that Qureysh had gathered their allies against them, and that their cavalry under Khalid ibn Al-Walid was on the road before them. Making a detour through gullies of the hills, they escaped the cavalry and, coming into the valley of Mecca, encamped at Al-Hudeybiyeh below the city. The Prophet resolutely refused to give battle and persisted in attempts to parley with Qureysh who had sworn not to let him reach the Ka'bah. The Muslims were all the while in a position of some danger. Finally Othman ibn 'Affan was sent into the city, as the man most likely to be well received on account of his relationships. Othman was detained by the Meccans, and news that he had been murdered reached the Muslims in their camp.<sup>[1]</sup>

It was then that the Prophet, sitting under a tree, took from his comrades the oath (referred to in v. 18) that they would hold together and fight to the death.<sup>[2]</sup> Then it became known that the rumour of Othman's death was false, and Qureysh at length agreed to a truce of which the terms were favourable to them. The Prophet and his multitude were to give up the project of visiting the sanctuary for that year, but were to make the pilgrimage the following year when the idolaters undertook to evacuate Mecca for three days to allow them to do so. Fugitives from Qureysh to the Muslims were to be returned, but not fugitives from the Muslims to Qureysh; and there was to be no hostility between the parties for ten years.

“And there was never a victory,” says Ibn Khaldûn, “greater than this victory; for, as Az-Zuhrî says, when it was war the

[1] Ibn Hishâm, Part II, pp. 176-178.

[2] Ibn Hishâm, Part II, p. 179.

peoples did not meet, but when the truce came and war laid down its burdens and people felt safe one with another, then they met and indulged in conversation and discussion. And no man spoke of Al-Islâm to another but the latter espoused it, so that there entered Al-Islâm in those two years (i.e., between Al-Hudeybiyeh and the breaking of the truce by Qureysh) as many as all those who had entered it before, or more.<sup>[1]</sup> The date of revelation is the sixth year of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Lo! We have given you [O Muhammad] a manifest conquest,
2. That Allah may forgive you of your sin that which is past and that which is to come, and may perfect His favour to you, and may guide you to a straight path,
3. And that Allah may help you with strong victory—
4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith to their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise—
5. That He may admit the believing men and the believing women to Gardens underneath which rivers flow, wherein they will abide, and may remit from them their misdeeds— That, in the sight of Allah, is the supreme success—
6. And He may punish the hypocrite men and the hypocrite women, and the polytheist men and the polytheist women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and has cursed them, and has made ready for them Hell, and evil it is as a destination.

[1] Ibn Khaldûn, *Tarîkh*. Supplement to Part II, Bûlâq 1284, A.H. He follows Ibn Hishâm.

7. Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.
8. Lo! We have sent you [O Muhammad] as a witness and a bearer of good tidings and a warner,
9. That you [mankind] may believe in Allah and His messenger, and may honour him, and may revere him, and may glorify Him at early dawn and at the close of day.
10. Lo! those who swear allegiance to you [Muhammad], swear allegiance only to Allah. The Hand of Allah is above their hands. So whosoever breaks his oath, breaks it only to his soul's hurt; while whosoever keeps his covenant with Allah, on him will He bestow immense reward.
11. Those of the wandering Arabs who were left behind will tell you: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you anything against Allah, if He intends you hurt or intends you profit? Nay, but Allah is ever Aware of what you do.
12. Nay, but you thought that the messenger and the believers would never return to their own folk, and that was made fair-seeming in your hearts, and you did think an evil thought, and you were worthless folk.
13. And as for him who believes not in Allah and His messenger—Lo! We have prepared a flame for disbelievers.
14. And Allah's is the Sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allah is ever Forgiving, Merciful.
15. Those who were left behind will say, when you set forth to capture spoils: Let us follow you. They want to change the words of Allah. Say [to them, O Muhammad]: You shall not follow us. Thus has Allah said beforehand. Then they

will say: You are envious of us. Nay, but they understand not, save a little.

16. Say to those of the wandering Arabs who were left behind: You will be called against a folk of mighty prowess,<sup>[1]</sup> to fight them until they surrender; and if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful doom.
17. There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick [that they go not forth to war]. And whoso obeys Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turns back, He will punish him with a painful doom.
18. Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and has rewarded them with a near conquest;
19. And much spoils that they will capture. Allah is ever Mighty, Wise.
20. Allah promises you much spoils that you will capture, and has hastened for you this [conquest], and has withheld men's hands from you, that it may be a sign for the believers, and that He may guide you on a straight path.
21. And other [gain], which you have not been able to achieve, Allah has already compassed it. Allah is Able to do all things.
22. And if those who disbelieve were to fight you they will take to flight, and afterward they will find no protector nor helper.
23. It is the Way of Allah which has taken course previously. You will not find for the Way of Allah any power to change.

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[1] This prophecy is taken to refer to the war with the Persian or the Byzantine Empire.

24. And He it is Who has withheld their hands from you, and has withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what you do.
25. They are the ones who disbelieved and debarred you from the Al-Masjid-al-Haram [at Mecca], and debarred the offering from reaching its place of sacrifice. And if it had not been for believing men and believing women, whom you know not—lest you should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He wills— If [the believers and the disbelievers] had been clearly separated We verily had punished those of them who disbelieved with painful punishment.
26. When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.
27. Allah has fulfilled the vision<sup>[1]</sup> for His messenger in very truth. You shall indeed enter the Al-Masjid-al-Haram [at Mecca], if Allah wills, secure, [having your hair] shaven and cut, not fearing. But He knows that which you know not, and has given you a near conquest beforehand.
28. He it is Who has sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah suffices as a Witness.
29. Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among

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[1] The Prophet had had a vision that he was entering the Sanctuary at Mecca in peace and safety.

themselves. You [O Muhammad] see them bowing and falling prostrate [in worship], seeking bounty from Allah and [His] acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel— like as sown plant that sends forth its shoot and strengthens it and rises firm upon its stalk, delighting the sowers— that He may enrage the disbelievers with [the sight of] them. Allah has promised, to such of them as believe and do good deeds, forgiveness and immense reward.

#### 49- THE PRIVATE APARTMENTS [AL-HUJURÂT]

*Revealed at Al-Madînah, [18 verses]*

*Al-Hujurât* takes its name from v. 4, which, with the following verse, is said to refer to the behaviour of a deputation at a time when deputations from all parts of Arabia were coming to Al-Madînah to profess allegiance to the Prophet. The whole Sûrah, dealing as it does with manners, and particularly with behaviour toward the Prophet, evidently belongs to a period when there were many seeking audience, among them many who were quite uncivilised.

The date of revelation is the ninth year of the Hijrah, “the year of deputations” as it is called.

*In the name of Allah, the Beneficent, the Merciful.*

1. O you who believe! Be not forward before Allah and His messenger, and fear Allah. Lo! Allah is Hearer, Knower.
2. O you who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as you



shout one to another, lest your deeds be rendered vain while you perceive not.

3. Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah has tested for piety. Theirs will be forgiveness and immense reward.
4. Lo! those who call you from behind the private apartments, most of them have no sense.
5. And if they had patience till you came forth to them, it had been better for them. And Allah is Forgiving, Merciful.
6. O you who believe! If a disobedient one brings you tidings, verify it, lest you smite some folk in ignorance and afterward regret of what you did.
7. And know that the messenger of Allah is among you. If he were to obey you in much of the matter, you would surely be in trouble; but Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief and lewdness and rebellion hateful to you. Such are they who are rightly guided.
8. [It is] a bounty and a grace from Allah; and Allah is Knower, Wise.
9. And if two parties of believers fall to fighting, then make peace between them. And if one party of them oppresses the other, then fight that which oppresses till it returns to the ordinance of Allah; then, if it returns, make peace between them justly, and act equitably. Lo! Allah loves the equitable.
10. The believers are nothing else than brothers. Therefore make peace between your brothers and fear Allah that perhaps you may obtain mercy.
11. O you who believe! Let not a folk deride a folk who may be better than they [are], nor let women [deride] women

- who may be better than they are; neither defame one another, nor insult one another by [offensive] nicknames. Bad is the name of lewdness after faith. And whoso turns not in repentance, such are wrong-doers.
12. O you who believe! Shun much suspicion; for lo! some suspicion is a sin. And spy not, neither backbite one another. Would one of you love to eat the flesh of his brother when dead? You abhor that [so abhor the other]! And fear Allah. Lo! Allah is Accepting repentance, Merciful.
  13. O mankind! Lo! We have created you male and female, and have made you nations and tribes that you may know one another. Lo! the noblest of you, in the sight of Allah, is the most righteous. Lo! Allah is Knower, Aware.
  14. The wandering Arabs say: We have believed. Say [to them, O Muhammad]: You have believed not, but rather say “We have submitted,” for the faith has not yet entered into your hearts. Yet, if you obey Allah and His messenger, He will not withhold from you anything of [the reward of] your deeds. Lo! Allah is Forgiving, Merciful.
  15. The [true] believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the truthful.
  16. Say [to them, O Muhammad]: Would you inform Allah about your religion, when Allah knows all that is in the heavens and all that is in the earth, and Allah is Aware of all things?
  17. They make it a favour to you [Muhammad] that they have embraced Islâm. Say: Deem not your Islâm a favour to me; nay, but Allah does confer a favour on you, inasmuch as He has guided you to the Faith, if you are earnest.
  18. Lo! Allah knows the Unseen of the heavens and the earth. And Allah is Seer of what you do.

## 50- QAF [QAF]

*Revealed at Mecca, [45 verses]*

Takes its name from the letter of the Arabic alphabet which stands alone at the beginning of the first verse. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. Qaf. By the Glorious Qur'ân,
2. Nay, but they wonder that a warner of their own has come to them; and the disbelievers say: This is a strange thing:
3. When we are dead and have become dust [shall we be brought back again]? That would be a far return!
4. We know that which the earth takes of them, and with Us is a recording Book.
5. Nay, but they have denied the truth when it came to them, therefor they are now in troubled case.
6. Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?
7. And the earth We have spread out, and have flung firm mountains therein, and have caused of every lovely kind to grow thereon,
8. An insight and a reminder for every penitent slave.
9. And We send down from the sky blessed water whereby We give growth to gardens and the grain of crops,
10. And lofty date-palms with ranged clusters,
11. Provision [made] for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.

12. The folk of Noah denied [the truth] before them, and [so did] the dwellers at Ar-Rass and [the tribe of] Thamûd,
13. And [the tribe of] A'âd, and Pharaoh, and the brothers of Lot,
14. And the dwellers in the wood, and the folk of 'Tubb'a: every one denied their messengers, therefor My threat took effect.
15. Were We then worn out by the first creation? Yet they are in doubt about a new creation.
16. We verily created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein.
17. When the two Receivers [recording angles] receive [him], seated on the right hand and on the left,
18. He utters no word but there is with him an observer ready [to record].
19. And the agony of death comes in truth. [And it is said to him]: This is that which you were used to avoid.
20. And the Horn is blown. That is the Day of the Threat.
21. And every soul comes, along with it a driver and a witness.
22. [And it will be said]: You were in heedlessness of this. Now We have removed from you your covering, and piercing is your sight this day.
23. And [to the wrong-doer] his companion [the angel] says: This [record] is that which I have ready [as testimony].
24. [Allah will say]: Throw to Hell each rebel disbeliever,
25. Hinderer of good, transgressor, doubter,
26. Who sets up another god along with Allah. Then throw him to the dreadful doom.
27. His [devil] comrade says: Our Lord! I did not cause him to rebel, but he was [himself] far gone in error.

28. He says: Dispute not in My presence, when I had already presented to you the warning.
29. The sentence that comes from Me cannot be changed, and I am in no wise unjust to the slaves.
30. On the day when We say to Hell: Are you filled? and it says: Can there be more to come?
31. And the Paradise is brought near to the pious, no longer distant.
32. [And it is said]: This is that which you were promised. [It is] for every penitent and keeper [of His covenant],
33. Who feared the Beneficent unseen and came with a penitent heart.
34. Enter it in peace. This is the day of immortality.
35. There they have all that they desire, and there is more with Us.
36. And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge [when the judgment came]?
37. Lo! therein verily is a reminder for him who has a heart, or gives ear while he is present [in mind].
38. And verily We created the heavens and the earth, and all that is between them, in six Days, and nothing of weariness touched Us.
39. Therefor [O Muhammad] bear with patience what they say, and glorify the praise of your Lord before the rising and before the setting of the sun;
40. And in the night time glorify His praise: And after the [prescribed] prostrations.
41. And listen on the day when the crier cries from a near place,

42. The day when they will hear the [Awful] Cry in truth. That is the day of coming forth [from the graves].
43. Lo! We it is Who quicken and cause death, and to Us is the final return.
44. On the day when the earth splits asunder from them, hastening forth [they come]. That is a gathering easy for Us [to make].
45. We are Best Aware of what they say, and you [O Muhammad] are in no wise a compeller over them. But warn by the Qur'ân him who fears My threat.

### 51- THE WINNOWING WIND [ADH-ZÂRIYÂT]

*Revealed at Mecca, [60 verses]*

*Adh-Dhâriyât*, “The Winnowing Winds” takes its name from a word in v. 1. I have followed the usual interpretation of the first four verses, but they may also be taken as all referring to winds or to angels. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By those that winnow with a winnowing
2. And those [the clouds] that bear the burden [of the rain]
3. And those that glide with ease [upon the sea]
4. And those [angels] who distribute [blessings] by command,
5. Lo! that wherewith you are threatened is indeed true,
6. And lo! the recompense will indeed befall.
7. By the heaven full of paths,
8. Lo! you, indeed, are of various opinion [concerning the truth].

9. He is made to turn away from it who is [himself] averse.
10. Accursed be the conjecturers
11. Who are heedless in an abyss!
12. They ask: When is the Day of Recompense?
13. [It is] the day when they will be tried over the Fire,
14. [And it will be said to them]: 'Taste your trial [which you inflicted]. This is what you sought to hasten.
15. Lo! the pious will dwell amid gardens and watersprings.
16. Taking that which their Lord gives them; for lo! they were before that doers of good;
17. They used to sleep but little of the night,
18. And before the dawning of each day would ask forgiveness,
19. And in their wealth the one who would ask and the deprived had due share.
20. And in the earth are signs for those whose faith is certain,
21. And [also] in yourselves. Can you then not see?
22. And in the heaven is your provision and that which you are promised;
23. And by the Lord of the heavens and the earth, it is the truth, even as [it is true] that you speak.
24. Has the story of Abraham's honoured guests reached you [O Muhammad]?
25. When they came in unto him and said: Peace! he answered, Peace! [and thought]: Folk unknown [to me].
26. Then he went apart to his housefolk that they brought a fat [roasted] calf;
27. And he set it before them, saying: Will you not eat?
28. Then he conceived a fear of them. They said: Fear not! and gave him tidings of [the birth of] a knowledgeable son.

29. Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!
30. They said: Even so says your Lord. Lo! He is the Wise, the Knower.
31. ❁ [Abraham] said: And [afterward] what is your purpose, O you sent [from Allah]?
32. They said: Lo! we are sent to a criminal folk,
33. That we may send upon them stones of clay,
34. Marked by your Lord for [the destruction of] the transgressors.
35. So We brought forth such believers as were there.
36. But We found there but one house of Muslims.
37. And We left behind therein a sign for those who fear a painful doom.
38. And in Moses [too, there is a sign] when We sent him to Pharaoh with clear authority,
39. But he withdrew [confiding] in his might, and said: A magician or a madman.
40. So We seized him and his hosts and flung them in the sea, for he was blameworthy.
41. And in [the tribe of] A'âd [there is a sign] when We sent the barren wind against them.
42. It spared nothing that it reached, but made it [all] as ruins.
43. And in [the tribe of] Thamûd [there is a sign] when it was told them: Take your ease awhile.
44. But they rebelled against their Lord's command, and so the thunderbolt overtook them even while they gazed;
45. And they were unable to rise up, nor could they help themselves.



46. And the folk of Noah before. Lo! they were licentious folk.
47. We have built the heaven with might, and We are certainly expanding it.
48. And the earth We have laid out, how gracious was the Spreader [thereof]!
49. And all things We have created by pairs, that perhaps you may reflect.
50. Therefor flee to Allah; lo! I am a plain warner to you from Him.
51. And set [worship] not any other god along with Allah; lo! I am a plain warner to you from Him.
52. Even so there came no messenger to those before them but they said: A magician or a madman!
53. Have they handed down [the saying] as an heirloom one to another? Nay, but they are transgressing folk.
54. So withdraw from them [O Muhammad], for you are in no wise blameworthy,
55. And remind, for reminding profits believers.
56. I created the jinn and humankind only that they might worship Me.
57. I seek no livelihood from them, nor do I ask that they should feed Me.
58. Lo! Allah! He it is that gives livelihood, the Lord of unbreakable might.
59. And lo! for those who [now] do wrong there is a portion of torment like to the evil portion [which came for] their likes [of old]; so let them not ask Me to hasten on [that day].
60. And woe to those who disbelieve, from [that] their day which they are promised.

## 52- THE MOUNT [AT-TÛR]

*Revealed at Mecca, [49 verses]*

*At-Tûr*, “The Mount” takes its name from the opening verse. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the Mount [Tûr],
2. And by a Book inscribed
3. On fine parchment unrolled,
4. And by the frequented House,
5. And the roof exalted [i.e. the heaven],
6. And by the sea kept filled [with fire],
7. Lo! the doom of your Lord will surely come to pass;
8. There is none that can ward it off.
9. On the day when the heaven will heave with [awful] heaving,
10. And the mountains move away with [awful] movement,
11. Then woe that Day to the deniers
12. Who play in talk of falsehood;
13. The day when they are thrust with a [disdainful] thrust, into the fire of Hell.
14. [And it is said to them]: This is the Fire which you were used to deny.
15. Is this magic, or do you not see?
16. Endure the heat thereof, and whether you are patient of it or impatient of it is all one for you. You are only being paid for what you used to do.

17. Lo! the righteous will be in gardens and delight,
18. Enjoying what their Lord has given them, and [because] their Lord has warded off from them the doom of Hell-fire.
19. [And it is said unto them]: Eat and drink in health [as reward] for what you used to do,
20. Reclining on ranged couches. And We wed them to fair ones with wide, lovely eyes.
21. And they who believe and whose offspring follow them in faith, We cause their offspring to join them [there], and We deprive them of nothing of their [life's] deeds. Every man is a pledge for that which he has earned.
22. And We provide them with fruit and meat such as they desire.
23. There the pass from hand to hand a cup wherein is neither vanity nor cause of sin.
24. And there go round, waiting on them boy-servants of their own, as they were hidden pearls.
25. And some of them draw near to others, questioning,
26. Saying: Lo! of old, when we were with our families, we were ever anxious;
27. But Allah has been gracious to us and has preserved us from the doom of the scorching Fire.
28. Lo! we used to supplicate Him before. Lo! He is the Most Subtle, the Merciful.
29. Therefor remind [men, O Muhammad]. By the grace of Allah you are neither soothsayer nor madman.
30. Or they say: [he is] a poet, [one] for whom we may expect the accident of time?
31. Say [to them]: Wait [your fill]! Lo! I am with you among the waiters.

