THE QUR'AN

A Composite English Rendering

Zia H. Shah, MD

Preface

This translation is the fruit of a lifetime spent reading the Glorious Qur'an, and the courage to attempt it comes from that long companionship.

Like Isaac Newton, I find myself standing on the shoulders of giants. I have drawn on the strengths of more than eighty extant English translations of the Qur'an, available online, and I can say in good conscience that I have taken no greater liberties in rendering the text than other well-known and widely read translators—M.A.S. Abdel Haleem, Muhammad Asad, and Muhammad Marmaduke Pickthall, to name only three.

I have followed M.A.S. Abdel Haleem in the grouping of verses to create paragraphs, almost completely with very few exceptions.

One strength of this translation is that it is written in modern American English. The "thee" and "thou" of older renderings, however venerable, now stand between the reader and the text; I have tried instead to let the Qur'an speak in the plain, living language that readers—especially younger ones—actually use. In the interest of complete transparency, a confession is also in order. Urdu is my mother tongue, and over a lifetime I have acquired a substantial Arabic vocabulary; my knowledge of Arabic grammar, however, is limited. I believe, this limitation is adequately compensated by my consultation of countless English and Urdu translations.

Another strength is that I bring a lifetime of scientific study to my understanding of the Qur'an. No true and genuine scientific insight was ever a secret to the All-Knowing God, and His literal words reflect that reality in many ways. Nevertheless, I have made no attempt to force science into the translation itself. Instead, I will continue to add brief insights as annotations in the footnotes.

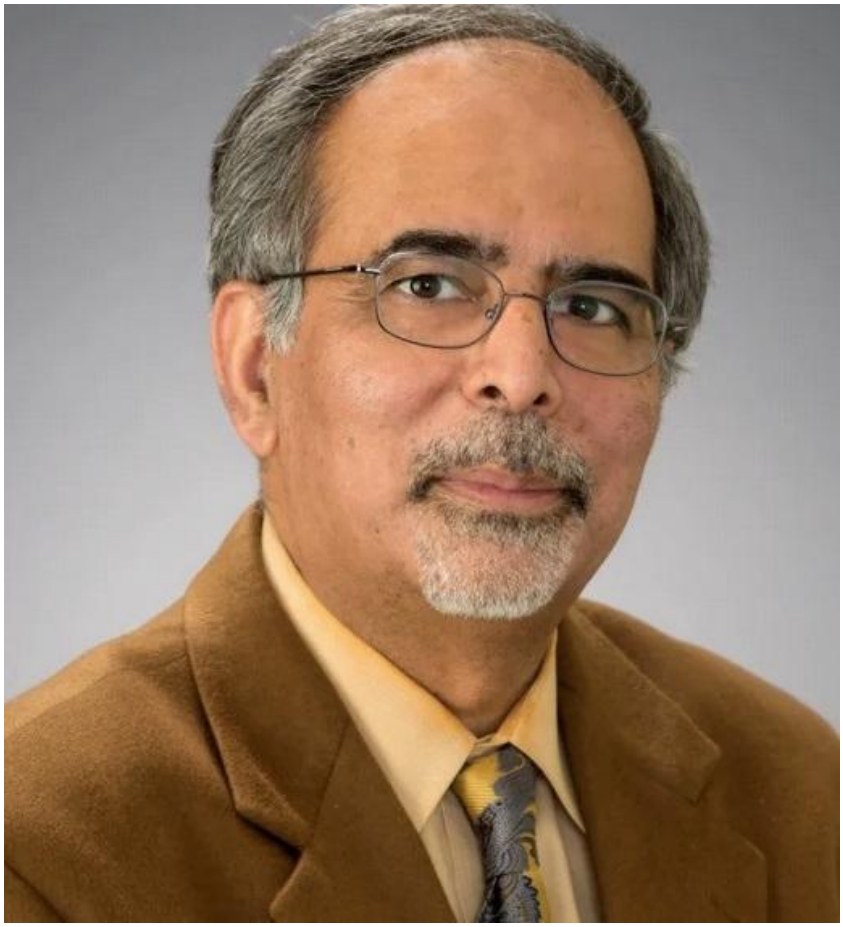
I have added my picture to make it less anonymous for you, so you may wish to read it in presence of so many other well-known translations.