32. Do their minds command them to do this, or are they a transgressing folk?
33. Or say they: He has invented it? Nay, but they will not believe!
34. Then let them produce speech the like thereof, if they are truthful.
35. Or were they created out of nothing? Or are they the creators?
36. Or did they create the heavens and the earth? Nay, but they are not certain!
37. Or do they own the treasures of your Lord? Or have they been given charge [thereof]?
38. Or have they any stairway [to heaven] by means of which they overhear [decrees]. Then let their listener produce manifest authority!
39. Or has He daughters whereas you have sons?
40. Or you ask [Muhammad] a fee from them so that they are plunged in debt?
41. Or possess they the [knowledge of the] Unseen so that they can write [it] down?
42. Or seek they to ensnare [the messenger]? But those who disbelieve, they are the ensnared!
43. Or have they any god other than Allah? Glorified be Allah from all that they associate [with Him]!
44. And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.
45. Then let them be [O Muhammad], till they meet their day, in which they will be thunder-stricken,
46. A day in which their plotting will nothing avail them, nor will they be helped.

47. And verily, for those who do wrong, there is a punishment beyond that. But most of them know not.
48. So wait patiently [O Muhammad] for your Lord's decision, for surely you are in Our eyes; and glorify the praise of your Lord when you arise.
49. And in the night-time also glorify His praise, and at the setting of the stars.

### 53- THE STAR [AN-NAJM]

*Revealed at Mecca, [62 verses]*

*An-Najm*, "The Star," takes its name from a word in the first verse. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the Star when it descends,
2. Your companion [Muhammad] has not strayed, nor has he erred;
3. Nor does he speak of [his own] desire.
4. It is not but a revelation revealed,
5. Which one of mighty powers [Gabriel] has taught him [this Qur'ân],
6. One vigorous; and he grew clear to view
7. When he was on the uppermost horizon.
8. Then he drew near and came down
9. Till he was [distant] two bows length or even nearer,
10. And He revealed unto His slave that which He revealed.
11. The heart lied not [in seeing] what it saw.
12. Will you then dispute with him concerning what he sees?

13. And verily he saw him, yet another time
14. By the Lote-tree of the utmost boundary,
15. Near to which is the Garden of Abode.
16. When that which shrouds did enshroud the Lote-tree,
17. The eye turned not aside nor yet was overbold.
18. Verily he saw one of the greatest signs of his Lord.
19. Have you considered upon Al-Lat and Al-Uzza<sup>[1]</sup>
20. And Manat, the third, the other?
21. Are yours the males and His the females? <sup>[2]</sup>
22. That indeed is an unfair division!
23. They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which [they] themselves desire. And now the guidance from their Lord has come to them.
24. Or shall man have what he covets?
25. But to Allah belongs the after [life], and the former.
26. And how many angels are in the heavens whose intercession avails nothing save after Allah gives leave to whom He chooses and accepts!
27. Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.
28. And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.
29. Then withdraw [O Muhammad] from him who flees from Our remembrance and desires but the life of the world.
30. Such is their sum of knowledge. Lo! your Lord is Best Aware of him who strays, and He is Best Aware of him who is rightly guided.

[1] An idol of the pagan Arabs.

[2] The pagan Arabs pretended that their idols were daughters of Allah.

31. And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.
32. Those who avoid enormities of sin and abominations, save the unwilling offences– [for them] lo! your Lord is of vast forgiveness. He is Best Aware of you [from the time] when He created you from the earth, and when you were hidden in the bellies of your mothers. Therefor ascribe not purity to yourselves. He is Best Aware of him who fears Him.
33. Did you [O Muhammad] observe him who turned away,
34. And gave a little, then was grudging?
35. Has he knowledge of the Unseen so that he sees?
36. Or has he not had news of what is in the scriptures of Moses
37. And Abraham who fulfilled [his obligations]:
38. That no burdened one shall bear another's burden,
39. And that man has only that [good] for which he strives,
40. And that his effort will be seen,
41. And afterward he will be recompensed for it with fullest recompense;
42. And that to your Lord is the finality;
43. And that He it is Who makes laugh, and makes weep,
44. And that He it is Who causes death and gives life;
45. And that He creates the two spouses, the male and the female,
46. From a sperm-drop when it is poured forth;
47. And that He has ordained the second bringing forth [Resurrection];
48. And that He it is Who enriches and contents:
49. And that He it is Who is the Lord of Sirius;

50. And that He destroyed the former [tribe of] A'âd,
51. And [the tribe of] Thamûd He spared not;
52. And the folk of Noah before, lo! they were more unjust and more rebellious;
53. And Al-Mutafikah [the overturned cities] He destroyed
54. So that there covered them that which did cover.
55. Concerning which then, of the bounties of your Lord, can you dispute?
56. This is a warner of the warners of old.
57. The Approaching Day has approached.
58. None besides Allah can disclose it.
59. Wonder you then at this statement [the Qur'ân],
60. And laugh and not weep,
61. While you amuse yourselves?
62. Rather prostrate yourselves before Allah and worship Him.

### 54- THE MOON [AL-QAMR]

*Revealed at Mescca, [55 verses]*

*Al-Qamr*, "The Moon," takes its name from the first verse: "The hour drew near and the moon was rent in twain." A strange appearance of the moon in the sky, as if it had been torn asunder, is recorded in the traditions of several Companions of the Prophet as having astonished the people of Mecca about the time when the idolaters were beginning to persecute the Muslims. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. The hour drew near and the moon was split in two.



2. And if they behold a miracle they turn away and say:  
Prolonged magic.
3. They denied [the Truth] and followed their own lusts. Yet every matter will come to a decision,
4. And surely there has come to them news whereof the purport should deter,
5. Perfect wisdom [this Qur'ân]; but warnings avail not.
6. So withdraw from them [O Muhammad] on the day when the Summoner summons to a painful thing.
7. With downcast eyes, they come forth from the graves as they were locusts spread abroad,
8. Hastening toward the Summoner; the disbelievers say: This is a hard day.
9. The folk of Noah denied before them, and they denied Our slave<sup>[1]</sup> and said: A madman; and he was repulsed.
10. So he cried to his Lord, saying: I am vanquished, so give help.
11. Then We opened the gates of heaven with pouring water
12. And caused the earth to gush forth springs, so that the waters met for a predestined purpose.
13. And We carried him upon a thing of planks and nails,
14. That ran [upon the waters] under Our Eyes, as a reward for him who was rejected.
15. And verily We left it as a sign; but is there any that remembers?
16. Then see how [dreadful] was My punishment and My warnings!

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[1] To be *'abd Allah*, "a slave of God," is the proudest rank the Muslim can claim, bondage to Allah implying liberation from all other servitudes. All especially devoted men, all the chosen ones, are called slaves of Allah in the Qur'an.

17. And in truth We have made the Qur'ân easy for remembrance;<sup>[1]</sup> but is there any that remembers?
18. [The tribe of] A'âd belied. Then how [dreadful] was My punishment and My warnings.
19. Lo! We let loose on them a raging wind on a day of constant calamity,
20. Sweeping men away as though they were uprooted trunks of palm-trees.
21. Then see how [dreadful] was My punishment and My warnings!
22. And in truth We have made the Qur'ân easy for remembrance; but is there any that remembers?
23. [The tribe of] Thamûd belied warnings
24. For they said: Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness.
25. Has the remembrance been given to him alone among us? Nay, but he is an insolent liar.
26. [To their warner it was said]: Tomorrow they will know who is the insolent liar.
27. Lo! We are sending the she-camel as a test for them; so watch them and have patience;
28. And inform them that the water is to be shared between [her and] them. Every drinking will be attended [by turn].
29. But they called their companion and he dared and hamstrung [her].

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[1] It is a fact that the Qur'ân is marvellously easy for believers to commit to memory. Thousands of people in the East know the whole Book by heart. The translator, who finds great difficulty in remembering well-known English quotations accurately, can remember page after page of the Qur'ân in Arabic with perfect accuracy.

30. Then see how [dreadful] was My punishment after My warnings!
31. Lo! We sent upon them one Shout, and they became as the dry twigs [rejected by] the builder of a cattle-fold.
32. And in truth We have made the Qur'ân easy to remember; but is there any that remembers?
33. The folk of Lot belied the warnings.
34. Lo! We sent a storm of stones upon them [all] save the family of Lot, whom We rescued in the last hour of the night,
35. As grace from Us. Thus We reward him who gives thanks.
36. And he indeed had warned them of Our blow, but they did doubt the warnings.
37. They even asked of him his guests for an ill purpose. Then We blinded their eyes [and said]: Taste now My punishment and warnings!
38. And verily, an abiding doom befell them early in the morning.
39. Now taste My punishment and warnings!
40. And in truth We have made the Qur'ân easy to remember; but is there any that remembers?
41. And warnings came in truth to the people of Pharaoh
42. Who belied Our Signs, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.
43. Are your disbelievers better than those, or have you some immunity in the scriptures?
44. Or say they: We are a host victorious?
45. The hosts will all be routed and will turn and flee.
46. Nay, but the Hour [of doom] is their tryst, and the Hour will be more wretched and more bitter [than their earthly failure].

47. Lo! the criminals are in error and madness.
48. On the day when they are dragged into the Fire upon their faces [it is said to them]: Taste the touch of Hell.
49. Lo! We have created every thing by measure.
50. And Our commandment is but one [commandment], as the twinkling of an eye.
51. And verily We have destroyed your fellows; but is there any that remembers?
52. And every thing they did is in the Scriptures,
53. And every small and great thing is recorded.
54. Lo! the righteous will dwell among gardens and rivers,
55. In a seat of truth [i.e. Paradise] in the favour of an Omnipotent King.

### 55- THE BENEFICENT [AR-RAHMAN]

*Revealed at Mecca, [78 verses]*

*Ar-Rahmân* takes its name from the first verse. In the refrain: “Which is it, of the favours of your Lord, that you deny?” you and the verb are in the dual form, and the question is generally believed to be addressed to mankind and the Jinn. Some have held that vv. 46-76 refer, not to the paradise hereafter, but to the later conquests of the Muslims, the four gardens being Egypt, Syria, Mesopotamia and Persia. There may well be a double meaning. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. The Beneficent
2. Has taught the Qur’ân.
3. Created man.

4. He has taught him utterance.
5. The sun and the moon are made punctual.
6. The stars and the trees prostrate.
7. And the sky He has uplifted; and He has set the measure,
8. That you exceed not the measure,
9. But observe the measure in justice, nor fall short thereof.
10. And the earth He has appointed for [His] creatures,
11. Wherein are fruit and sheathed palm-trees
12. Husked grain and scented herb.
13. Which is it, of the favours of your Lord, that you deny?
14. He created man of clay like pottery,
15. And the jinn did He create of smokeless flame of fire.
16. Which is it, of the favours of your Lord, that you deny?
17. Lord of the two Easts,<sup>[1]</sup> and Lord of the two Wests!<sup>[2]</sup>
18. Which is it, of the favours of your Lord, that you deny?
19. He has loosed the two seas [the salt water and the sweet].  
They meet.
20. There is a barrier between them. They encroach not [one upon the other].
21. Which is it, of the favours of your Lord: that you deny?
22. There comes forth from both of them the pearl and coral-stone.
23. Which is it, of the favours of your Lord, that you deny?
24. His are the ships displayed upon the sea, like mountains.
25. Which is it, of the favours of your Lord, that you deny?
26. Everyone that is thereon will perish;
27. There remains but the Face of your Lord of Might and Glory.

[1] The two points where the sun rises in winter and in summer.

[2] The two points where the sun sets in winter and in summer.

28. Which is it, of the favours of your Lord, that you deny?
29. All that are in the heavens and the earth entreat Him. Every day He exercises [universal] power.
30. Which is it, of the favours of your Lord, that you deny?
31. We shall dispose of you, O you two dependents [man and jinn].
32. Which is it, of the favours of your Lord, that you deny?
33. O company of jinn and men, if you have power to penetrate [all] regions of the heavens and the earth; then penetrate [them]! You will never penetrate them save with [our] sanction.
34. Which is it, of the favours of your Lord, that you deny?
35. There will be sent, against you both, heat of fire and flash of brass, and you will not be able to defend yourself.
36. Which is it, of the favours of your Lord, that you deny?
37. And when the heaven splits asunder and becomes rosy like red hide—
38. Which is it, of the favours of your Lord, that you deny?—
39. On that day neither man nor jinni will be questioned of his sin.
40. Which is it, of the favours of your Lord, that you deny?
41. The criminals will be known by their marks, and will be taken by the forelocks and the feet.
42. Which is it, of the favours of your Lord, that you deny?
43. This is Hell which the criminals deny.
44. They go circling round between it [Hell] and fierce, boiling water.
45. Which is it, of the favours of your Lord, that you deny?
46. But for him who fears the standing before his Lord there are two gardens.

47. Which is it, of the favours of your Lord, that you deny?
48. Of spreading branches.
49. Which is it, of the favours of your Lord, that you deny?
50. Wherein are two fountains flowing.
51. Which is it, of the favours of your Lord, that you deny?
52. Wherein is every kind of fruit in pairs.
53. Which is it, of the favours of your Lord, that you deny?
54. Reclining upon couches lined with silk brocade, the fruit  
of both gardens near to hand.
55. Which is it, of the favours of your Lord, that you deny?
56. Therein are those of modest gaze, whom neither man nor  
jinni will have touched before them,
57. Which is it, of the favours of your Lord, that you deny?
58. [In beauty] like the rubies and the coral-stone.
59. Which is it, of the favours of your Lord, that you deny?
60. Is the reward of goodness nothing save goodness?
61. Which is it, of the favours of your Lord, that you deny?
62. And beside them are two other gardens,
63. Which is it, of the favours of your Lord, that you deny?
64. Dark green [from plentiful watering].
65. Which is it, of the favours of your Lord, that you deny?
66. Wherein are two abundant springs.
67. Which is it, of the favours of your Lord, that you deny?
68. Wherein is fruit, the date-palm and pomegranate
69. Which is it, of the favours of your Lord, that you deny?
70. Wherein [are found] the good and beautiful women—
71. Which is it, of the favours of your Lord, that you deny?
72. Fair women, close-guarded in pavilions—

73. Which is it, of the favours of your Lord, that you deny?  
 74. Whom neither man nor jinni have touched before them—  
 75. Which is it, of the favours of your Lord, that you deny?  
 76. Reclining on green cushions and fair carpets.  
 77. Which is it, of the favours of your Lord, that you deny?—  
 78. Blessed be the name of your Lord, Owner of Majesty and Honour!

### 56- THE EVENT [AL-WAQI'Ā]

*Revealed at Mecca, [96 verses]*

*Al-Wāqī'ah*, “The Event” takes its name from a word in v.

1. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. When the event [i.e. the Day of Resurrection] befalls—
2. There is no denying that it will befall—
3. Abasing [some], exalting [others];
4. When the earth is shaken with a shock
5. And the mountains are ground to powder
6. So that they become a scattered dust,
7. And you will be three kinds:
8. [First] the companions of the right; what are the companions of the right?
9. And [then] the companions of the left; what are the companions of the left?
10. And the foremost in the race, the foremost in the race:
11. Those are they who will be brought near
12. In gardens of delight;



13. A multitude of those of old
14. And a few of those of later time.
15. On thrones woven with gold and precious stones.
16. Reclining therein face to face.
17. There wait on them immortal boys
18. With bowls and pitchers and a cup from a pure spring
19. Wherefrom they get no aching of the head nor any intoxication,
20. And fruit that they may choose
21. And flesh of fowls that they desire.
22. And [there are] fair ones with wide, lovely eyes,
23. The Likenesses of well-preserved pearls,
24. A reward for what they used do.
25. There they hear no vain speaking nor recrimination
26. [Nothing] but the saying: Peace, [and again] Peace.
27. And the companions of the right hand; what are the companions of the right hand?
28. Among thornless Lote-tree
29. And clustered bananas-trees,
30. And spreading shade,
31. And water gushing,
32. And fruit, abundant [and varied]
33. Neither out of reach nor yet forbidden,
34. And raised couches;
35. Lo! We have created them [maidens] a [new] creation
36. And made them virgins
37. Loving [their husbands only], equal in age,
38. For the companions of the right;
39. A multitude of those of old

40. And a multitude of those of later time.
41. And the companions of the left: What are the companions of the left?
42. [They will be ] in scorching wind and scalding water
43. And shadow of black smoke,
44. Neither cool nor refreshing.
45. Lo! before they were indulged in luxury
46. And used to persist in the great sin.
47. And they used to say: When we are dead and have come dust and bones, shall we then, indeed, be resurrected again,
48. And also our forefathers?
49. Say [to them, O Muhammad]: Lo! those of old and those of later time
50. Will all be brought together to the tryst of a known day.
51. Then lo! you, the erring, the deniers,
52. You verily will eat of a tree called Zaqqum
53. And will fill your bellies therewith;
54. And thereon you will drink of boiling water,
55. Drinking even as the thirsty camel drinks.
56. This will be their accommodation on the Day of Judgment
57. We created you. Will you then admit the truth?
58. Have you seen that which you emit?
59. Do you create it or are We the Creator?
60. We decreed out death among you, and We are not to be outrun,
61. That We may transfigure you and make you what you know not.
62. And verily you know the first creation. So will you not reflect?
63. Have you seen that which you cultivate?

64. Is it you who makes it grow, or are We the Grower?
65. If We willed, We verily could make it chaff, then would you cease not to exclaim:
66. Lo! we are laden with debt!
67. Nay, but we are deprived!
68. Have you observed the water which you drink?
69. Is it you who shed it from the rain cloud, or are We the Shedder?
70. If We willed We verily could make it bitter. Why, then, give you not thanks?
71. Have you observed the fire which you kindle;
72. Was it you who made the tree thereof to grow, or were We the Grower?
73. We, even We, appointed it a reminder and a provision for the travellers in the wilderness.
74. Therefor [O Muhammad], glorify the name of your Lord, the Most Great.
75. Nay, I swear by the settings of the stars—
76. And lo! that verily is a tremendous oath, if you but knew—
77. That [this] is indeed a noble Qur’ân
78. In a Book well-protected
79. Which none touches save the purified,
80. A revelation from the Lord of the Worlds.
81. Is it this Statement [Qur’ân] that you deny?
82. And make [the thanks for] your provision that you deny [the Provider]?
83. Why, then, when [the soul] comes up to the throat [of the dying]
84. And you are at that moment looking
85. —And We are nearer to him than you are, but you see not—

86. Why then, if you are not to be recompensed,  
 87. Do you not force the soul back [in its body], if you are truthful?  
 88. Thus if he is of those brought near,  
 89. Then [for him is] rest and plenty, and a Garden of delight  
 90. And if he is of the companions of the right,  
 91. Then [the angels will say] “Peace be to you” from the companions of the right.  
 92. But if he is of the deniers [who were] astray,  
 93. Then the welcome will be boiling water  
 94. And burning at Hell-fire.  
 95. Lo! this is true certainty.  
 96. Therefore [O Muhammad] glorify the name of your Lord, the Most Great.

### 57- IRON [AL-HADÎD]

*Revealed at Al-Madinah, [29 verses]*

*Al-Hadîd*, “Iron,” takes its name from a word in v. 25.

The reference in the word “victory” in v. 10, is undoubtedly to the conquest of Mecca, though Nöldeke<sup>[1]</sup> takes it to refer to the battle of Badr, and so would place the Sûrah in the fourth or fifth year of the Hijrah. The words of the verse are against such an assumption since no Muslims “spent and fought” before the battle at Badr, which was the beginning of their fighting. The date of revelation must be the eighth or ninth year of the Hijrah.

[1] Th. Nöldeke, *Geschichte des Qorâns*, 2nd Ed., Part I, Leipzig, 1909, p. 195.

*In the name of Allah, the Beneficent, the Merciful.*

1. All that is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise.
2. His is the Sovereignty of the heavens and the earth; He quickens and He causes death; and He is Able to do things.
3. He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.
4. He it is Who created the heavens and the earth in six Days; then He established Himself above the Throne. He knows all that enters the earth and all that emerges therefrom and all that comes down from the sky and all that ascends therein; and He is with you wheresoever you may be. And Allah is Seer of what you do.
5. His is the Sovereignty of the heavens and the earth and, to Allah [all] matters are brought back [for decision].
6. He causes the night to merge into the day, and He causes the day to merge into the night, and He is Knower of all that is in the breasts.
7. Believe in Allah and His messenger, and spend of that whereof He has made you trustees; and such of you as believe and spend [in Allah's Way], theirs will be a great reward.
8. What ails you that you believe not in Allah, when the messenger calls you to believe in your Lord, and He has already taken a covenant with you, if you are believers?
9. He it is Who sends down clear verses upon His slave, that He may bring you forth from darkness to light; and lo! for you, Allah is Kind, Merciful.
10. And what ails you that you spend not in the way of Allah, when to Allah belongs the inheritance of the heavens and the earth? Those who spent and fought before the

conquest are not upon a level [with the rest of you]. Such are greater in rank than those who spent and fought afterwards. To each Allah has promised good. And Allah is Acquainted of what you do.

11. Who is he that will lend to Allah a goodly loan, that He may double it for him and he will have a noble reward?
12. On the day when you [Muhammad] will see the believers, men and women, their light shining forth before them and on their right hands, [and will hear it said to them]: Glad news for you this day: Gardens underneath which rivers flow, wherein you are immortal. That is the supreme triumph.
13. On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us that we may borrow from your light! it will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof contains mercy, while the outer side thereof is toward the doom.
14. They [the hypocrites] will cry to them [the believers saying]: Were we not with you? They will say: Yea, verily; but you tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver [Satan] deceived you concerning Allah;
15. So this day no ransom will be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and wretched is the destination.
16. Is not the time ripe for the hearts of those who believe to submit to Allah's remembrance and to the truth which is revealed, that they become not as those who received the scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are defiantly disobedient.

17. Know that Allah quickens the earth after its death. We have made clear Our signs for you, that perhaps you may understand.
18. Lo! those who give alms, both men and women, and lend to Allah a goodly loan, it will be doubled for them, and theirs will be a noble reward.
19. And those who believe in Allah and His messengers, they are the loyal; and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our verses, they are owners of Hell-fire.
20. Know that the life of this world is only play, and idle talk, and pageantry, and boasting among you, and competition in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the tillers, but afterward it dries up and you see it turning yellow then it becomes straw. And in the Hereafter there is grievous punishment, and [also] forgiveness from Allah and His good pleasure, whereas the life of the world is but enjoyment of illusion.
21. Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is prepared for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestows upon whom He wills, and Allah is the Owner of Great Bounty.
22. No disaster befalls in the earth or in yourselves but it is in a Book before We bring it into being— Lo! that is easy for Allah—
23. That you grieve not for the sake of that which has escaped you, nor yet exult because of that which has been given. Allah loves not all prideful boasters,

24. [Those] who are stingy and who enjoin upon the people stinginess. And whoever turns away, still Allah is free of need, the Praiseworthy.
25. We verily sent Our messengers with clear proofs, and sent down with them the Scripture and the Balance, that mankind may observe right measure; and We sent down iron, wherein is mighty power and [many] uses for mankind, and that Allah may know him who helps Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.
26. And We verily sent Noah and Abraham and placed the prophethood and the scripture among their offspring, and among them there is he who goes right, but many of them are defiantly disobedient.
27. Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented—We ordained it not for them—only seeking Allah’s pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are defiantly disobedient.
28. O you who believe! Fear Allah and believe in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein you shall walk, and will forgive you. Allah is Forgiving, Merciful;
29. That the People of the Scripture<sup>[1]</sup> may know that they control nothing of the bounty of Allah, but that the bounty is in Allah’s hand to give to whom He wills. And Allah is the Owner of Great Bounty.

[1] *i.e.* Jews and Christians.



**58- SHE THAT DISPUTES[AL-MUJADILA]***Revealed at Al-Madinah, [22 verses]*

*Al-Mujâdilah*, “She who disputes” takes its name from a word in verse 1.

A woman had complained to the Prophet that her husband had put her away for no good reason by employing an old formula of the pagan Arabs, saying that her back was for him as the back of his mother, and she “disputed” with the Prophet because he would take no action against the man before this revelation came to him. There is a brief reference to the same method of getting rid of wives in Sûrah 33, v. 4. This Sûrah must therefore have been revealed before Sûrah 33. The date of revelation is the fourth or fifth year of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. ❁ Allah has heard the saying of her that disputes with you [Muhammad] concerning her husband, and complains to Allah. And Allah hears your dialogue. Lo! Allah is Hearer, Seer.
2. Such of you as put away your wives [by saying they are as their mothers]—They are not their mothers; none are their mothers except those who gave them birth—they indeed utter an ill word and a lie. And lo! Allah is Pardoning, Forgiving.
3. Those who put away their wives [by saying they are as their mothers] and afterward would go back on that which they have said; [the penalty] in that case [is] the freeing of a slave before they touch one another. To this you are exhorted; and Allah is Acquainted of what you do.

4. And he who finds not [the wherewithal], let him fast for two successive months before they touch one another; and for him who is unable to do so [the penance is] the feeding of sixty needy ones. This, that you may put trust in Allah and His messenger. Such are the limits [imposed by Allah]; and for disbelievers is a painful doom.
5. Lo! those who oppose Allah and His messenger will be abased even those before them were abased; and We have sent down clear verses, and for disbelievers is a shameful doom
6. On the day when Allah will resurrect them all together and inform them of what they did. Allah has kept account of it while they forgot it. And Allah is Witness over all things.
7. Have you not seen that Allah knows all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did lo! Allah is Knower of all things.
8. Have you not observed those who were forbidden from private conversation and afterward returned to that which they had been forbidden, and [now] converse together about sin and aggression and disobedience toward the messenger? And when they come to you they greet you with a greeting wherewith Allah greets you not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof— And wretched is the destination!
9. O you who believe! When you converse together, converse not together about sin and aggression and disobedience toward the messenger, but converse together for righteousness and piety, and fear Allah, to whom you will be gathered.

10. Lo! Private conversation is only of the Satan, that he may grieve those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.
11. O you who believe! When it is said, Make room! in assemblies, then make room; Allah will make way for you [hereafter]. And when it is said, "Arise,!" then arise; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Acquainted of what you do.
12. O you who believe! When you [wish to] privately consult the messenger, offer a charity before your consultation. That is better and purer for you. But if you cannot find [the wherewithal] then lo! Allah is Forgiving, Merciful.
13. Fear you to offer charities before your consultation? Then, when you do it not and Allah has forgiven you, establish prayer and pay the poor-due and obey Allah and His messenger. And Allah is Acquainted of what you do.
14. Have you not seen those who make allies of a folk with whom Allah is wroth? They are neither of you [Muslims] nor of them [Jews], and they swear a false oath knowingly.
15. Allah has prepared for them a dreadful doom. Evil indeed is that which they are used to do.
16. They make a shelter of their oaths and turn [men] from the way of Allah; so theirs will be a shameful doom.
17. Their wealth and their children will avail them nothing against Allah. Such are rightful owners of the Fire; they will abide therein eternally.
18. On the day when Allah will resurrect them all together, then will they swear to Him as they [now] swear to you, and they will fancy that they have some standing. Lo! is it not they who are the liars?

19. Satan has engrossed them and so has caused them to forget remembrance of Allah. They are Satan's party. Lo! is it not Satan's party who will be the losers?
20. Lo! those who oppose Allah and His messenger, they will be among the lowest [most humiliated].
21. Allah has written: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.
22. You will not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger: even though they be their fathers or, their sons or their brothers or their clan. As for such, He has written faith upon their hearts and has strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide eternally. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?

### 59- EXILE [AL-HASHR]

*Revealed at Al-Madînah, [24 verses]*

*Al-Hashr*, "Exile," takes its name from. vv. 2-17, which refer to the exile of the Banî Nadîr, a Jewish tribe of Al-Madînah (for treason and projected murder of the Prophet) and the confiscation of their property. The "Hypocrites" as the lukewarm Muslims were called, had secretly sympathised with these Jews, whose opposition had grown strong since the Muslim reverse at Mt. Uhud, and had promised to side with them if it came to a collision with the Muslims; and to emigrate with them if they were forced to emigrate. But when the Muslims marched against the Banî Nadîr, and the

latter took refuge in their strong towers, the Hypocrites did nothing. And when at length they were reduced and exiled, the Hypocrites did not go with them into exile. The date of revelation is the fourth year of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. All that is in the heavens and all that is in the earth glorifies Allah, and He is the Mighty, the Wise.
2. He it is Who has caused those of the People of the Scripture who disbelieved to go forth from their homes to the first exile. You deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they reckoned not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O you who have eyes!
3. And if Allah had not decreed exile for them, He verily would have punished them in this world, and theirs in the Hereafter is the punishment of the Fire.
4. That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, [for him] verily Allah is stern in punishment.
5. Whatsoever palm-trees you cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the defiantly disobedient.
6. And that which Allah gave as spoil to His messenger from them, you urged not any horse or riding-camel for the sake thereof, but Allah gives His messengers power over whom He wills. Allah is Able to do all things.
7. That which Allah gives as spoil to His messenger from the people of the townships, it is for Allah and His messenger

and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger gives you, take it. And whatsoever he forbids, abstain [from it]. And fear Allah. Lo! Allah is stern in punishment.

8. And [it is] for the poor emigrants who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the truthful.
9. Those who were settled in al-Madīnah and [adapted] the faith before them love those who emigrate to them for refuge, and find in their breasts no need for that which has been given them, but prefer [the emigrants] above themselves though poverty become their lot. And whoso is saved from the stinginess of his soul— such are they who are successful.
10. And those who came [into the faith] after them say: Our Lord! Forgive us and our brothers who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! You are Kind, Merciful.
11. Have you not observed those who are hypocrites, [how] they tell their brothers who disbelieve among the People of the Scripture: If you are driven out, we surely will go out with you, and we will never obey anyone against you, and if you are attacked we verily will help you. And Allah bears witness that they verily are liars.
12. [For] indeed if they are driven out they go not out with them, and indeed if they are attacked they help not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious.
13. You are more fearful within their breasts than Allah. That is because they are a folk who understand not.

14. They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. You think of them as a whole whereas their hearts are divers. That is because they are a folk who do not reason.
15. On the likeness of those [who suffered] a short time before them, they taste the ill-effects of their conduct, and theirs is painful punishment.
16. [And the hypocrites are] on the likeness of the Satan when he tells man to disbelieve, then, when he disbelieves says: Lo! I am quit of you. Lo! I fear Allah, the Lord of the Worlds.
17. And the consequence for both will be that they are in the Fire, therein abiding eternally. Such is the reward of wrong-doers.
18. O you who believe! Fear Allah. And let every soul look to that which it sends on before for tomorrow. And fear Allah! Lo! Allah is Acquainted of what you do.
19. And be not you as those who forgot Allah, therefor He caused them to forget their souls. Such are the defiantly disobedient.
20. Not equal are the owners of the Fire and the owners of the Paradise. The owners of the Paradise, they are the victorious.
21. If We had caused this Qur'ân to descend upon a mountain, you [O Muhammad] verily had seen it humbled, rent asunder by the fear of Allah. Such similitudes We coin for mankind that perhaps they may reflect.
22. He is Allah, than Whom there is no other deity, the Knower of the unseen and the witnessed. He is the Beneficent, the Merciful.
23. He is Allah, than Whom there is no other deity, the Sovereign Lord the Pure One, Peace, the Keeper of Faith,

the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they associate with Him.

24. He is Allah, the Creator, the Shaper out of nothing, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

**60- SHE THAT IS TO BE EXAMINED**  
**[AL-MUMTAHANA]**

*Revealed at Al-Madînah, [13 verses]*

*Al-Mumtahanah*, “She who is to be Examined” takes its name from v. 10, where the believers are told to examine women who come to them as fugitives from the idolaters and, if they find them sincere converts to Al-Islâm, not to return them to the idolaters. This marked a modification in the terms of the Truce of Hudeybiyah, by which the Prophet had engaged to return all fugitives, male and female, while the idolaters were not obliged to give up renegades from Al-Islâm. The more terrible persecution which women had to undergo, if extradited, and their helpless social condition were the causes of the change. Instead of giving up women refugees who were sincere, and not fugitives on account of crime or some family quarrel, the Muslims were to pay an indemnity for them; while as for Muslim husbands whose wives might flee to Qureysh, no indemnity was to be paid by the latter but, when some turn of fortune brought wealth to the Islamic State, they were to be repaid by the State what their wives had taken of their property. In v. 12 is the pledge which was to be taken from the women refugees after their examination. The date of revelation is the eighth year of the Hijrah.



*In the name of Allah, the Beneficent, the Merciful.*

1. O you who believe! Take not My enemy and your enemy for allies. Do you extend them affection when they disbelieve in that truth which has come to you, driving out the messenger and you because you believe in Allah, your Lord? If you have come forth to strive [jihad] in My way and seeking My good pleasure, [show them not friendship]. Do you show affection to them in secret, when I am Best Aware of what you hide and what you proclaim? And whoever does it among you, he verily has strayed from the right way.
2. If they have the upper hand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil [intent], and they long for you to disbelieve.
3. Your ties of kindred and your children will avail you nothing upon the Day of Resurrection. He will part you. Allah is Seer of what you do.
4. There is a goodly pattern for you Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that you worship other than Allah. We have denied you. And there has arisen between us and you hostility and hate for ever until you believe in Allah only save that which Abraham promised his father [when he said]: I will ask forgiveness for you, though I own nothing for you from Allah— Our Lord! upon You we rely, and to You we turn repentant, and to You is [our] final return.
5. Our Lord! Make us not a trial for those who disbelieve, and forgive us, our Lord! Lo! You, only You, are the Mighty, the Wise.
6. Verily you have in them a goodly pattern for everyone who looks to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is Free of need, the Praiseworthy.

7. It may be that Allah will ordain affection between you and those of them with whom you are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.
8. Allah forbids you not those who fought not against you on account of religion and drove you not out from your homes, that you should show them kindness and deal justly with them. Lo! Allah loves the just dealers.
9. Allah forbids you only those who fought against you on account of religion and have driven you out from your homes and helped to drive you out, that you make allies of them. Whosoever makes allies of them— [All] such are wrong-doers.
10. O you who believe! When believing women come to you as emigrants, examine them. Allah is Best Aware of their faith. Then, if you know them for true believers, send them not back to the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. And give the disbelievers that which they have spent [upon them]. And it is no sin for you to marry such women when you have given them their dues. And hold not to marriage ties of disbelieving women; and ask for [the return of] that which you have spent; and let the disbelievers ask for that which they have spent. That is the judgment of Allah. He judges between you. Allah is Knower, Wise.
11. And if any of your wives have gone from you to the disbelievers and afterward you have your turn [of triumph], then give to those whose wives have gone the like of that which they have spent, and fear Allah in Whom you are believers.
12. O Prophet! If believing women come to you, taking oath of allegiance to you that they will not associate anything with Allah, and will neither steal nor commit adultery nor

kill their children, nor produce any slander that they have devised between their armies and legs, nor disobey you in what is right,<sup>[1]</sup> then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

13. O you who believe! Do not make allies of a folk with whom Allah is wroth, [a folk] who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.

## 61- THE RANKS [AS-SAFF]

*Revealed at Al-Madînah, [14 verses]*

*As-Saff*, “The Ranks” takes its name from a word in v. 4. In the copy of the Qur’ân which I have followed, it is stated to have been revealed at Mecca, though its contents evidently refer to the Madînah period. It may have been revealed while the Prophet and his companions were encamped in the valley of Mecca during the negotiations of the Truce of Hudeybîyah, with which some of its verses are associated by tradition. In that case the date of revelation would be the sixth year of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. All that is in the heavens and all that is in the earth glorify Allah, and He is the Mighty, the Wise.
2. O you who believe! Why do you say that which you do not?
3. It is most hateful in the sight of Allah that you say that which you do not.

[1] This is called the women’s oath of allegiance. It was the oath exacted from men also until the second pact of Al-’Aqabah when the duty of defence was added to the men’s oath.

4. Lo! Allah loves those who battle for His cause in ranks, as if they were a solid structure.
5. And [remember] when Moses said to his people: O my people! Why you persecute me, when you well know that I am Allah's messenger to you? So when they went astray Allah sent their hearts astray. And Allah guides not the defiantly disobedient folk.
6. And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah to you, confirming that which was [revealed] before me in the Torah [Books of Moses], and bringing good tidings of a messenger who comes after me, whose name is Ahmad [the Praised One].<sup>[1]</sup> Yet when he has come to them with clear proofs, they say: This is mere magic.
7. And who does greater wrong than he who invents a lie against Allah when he is summoned to Al-Islâm. And Allah guides not wrong-doing folk.
8. Willingly they would put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.
9. He it is Who has sent His Messenger with the guidance and the religion of truth, that He may make it victorious over all religion however much the polytheists may be averse.
10. O you who believe! Shall I show you a commerce that will save you from a painful doom?
11. [It is that] you believe in Allah and His messenger, and strive for the cause of Allah with your wealth and your lives. That is better for you, if you did but know.

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[1] Ar. Ahmad. A name of the Prophet of Arabia. The promised "Comforter" was believed by many Christian communities of the East to be a Prophet yet to come, and most of them accepted Muhammad as that Prophet.

12. He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.
13. And [He will give you] another blessing which you love: victory from Allah and a near conquest. And give good tidings [O Muhammad] to believers.
14. O you who believe! Be Allah's helpers, even as Jesus son of Mary said to the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.

## 62- THE CONGREGATION [AL-JUMU'AH]

*Revealed at Al-Madīnah, [11 verses]*

*Al-Jum'ah*, "The Congregation," takes its name from a word in v. 9, where obedience to the call to congregational prayer is enjoined. Tradition says that vv. 9-11 refer to an occasion when a caravan entered Al-Madīnah with beating of drums at the time when the Prophet was preaching in the mosque, and that the congregation broke away to look at it except twelve men. If, as one version of the tradition says, the caravan was that of Dahyah al-Kalbi, the incident must have occurred before the fifth year of the Hijrah, because Dahyah was a Muslim in the fifth year A.H. The date of revelation is between the years 2 and 4 A.H.

*In the name of Allah, the Beneficent, the Merciful.*

1. All that is in the heavens and all that is in the earth glorifies Allah, the Sovereign Lord, the Pure One, the Mighty, the Wise.