This translation will be soon translated into 100 other common languages, including: Spanish, French, German, Italian, Portuguese, Dutch, Russian, Polish, Ukrainian, Czech, Greek, Swedish, Norwegian, Danish, Finnish, Romanian, Hungarian, Turkish, Hebrew, Persian (Farsi), Urdu, Hindi, Bengali, Punjabi, Chinese (Simplified), Japanese, Korean, Indonesian, Malay, Vietnamese, Thai, Swahili and Filipino/Tagalog.

The English translation is mine and all the other translations are of my English translation with the help of AI. So, whenever in doubt, please go to the original Arabic text or my English translation.

The English translation will be updated and improved on almost a daily basis and other translations monthly. Inshallah

And you can use the word files to improve it and add your own annotations for your continued learning the divine message.



Zia H Shah MD: Practicing Pulmonologist and Sleep Disorders physician in Upstate, New York

Table of Contents

Contents

Preface 2
Contents 5
1. The Opening (Al-Fātiḥa) 9
2. The Cow (Al-Baqara) 10
3. The Family of ʿImrān (Āl ʿImrān) 32
4. Women (Al-Nisāʾ) 45
5. The Feast (Al-Māʾida) 58
6. Livestock (Al-Anʿām) 68
7. The Heights (Al-Aʿrāf) 79
8. Battle Gains (Al-Anfāl) 91
9. Repentance (Al-Tawba) 96
10. Jonah (Yūnus) 105
11. Hūd (Hūd) 112
12. Joseph (Yūsuf) 119
13. Thunder (Al-Raʿd) 126
14. Abraham (Ibrāhīm) 130
15. Al-Ḥijr (Al-Ḥijr) 134
16. The Bee (Al-Naḥl) 137
17. The Night Journey (Al-Isrāʾ) 144
18. The Cave (Al-Kahf) 150
19. Mary (Maryam) 156
20. Ṭā Hā (Ṭā Hā) 160
21. The Prophets (Al-Anbiyāʾ) 166
22. The Pilgrimage (Al-Ḥajj) 171
23. The Believers (Al-Muʾminūn) 176
24. Light (Al-Nūr) 180
25. The Criterion (Al-Furqān) 185
26. The Poets (Al-Shuʿarāʾ) 189
27. The Ants (Al-Naml) 194
28. The Story (Al-Qaṣaṣ) 199
29. The Spider (Al-ʿAnkabūt) 204

30. The Byzantines (Al-Rūm) 208
31. Luqmān (Luqmān) 212
32. Bowing Down in Worship (Al-Sajda) 215
33. The Joint Forces (Al-Aḥzāb) 217
34. Sheba (Sabaʾ) 222
35. The Creator (Fāṭir) 226
36. Yā Sīn (Yā Sīn) 229
37. Ranged in Rows (Al-Ṣāffāt) 232
38. Ṣād (Ṣād) 236
39. The Throngs (Al-Zumar) 239
40. The Forgiver (Ghāfir) 244
41. Clearly Explained (Fuṣṣilat) 249
42. Consultation (Al-Shūrā) 252
43. Ornaments of Gold (Al-Zukhruf) 256
44. Smoke (Al-Dukhān) 260
45. Kneeling (Al-Jāthiya) 262
46. The Sand Dunes (Al-Aḥqāf) 265
47. Muhammad (Muḥammad) 268
48. Triumph (Al-Fatḥ) 271
49. The Private Rooms (Al-Ḥujurāt) 274
50. Qāf (Qāf) 276
51. The Scattering Winds (Al-Dhāriyāt) 278
52. The Mountain (Al-Ṭūr) 280
53. The Star (Al-Najm) 282
54. The Moon (Al-Qamar) 284
55. The Gracious (Al-Raḥmān) 286
56. That which is Coming (Al-Wāqiʿa) 288
57. Iron (Al-Ḥadīd) 290
58. The Dispute (Al-Mujādila) 293
59. The Gathering of Forces (Al-Ḥashr) 295
60. Women Tested (Al-Mumtaḥana) 297
61. Solid Lines (Al-Ṣaff) 299
62. The Day of Congregation (Al-Jumuʿa) 300
63. The Hypocrites (Al-Munāfiqūn) 301