2. He it is Who has sent among the unlettered ones a messenger of their own, to recite to them His verses and purify them, and to teach them the Book and Wisdom, though they were before indeed in manifest error,
3. Along with others of them who have not yet joined them. He is the Mighty, the Wise.
4. That is the bounty of Allah; which he gives to whom He wills. Allah is of Infinite Bounty.
5. The likeness of those who are entrusted with the Torah, yet apply it not, is as the likeness of the donkey carrying books. Wretched is the likeness of folk who deny the signs of Allah. And Allah guides not wrong-doing folk.
6. Say [O Muhammad]: O you who are Jews! If you claim that you are favoured of Allah apart from [all] mankind, then long for death if you are truthful.
7. But they will never long for it because of all that their own hands have sent before, and Allah is Aware of wrong-doers.
8. Say [to them, O Muhammad]: Lo! the death from which you flee will surely meet you, and afterward you will be returned to the Knower of the unseen and the witnessed, and He will tell you what you used to do.
9. O you who believe! When the call is heard for the prayer on the day of Friday, haste to remembrance of Allah and leave your trading. That is better for you if you did but know.
10. And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that you may be successful.
11. But when they see some merchandise or pastime they break away to it and leave you standing. Say: That which Allah has is better than pastime and than merchandise, and Allah is the Best of Providers.

## 63- THE HYPOCRITES [AL-MUNÂFIQÛN]

*Revealed at Al-Madînah, [11 verses]*

*Al-Munâfiqûn*, “The Hypocrites” takes its name from a word occurring in the first verse. V. 8 refers to a remark of Abdullah ibn Ubeyy, the “Hypocrite” leader, expressing the desire that the old aristocracy of Yathrib, of which he had been the acknowledged chief, might regain the ascendancy and turn out the refugees from Mecca, whom he regarded as intruders. The date of revelation is the fourth year of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. When the hypocrites come to you [O Muhammad], they say: We bear witness that you are indeed Allah’s messenger. And Allah knows that you are indeed His messenger, and Allah bears witness that the hypocrites are liars indeed.
2. They have taken their oaths a pretext that they may turn [men] from the way of Allah. Verily evil is that which they are used to do,
3. That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not.
4. And when you see them their bodies please you; and if they speak you give ear to their speech. [They are] as though they were blocks of wood propped up. They deem every shout to be against them. They are the enemy, so beware of them. May Allah destroy them! How they are perverted!
5. And when it is said to them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces and you see them turning away, disdainful.

6. Whether you ask forgiveness for them or ask not forgiveness for them is all one for them, Allah will not forgive them. Lo! Allah guides not the defiantly disobedient folk.
7. They it is who say: Spend not on behalf of those [who dwell] with Allah's messenger that they may disperse [and go away from you]; and to Allah belongs the treasures of the heavens and the earth; but the hypocrites comprehend not.
8. They say: Surely, if we return to Al-Madīnah the mightier will soon drive out the weaker; when might belongs to Allah and to His messenger and the believers; but the hypocrites know not.
9. O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.
10. And spend of that wherewith We have provided you before death comes to one of you and he says: My Lord! If only you would reprieve me for a little while, then I would give charity and be among the righteous.
11. But Allah reprieves no soul when its term comes, and Allah is Acquainted of what you do.

### 64- MUTUAL DISILLUSION [AT- TÂGLABUN]

*Revealed at Mecca, [18 verses]*

*At-Tâglabun*, “Mutual Disillusion,” takes its name from a word in v. 9.

The date of revelation is possibly the year 1 A.H., though it is generally regarded as a late Meccan Sûrah, vv. 14 ff. being taken as referring to the pressure brought to bear by wives and families to prevent Muslims leaving Mecca at the time of the Hijrah.



*In the name of Allah, the Beneficent, the Merciful.*

1. All that is in the heavens and all that is in the earth glorifies Allah; to Him belongs sovereignty and to Him belongs praise, and He is Able to do all things.
2. He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what you do.
3. He created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final destination.
4. He knows all that is in the heavens and all that is in the earth, and He knows what you conceal and what you declare. And Allah is Aware of what is in the breasts [of men].
5. Have not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.
6. That was because their messengers [from Allah] kept coming to them with clear proofs [of Allah's Sovereignty], but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent [of them]. Allah is Free from need, Praiseworthy.
7. Those who disbelieve assert that they will never be resurrected. Say [to them, O Muhammad]: Yea, verily, by my Lord! you will be resurrected and then you will be informed of what you did; and that is easy for Allah.
8. So believe in Allah and His messenger and the light [this Qur'ân] which We have sent down. And Allah is Aware of what you do.
9. The day when He shall gather you to the Day of Assembling, that will be a day of mutual disillusion. And whoso

believes in Allah and does right, He will remit from him his misdeeds and will bring him into Gardens underneath which rivers flow, therein to abide for ever. That is the supreme triumph.

10. But those who disbelieve and deny Our verses, such are the owners of the Fire; they will abide therein eternally a wrecked is the destination!
11. No calamity befalls save by Allah's leave. And whoever believes in Allah, He guides his heart. And Allah is Knower of all things.
12. Obey Allah and obey His messenger; but if you turn away, then the duty of Our messenger is only to convey [the message] plainly.
13. Allah! There is no deity save Him. And upon Allah, let believers rely.
14. O you who believe! Lo! among your wives and your children there are enemies for you, therefore beware of them. And if you pardon and overlook and forgive, then lo! Allah is Forgiving, Merciful.
15. Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.
16. So fear Allah as best you can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from the stinginess of his soul, such are the successful.
17. If you lend to Allah a goodly loan,<sup>[1]</sup> He will double it for you and will forgive you, for Allah is Most Appreciative and Forbearing,
18. Knower of the unseen and the witnessed, the Mighty, the Wise.

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[1] *i.e.* a loan without interest or any thought of gain or loss.

**65- DIVORCE [AT-TALAQ]***Revealed at Al-Madînah, [12 verses]*

*At-Talâq*, “Divorce,” is so called from vv. 17, which contain an amendment to the laws of divorce which are set forth in Sûrah 2. This is generally referred traditionally to a mistake made by Ibn ‘Umar in divorcing his wife, which is said to have happened in the 6<sup>th</sup> year of the Hijrah. But others relate that the Prophet on that occasion only quoted this verse which had already been revealed. The date of revelation is the sixth year of the Hijrah or a little earlier.

*In the Name of Allah, the Beneficent, the Merciful.*

1. O Prophet! When you [men] divorce women, divorce them for their [legal] period and reckon the period, and fear Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits [imposed by] Allah; and whoso transgresses Allah’s limits, he verily wrongs his soul. You know not: it may be that Allah will afterward bring some new thing to pass.
2. Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believes in Allah and the Last Day is exhorted to act thus. And whosoever fears Allah, Allah will appoint a way out for him,
3. And will provide for him from [a quarter] whence he has no expectation. And whosoever relies upon Allah, He will suffice him. Lo! Allah brings His command to pass. Allah has set a measure for all things.

4. And for such of your women as despair of menstruation, if you doubt, their period [of waiting] shall be three months along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever fears Allah, He makes his course easy for him.
5. That is the commandment of Allah which He sent down to you. And whoso fears Allah, He will remit from him his misdeeds and magnify reward for him.
6. Lodge them where you dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give breastfeed for you, give them their due payment and consult together in kindness; but if you make difficulties for one another, then let some other woman give breastfeed for him [the father of the child].
7. Let him who has abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah has given him. Allah asks nothing of any soul save that which He has given it. Allah will grant, after hardship, ease.
8. And how many a community revolted against the ordinance of its Lord and His messenger, and we called it to a stern account and punished it with terrible punishment,
9. So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.
10. Allah has prepared for them stern punishment; so fear Allah, O men of understanding who have believed! Now Allah has sent down to you a reminder [the Qur'ân],
11. A messenger reciting to you the verses of Allah made plain, that He may bring forth those who believe and do

good deeds from darkness to light. And whoever believes in Allah and does good deeds, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah has perfected a provision for him.

12. Allah it is Who has created seven heavens, and of the earth the like thereof. The commandment comes down among them slowly, that you may know that Allah is Able to do all things, and that Allah surrounds all things in knowledge.

### 66- BANNING [AT-TAHRIM]

*Revealed at Mecca, [12 verses]*

*At-Tabrīm*, “The Banning” takes its name from a word in v. 1. There are three traditions as to the occasion of vv. 1-4:

[1] The Prophet was very fond of honey. One of his wives received a present of honey from a relative and by its means inveigled the Prophet into staying with her longer than was customary. The others felt aggrieved, and Ayesah devised a little plot. Knowing the Prophet’s horror of unpleasant smells, she arranged with two other wives that they should hold their noses when he came to them after eating the honey, and accuse him of having eaten the produce of a very rank-smelling tree. When they accused him of having eaten *Maghâfîr* the Prophet said that he had eaten only honey. They said: “The bees had fed on *Maghâfîr*.” The Prophet was dismayed and vowed to eat no more honey.

[2] Hafsah found the Prophet in her room with Mârya the Coptic girl, presented to him by the ruler of Egypt, who became the mother of his only male child, Ibrahim

on a day which custom had assigned to Ayeshah. Moved by Hafsa's distress, the Prophet vowed that he would have no more to do with Mârya, and asked her not to tell Ayeshah. But Hafsa's distress had been largely feigned. No sooner had the Prophet gone than she told Ayeshah with glee how easily she had got rid of Mârya.

[3] Before Al-Islâm women had had no standing in Arabia. The Qur'ân gave them legal rights and an assured position, which some of them were inclined to exaggerate. The Prophet was extremely kind to his wives. One day Omar had to rebuke his wife for replying to him in a tone which he considered disrespectful. She assured him it was the tone in which his own daughter Hafsa, Ayeshah and others of the Prophet's wives answered the Prophet. Omar went at once and remonstrated with Hafsa and with another of the Prophet's wives to whom he was related. He was told to mind his own business, which increased his horror and dismay. Soon afterwards the Prophet separated from his wives for a time, and it was thought that he was going to divorce them. Then Omar ventured to tell the story of his own vain effort to reform them, at which the Prophet laughed heartily.

Traditions [1] and [3] are the better authenticated and are alone adduced by the great traditionists. But the commentators generally prefer [2] as more explanatory of the text. All allude to a tendency on the part of some of the wives of the Prophet to presume on their new status and the Prophet's well-known kindness a tendency so marked that, if allowed to continue, it would have been of bad example to the whole community. The Qur'ân first rebukes the Prophet for yielding to their desires to the extent of

undertaking to forgo a thing which Allah had made lawful for him in the case of [2], fulfilment of his vow involved a wrong to Mârya and then reproves the women for their double-dealing and intrigue.

The above traditions have been made by some non-Muslim writers the text for strictures which appear irrelevant because their ideology is altogether un-Islâmic. The Prophet has never been regarded by Muslims as other than a human messenger of God; sanctity has never been identified with celibacy. For Christendom the strictest religious ideal has been celibacy, monogamy is already a concession to human nature. For Muslims, monogamy is the ideal, polygamy the concession to human nature. Polygamy is of the nature of some men in all countries, and of all men in some countries. Having set a great example of monogamic marriage, the Prophet was to set a great example of polygamic marriage, by following which men of that temperament could live righteous lives. He encountered all the difficulties inherent in the situation, and when he made mistakes the Qur'ân helped him to retrieve them. Al-Islâm did not institute polygamy. It restricted an existing institution by limiting the number of a man's legal wives, by giving to every woman a legal personality and legal rights which had to be respected, and making every man legally responsible for his conduct towards every woman.

Whether monogamy or polygamy should prevail in a particular country or period is a matter of social and economic convenience.

The Prophet himself was permitted to have more wives than were allowed to others because, as head of the State,

he was responsible for the support of women who had no other protector. With the one exception of Ayes Shah, all his wives had been widows.

*In the name of Allah, the Beneficent, the Merciful.*

1. O Prophet! Why do you ban that which Allah has made lawful for you, seeking to please your wives? And Allah is Forgiving, Merciful.
2. Allah has made lawful for you [Muslims] absolution from your oaths [of such a kind], and Allah is your Protector. He is the Knower, the Wise.
3. When the Prophet confided a statement to one of his wives and when she afterward told it and Allah apprised him thereof, he made known [to her] part thereof and passed over part. And when he told it her she said: Who has told you? He said: The Knower, the Acquainted has told me.
4. If you two [wives] turn to Allah repentant, [you have cause to do so] for your hearts desired [the ban]; and if you aid one another against him [Muhammad] then lo! Allah, even He, is his Protector, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.
5. Perhaps his Lord, if he divorced you [all], will give him in your stead wives better than you, Muslims [submissive to Allah], believing, devoutly obedient, repentant, worshipping, inclined to fasting or emigrants, previously married and virgins.
6. O you who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commands them, but do that which they are commanded.



7. [Then it will be said]: O you who disbelieve! Make no excuses for yourselves this day. You are only being paid for what you used to do.
8. O you who believe! Turn to Allah in sincere repentance! It may be that your Lord will remit from you your misdeeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands: they will say: Our Lord! Perfect our light for us, and forgive us! Lo! You are Able to do all things.
9. O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, and wrecked is the destination.
10. Allah cites an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of our righteous slaves yet betrayed them so that they [the husbands] availed them nothing against Allah and it was said [to them]: Enter the Fire along with those who enter.
11. And Allah cites an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with You in Paradise, and save me from Pharaoh and his work, and save me from wrong-doing folk;
12. And [the example of] Mary, daughter of Imran, who guarded her chastity, therefor We blew into [her garment] through Our angel [Gabriel]. And she put faith in the words of her Lord and His Scriptures, and was of the devoutly obedient.

## 67- THE SOVEREIGNTY [AL-MULK]

*Revealed at Mecca, [30 verses]*

*Al-Mulk* takes its name from a word in the first verse. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. ❁ Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things.
2. Who has created life and death that He may try you, which of you is best in deed; and He is the Mighty, Forgiving,
3. Who has created seven heavens in layers. You [Muhammad] can see no fault in the Beneficent's creation; then look again: Can you see any rifts?
4. Then look again and yet again, your sight will return to you weakened and made worn out.
5. And verily We have certainly beautified the world's nearest heaven with lamps, and We have made them missiles to drive away the devils,<sup>[1]</sup> and for them We have prepared the doom of the blazing Fire.
6. And for those who disbelieve in their Lord there is the doom of Hell, and wrecked is the destination!
7. When they are flung therein they hear its inhaling as it boils up,
8. As it would burst with rage. Whenever a [fresh] host flung therein the wardens thereof ask them: Came there to you no warner?

[1] On the authority of a tradition going back to Ibn 'Abbas, the allusion is to the soothsayers and astrologers who saw the source of good and evil in the stars. See Sûrah 72, v. 9, footnote.

9. They say: Yea, verily, a warner came to us; but we denied and said: Allah has not sent down anything; you are not but in great error.
10. And they say: Had we been used to listen or have sense, we had not been among the dwellers of the blazing Fire.
11. So they acknowledge their sins; but far removed [from mercy] are the dwellers of the blazing Fire.
12. Lo! those who fear their Lord unseen, theirs will be forgiveness and a great reward.
13. And keep your speech secret or proclaim it, lo! He is Knower of all that is in the breasts [of men].
14. Should He not know what He created? And He is the Subtle, the Acquainted.
15. He it is Who has made the earth subservient to you, so walk in the paths thereof and eat of His providence. And to Him will be the resurrection [of the dead].
16. Have you taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?
17. Or have you taken security from Him Who is in the heaven that He will not let loose on you a storm [with showers of stones]? But you shall know the manner of My warning.
18. And verily those before them denied, then [see] the manner of My wrath [with them]!
19. Have they not seen the birds above them spreading out their wings and closing them? None upholds them save the Beneficent. Lo! He is Seer of all things.
20. Or who is he that will be an army to you to help you

instead of the Beneficent? The disbelievers are in nothing but illusion.

21. Or who is he that will provide for you if He should withhold His provision? Nay, but they are set in insolence and aversion.
22. Is he who goes grovelling on his face more rightly guided, or he who walks upright on a straight path?
23. Say [to them, O Muhammad]: He it is Who created you, and has assigned to you ears and eyes and hearts. Little are you grateful!
24. Say, He it is Who multiplies you in the earth, and to Whom you will be gathered.
25. And they say: When [will] this promise [be fulfilled], if you are truthful?
26. Say: The knowledge is with Allah only, and I am but a plain warner;
27. But when they see it near, the faces of those who disbelieve will be distressed, and it will be said [to them]: This is that for which you used to call.
28. Say [O Muhammad]: Have you thought: Whether Allah causes me [Muhammad] and those with me to perish or has mercy on us, still, who will protect the disbelievers from a painful doom?
29. Say: He is the Beneficent. In Him we believe and upon Him we rely. And you will soon know who it is that is in manifest error.
30. Say: Have you thought: If [all] your water were to disappear into the earth, who then could bring you gushing water?

**68- THE PEN [AL-QALAM]***Revealed at Mecca, [52 verses]*

*Al-Qalam*, “The Pen” takes its name from a word in the first verse. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Nun. By the pen and that which they inscribe [therewith],
2. You are not, for your Lord’s favour to you, a madman.
3. And lo! yours verily will be a reward unfailing.
4. And lo! you are of a tremendous moral character.
5. And you will see and they will see
6. Which of you is the afflicted [by a devil].
7. Lo! your Lord is most knowing of him who strays from His way, and He is most knowing of the [rightly] guided.
8. Therefor do not obey the deniers
9. Who would have had you compromise, that they may compromise.
10. Do not obey each feeble oath-monger,
11. Detractor, going about with malicious gossip,
12. Hinderer of the good, transgressor, malefactor
13. Cruel, moreover, and an illegitimate pretender.
14. It is because he is possessed of wealth and children
15. That, when Our verses are recited to him, he says: Mere fables of the men of old.
16. We shall brand him on the nose.
17. Lo! we have tried them as We tried the owners of the garden when they vowed they would pluck its fruit next morning.

18. And made no exception [for the will of Allah];<sup>[1]</sup>
19. Then came upon it an affliction from your Lord while they were asleep.
20. And in the morning it was as if plucked.
21. And they cried out one to another in the morning,
22. Saying: Run to your field if you would pluck [the fruit].
23. So they went off, saying one to another in low tones:
24. No needy man shall enter it to-day against you.<sup>[2]</sup>
25. They went early, strong in [this] purpose.
26. But when they saw it, they said: Lo! we are lost!
27. Nay, but we are deprived!
28. The most moderate among them said: Did I not say to you: Why do you not glorify [Allah]?
29. They said: Glorified be our Lord! Lo! we have been wrong-doers.
30. Then some of them drew near to others, self-reproaching.
31. They said: Alas for us! In truth we were transgressors.
32. It may be that our Lord will substitute for us [one] better than this in place thereof. Lo! we are toward our Lord desirous.
33. Such is the punishment. And verily the punishment of the Hereafter is greater if they did but know.
34. Lo! for the righteous are Gardens of Delight with their Lord.
35. Shall We then treat the Muslims [who have surrendered] as We treat the criminals?
36. What ails you? How do you judge!

[1] i.e. they forgot to say: "If God wills."

[2] It was a custom throughout the East to allow the poor a gleanings of all harvests.

37. Or have you a scripture wherein you learn
38. That you shall indeed have all that you choose?
39. Or have you a covenant on oath from Us that reaches to the Day of Resurrection, that yours shall be all that you ordain?
40. Ask them [O Muhammad] which of them will be responsible for that [claim]!
41. Or have they partners? Then let them bring their partners if they are truthful
42. On the day when the shin will be uncovered, and they are invited to prostration but are not able,
43. With eyes downcast, abasement stupefying them. And they had been summoned to prostration while they were yet unhurt.
44. Leave Me [to deal] with those who give the lie to this Qur'ân. We shall lead [to punishment] them on by steps from whence they know not.
45. Yet I bear with them, for lo! My Plan is firm.
46. Or do you [Muhammad] ask a fee from them so that they are heavily burdened with debt?
47. Or is the Unseen theirs that they can write [thereof]?
48. But be patient for your Lord's decision, and be not like the companion of the fish [i.e. Jonah], who cried out in despair.
49. Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was to be blamed.
50. But his Lord chose him and placed him among the righteous.
51. And lo! those who disbelieve would fain disconcert you with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;
52. When it is nothing else than a Reminder to the worlds.