64. Mutual Neglect (Al-Taghābun) 302
65. Divorce (Al-Ṭalāq) 304
66. Prohibition (Al-Taḥrīm) 306
67. Sovereignty (Al-Mulk) 308
68. The Pen (Al-Qalam) 310
69. The Inevitable Hour (Al-Ḥāqqa) 312
70. The Ways of Ascent (Al-Maʿārij) 314
71. Noah (Nūḥ) 315
72. The Jinn (Al-Jinn) 316
73. Enfolded (Al-Muzzammil) 318
74. Wrapped in His Cloak (Al-Muddaththir) 319
75. The Resurrection (Al-Qiyāma) 321
76. The Human Being (Al-Insān) 322
77. Those Sent Forth (Al-Mursalāt) 323
78. The Announcement (Al-Nabaʾ) 324
79. The Forceful Chargers (Al-Nāziʿāt) 325
80. He Frowned (ʿAbasa) 326
81. Shrouded in Darkness (Al-Takwīr) 327
82. Torn Apart (Al-Infiṭār) 328
83. Those Who Give Short Measure (Al-Muṭaffifīn) 329
84. Ripped Apart (Al-Inshiqāq) 330
85. The Towering Constellations (Al-Burūj) 331
86. The Night-Comer (Al-Ṭāriq) 332
87. The Most High (Al-Aʿlā) 333
88. The Overwhelming Event (Al-Ghāshiya) 334
89. Daybreak (Al-Fajr) 335
90. The City (Al-Balad) 336
91. The Sun (Al-Shams) 337
92. The Night (Al-Layl) 338
93. The Morning Brightness (Al-Ḍuḥā) 339
94. Relief (Al-Sharḥ) 340
95. The Fig (Al-Tīn) 341
96. The Clinging Form (Al-ʿAlaq) 342
97. The Night of Glory (Al-Qadr) 343

98. Clear Evidence (Al-Bayyina) 344
99. The Earthquake (Al-Zalzala) 345
100. The Charging Steeds (Al-ʿĀdiyāt) 346
101. The Crashing Blow (Al-Qāriʿa) 347
102. Striving for More (Al-Takāthur) 348
103. The Declining Day (Al-ʿAṣr) 349
104. The Backbiter (Al-Humaza) 350
105. The Elephant (Al-Fīl) 351
106. Quraysh (Quraysh) 352
107. Common Kindnesses (Al-Māʿūn) 353
108. Abundance (Al-Kawthar) 354
109. The Disbelievers (Al-Kāfirūn) 355
110. Help (Al-Naṣr) 356
111. Palm Fiber (Al-Masad) 357
112. Pure Faith (Al-Ikhlāṣ) 358
113. Daybreak (Al-Falaq) 359
114. Humankind (Al-Nās) 360

1. The Opening (Al-Fātiḥa)

In the name of God, the Gracious, the Ever Merciful. All praise belongs to God, Lord of all the worlds, the Gracious, the Ever Merciful, Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us on the straight path, the path of those You have favored—not of those who have earned anger, nor of those who have lost their way. (1–7)

2. The Cow (Al-Baqara)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm. (1)

This is the Book about which there is no doubt, a guidance for those who are conscious of God, who believe in the unseen, who keep up the prayer, and who spend out of what We have provided for them; who believe in what has been sent down to you Prophet and in what was sent down before you, and who are certain of the Hereafter. These are the ones who stand upon guidance from their Lord, and these are the ones who will flourish. As for those who reject faith, it is all the same to them whether you warn them or do not warn them: they will not believe. God has set a seal upon their hearts and upon their hearing, and over their eyes there is a veil. A tremendous punishment awaits them. (2–7)

Among people there are some who say, 'We believe in God and in the Last Day,' yet they are not believers at all. They would deceive God and those who believe, but they deceive none but themselves—and they do not perceive it. In their hearts is a sickness, and God has let the sickness grow; a painful punishment awaits them for the lies they kept on telling. When they are told, 'Do not spread corruption in the land,' they say, 'We are only setting things right.' Truly it is they who are the corrupters, but they do not perceive it. When they are told, 'Believe as other people have believed,' they say, 'Are we to believe as the simple-minded believe?' Truly it is they who are the simple-minded, but they do not know it. When they meet those who believe, they say, 'We believe'; but when they are alone with their evil companions they say, 'We are with you; we were only mocking.' God turns their mockery back upon them, and leaves them to wander blindly on in their rebellion. These are the ones who have bought error at the price of guidance: their trade has brought them no gain, and they have not found the way. Their likeness is that of a man who kindles a fire: when it has lit up everything around him, God takes away their light and leaves them in layers of darkness, unable to see— deaf, dumb and blind, so that they cannot turn back. Or like a storm-cloud out of the sky, full of darkness, thunder and lightning: they thrust their fingers into their ears against the thunderclaps in terror of death—and God encompasses the deniers on every side. The lightning all but snatches away their sight; whenever it flashes for them they walk on in it, and when it darkens over them they stand still. Had God willed, He could have taken away their hearing and their sight: God has power over all things. (8–20)

O humankind, worship your Lord, who created you and those who came before you, so that you may become conscious of Him— He who made the earth a resting-place for you and the sky a canopy, and sent down water from the sky, bringing forth by it fruits as provision for you. So do not set up rivals to God when you know better. If you are in doubt about what We have sent down to Our servant, then bring a single chapter like it, and call upon your witnesses other than God, if you are truthful. But if you do not—and you never will—then guard yourselves against the Fire whose fuel is people and stones, prepared for those who deny the truth. (21–24)

Give glad news to those who believe and do good works that theirs are Gardens beneath which rivers flow. Whenever they are given fruit from them as provision they will say, 'This is what we were given before,' for they are given what resembles it. There they will have spouses made pure, and there they will remain forever.[1] (25)

God is not ashamed to draw a comparison with a gnat, or with anything beyond it. Those who believe know it is the truth from their Lord, while those who deny ask, 'What could God mean by such a comparison?' By it He lets many go astray, and by it He guides many—and He lets none go astray by it except the willfully defiant: those who break the covenant of God after it has been solemnly bound, who cut apart what God has commanded to be joined, and who spread corruption in the land. It is they who are the losers. How can you deny God, when you were lifeless and He gave you life? Then He will cause you to die, then He will bring you to life again, and then to Him you will be returned. It is He who created for you all that is on the earth; then He turned His design to the sky and ordered it into seven heavens. He has full knowledge of all things. (26–29)

Prophet, when your Lord said to the angels, 'I am placing a successor upon the earth,' they said, 'Will You place there one who will spread corruption in it and shed blood, while we celebrate Your praise and proclaim Your holiness?' He said, 'I know what you do not know.' And He taught Adam the names—all of them. Then He set them before the angels and said, 'Tell Me the names of these, if you are truthful.' They said, 'Glory be to You! We have no knowledge except what You have taught us. You alone are the All-Knowing, the All-Wise.' He said, 'Adam, tell them their names.' And when he had told them their names, He said, 'Did I not tell you that I know the hidden things of the heavens and the earth, and that I know what you disclose and what you have been concealing?' (30–33)

[1] This verse strongly suggests that paradise will be physical in some sense, akin to our present world, and not merely spiritual.

And when We said to the angels, 'Bow down before Adam,' they bowed down—all except Iblīs. He refused and grew proud, and became one of the deniers. We said, 'Adam, dwell, you and your wife, in the Garden, and eat freely of it wherever you wish; but do not go near this tree, or you will both be among the wrongdoers.' Then Satan made them slip from it, and brought them out of the state they had been in. We said, 'Go down, each of you an enemy to the other! On the earth you will have a dwelling-place and provision for a time.' Then Adam received words from his Lord, and He turned to him in mercy: He is the Ever-Relenting, the Ever Merciful. We said, 'Go down from here, all of you. And when guidance comes to you from Me, whoever follows My guidance will have no fear, nor will they grieve; but those who deny and reject Our signs—they are the companions of the Fire, and there they will remain.' (34–39)

O Children of Israel, remember the favor I bestowed upon you. Keep your covenant with Me, and I shall keep My covenant with you; and of Me alone stand in awe. Believe in what I have sent down, confirming what is already with you, and do not be the first to deny it. Do not sell My signs for a paltry price, and be conscious of Me alone. Do not clothe the truth in falsehood, nor conceal the truth when you know it. Keep up the prayer, give the prescribed alms, and bow down with those who bow. Do you enjoin righteousness upon others and forget yourselves, while you recite the Book? Will you not use your reason? Seek help through patience and the prayer—and truly it is a heavy thing, except for the humble, who know that they will meet their Lord, and that to Him they will return. (40–46)