**69- THE REALITY [AL-HÂQQA]***Revealed at Mecca, [52 verses]*

*Al-Hâqqab* takes its name from a word recurring in the first three verses. It belongs to the middle group of Meccan Sûrahs.

*In the name of Allah, the Beneficent, the Merciful.*

1. The Reality [i.e. the Day of Resurrection]
2. What is the Reality?
3. Ah, what will convey to you what the reality is!
4. [The tribes of] Thamûd and A'âd disbelieved in the Striking Calamity.
5. As for Thamûd, they were destroyed by the awful cry.
6. And as for A'âd, they were destroyed by a fierce roaring wind,
7. Which He imposed on them for seven nights and eight days in succession so that you might have seen men lying overthrown [destroyed], as they were hollow trunks of palm-trees.
8. Can you [O Muhammad] see any remnant of them?
9. And Pharaoh and those before him, and the cities that were overthrown, brought sin,
10. And they disobeyed the messenger of their Lord, therefore did He grip them with a tightening grip.
11. Lo! when the water overflowed, We carried you upon the sailing ship
12. That We might make it a reminder for you, and that remembering ears [that heard the story] might remember.
13. And when the Horn will be blown with one blast.



14. And the earth with the mountains shall be lifted up and crushed with one crash,
15. Then, on that Day will the [Great] Event befall.
16. And the heaven will split asunder, for that day it will be frail.
17. And the angels will be on the sides thereof, and eight will uphold the Throne of their Lord that day, above them.
18. On that day you will be exposed; not a secret of you will be hidden.
19. Then, as for him who is given his record in his right hand, he will say: Take, read my book!
20. Surely I knew that I should have to meet my reckoning.
21. Then he will be in blissful state
22. In a high garden
23. Whereof the clusters are in easy reach.
24. [And it will be said to those therein]: Eat and drink at ease for that which you sent on before you in past days.
25. But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book
26. And knew not what my reckoning!
27. Oh, would that it had been death!
28. My wealth has not availed me,
29. My power has gone from me.
30. [It will be said]: Take him and shackle him
31. And then drive him into Hell-fire
32. And then insert him in a chain whereof the length is seventy cubits.
33. Lo! he used not to believe in Allah the Most Great,
34. And urged not on the feeding of the poor,
35. Therefor he has no devoted friend here this day,

36. Nor any food save filth [from the washing of wounds]
37. Which none but sinners eat.
38. But nay! I swear by all that you see
39. And all that you see not
40. That it is indeed the speech of an illustrious messenger.
41. It is not poet's speech— little is it that you believe!
42. Nor diviner's speech— little is it that you remember!
43. It is a revelation from the Lord of the Worlds.
44. And if he [Muhammad] had invented false sayings  
concerning Us,
45. We assuredly had taken him by the right hand
46. And then cut off his life-artery [Aorta],
47. And not one of you could have held Us off from him.
48. And lo! The Qur'ân is a reminder for the righteous.
49. And lo! We know that some among you will deny [it].
50. And lo! it is indeed an anguish for the disbelievers.
51. And lo! it [this Qur'ân] is absolute truth [with certainty].
52. So glorify the name of your Lord, the Most Great.

### 70- THE ASCENDING STAIRWAYS [AL-MA'ÂRIJ]

*Revealed at Mecca, [44 verses]*

*Al-Ma'ârij* takes its name from a word in verse 3. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. A questioner questioned concerning the doom about to fall
2. Upon the disbelievers, which none can repel,

3. From Allah, Lord of the ways of ascent
4. [Whereby] the angels and the Spirit [Gabriel] ascend to Him in a Day whereof the span is fifty thousand years.
5. But be patient [O Muhammad] with a patience fair to see.
6. Lo! they behold it afar off
7. While We behold it near:
8. The day when the sky will become as molten copper,
9. And the mountains become as flakes of wool,
10. And no friend will ask a question of his friend
11. Though they will be given sight of them. The criminal will long be able to ransom himself from the punishment of that day at the price of his children
12. And his spouse and his brother
13. And his kin that harboured him
14. And all that are in the earth, if then it might save him.
15. But nay! for lo! it is the fire of Hell
16. Taking away the head skin;
17. It calls him who turned and fled [from truth],
18. And hoarded [wealth] and withheld it.
19. Lo! man was created anxious,
20. Irritable when evil touches him
21. And, when good befalls him, withholding [of it];
22. Save the observers of prayer
23. Who are constant at their prayer
24. And in whose wealth there is a right acknowledged
25. For the needy [who asks] and the destitute;
26. And those who believe in the Day of Recompense,

27. And those who are fearful of their Lord's doom—
28. Lo! the doom of their Lord is that before which none can feel secure—
29. And those who guard their private parts
30. Save with their wives and those whom their right hands possess, for thus they are not blameworthy;
31. But whoso seeks beyond that, those are they who are transgressors;
32. And those who keep their trusts and their covenant.
33. And those who stand firm by their testimonies
34. And those who maintain their prayer,
35. These will dwell in Gardens, honoured.
36. What ails those who disbelieve, that they keep staring toward you [O Muhammad], open-eyed,
37. On the right and on the left, in groups?
38. Does every man among them hope to enter the Garden of Delight?
39. Nay, verily. Lo! We created them from what they know.
40. But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We are Able
41. To replace them by [others] better than them. And We are not to be outrun.
42. So let them chat and play until they meet their Day which they are promised,
43. The day when they come forth from the graves in haste as racing to a goal,
44. With eyes aghast, abasement covering them: Such is the Day which they are promised.

## 71- NOAH [NUH]

*Revealed at Mecca, [28 verses]*

Takes its name from its subject, which is the preaching of the prophet Noah. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Lo! We sent Noah to his people [saying]: Warn your people before the painful doom come to them.
2. He said: O my people! Lo! I am a plain warner to you
3. [Bidding you]: Worship Allah and fear Him and obey me,
4. That He may forgive you of your sins and delay you to an appointed term. Lo! the term of Allah, when it comes, cannot be delayed, if you but knew.
5. He said: My Lord! Lo! I have called unto my people night and day
6. But all my calling does but add to their flight;
7. And lo! whenever I call to them that You may pardon them they thrust their fingers in their ears and cover themselves with their garments and persist [in their refusal] and magnify themselves in pride.
8. And lo! I have called to them publicly,
9. And lo! I have made public proclamation to them, and I have confided to them in private.
10. And I have said: Ask forgiveness from your Lord. Lo! He was ever Forgiving.
11. He will let loose the sky for you in plenteous rain,
12. And will help you with wealth and sons, and will assign to you Gardens and will assign to you rivers.

13. What ails you that you do not attribute to Allah [due] grandeur.
14. When He created you by [different] stages?
15. See you not how Allah has created seven heavens in layers,
16. And has made the moon a light therein, and made the sun a lamp?
17. And Allah has caused you to grow as a [progressive] growth from the earth,
18. And afterward He makes you return thereto, and He will bring you forth again, a [new] forth bringing.
19. And Allah has made the earth a wide expanse for you
20. That you may follow the valley-ways thereof.
21. Noah said: My Lord! they have disobeyed me and followed one whose wealth and children increase him in nothing save ruin;
22. And they have plotted a mighty plot,
23. And they have said: Forsake not your gods. Forsake not Wadd, nor Sûwa, nor Yaghûth and Ya'uq and Nasr.<sup>[1]</sup>
24. And they have led many astray, and You increase the wrong-doers in nothing save error.
25. Because of their sins they were drowned, then made to enter a Fire. And they found not for them besides Allah [any] helpers.
26. And Noah said: My Lord! Leave upon the earth from among the disbelievers an inhabitant.
27. If You should leave them, they will mislead Your slaves and will beget none save wicked disbelievers.
28. My Lord! Forgive me and my parents and him who enters my house believing, and believing men and believing women, and increase not the wrong-doers in anything save ruin.

[1] Idols of the pagan Arabs.

## 72- THE JINN [AL-JINN]

*Revealed at Mecca, [28 verses]*

*Al-Jinn* takes its name from, a word in the first verse, and also from the subject of verses 1-18. The meaning of the word jinn in the Qur'ân has exercised the minds of Muslim commentators, ancient and modern. Mr Ya'qûb Hasan of Madras, in the first volume of a remarkable work in Urdu, *Kitâbu'l-Hudâ*, shows that it has at least three meanings in the Qur'ân and that one of those meanings is something akin to "clever foreigners" as in the case of the Jinn who worked for Solomon. But undoubtedly the first and obvious meaning is "elemental spirits," to whom, as to mankind, the Qur'ân came as a guidance. The incident is said to have occurred during the Prophet's return from his unsuccessful missionary journey to Ta'if. A late Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Say [O Muhammad]: It is revealed to me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'ân,
2. Which guides to righteousness, so we believe in it and we will never associate with our Lord anyone.
3. And [we believe] that He-Exalted be the glory of our Lord! has taken neither wife nor son,
4. And that the foolish one among us used to speak concerning Allah an atrocious lie.
5. And lo! we had thought that humankind and jinn would not speak a lie concerning Allah.
6. And indeed [O Muhammad] individuals of humankind used to invoke the protection of individuals of the jinn so that they increased them in sin;

7. And indeed they thought, even as you thought, that Allah would not send any messenger—
8. And [the Jinn who had listened to the Qur'ân said]: We had sought the heaven but had found it filled with strong warders and meteors.
9. And we used to sit on places [high] therein to listen. But he who listened now finds a flame in wait for him;<sup>[1]</sup>
10. And we know not whether evil is intended to all who are in the earth, or whether their Lord intends guidance for them.
11. And among us there are righteous folk and among us there are far from that. We are sects having different rules.
12. And we know that we cannot escape from Allah in the earth, nor can we escape Him by flight.
13. And when we heard the guidance, we believed therein, and whoso believes in his Lord, he fears neither loss nor oppression.
14. And there are among us some are Muslims [who have surrendered to Allah] and there are among us some who are unjust. And whoso has become Muslims, such have taken the right path purposefully.
15. And as for those who are unjust, they are firewood for Hell.
16. If they [the polytheists] tread the right path, We shall bestow on them water [rain] in abundance
17. That We may test them thereby, and whoso turns away from the remembrance of his Lord; He will thrust him into ever-growing doom.

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[1] About the time of the Prophet's mission there were many meteors and other strange appearances in the heavens, which, tradition says, frightened the astrologers from the high observatories where they used to watch at night, and threw out all their calculations.



18. And the mosques are only for Allah, so invoke not to anyone along with Allah.
19. And when the slave of Allah [i.e. the Prophet] stood up in prayer supplicating Him, they [jinn]s crowded on him, almost stifling.<sup>[1]</sup>
20. Say [to them, O Muhammad]: I invoke my lord only, and associate none as partners along with Him.
21. Say: Lo! I do not possess for you [the power of] hurt nor bring you to the Right Path.
22. Say: Lo! none can protect me from Allah, nor can I find any refuge besides Him
23. [Mine is] but conveyance [of the Truth] from Allah, and His messages; and whoso disobeys Allah and His messenger, lo! his is fire of Hell, wherein such dwell forever.
24. Till [the day] when they shall behold that which they are promised [they may doubt]; but then they will know for certain who is weaker in allies and less in multitude.
25. Say [O Muhammad, to the disbelievers]: I know not whether that which you are promised is near, or if my Lord has set a distant term for it.
26. [He is] the knower of the Unseen, and He reveals to none His Unseen,
27. Save to every messenger whom he has chosen, and then He makes a guard to go before him and a guard behind him.
28. That He may know that they have indeed conveyed the messages of their Lord. He surrounds all their doings, and He keeps count of all things.

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[1] Generally taken to be an allusion to the rough treatment which the Prophet received at the hands of the people of Ta'if.

## 73- THE ENSHROUDED ONE [AL-MUZZAMMIL]

*Revealed at Mecca, [20 verses]*

*Al-Muzzammil* takes its title from a word in verse 1. After his first trance and vision, the Prophet went to his wife Khadijah and told her to wrap him up in cloaks, and that was afterwards his habit on such occasions, at any rate, in the early days at Mecca. A very early Meccan revelation with the exception of the last verse, which all authorities assign to Al-Madīnah.

*In the name of Allah, the Beneficent, the Merciful.*

1. O you wrapped up in garments!
2. Arise [to pray] the night long, save a little—
3. A half thereof, or abate a little thereof
4. Or add [a little] thereto— and recite the Qur’ân with measured recitation,
5. For We shall cast upon you with a word of weight.
6. Lo! the rising of the night is very hard and most potent and good for governing [the soul] and more suitable for [understanding] the word [of Allah].
7. Lo! you have by day a chain of business.
8. So remember the name of your Lord and devote yourself with a complete devotion—
9. Lord of the East and the West; there is no deity save Him; so take Him alone as a Disposer of your affairs—
10. And be patient with what they say, and part from them with a fair leave-taking.
11. Leave Me to deal with the deniers, lords of ease and comfort [in this life]; and do respite them awhile.

12. Lo! with Us are heavy shackles and a raging fire,
13. And food which chokes [the partaker], and a painful doom
14. On the day when the earth and the mountains convulse, and the mountains become a heap of running sand.
15. Lo! We have sent to you a messenger as witness against you, even as We sent to Pharaoh a messenger.
16. But Pharaoh rebelled against the messenger, whereupon We seized him with a stern grip.
17. Then how, if you disbelieve, will you protect yourselves upon a Day which will turn children white-haired,
18. The very heaven being then split asunder. His promise is to be fulfilled.
19. Lo! This is a Reminder. Let him whosoever wills, may take a way to his Lord.
20. Lo! your Lord knows how you keep vigil sometimes [in prayer] nearly two-thirds of the night, or [sometimes] half or a third thereof, as do a party of those with you. Allah measures the night and the day. He knows that you count it not, and turns to you in mercy. Recite, then, of the Qur'ân that which is easy for you. He knows that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others [still] are fighting for the cause of Allah. So recite of it that which is easy [for you], and establish prayer and pay the poor-due and [so] lend to Allah a goodly loan.<sup>[1]</sup> Whatsoever good you send before you for your souls, you will surely find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

[1] i.e. a loan without interest or any thought of gain or loss.

## 74- THE CLOAKED ONE [AL-MUDDATH-THIR]

Revealed at Mecca, [56 verses]

*Al-Mudath-thir* takes its name from a word in verse 1. The Prophet was accustomed to wrap himself in his cloak at the time of his trances. A tradition says that some time about six months elapsed between the first revelation (Sûrah 96, vv. 15) and the second revelation in this Sûrah. Then the Prophet suddenly again beheld the angel who had appeared to him on Mt. Hirâ, and wrapped himself in his cloak, whereupon this Sûrah was revealed to him. Another opinion is that by this Sûrah the Prophet was ordered to begin the public preaching of Al-Islâm, his preaching having until then been done privately among his family and intimates. He is said to have begun his public preaching three years after his call. In either case this is a very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. O you enveloped in garments,
2. Arise and warn!
3. And your Lord magnify,
4. And your clothing purify,
5. And uncleanness shun!
6. And show not confer favour, seeking more worldly gain!
7. For the sake of your Lord, be patient!
8. For when the Horn is blown,
9. Surely that day will be a difficult day,
10. Not of ease, for disbelievers.
11. Leave Me [to deal] with him whom I created lonely,

12. And then bestowed upon him extensive wealth,
13. And sons abiding in his presence
14. And made [life] smooth for him.
15. Yet he desires that I should give more.
16. Nay! For lo! he has been stubborn to Our verses.
17. On him I shall impose an arduous doom.
18. For lo! he did think and deliberated—
19. [Self-] destroyed is he, how he deliberated!
20. Again [self-] destroyed is he, how he deliberated!—
21. Then he thought [again],
22. Then he frowned and scowled.
23. Then he turned away in pride
24. And said: This is nothing else than magic from of old;
25. This is nothing but speech of mortal man.
26. Him shall I fling unto the Hell-fire.
27. —Ah, what will convey to you what that Hell-fire is—!
28. It leaves nothing remain; It spares nothing [unburnt]
29. It shrivels the skin.
30. Above it are nineteen [angels].
31. We have appointed only angels to be guardians of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture has been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture has been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What does Allah mean by this similitude? Thus Allah sends astray whom He wills, and whom He wills He guides. None knows the hosts of your Lord save Him. This is nothing else than a Reminder to humanity.

32. Nay, by the Moon
33. And the night when it withdraws
34. And the dawn when it shines forth.
35. Lo! this is one of the greatest [signs]
36. As a warning to humanity,
37. To him of you who will advance or hang back.
38. Every soul is a pledge for what it has earned;
39. Save the companions of the right.
40. In gardens they will ask one another
41. Concerning the criminals:
42. What has brought you to enter Hell?
43. They will answer: We were not of those who prayed
44. Nor did we feed the poor.
45. We used to wade [in vain dispute] with [all] waders,
46. And we used to belie the Day of Judgment,
47. Till the inevitable [death] came to us.
48. The intercession of no intercessors will avail them then.
49. Why now they turn away from the Admonishment,
50. As they were frightened donkeys.
51. Fleeing from a lion?
52. Nay, but every one of them desires that he should be  
given scriptures spread out [from Allah].
53. Nay, verily. They fear not the Hereafter.
54. Nay, verily. Lo! this is an Admonishment.
55. So whosoever wills may heed.
56. And they will not heed unless Allah wills [it]. He is worthy  
of fear and adequate for [granting] forgiveness.

**75- THE RISING OF THE DEAD [AL-QIYAMAT]**

*Revealed at Mecca, [40 verses]*

*Al-Qiyamat* takes its name from a word in the first verse.  
An early Meccan Sûrah

*In the name of Allah, the Beneficent, the Merciful.*

1. I swear by the Day of Resurrection;
2. I swear by the reproaching soul [to the certainty of the resurrection].
3. Does man think that We shall not assemble his bones?
4. Yes, verily, We are able to restore his very fingertips!
5. But man would desire to continue in sin.
6. He asks: When will be this Day of Resurrection?
7. But when sight is confounded
8. And the moon is eclipsed
9. And sun and moon are joined,
10. On that day man will cry: To where to flee!
11. Alas! There is no refuge!
12. To your Lord is the [place of] permanence that Day.
13. On that day man will be informed of that which he has sent before and left behind.
14. Oh, but man is a telling witness against himself,
15. Although he tenders his excuses.
16. Stir not your tongue herewith to hasten it. <sup>[1]</sup>
17. Lo! upon Us [rests] the putting together thereof and the recitation thereof.

[1] *i.e.* the Qur'an, which was revealed gradually, piece by piece.