O Children of Israel, remember the favor I bestowed upon you, and that I preferred you above all other peoples. And guard yourselves against a Day when no soul will avail another in anything, when no intercession will be accepted from it, no ransom taken from it, and none will be helped. And remember when We delivered you from Pharaoh's people, who afflicted you with dreadful suffering, slaughtering your sons and sparing your women—in that was a mighty trial from your Lord; and when We parted the sea for you, and saved you, and drowned Pharaoh's people while you looked on; and when We appointed forty nights for Moses, and then in his absence you took up the calf, and became wrongdoers. Yet even after that We pardoned you, so that you might be thankful. (47–52)

And remember when We gave Moses the Book and the Criterion, so that you might be guided; and when Moses said to his people, 'My people, you have wronged yourselves by taking up the calf. So turn in repentance to your Maker and slay your own selves: that is better for you in the sight of your Maker.' Then He turned to you in mercy: He is the Ever-Relenting, the Ever Merciful. And when you said, 'Moses, we will not believe you until we see God openly,' the thunderbolt seized you while you looked on. Then We raised you up

after your death, so that you might be thankful. And We shaded you with clouds, and sent down to you manna and quails: 'Eat of the good things We have provided for you.' They did not wrong Us; they wronged only themselves. (53–57)

And when We said, 'Enter this town and eat freely of it wherever you wish; enter the gate bowing humbly and say, “Relieve us of our burdens,” and We shall forgive you your sins and give more to those who do good.' But the wrongdoers substituted a saying other than the one they had been given, so We sent down upon the wrongdoers a plague from the sky for their persistent defiance. (58–59)

And when Moses prayed for water for his people, We said, 'Strike the rock with your staff.' Then twelve springs gushed out from it, and every tribe knew its drinking-place. 'Eat and drink of God's provision, and do not go about the land spreading corruption.' And when you said, 'Moses, we cannot endure a single kind of food. So call upon your Lord for us to bring forth for us what the earth produces—its herbs, its cucumbers, its garlic, its lentils and its onions.' He said, 'Would you exchange what is better for what is worse? Go down to some town, and there you will have what you asked for.' Humiliation and wretchedness were stamped upon them, and they drew down upon themselves the anger of God. That was because they persisted in denying the signs of God and killing the prophets without right; that was because they rebelled and kept on transgressing. (60–61)

Surely those who believe, and the Jews, and the Christians, and the Sabians—whoever believes in God and the Last Day and does good—they will have their reward with their Lord; no fear shall come upon them, nor shall they grieve.[2] (62)

And when We took your covenant and raised the Mount above you: 'Hold fast to what We have given you, and bear in mind what it contains, so that you may become conscious of God.' Yet after that you turned away and had it not been for God's grace and mercy upon you, you would surely have been among the losers. You know well those among you who transgressed in the matter of the Sabbath, and how We said to them, 'Be apes, despised!' So We made it an exemplary punishment for their own time and for those who came after, and an admonition to those who are conscious of God. (63–66)

And when Moses said to his people, 'God commands you to sacrifice a cow,' they said, 'Are you making fun of us?' He said, 'I seek refuge with God from being so ignorant.' They said, 'Call upon your Lord for us to make clear to us what she is.' He said, 'He says she is a cow neither old nor young, but of an age between the two. Now do as you are commanded.'

[2] This seminal verse speaks volumes about pluralism in Islam.

They said, 'Call upon your Lord for us to make clear to us what color she is.' He said, 'He says she is a yellow cow, bright in color, a delight to those who look at her.' They said, 'Call upon your Lord for us to make clear to us what she is; to us all cows look alike. And if God wills, we shall surely be guided.' He said, 'He says she is a cow not broken in to plow the earth or water the fields, sound and without blemish.' They said, 'Now you have brought the truth.' So they sacrificed her, though they very nearly did not. And remember when you killed a man and quarreled with one another about it—God was to bring to light what you were hiding— We said, 'Strike him with a part of it.' Thus God brings the dead to life and shows you His signs, so that you may use your reason. Yet after all this your hearts hardened, so that they were like rocks, or even harder—for there are rocks from which rivers gush forth, and rocks that split open and water comes out of them, and rocks that come tumbling down for awe of God. And God is not unaware of what you do. (67–74)

Do you believers then hope that they will believe you, when a party of them used to hear the word of God and then, having understood it, knowingly distort it? When they meet those who believe they say, 'We believe,' but when they are alone with one another they say, 'Do you tell them what God has disclosed to you, so that they can argue with you about it before your Lord? Have you no sense?' Do they not know that God knows what they conceal and what they make known? Among them are the unlettered, who know nothing of the Book except wishful fancies; they do nothing but guess. So woe to those who write the Book with their own hands and then say, 'This is from God,' in order to sell it for a paltry price. Woe to them for what their hands have written, and woe to them for what they earn! They say, 'The Fire will not touch us except for a few numbered days.' Say, 'Have you taken a promise from God—for God never breaks His promise—or are you saying about God what you do not know?' Not so: whoever earns evil and is encompassed by his sin—these are the companions of the Fire, and there they will remain; while those who believe and do good works—these are the companions of the Garden, and there they will remain. (75–82)

And when We took the covenant of the Children of Israel: 'Worship none but God; be good to parents and kin, to orphans and the needy; speak kindly to people; keep up the prayer and give the prescribed alms.' Then you turned away, all but a few of you, and you are still turning aside. And when We took your covenant: 'Do not shed one another's blood, and do not drive one another from your homes.' You confirmed it, and you yourselves bear witness to it. Yet here you are, killing one another and driving a group of your own people from their homes, conspiring against them in sin and enmity—and if they come to you as captives you ransom them, though their very expulsion was forbidden to you. Do you then

believe in part of the Book and deny the rest? What reward is there for those of you who do this but disgrace in the life of this world, and on the Day of Resurrection they will be consigned to the severest punishment? God is not unaware of what you do. These are the ones who have bought the life of this world at the price of the Hereafter: their punishment will not be lightened, nor will they be helped. (83–86)

We gave Moses the Book and sent a succession of messengers after him; We gave Jesus, son of Mary, clear proofs and strengthened him with the Holy Spirit. Yet is it not so that whenever a messenger came to you with what you yourselves did not desire, you grew arrogant—some you called liars, and some you killed? They say, 'Our hearts are wrapped up.' No—God has cursed them for their denial, so little do they believe. And when a Book came to them from God confirming what was with them—though before this they had been praying for victory over those who deny the truth—when there came to them what they recognized, they denied it. So the curse of God is on those who deny. Wretched is that for which they have sold their souls: that they should deny what God has sent down, out of resentment that God should send down His grace upon whomever of His servants He wills. So they have drawn anger upon anger; and for those who deny the truth there is a humiliating punishment. When they are told, 'Believe in what God has sent down,' they say, 'We believe in what was sent down to us,' and they deny what came after it, though it is the truth confirming what is with them. Say, 'Why then did you kill the prophets of God before, if you were believers?' Moses came to you with clear proofs, yet in his absence you took up the calf, and became wrongdoers. (87–92)

And when We took your covenant and raised the Mount above you: 'Hold fast to what We have given you, and listen.' They said, 'We hear, and we disobey'—and through their denial they were made to drink in the calf into their hearts. Say, 'Evil indeed is what your faith commands you, if you are believers.' Say, 'If the Final Home with God is for you alone, to the exclusion of all other people, then long for death—if you are truthful.' But they will never long for it, because of what their hands have sent ahead. God knows well the wrongdoers. You will surely find them, of all people, the most greedy for life—more so than those who associate others with God. Each one of them would love to be given a thousand years of life; yet being granted long life would not move him away from the punishment. God sees all that they do. (93–96)

Say, 'Whoever is an enemy to Gabriel—it is he who brought it down upon your heart by God's leave, confirming what came before it, a guidance and glad news for the believers—whoever is an enemy to God, His angels and His messengers, to Gabriel and Michael—then surely God is an enemy to those who deny the truth.' We have sent down to you clear

signs, and none deny them but the willfully defiant. Is it not so that whenever they make a covenant, a party of them casts it aside? Indeed most of them do not believe. (97–100)

And when a messenger came to them from God confirming what was with them, a party of those who had been given the Book flung the Book of God behind their backs, as though they knew nothing, and followed instead what the devils used to recite in the reign of Solomon. Solomon did not deny the truth; it was the devils who denied it, teaching people sorcery and what had been sent down to the two angels at Babylon, Hārūt and Mārūt. But these two never taught anyone without first saying, 'We are only a trial, so do not deny the truth.' From them people learned how to sow discord between a man and his wife—though they could harm no one by it except by God's leave—and they learned what harmed them and brought them no benefit, knowing full well that whoever bought it would have no share in the Hereafter. Wretched indeed is that for which they sold their souls, if only they knew. Had they believed and been conscious of God, a reward from God would have been far better, if only they knew. (101–103)