18. And when We recited it, then follow its recitation;
19. Then lo! upon Us [rests] the explanation thereof.
20. Nay, but you do love the fleeting Now
21. And neglect the Hereafter.
22. That day [some] faces will be resplendent,
23. Looking toward their Lord;
24. And that day will other faces be despondent,
25. Expecting that some great disaster is about to fall on them.
26. Nay, but when the soul reaches up to the throat
27. And it is said: “who will cure [him]?”
28. And he [the dying one] will conclude that it was the parting [death];
29. And agony is heaped on agony;
30. To your Lord that day will be the driving.
31. For he neither believed, nor prayed
32. But he belied and flouted.
33. Then he went to his folk swaggering [in pride].
34. Woe to you and woe,
35. Again woe to you and woe [is the doom].
36. Does man think that he is to be left neglected?
37. Was he not a drop of fluid which gushed forth?
38. Then he became a clot; then [Allah] shaped and fashioned.
39. And made of him a pair, the male and female.
40. Is not He [who does so] able to bring the dead to life?



## 76- MAN [AL-LNSAN]

*Revealed at Mecca, [31 verses]*

*Al-lnsan* is called from a word in the first verse. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Has there come upon man [ever] any period of time in which he was nothing to be mentioned?
2. Lo! We created man from a drop of mingled semen [discharge of man and woman] to try him; so We made him hearing, seeing.
3. Lo! We have guided him the way, whether he be grateful or disbelieving.
4. Lo! We have prepared for disbelievers chains and shackles and a raging fire.
5. Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,
6. A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,
7. Because they fulfil the vow and fear a day whereof the evil is wide-spreading,
8. And feed with food the needy wretch, the orphan and the captive, for love of Him,
9. [Saying]: We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;
10. Lo! we fear from our Lord a long and frowning day.
11. Therefor Allah has protected them from the evil of that day, and has made them find brightness and joy;

12. And has awarded them for all that they endured, a Garden and silk attire;
13. Reclining therein upon couches, they will find there neither [heat of] a sun nor bitter cold.
14. The shade thereof is close upon them and the clustered fruits thereof bow down.
15. Vessels of silver are brought round for them, and cups [as] of glass
16. [Bright as] glass but [made] of silver, which they [themselves] have measured to the measure [of their deeds].
17. There are they watered with a cup [of wine] whereof the mixture is of ginger,
18. The water of a spring therein, named Salsabil.
19. There serve them boys of everlasting youth, whom, when you see, you would take for scattered pearls.
20. When you see, you will see there pleasure and great dominion.
21. Their raiment will be fine green silk and gold embroidery. They will be adorned with bracelets of silver. And their Lord will slake their thirst with a pure drink.
22. [And it will be said to them]: Lo! this is a reward for you. Your endeavour [upon earth] has found acceptance.
23. Lo! We, even We, have sent down to you the Qur'ân, a revelation;
24. So submit patiently to your Lord's command, and obey not of them any sinner or ungrateful [disbeliever].
25. Remember the name of your Lord at morning and evening.
26. And prostrate to Him [a portion] of the night. And glorify Him through the livelong night.

27. Lo! these love fleeting life, and put behind them [the remembrance of] a grievous day.
28. We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.
29. Lo! this is an Admonishment, that whoever will may choose a way to his Lord.
30. Yet you will not, unless Allah wills. Lo! Allah is Knower, Wise.
31. He makes whom He wills to enter His mercy, and for wrong-doers has prepared a painful doom.

### 77- THE EMISSARIES [AL-MURSALÂT]

*Revealed at Mecca, [50 verses]*

*Al-Mursalât* takes its name from a word in the first verse. Verses I, 2 and 3 are taken to refer to winds, verses 4 and 5 to angels. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the emissary winds, [sent] one after another
2. By the raging hurricanes,
3. And by the winds that scatter clouds and rain;
4. By those who winnow with a winnowing,
5. By those [angels] who bring down the Reminder,
6. To excuse or to warn,
7. Surely that which you are promised will befall.
8. So when the stars are put out,
9. And when the sky is riven asunder,
10. And when the mountains are blown away,

11. And when the messengers are brought to their time appointed—
12. For what day is it postponed?
13. For the Day of Decision.
14. And what will convey to you what the Day of Decision is!
15. Woe to the repudiators on that day!
16. Did We not destroy the former folk,
17. Then We cause the latter folk to follow after?
18. Thus do We deal with the criminals.
19. Woe to the repudiators on that day!
20. Did We not create you from a base fluid
21. Which We laid up in a safe abode
22. For a known term?
23. Thus We measured. How excellent is Our measure!
24. Woe to the repudiators on that day!
25. Have We not made the earth a receptacle
26. Both for the living and the dead,
27. And placed therein high mountains and given you to drink sweet water therein?
28. Woe to the repudiators on that day!
29. [It will be said to them:] Depart to that [doom] which you used to deny;
30. Depart to the shadow [of Hell-fire smoke ascending] in columns.
31. [Which yet is] no relief nor shelter from the flame.
32. Lo! it throws up sparks like the castles,
33. [Or] as it might be camels of bright yellow hue.
34. Woe to the repudiators on that day!
35. This is a day wherein they speak not,

36. Nor are they permitted to put forth excuses.
37. Woe to the repudiators on that day!
38. This is the Day of Decision, We have brought you and the men of old together.
39. If now you have any trick [or plot], then plot against Me.
40. Woe to the repudiators on that day!
41. Lo! the pious are amid shade and fountains,
42. And fruits such as they desire.
43. [To them it is said:] Eat, drink comfortably, in return for what you used to do.
44. Thus do We reward the good-doers.
45. Woe to the repudiators on that day!
46. Eat and take your ease [on earth] a little. Lo! you are criminals.
47. Woe to the repudiators on that day!
48. When it is said to them: Bow down [in prayer], they bow not down!
49. Woe to the repudiators on that day!
50. In what statement, after this [the Qur'ân], will they believe?

### 78- THE TIDINGS [AN-NABÂ']

*Revealed at Mecca, [40 verses]*

*An-Nabâ'* takes its name from a word in the second verse. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. ❁ Whereof do they question one another?
2. [It is] of the great tidings,
3. Concerning which they are in disagreement.

4. Nay, but they will come to know!
5. Nay, again, but they will come to know!
6. Have We not made the earth a resting place,
7. And the high mountains bulwarks?
8. And We have created you in pairs,
9. And have appointed your sleep for rest,
10. And have appointed the night as a cloak,
11. And have appointed the day for livelihood.
12. And We have built above you seven strong [heavens],
13. And have appointed a dazzling lamp [sun],
14. And have sent down from the rainy clouds abundant water,
15. Thereby to produce grain and plant,
16. And gardens of thick foliage.
17. Lo! the Day of Decision is a fixed time,
18. A day when the Horn is blown, and you come in multitudes,
19. And the heaven is opened and becomes as gates,
20. And the mountains are set in motion and become as a mirage.
21. Lo! Hell lurks in ambush,
22. A place of return for the transgressors.
23. They will abide therein for ages.
24. Therein taste they neither coolness nor [any] drink
25. Save boiling water and [foul] purulence:
26. Reward proportioned [to their misdeeds].
27. For lo! they looked not for a reckoning;
28. They called Our verses false with strong denial.
29. Everything have We recorded in a Book.
30. So taste [of that which you have earned]. No increase do  
We give you save of doom.

31. Lo! for the righteous is achievement—
32. Gardens and vineyards,
33. And voluptuous women of equal age;
34. And a full cup.
35. There hear they never vain discourse, nor lying—
36. Requital from your Lord— a gift [made due by] account,
37. Lord of the heavens and the earth, and [all] that is  
between them, the Beneficent; with Whom none can dare  
to converse.
38. On the day when the angels and the Spirit [Gabriel] stand  
arrayed, they speak not, saving him whom the Beneficent  
allows and who speaks right.
39. That is the True Day. So he who wills should seek recourse  
to his Lord a [way of] return.
40. Lo! We warn you of a doom at hand, a day whereon a man  
will look on that which his own hands have sent before,  
and the disbeliever will cry: “Would that I were dust!”

### 79- “THOSE WHO DRAG FORTH” [AN-NAZI’AT]

*Revealed at Mecca, [46 verses]*

*An-Nazi’at* takes its name from a word in the first verse.  
An early Mecca

*In the name of Allah, the Beneficent, the Merciful.*

1. And by those [angels] who extract [the souls of the wicked]  
with violence,
2. And by those [angels] who gently take out [the souls of  
the believers];

3. And by those that swim along [stars] floating,
4. And by the angels hastening,
5. And those who arrange [each] matter,
6. On the day when the first Horn resounds
7. And the second follows it,
8. On that day hearts, will tremble
9. While eyes are downcast with dread
10. [Now] they are saying: Shall we really be restored to our first state
11. Even after we are crumbled bones?
12. They say: Then that would be a return with loss.
13. Surely it will need but one shout,
14. And lo! they will be awakened in the open plain.
15. Has there come to you the story of Moses?
16. How his Lord called him in the sacred valley of Tuwa,
17. [Saying:] Go you to Pharaoh— Lo! he has rebelled—
18. And say [to him]: Have you [will] to grow [in grace]?
19. Then I will guide you to your Lord and you shall fear [Him].
20. And he showed him the greatest sign.
21. But he belied and disobeyed,
22. Then he turned away in haste, striving
23. Then gathered he and summoned
24. And proclaimed: “I [Pharaoh] am your Lord the Highest.”
25. So Allah seized him [and made him] an example for the after [life] and for the former.
26. Lo! herein is indeed a lesson for him who fears.
27. Are you the harder to create, or is the heaven that He built?
28. He raised the height thereof and ordered it;



29. And He made dark the night thereof, and He brought forth the morning thereof.
30. And after that He spread the earth,
31. And produced therefrom the water thereof and the pasture thereof,
32. And He made fast the mountains,
33. A provision for you and for your cattle.
34. But when the great disaster comes,
35. The day when man will call to mind his [whole] endeavour,
36. And Hell will stand forth visible to him who sees,
37. Then, as for him who rebelled
38. And preferred the life of the world,
39. Lo! Hell will be his abode.
40. But as for him who feared to stand before his Lord and restrained his soul from lust,
41. Lo! the Paradise will be his abode.
42. They ask you of the Hour: when will it come to port?
43. Why [ask they]? What have you to tell thereof?
44. To your Lord belongs [knowledge of] the term thereof.
45. You are but a warner to him who fears it.
46. On the day when they see it, it will be as if they had but tarried for an evening or the morning thereof.

### 80- “HE FROWNED” [‘ABASA]

*Revealed at Mecca, [42 verses]*

*Abasa*, “He Frowned” takes its name from the first word. One day when the Prophet was in conversation with one of the great men of Qureysh (his own tribe), seeking to persuade him of the truth of Al-Islâm, a blind man came and asked a

question concerning the faith. The Prophet was annoyed at the interruption, frowned and turned away from the blind man. In this Sûrah he is told that a man's importance is not to be judged from his appearance or worldly station. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. He frowned and turned away
2. Because the blind man came to him [interrupting].
3. What could inform you but that he might be purified.
4. Or take heed and so the remembrance might avail him?
5. As for him who thinks himself independent,
6. To him you pay regard.
7. Yet it is not your concern if he will not be purified.
8. But as for him who comes to you with earnest purpose
9. While he fears,
10. From him you are distracted.
11. Nay, but verily it is an Admonishment,
12. So let whosoever will pay heed to it,
13. [It is] in Records held in honour.
14. Exalted, purified,
15. [Set down] by the hands of Messenger-angles.
16. Noble and righteous.
17. Be cursed [the disbelieving] man! How ungrateful he is!
18. From what thing does He create him?
19. From a sperm-drop He created him and proportioned him,
20. Then makes the way easy for him,
21. Then causes him to die, and buries him;
22. Then, when He wills, He will resurrect him.
23. Nay, but [man] has not done what He commanded him.

24. Let man look at his food:
25. How We pour water in showers
26. Then split the earth in clefts
27. And cause the grain to grow therein
28. And grapes and green fodder
29. And olive-trees and palm-trees
30. And garden-closes of thick foliage
31. And fruits and grasses:
32. Provision for you and your cattle.
33. But when the Deafening blast comes
34. On the day when a man flees from his brother
35. And his mother and his father
36. And his wife and his children,
37. Every man that day will have concern enough to make  
him heedless [of others].
38. On that day faces will be bright as dawn,
39. Laughing, rejoicing at good news;
40. And other faces, on that day, with dust upon them,
41. Veiled in darkness,
42. Those are the disbelievers, the wicked.

### 81- THE OVERTHROWING [AT-TAKWIR]

*Revealed at Mecca, [29 verses]*

*At-Takwîr* takes its name from a word in verse 1. Verses 8 and 9 contain an allusion to the practice of the pagan Arabs of burying alive girl-children whom they deemed superfluous.

An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. When the sun is overthrown,
2. And when the stars fall,
3. And when the mountains are moved,
4. And when the pregnant she-camels are abandoned,
5. And when the wild beasts are herded together,
6. And when the seas are filled with flame,
7. And when souls are reunited with their bodies,
8. And when the girl-child that was buried alive is asked
9. For what sin she was killed,
10. And when the pages [of deeds] are laid open,
11. And when the sky is torn away,
12. And when Hell is lighted,
13. And when the Paradise is brought near,
14. [Then] every soul will know what it has brought.
15. Oh, but I call to witness the planets that recede,
16. The stars that run [their courses] and disappear,
17. And the close of night,
18. And by the breath of dawn
19. That this in truth, the Qur'ân is a word [conveyed by] an  
honoured messenger [Gabriel],
20. Mighty, established in the presence of the Lord of the  
Throne,
21. [One] to be obeyed [by the angels], and trustworthy [in  
the heavens];
22. And your companion [Muhammad] is not mad.
23. Surely he [Muhammad] saw him [Gabriel] on the clear  
horizon.
24. And he is not withholder of [the knowledge of] the  
Unseen.

25. Nor is this [the Qur'ân] the utterance of an outcast devil.
26. To where then you go?
27. This [the Qur'ân] is nothing else than a reminder to [all] the worlds,
28. To whomsoever of you wills to walk straight.
29. And you will not, unless [it be] that Allah wills, the Lord of the worlds.

## 82- THE CLEAVING [AL-INFITÂR]

*Revealed at Mecca, [19 verses]*

*Al-Infitâr* takes its name from a word in verse 1. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. When the heaven is cleft asunder,
2. When the planets are dispersed,
3. When the seas are burst forth,
4. And the graves are overturned,
5. A soul will know what it has sent before [it] and what left behind.
6. O man! What has deceived you concerning your Lord, the Bountiful,
7. Who created you, then fashioned, then proportioned you?
8. Into whatsoever form He wills, He assembled you
9. Nay, but they deny the Recompense.
10. Lo! there are above you guardians,
11. Noble and recording,
12. Who know [all] that you do.

13. Lo! the righteous verily will be in delight.
14. And lo! the wicked verily will be in Hell;
15. They will burn therein on the Day of Recompense,
16. And will not be absent thence.
17. Ah, what will convey to you what the Day of Recompense is!
18. Again, what will convey to you what the Day of Recompense is!
19. A day on which no soul has power at all for any [other] soul. The [absolute] command on that day is Allah's.

### 83- DEFRAUDING [AL-MUTAFFIFEEN]

*Revealed at Mecca, [36 verses]*

*Al-Mutaffifeen*, "Defrauding," takes its name from a word in verse 1. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Woe to the defrauders:
2. Those who when they take the measure from people demand it full,
3. But if they measure to them or weigh for them, they cause them loss.
4. Do such [men] not consider that they will be resurrected [for reckoning],
5. To a Great Day,
6. The day when [all] mankind stand before the Lord of the Worlds?
7. Nay, but the record of the vile is in Sijjîn—
8. Ah! what will convey to you what Sijjîn is!—

9. An inscribed record.
10. Woe to the repudiators on that day!
11. Those who deny the Day of Recompense.
12. Which none denies save each sinful transgressor,
13. Who, when you recite to him Our verses, says: [Mere] fables of the men of old.
14. Nay, but that which they have earned is rust upon their hearts.
15. Nay, but surely on that day they will be covered from [the mercy of] their Lord.
16. Then lo! they verily will burn in Hell,
17. And it will be said [to them]: This is that which you used to deny.
18. Nay, but the record of the righteous is in Iliyin—
19. Ah, what will convey to you what Iliyin is!—
20. An inscribed record,
21. Witnessed by those who are brought near [to their Lord].
22. Lo! the righteous verily are in delight,
23. On couches, gazing,
24. You will know in their faces the radiance of delight
25. They are given to drink of a pure wine, sealed,
26. Whose seal is musk—For this let [all] those strive who strive for bliss—
27. And mixed with water of 'Tasnîm,
28. A spring whence those brought near to Allah drink.
29. Lo! the criminals used to laugh at those who believed,
30. And wink one to another when they passed them;
31. And when they returned to their own folk, they returned jesting;

32. And when they saw them they said: Lo! these have gone astray.
33. Yet they were not sent as guardians over them.
34. This day it is those who believe who have the laugh of disbelievers,
35. On high couches, gazing.
36. Are not the disbelievers paid for what they used to do?

## 84- THE SUNDERING [AL-INSHIQÂQ]

*Revealed at Mecca, [25 verses]*

*Al-Inshiqâq*, “The Sundering” takes its name from a word in verse 1. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. When the heaven is split asunder
2. And attentive to her Lord in fear, and was obliged to do so.
3. And when the earth is spread out
4. And has cast out all that was in her, and is empty
5. And attentive to her Lord in fear, and was obliged to do so.
6. You, verily, O man, are working toward your Lord a work which you will meet.
7. Then whoso is given his record in his right hand
8. He truly will receive an easy reckoning
9. And will return to his folk in joy.
10. But whoso is given his record behind his back,
11. He surely will invoke destruction
12. And be thrown to scorching fire.
13. He verily lived joyous with his folk,



14. He verily deemed that he would never return [to Allah].
15. Nay, but lo! his Lord is ever looking on him!
16. Oh, I swear by the twilight glow,
17. And by the night and all that it enshrouds,
18. And by the moon when she is at the full,
19. That you shall journey on from stage to stage [in this life and in the Hereafter].
20. What ails them, then, that they believe not
21. And, when the Qur'ân is recited to them, prostrate not [to Allah]?
22. Nay, but those who disbelieve will deny;
23. And Allah knows best what they are hiding.
24. So give them tidings of a painful doom,
25. Save those who believe and do good deeds, for theirs is a reward unailing.

### 85- THE MANSIONS OF THE STARS[AL-BURÛJ]

*Revealed at Mecca, [22 verses]*

*Al-Burûj* takes its name from a word in verse 1, which I have translated “mansions of the stars” The word has the meaning of towers or mansions and is applied to the signs of the Zodiac. Verses 4 to 7 are generally taken to refer to the massacre of the Christians of Najran in Yemen by a Jewish king Dhû Nawâs, an event of great historical importance since it caused the intervention of the Negus and led to the Abyssinian supremacy in Yemen which lasted until the War of the Elephant (Sûrah 105) in the Prophet’s year of birth. Professor Horowitz thinks that the words “owners of the ditch, of the fuel-fed fire” refer not to any historical event but to the condition of all persecutors in the hereafter. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the heaven, holding mansions of the stars,
2. And by the Promised Day.
3. And by the witness and that whereto he bears testimony,
4. Cursed were the companions of the ditch
5. Of the fuel-fed fire,
6. When they sat by it,
7. And were themselves the witnesses of what they did to the believers.
8. They had nothing against them save that they believed in Allah, the Mighty, the Praiseworthy,
9. Him unto Whom belongs the Sovereignty of the heavens and the earth; and Allah is of all things the Witness.
10. Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of Hell, and theirs the doom of burning.
11. Lo! those who believe and do good deeds, theirs will be Gardens underneath which rivers flow. That is the Great Success.
12. Lo! the punishment of your Lord is stern.
13. Lo! He it is Who produces, then reproduces,
14. And He is the Forgiving, the Loving,
15. Lord of the Throne, the Glorious,
16. Doer of what He wills.
17. Has there come to you the story of the hosts
18. Of Pharaoh and [the tribe of] Thamûd?
19. Nay, but those who disbelieve live in denial

20. And Allah, surrounds them.
21. Nay, but it is a Glorious Qur'ân
22. On a preserved tablet.

## 86- THE MORNING STAR [AT-TÂRIQ]

*Revealed at Mecca, [17 verses]*

*At-Târiq* takes its name from a word in verse 1. There are other meanings to the word *Târiq*, but I have chosen that which must have occurred to every hearer of this Sûrah, especially as in verse 3 it is stated that a star is meant. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the heaven and the night-comer
2. --Ah, what will tell you what the night-comer is!
3. --The piercing Star!
4. No human soul but has a guardian over it.
5. So let man consider from what he is created.
6. He is created from a gushing fluid
7. That issued from between the loins and ribs.
8. Lo! He verily is Able to return him [to life]
9. On the day when hidden thoughts will be put in trial.
10. Then will he have no might nor any helper.
11. By the heaven which gives the returning rain,
12. And the earth which splits [with the growth of trees and plants]
13. Lo! this [Qur'ân] is a conclusive word,
14. And it is not amusement.

15. Lo! they plot a plot [against you, O Muhammad]
16. And I plot a plot [against them].
17. So give a respite to the disbelievers. Deal you gently with them for a while.

### 87- THE MOST HIGH [AL-A'ALA]

*Revealed at Mecca, [19 verses]*

*Al-A'ala* takes its name from a word in verse 1. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Glory the name of your Lord the Most High,
2. Who creates, then proportioned;
3. Who measures, then guides;
4. Who brings forth the pasture,
5. Then turns it to dark stubble.
6. We shall make you recite [O Muhammad] so that you shall not forget
7. Save that which Allah wills. Lo! He knows the disclosed and that which still is hidden;
8. And We shall ease your way to the state of ease.
9. Therefor remind [men], for of use is the reminder.
10. He will heed who fears,
11. But the most hapless will avoid it,
12. He who will be thrown to the great fire and taste its burning,
13. Wherein he will neither die nor live.
14. He is successful who purifies himself,
15. And remembers the Name of his Lord, so prays.

16. But you prefer the life of the world
17. Although the Hereafter is better and more lasting.
18. Lo! This is in the former scriptures,
19. The scriptures of Abraham and Moses.

### 88- THE OVERWHELMING [AL-CHÂSHIYAH]

*Revealed at Mecca, [26 verses]*

*Al-Ghâshiyah* takes its name from a word in verse 1. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Has there come to you tidings of the Overwhelming [event i.e. the Day of Resurrection]?
2. On that day [some] faces will be downcast,
3. Toiling, weary,
4. Scorched by burning fire,
5. They will be given a drink from a boiling spring,
6. No food for them save bitter thorn-food
7. Which does not nourish nor release from hunger.
8. In that day other faces will be joyful,
9. Glad for their past effort,
10. In a high Garden
11. Where they hear no idle speech,
12. Wherein is a gushing spring,
13. Wherein are couches raised
14. And cups set at hand
15. And cushions set in rows
16. And silken carpets spread

17. Will they not look at the camels, how they are created?
18. And at the heaven, how it is raised?
19. And at the mountains, how they are erected?
20. And at the earth, how it is spread out?
21. Remind them, for you are but a reminder,
22. You are not at all a controller over them.
23. But whoso is averse and disbelieves,
24. Allah will punish him with direst punishment.
25. Lo! to Us is their return
26. And Ours their reckoning.

### 89- THE DAWN [AL-FAJR]

*Revealed at Mecca, [30 verses]*

*Al-Fajr* takes its name from verse 1. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the Dawn
2. And ten nights,
3. And the Even and the Odd,
4. And the night when it departs,
5. There surely is an oath for thinking man.
6. Do you not consider how your Lord dealt with [the tribe of] A'âd,
7. With Iram<sup>[1]</sup> —who had lofty-columns,
8. The like of which was not created in the lands;
9. And with [the tribe of] Thamûd, who carved out the rocks in the valley;

[1] Another name of A'âd, to whom Prophet Hûd was sent.

10. And with Pharaoh, owner of the stakes,
11. Who [all] were rebellious [to Allah] in these lands,
12. And increased therein the corruption?
13. Therefore your Lord poured on them a scourge of His punishment.
14. Lo! your Lord is ever watchful.
15. As for man, whenever his Lord tries him by honouring him, and is gracious to him, he says: My Lord honours me.
16. But whenever He tries him by straitening his means of life, he says: My Lord despises me.
17. Nay, but you [for your part] honour not the orphan
18. And urge not on the feeding of the poor,
19. And you devour inheritance with devouring greed
20. And love wealth with abounding love.
21. Nay, but when the earth is ground to atoms, grinding, grinding,
22. And your Lord shall come with angels, rank on rank,
23. And Hell is brought near that day; on that day man will remember, but how will the remembrance [then avail him]?
24. He will say: Ah, would that I had sent before me [some provision] for my life!
25. None punishes as He will punish on that day!
26. None binds as He then will bind.
27. But ah! you soul at peace!
28. Return to your Lord, content in His good pleasure!
29. And enter among My bondmen!
30. And enter My Paradise!

**90- THE CITY [AL-BALAD]***Revealed at Mecca, [20 verses]*

*Al-Balad* takes its name from a word in verse 1. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Nay, I swear by this city, [Mecca]—
2. And you are an indweller of this city—
3. And the begetter [i.e. Adam] and that which he begot [i.e. his progeny],
4. We verily have created man in toil:
5. Thinks he that none has power over him?
6. And he says: I have wasted vast wealth:
7. Thinks he that none beholds him?
8. Have We not made for him two eyes?
9. And a tongue and two lips,
10. And have shown him the two ways [good and evil]?
11. But he has not attempted through the difficult pass.
12. Ah, what will convey to you what the difficult pass is! —
13. [It is] to free a slave,
14. And to feed in the day of hunger
15. An orphan near of kin,
16. Or some poor wretch in misery,
17. And to be of those who believe and exhort one another to perseverance and patience and exhort one another to pity and compassion.
18. Those are the companions of the right.



19. But those who disbelieve Our signs, Those are the companions of the left.  
 20. Over them will be fire closed in.

### 91- THE SUN [ASH-SHAMS]

*Revealed at Mecca, [15 verses]*

*Ash-Shams* takes its name from a word in verse 1. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the sun and his brightness,
2. And the moon when she follows him,
3. And the day when it reveals him,
4. And the night when it enshrouds him,
5. And the heaven and Him Who built it,
6. And the earth and Him Who spread it,
7. And a soul and Him who perfected it
8. And inspired it [with conscience of] what is wrong for it and [what is] right for it.
9. He is indeed successful who purifies it,
10. And he is indeed a failure who corrupts it.
11. [The tribe of] Thamûd denied [the truth] in their transgression.
12. When the basest of them broke forth
13. And the messenger of Allah [Salih] said: It is the she-camel of Allah, so let her drink!
14. But they denied him, and they hamstrung her, so Allah doomed them for their sin and destroyed [their dwellings].
15. He [Allah] dreads not the sequel [of events].

**92- THE NIGHT [AL-LEYL]***Revealed at Mecca, [21 verses]*

*Al-Leyl* takes its name from a word in verse 1. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the night enshrouding
2. And the day resplendent
3. And Him Who has created male and female,
4. Lo! your effort is dispersed [toward different ends].
5. As for him who gives and fears Allah
6. And believes in goodness;
7. Surely We will ease his way to the state of ease.
8. But as for him who hoards and deems himself independent,
9. And disbelieves in goodness;
10. Surely We will ease his way to adversity.
11. His riches will not save him when he perishes.
12. Lo! Ours it is [to give] the guidance
13. And lo! to Us belong the Hereafter and the first [life].
14. Therefor have I warned you of the blazing Fire
15. Which only the most wretched must endure,
16. He who denies and turns away.
17. Far removed from it will be the righteous
18. Who gives his wealth that he may purify [in goodness],
19. And none has with him any favour for reward,
20. Except as seeking the countenance of his Lord Most High.
21. He verily will be content.

**93- THE MORNING HOURS [AD-DUHÂ ]***Revealed at Mecca, [11 verses]*

*Ad-Duhâ*, “The Morning Hours” takes its name from the first verse. There was an interval during which the Prophet received no revelation and the idolaters mocked him, saying: “Allah, of whom we used to hear so much, has forsaken poor Muhammad and now hates him.” Then came this revelation. The Prophet had been a leading citizen of Mecca until he received his call. Now he was regarded as a madman. He was a man near fifty, and the prophecy in this Sûrah that “the latter portion would be better for him than the former” must have seemed absurd to those who heard it. Yet the latter portion of the Prophet’s life, the last ten years, is the most wonderful record of success in human history. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the morning hours
2. And by the night when it is stillest,
3. Your Lord has not forsaken you nor does He hate you,
4. And verily the Hereafter will be better for you than the first [life],
5. And verily your Lord will give to you so that you will be content.
6. Did He not find you an orphan and gave you a refuge?
7. Did He not find you lost and guided [you]?
8. Did He not find you poor and enrich [you]?
9. Therefor the orphan oppress not,
10. Therefor the petitioner do not repel [him],
11. Therefor of the bounty of your Lord be your discourse.

**94- SOLACE [AL-SHARH]***Revealed at Mecca, [8 verses]*

*Al-Inshirah*, “Solace” takes its name from a word in verse 1, and also from its subject, which is relief from anxiety. It was probably revealed upon the same occasion as Sûrah 93; and, at a time when the Prophet was derided and shunned after having been respected and courted, must have struck the disbelievers as ridiculous. It refers to the inward assurance which the Prophet had received by revelation, and speaks of future events as accomplished, as is usual in the Qur’ân, the revelation coming from a plane where time is not. Verse 4, speaking of his fame as exalted, must have seemed particularly absurd at that time of humiliation and persecution. But today, from every mosque in the world, the Prophet’s name is cried, as that of the messenger of God, five times a day, and every Muslim prays for blessings on him when his name is mentioned. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Have We not caused your breast to expand,
2. And eased you of your burden
3. Which weighed down your back;
4. And exalted your fame?
5. But lo! with hardship goes ease,
6. Lo! with hardship goes ease;
7. So when you are finished, then stand up for Allah’s worship
8. And strive to please your Lord.

**95- THE FIG [AT-TIN]***Revealed at Mecca, [8 verses]*

*At-Tin*, “The Fig,” takes its name from a word in verse 1. The sense is mystical, referring to man in relation to the revealed Law of God and His judgment. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the fig and the olive,
2. By Mount Sinai,
3. And by this land [Mecca] made safe;
4. Surely We created man of the best stature
5. Then We reduced him to the lowest of the low,
6. Save those who believe and do good deeds, and theirs is a reward unfailing.
7. So what henceforth causes you to deny the Recompense?
8. Is not Allah the most conclusive of all judges?

**96- THE CLOT [AL-ALAQ]***Revealed at Mecca, [19 verses]*

*Al’Alaq* takes its name from a word in verse 2. Verses 1-5 are the words which the Prophet received at Hirâ”, therefore the first of the Qur’ân to be revealed. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Read: In the name of your Lord who creates,
2. Creates man from a clinging clot.

3. Read: And your Lord is the Most Bounteous,
4. Who teaches by the pen,
5. Teaches man that which he knew not.
6. Nay, but verily man transgresses
7. Because he sees himself self-sufficient!
8. Lo! to your Lord is the return.
9. Have you seen him who dissuades
10. A slave when he prays?
11. Have you seen if he [relies] on the guidance [of Allah]
12. Or enjoins piety?
13. Have you seen if he denies [Allah's guidance] and is  
froward?
14. Is he then unaware that Allah sees?
15. Nay, but if he ceases not We will seize him by the forelock—
16. The lying, sinful forelock—
17. Then let him call upon his helpers!
18. We will call the guards of Hell.
19. Nay! Do not obey him. But prostrate yourself, and draw  
near [to Allah].

### 97- POWER [AL-QADR]

*Revealed at Mecca, [5 verses]*

*Al-Qadr* takes its name from a word in verse 1. It refers to the night (one of the last nights of Ramadan) on which the Prophet received his Call and the first verses of the Qur'ân were revealed at Mt. Hirâ. It is said to be the night on which God's decrees for the year are brought down to the earthly plane. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Lo! We have sent it down in the Night of Al-Qadar [Decree].
2. Ah, what will convey to you what the Night of Al-Qadar is!
3. The Night of Al-Qadar is better than a thousand months.
4. The angels and the Spirit [Gabriel] descend therein, by the permission of their Lord for every matter.
5. [That night is] Peace until the rising of the dawn.

### 98- THE CLEAR PROOF [AL-BAIYINA]

*Revealed at Al-Madīnah, [8 verses]*

*Al-Beyyinah* takes its name from a word in the first verse. There is no certainty as to the period of revelation. Many regard it as a late Meccan Sûrah. I follow the attribution in the *Mushaf* which I have followed throughout. The probable date of revelation is the year 1 A.H.

*In the name of Allah, the Beneficent, the Merciful.*

1. Those who disbelieve among the People of the Scripture and the polytheists could not have left off [erring] till the clear proof came to them,
2. A messenger from Allah, reciting [the Qur'ân] purified Scriptures
3. Containing correct and straight laws.
4. Nor were the People of the Scripture divided until after the clear proof came to them.
5. And they are ordered nothing else than to worship Allah, keeping religion pure for Him, as men by nature upright,

and to establish prayer and to pay the poor-due. That is true religion.

6. Lo! those who disbelieve, among the People of the Scripture and the polytheists, will abide in fire of Hell eternally. Those are the worst of created beings.
7. [And] lo! those who believe and do good deeds are the best of created beings.
8. Their reward is with their Lord: Paradise of Eden underneath which rivers flow, wherein they dwell forever. Allah has pleasure in them and they have pleasure in Him. This is [in store] for him who fears his Lord.

## 99- THE EARTHQUAKE [AL-ZALZALÂH]

*Revealed at Mecca, [8 verses]*

*Al-Zalzalah* takes its name from a word in verse 1. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. When Earth is shaken with her [final] earthquake
2. And Earth yields up her burdens,
3. And man says: What ails her?
4. That day she will relate her chronicles,
5. Because your Lord inspires her.
6. That day mankind will issue forth in scattered groups to be shown their deeds.
7. And whoso does good an atom's weight will see it then,
8. And whoso does evil an atom's weight will see it then.



**100- THE COURSERS [AL-A'ÂDIYÂT]**

*Revealed at Mecca, [11 verses]*

*Al-A'âdiyât* takes its name from a word in the first verse. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the snorting coursers,
2. Striking sparks of fire
3. And scouring to the raid at dawn,
4. Then, therewith, with their trail of dust,
5. Cleaving, as one, the centre [of the foe],
6. Lo! man is an ingrate to his Lord
7. And lo! he is a witness to that;
8. And lo! in the love of wealth he is violent.
9. Knows he not that, when the contents of the graves are scattered
10. And the secrets of the breasts are made known.
11. On that day will their Lord be perfectly informed concerning them.

**101- THE CALAMITY [AL-QÂR'AH]**

*Revealed at Mecca, [11 verses]*

*Al-Qâri'ah* takes its name from a word in verse I recurring in the next two verses. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. The Calamity!
2. What is the Calamity?
3. Ah, what will convey to you what the calamity is!
4. A day wherein mankind will be as thickly-scattered moths
5. And the mountains will become as carded wool.
6. Then, as for him whose scales are heavy [with good deeds],
7. He will live a pleasant life.
8. But as for him whose scales are light,
9. His refuge will be an abyss.
10. Ah, what will convey to you what she is!—
11. Raging Fire.

**102- RIVALRY IN WORLDLY  
INCREASE [AT-TAKATHUR]**

*Revealed at Mecca, [8 verses]*

*At-Takâthur* takes its name from a word in the first verse. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Rivalry in worldly increase distracts you
2. Until you come to the graves.
3. Nay, but you will come to know!
4. Nay, but you will come to know!
5. Nay, would that you knew [now] with a sure knowledge!
6. For you will behold Hell-fire

7. Aye, you will behold it with sure vision.
8. Then, on that day, you will be asked concerning pleasure.

### 103- THE DECLINING DAY [AL-ASR]

*Revealed at Mecca, [3 verses]*

*Al'Asr* takes its name from a word in verse 1. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. By the time,
2. Lo! man is in a state of loss,
3. Save those who believe and do good deeds, and exhort one another to truth and exhort one another to patience.

### 104- THE TRADUCER [AL-HUMAZAH]

*Revealed at Mecca, [9 verses]*

*Al-Humazah* takes its name from a word in verse 1. The idolaters waylaid all newcomers to Mecca and warned them against the Prophet, in order to prevent their listening to his preaching. An early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Woe to every slandering traducer,
2. Who collects wealth [of this world] and [continuously] counts it.
3. He thinks that his wealth will render him immortal.
4. Nay, but verily he will be thrown into the Crusher.
5. Ah, what will convey to you what the Crusher is!
6. [It is] the fire of Allah, kindled,

7. Which leaps up over the hearts [of men].
8. Lo! it is closed in on them
9. In outstretched columns.

### 105- THE ELEPHANT [AL-FÎL]

*Revealed at Mecca, [5 verses]*

*Al-Fîl*, “The Elephant” takes its name from a word in the first verse. The allusion is to the campaign of Abraha, the Abyssinian ruler of Al-Yemen, against Mecca, with the purpose of destroying the Ka’bah in the year of the Prophet’s birth. He had with him an elephant which much impressed the Arabs. Tradition says that the elephant refused to advance on the last stage of the march, and that swarms of flying creatures pelted the Abyssinians with stones. Another tradition says that they retired in disorder owing to an outbreak of smallpox in the camp. At the time when this Sûrah was revealed, many men in Mecca must have known what happened. Dr Krenkow, a sound Arabic scholar, is of opinion that the flying creatures may well have been swarms of insects carrying infection. In any case the Ka’bah was saved from destruction after its defenders had despaired. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Have you not seen how your Lord dealt with the owners of the Elephant?
2. Did He not bring their plot to misguidance,<sup>[1]</sup>
3. And send against them birds, in flocks,
4. Which pelted them with stones of baked clay,
5. And made them like green crops devoured [by cattle]?

[1] Causing them to perish.

## 106- QUREYSH [QURAIŞH]

*Revealed at Mecca, [4 verses]*

Quraish is so called from a word occurring in verse 2. It is also often called Qureysh. A very early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. For the taming of Qureysh
2. For their taming [We cause] the caravans to set forth in winter and summer.
3. So let them worship the Lord of this House,
4. Who has fed them against hunger and has made them safe from fear.

## 107- SMALL KINDNESS [AL-MÂ'ÛN]

*Revealed at Mecca, [7 verses]*

*Al Mâ'ûn* takes its name from a word in the last verse. An early Meccan revelation.

*In the name of Allah, the Beneficent, the Merciful.*

1. Have you seen him who belies the Recompense?
2. That is he who drives away the orphan,
3. And urges not the feeding of the needy.
4. Ah, woe to those performers of prayers
5. Who delay their prayer;
6. Those who make show [of their deeds]
7. Yet withhold small kindnesses!

## 108- ABUNDANCE [AL-KAUTHAR]

*Revealed at Mecca, [3 verses]*

*Al-Kauthar* takes its name from a word in the first verse. The disbelievers used to taunt the Prophet with the fact that he had no son, and therefore none to uphold his religion after him.

*In the name of Allah, the Beneficent, the Merciful.*

1. Lo! We have given you [Muhammad] al-Kauthar [a river in Paradise];
2. So pray to your Lord, and sacrifice.
3. Lo! It is your insulter [and not you] who is without posterity.

## 109- THE DISBELIEVERS [AL-KÂFIRÛN]

*Revealed at Mecca, [6 verses]*

*Al-Kâfirûn* takes its name from a word in verse 1. It was revealed at a time when the idolaters had asked the Prophet to compromise in matters of religion.

*In the name of Allah, the Beneficent, the Merciful.*

1. Say: O disbelievers!
2. I worship not that which you worship;
3. Nor worship you that which I worship.
4. And I shall not worship that which you worship.
5. Nor will you worship that which I worship.
6. To you your religion, and to me my religion.

**110- SUCCOUR [AN-NASR]***Revealed at Al-Madīnah, [3 verses]*

*An-Nasr* takes its name from a word in the first verse. It is one of the very last revelations, having come to the Prophet only a few weeks before his death. Though ascribed always to Al-Madīnah, tradition says that it was actually revealed at Mecca during the days the Prophet spent there when he made his farewell pilgrimage. It is described in Ibn Hishâm and elsewhere as the first announcement that the Prophet received of his approaching death. The date of revelation is the tenth year of the Hijrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. When Allah's succour and the conquest comes
2. And you see mankind entering the religion of Allah in multitudes.
3. Then glory the praises of your Lord, and seek forgiveness of Him. Lo! He is ever Accepting of repentance.

**111- PALM FIBRE [AL-MASAD]***Revealed at Mecca, [5 verses]*

*Al-Masad* takes its name from a word (to the Arabs a very homely word) in the last verse. It is the only passage in the whole Qur'ân where an opponent of the Prophet is denounced by name. Abû Lahab (The Father of Flame), whose real name was Abdul 'Uzzâ, was a first cousin of the Prophet's grandfather and was the only member of his own clan who bitterly opposed the Prophet. He made it his business to torment the Prophet, and his wife took a pleasure in carrying thorn bushes and strewing them in the sand where

she knew that the Prophet was sure to walk barefooted. An early Meccan revelation.

*In the name of Allah, the Beneficent, the Merciful.*

1. The two hands of Abû Lahab will perish, and he will perish.
2. His wealth and gains will not exempt him.
3. He will be plunged in flaming Fire,
4. And his wife, the wood-carrier,
5. Will have upon her neck a rope of palm-fibre.

### 112- THE UNITY [AL-IKHLAS]

*Revealed at Mecca, [4 verses]*

*Al-Ikhlâs*, “The Unity” takes its name from its subject. It has been called the essence of the Qur’ân, of which it is really the last Sûrah. Some authorities ascribe this Sûrah to the Madînah period, and think that it was revealed in answer to a question of some Jewish scholars concerning the nature of God. It is generally held to be an early Meccan Sûrah.

*In the name of Allah, the Beneficent, the Merciful.*

1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begets not nor was begotten.
4. And there is none comparable to Him.

### 113- THE DAYBREAK [AL-FALAQ]

*Revealed at Mecca, [5 verses]*

*Al-Falaq*, “The Daybreak,” takes its name from a word in the first verse. This and the following Sûrah are



prayers for protection, this one being for protection from fears proceeding from the unknown. The two Sûrahs are known as *Al-Mu'ammadhatayn*, the two cries for refuge and protection.

*In the name of Allah, the Beneficent, the Merciful.*

1. Say: I seek refuge in the Lord of Daybreak
2. From the evil of that which He created;
3. From the evil of the darkness when it is intense,
4. And from the evil of the blowers in knots [malignant witchcraft],
5. And from the evil of the envier when he envies.

### 114- MANKIND [AL-NAS]

*Revealed at Mecca [6 verses]*

*An-Nas*, the second of the two cries for refuge and protection, takes its name from a recurring word which marks the rhythm in the Arabic. In this case protection is sought especially from the evil in a man's own heart and in the hearts of other men. An early Meccan revelation.

*In the name of Allah, the Beneficent, the Merciful.*

1. Say: I seek refuge in the Lord of mankind,
2. The Sovereign of mankind,
3. The God of mankind,
4. From the evil of the sneaking whisperer,
5. Who whispers in the hearts of mankind,
6. Of the jinn and of mankind.



## MARMADUKE WILLIAM PICKTHALL

Marmaduke William Pickthall was a British Muslim, Islamic Scholar, Writer and Qur'ân Translator as well as a highly regarded politician. He was also a man of discreet charity - the extent of whose generosity was only discovered after his death - and a man of modest humility. Above all, he was a man who constantly kept Allah and His providence in mind.

Pickthall's ancestry traces back to a knight of William the Conqueror's day, Sir Roger de Poictu, from whom his surname derives. The family, long settled in Cumberland, UK, came south when Pickthall's father Charles, an Anglican parson, was appointed to a parish near Woodbridge in Suffolk. Charles' wife, whom he married late in life, was Mary O'Brien, a staunchly nonconformist daughter of Admiral Donat Henry O'Brien, a hero of the same Napoleonic war which brought the grandfather of fellow British Muslim Sheikh Abdullah Quilliam fame as master of *Victory* at Trafalgar.

Pickthall was born on 7th April 1875. His father died five years later and the family sold the Suffolk rectory and moved to London. For the little boy the trauma of the exodus from a country idyll to a cold and cheerless house in London was a deep blow to his soul, and his later delight in the freedom of traditional life in the Middle East may have owed much to that early formative transition. His discomfort worsened when he entered Harrow, whose arcane rituals he was later to send up in his novel *Sir Limpidus*. Friends were his only consolation: perhaps his closest was Winston Churchill.

Upon hastily leaving Harrow, he was able to indulge his youthful passions. He acquired a lifelong love of mountaineering, and in Wales and Ireland he learned Welsh

and Gaelic. Pickthall, at this time, also proposed to Muriel Smith, the girl who was much later to become his wife. She accepted, only to lose her betrothed for several years in a sudden picaresque change of direction which marked his later life. Not yet eighteen years of age and hoping to learn enough Arabic to earn him a consular job in Palestine and with introductions in Jerusalem, Pickthall sailed for Port Said.

The Orient came as a revelation. Later in life he wrote:

*‘What struck me, even in its decay and poverty, was the joyousness of that life compared with anything that I had seen in Europe. The people seemed quite independent of our cares of life, our anxious clutching after wealth, our fear of death.’* He studied Arabic, and armed with increasing fluency took ship for Jaffa, where, to the horror of European residents and missionaries, he donned native garb and disappeared into the depths of the Palestinian hinterland.

Some of his experiences may be re-read in his travelogue, *Oriental Encounters*. He had found, as he explains, “*a world of freedom unimaginable to a public schoolboy raised on an almost idolatrous passion for The State. Most Palestinians never set eyes on a policeman, and lived for decades without engaging with government in any way. Islamic law was administered in its time honoured fashion, by qadis who were local scholars. Villages chose their own headmen, or inherited them, and the same was true for the Bedouin tribes*”.

It was this freedom, as much as intellectual assent, which set Pickthall on the long pilgrimage which led him to Islâm.

The deep faith of the Levantine peasantry which so amazed him was sustained by the sincerity that can only come when men are free, not forced, in the practice of religion. Throughout his life Pickthall saw Islâm as radical freedom, a freedom from the State as much as from the claws of the ego.

1897 found him in Damascus. It was here that he worked methodically through the mysteries of Arabic grammar. He read poetry and history; but seemed drawn, irresistibly, to the Holy Qur'ân. It soon became clear to Pickthall that knowing God through closeness to nature was precisely the message of Islâm. This was a religion for autonomous communities, self-governing under God, each free to elect its own minister.

Having spent some time in Palestine, Pickthall came back home to Damascus. The picaresque adventures of his days in Palestine had given way to a serious spiritual and intellectual quest. He saw in Islâm the fulfilment of the English dream of a reasonable and just religion, free of superstition and metaphysical confusion, and bearing fruit in a wonderful and joyful fellowship.

He left Damascus, and despite his rising awareness, still without having embraced Islâm. His family, and his patient Muriel, summoned him home, and, penniless, he obeyed. As he left the sun behind him, he seemed to leave courtesy and contentment as well. The Muslims were the happiest people on earth, never complaining even when faced with dire threats.

Back in London, Pickthall recalled his romantic duties to Muriel and they married in September 1896. Then he bore her swiftly away to Geneva, partly for the skiing, and partly, too, to associate with the literary circles which Pickthall admired.

During his sojourn in the dour Calvinist capital, Pickthall honed the skills which would make him one of the world's most distinguished exponents both of novel-writing, and of the still underdeveloped sport of skiing. He began a novel, and kept a diary, in which, despite his youth, his mature descriptive gift was already evident.

On the surface, his religious needs seemed to be satisfied by an increasingly high Anglicanism. Behind this, however, his notebooks indicate a robust willingness to accept and face doubts, and even a solid cynicism about the ultimate truth of God; he wrestled with these difficulties, seeking help in the secular philosophy of the day, eventually to emerge, as al-Ghazali had done, a stronger man.

Rare is the secular soul that can produce true literature; and Pickthall's youthful agonies over faith energise the first of his writings to see print; his short stories 'Monsieur le Président' and 'The Word of an Englishman', both published in 1898. By then he had already written much of the novel that was to catapult him to one of the bestselling English novelists of the day: *Said the Fisherman*. This was published by Methuen in 1903, to spectacularly favourable reviews. One especially pleasant letter came from H.G. Wells, who wrote, *I wish that I could feel as certain about my own work as I do of yours, that it will be alive and interesting people fifty years from now.* With his later great harem novel, *Veiled Women*, he remained true to his perceptions; he documented English and Oriental life as he found it, not as he or others would wish it to be.

His next novel returned him to England. *Enid* is the first of his celebrated Suffolk tales followed by *The House of Islâm*, which he wrote while nursing his mother in her final illness, and at a time when his life was saddened by the growing realisation that he would never have children himself. Still only in his twenties, Pickthall seemed to struggle with the tragic theme which he chose for *The House*, which described the anguish of a Muslim compelled to take his sick daughter to a Western Christian doctor when traditional remedies had failed.

This productive but sober period of his life ended in 1907. An invitation to St James's Palace to meet the wife of Captain

Machell, advisor to the Egyptian Prime Minister Mustafa Fahmi Pasha, began with a discussion of his books, and led to an invitation to Alexandria. Pickthall accepted with eagerness, and soon was back in his beloved East. The result was a series of short stories and his novel *Children of the Nile*.

Pickthall witnessed the disasters of the Balkan War of 1912, when the Empire lost almost all her remaining European territories to Christians. More calamitous still was the Unionist decision to cast in its lot with Prussian militarism during the First World War. Pickthall became anxious for Turkey, as it was steadily disintegrating. Pickthall knew that the collapse of the Ottoman Empire, would plunge the region into disorder for an age and he lamented the Foreign Office's change of heart and opined for 'An independent Turkey'. Pickthall campaigned vigorously on Turkey's behalf, but could do nothing to sway the new Foreign Secretary, Sir Edward Grey. He wrote to a Foreign Office official demanding to know whether the new arrangements in the Balkans could be considered to further the cause of peace, only to receive a less than courteous reply.

While campaigning for the dying Empire, Pickthall worked on more novels. *Lark meadow*, another Suffolk tale, appeared in 1911, and in 1913 he produced one of his masterpieces, *Veiled Women*. In its portrayal of the positive aspects of polygamy and slavery, *Veiled Women* was shocking to its Western readers. It was, perhaps for this reason, one of his least popular works. During the same period Pickthall contributed to the *New Age*, the fashionable literary magazine supported by Bernard Shaw, sharing its pages, almost weekly, with Ezra Pound, D.H. Lawrence, and G.K. Chesterton. As a literary figure, if not as a political advocate, he had become notarised.

*Veiled Women* gave him the fare to Istanbul. Lodged with a German lady [Miss Kate, Turkicised to Misket Hanum] in a house in the quiet suburb of Erenköy, he gathered material for his dramatic but sad novel *With the Turk in Wartime*, and also *The Early Hours*, perhaps the greatest of his novels. He also penned a series of passionate essays in *The Black Crusade*.

Following the victory of the Second Balkan War, Pickthall returned to England. As a lover of Turkey, he was shattered by the mood of triumph. The Bishop of London held a service of intercession to pray for the victory of the Bulgarian army as it marched on Istanbul. It was the English mood of holy war which finally drove him from the faith of his fathers. He had been uncomfortable with hymns that cursed the infidel and with them the Prophet Muhammad [PBUH]. And now, in a small Sussex village church, Pickthall heard a vicar hurling imprecations against the Turk. Pickthall recalled the forced conversions of the Pomaks in Bulgaria and the refugees in Istanbul; he could stand no more. He left the church before the end of the service, and never again considered himself a Christian.

The political situation continued to worsen. In August 1914, Winston Churchill seized two Turkish dreadnoughts, the *Sultan Osman* and the *Reshadiye*, which were under construction in a British yard. The outrage in Turkey was intense. Millions of pounds had been subscribed by ordinary Turks: women had even sold their hair for a few coppers and schoolboys made do with dry bread in order to add to the fund. But the ships were gone, and with them went Pickthall's last hopes for a peaceful settlement.

On 29 November 1914, during a lecture on 'Islâm and Progress', he publicly entered Islâm. From now on, his life would be lived in the light of the One God of Islâm. His

wife Muriel followed by entering the faith of Islâm soon afterwards.

While Europeans bloodied each-others' noses, and encouraged the same behaviour in others, Pickthall began to define his position in the British Muslim community. The Liverpool congregation had lost its mosque in 1908, and Sheikh Abdullah Quilliam had gone to ground in the Turkish town of Bostancik, and was forced to return incognito as the mysterious Dr Henri Marcel Leon, translator of Mevlevi *ghazals* and author of a work on influenza.

In Notting Hill there was a prayer-room and an Islâm Society, a Muslim Literary Society, and also the eccentric Anglo-Moghul mosque in Woking. In all these institutions Pickthall assumed the role of a natural leader and described himself as follows: *I call myself a Sunni Muslim of the Hanafi school*. In 1919, Pickthall preached the Friday sermons in Woking. He also preached in London and in due course some of his *khubtas* found their way into print, drawing the attention of others in the Muslim world. In addition, he spent a year running an Islamic Information Bureau in Palace Street, London, which issued a weekly paper, *The Muslim Outlook*. The *Outlook* was funded by Indian Muslims loyal to the Caliphate. Pickthall was now at his most passionate.

The political unrest between India and the British Empire now placed him at the opposite pole from his erstwhile friend Churchill, and opened the next chapter in Pickthall's life. Passionate Khilafatists invited him to become editor of a great Indian newspaper, the *Bombay Chronicle*, which he accepted. In September 1919 he reached the Apollo Bunder in Bombay, and immediately found himself carried away in the maelstrom of Indian life and politics. When he arrived, most



of the Chronicle's staff were on strike; within six months he had turned it around and doubled its circulation.

Pickthall also became a close associate of Gandhi, supported the ulema's rejection of violent resistance to British rule, and their opposition to the growing migration of Indian Muslims to independent Afghanistan. Nonviolence and non-co-operation seemed the most promising means by which India would emerge as a strong and free nation. Pickthall joined the great bulk of India's ulema in rejecting the idea of partition. India's great Muslim millions were one family, and must never be divided. Only together could they complete the millennial work of converting the whole country to Islâm. So the Englishman became an Indian nationalist leader, fluent in Urdu, and attending dawn prayers in the mosque. He also continued his Friday sermons, preaching at the great mosque of Bijapur and elsewhere.

In 1924, the Raj authorities found the Chronicle guilty of misreporting an incident in which Indian protesters had been killed. Crushing fines were imposed on the newspaper, and Pickthall resigned. His beloved Khilafatist movement folded in the same year, following Atatürk's abolition of the ancient title. Although he effectively left political life at this time, he was always remembered gratefully by Gandhi, who was later to write these words to his widow:

*'Your husband and I met often enough to grow to love each other and I found Mr Pickthall a most amiable and deeply religious man. And although he was a convert he had nothing of the fanatic in him that most converts, no matter to what faith they are converted, betray in their speech and act. Mr Pickthall seemed to me to live his faith unobtrusively.'*

Pickthall then accepted the position as Headmaster of a boy's school in the domains of the Nizam of Hyderabad,

outside the authority of British India. In the 1920s, Hyderabad resembled a surviving fragment of Moghul brilliance, and the Nizam was busy turning his capital into an oasis of culture and art. The appointment of the celebrated Pickthall added a further jewel to his crown. Pickthall's monarchist sympathies were aroused by the Nizam, who had made his lands the pride of India. It was his enthusiasm and generosity that enabled Pickthall to launch the journal *Islamic Culture*, which he edited for ten years, and which continues to be published in the city as one of the Muslim world's leading academic journals. Pickthall also directed the school for Hyderabad civil servants, encouraging their attendance at prayer, and teaching them the protocols to observe when moving among the Burra sahibs of British India.

In 1929 until 1931 the Nizam gave him leave-of-absence to enable him to complete his Qur'anic translation. He was anxious that this should be the most accurate, as well as the most literate, version of the Scripture. As well as mastering the classical Islamic sources, he travelled to Germany to consult with leading Orientalists, and studied the ground breaking work of Nöldeke and Schwally, the *Geschichte des Qurans*, to which his notes frequently refer.

When the work was completed, Pickthall realised that it was unlikely to gain wide acceptance among Muslims unless approved by Al-Azhar. So to Egypt he went. The former Shaykh al-Azhar, al-Maraghi, eventually approved this work.

The translation duly appeared, in 1930, and was hailed by the *Times Literary Supplement* as 'a great literary achievement.' It was recognised as the best translation ever of the Book, and, indeed, as a monument in the history of translation. Unusually

for a translation, it was further translated into several other languages, including Tagalog, Turkish and Portuguese.

Pickthall, now a revered religious leader in his own right, was often asked for Hanafi fatwas on difficult issues, and continued to preach. In 1935 Pickthall left Hyderabad. His school was flourishing. He handed over *Islamic Culture* to the new editor, the Galician convert Muhammad Asad. He then returned to England, where he set up a new society for Islamic work, and delivered a series of lectures.

Despite this new activity, however, his health was failing. He died in a cottage in the West Country on 19th May 1936, of coronary thrombosis, and was laid to rest in the Muslim cemetery at Brookwood, UK. After his death, his wife cleared his desk, where he had been revising his Madras lectures the night before he died, and she found that the last lines he had written were from the Qur'ân:

*'Whoever surrenders his purpose to Allah, while doing good, his reward is with his Lord, and there shall no fear come upon them, neither shall they grieve.'* [Qur'ân 2:112]



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Say: Lo! my prayer and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He has no partner. This am I commanded, and I am first [among you] of the Muslims.

Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earns only on its own account, nor does any laden bear another's load. Then to your Lord is your return and He will inform you that wherein you differed.

Quran: (Cattle 162-164)

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