You who believe, do not say to the Prophet 'Attend to us,' but say 'Look upon us,' and listen well—for a painful punishment awaits those who deny the truth. Neither those who deny the truth among the People of the Book nor the idolaters would wish that any good should be sent down to you from your Lord; but God singles out for His mercy whomever He wills, and God is the possessor of boundless grace. Whatever sign We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that God has power over all things? Do you not know that to God belongs the dominion of the heavens and the earth, and that apart from God you have neither protector nor helper? Or would you rather question your Messenger as Moses was questioned before? Whoever exchanges faith for denial has surely strayed from the even path. Many of the People of the Book would love to turn you back into deniers after your faith, out of envy in their souls, after the truth has become clear to them. But pardon and overlook, until God brings about His command: God has power over all things. Keep up the prayer and give the prescribed alms; whatever good you send ahead for your souls you will find with God. God sees all that you do. (104–110)

They say, 'None shall enter the Garden unless he is a Jew or a Christian.' Such are their wishful fancies. Say, 'Produce your proof, if you are truthful.' Not so: whoever surrenders his whole self to God and does good will have his reward with his Lord; no fear shall come upon them, nor shall they grieve. The Jews say, 'The Christians stand on nothing,' and the Christians say, 'The Jews stand on nothing,' though both recite the Book. Those who have

no knowledge say the same as they do. God will judge between them on the Day of Resurrection concerning what they differed over. (111–113)

Who is more unjust than one who forbids God's name from being mentioned in His places of worship, and strives to ruin them? Such people should not enter them except in fear. For them there is disgrace in this world, and a tremendous punishment in the Hereafter. To God belong the east and the west: wherever you turn, there is the Face of God. God is All-Embracing, All-Knowing. (114–115)

They say, 'God has taken a son.' Glory be to Him! No—to Him belongs all that is in the heavens and the earth; all are obedient to Him, the Originator of the heavens and the earth. When He decrees a thing, He only says to it, 'Be,' and it is.[3] Those who have no knowledge say, 'Why does God not speak to us, or a sign come to us?' So said those before them, words just like theirs: their hearts are alike. We have made the signs clear for people who are certain in faith. We have sent you Prophet with the truth, as a bearer of glad news and a warner; you will not be questioned about the companions of the Blaze. The Jews will never be satisfied with you, nor will the Christians, until you follow their creed. Say, 'God's guidance is the true guidance.' If you were to follow their desires after the knowledge that has come to you, you would have no protector against God, and no helper. Those to whom We have given the Book, and who recite it as it should be recited—they believe in it. And those who deny it—they are the losers. (116–121)

O Children of Israel, remember the favor I bestowed upon you, and that I preferred you above all other peoples. And guard yourselves against a Day when no soul will avail another in anything, when no ransom will be accepted from it, no intercession will benefit it, and none will be helped. And when Abraham was tested by his Lord with certain words, and he fulfilled them, He said, 'I am making you a leader for humankind.' Abraham asked, 'And of my descendants?' He said, 'My covenant does not extend to the wrongdoers.' (122–124)

And when We made the House a place of return for humankind and a sanctuary: 'Take the station of Abraham as a place of prayer.' And We charged Abraham and Ishmael: 'Purify My House for those who go round it, those who stay in retreat there, and those who bow and prostrate themselves.' And when Abraham said, 'My Lord, make this a city of safety,

---

[3] The Holy Quran: Allah is the First and the Originator of Everything! – The Glorious Quran and Science
Video: Why God, Not Nothing?
Video: What Are the Nine Levels of Nothing? | Robert Lawrence Kuhn – The Glorious Quran and Science
Asking the Ultimate Questions Properly Refutes Atheism
Video: Finding God by Imagining Absolute Nothingness

and provide its people with fruits—those of them who believe in God and the Last Day.' He said, 'And whoever denies the truth I shall let enjoy himself a little, then I shall drive him to the punishment of the Fire—an evil destination.' (125–126)

And when Abraham and Ishmael were raising the foundations of the House: 'Our Lord, accept this from us; You are the All-Hearing, the All-Knowing. Our Lord, make us surrender ourselves to You, and of our descendants a community that surrenders itself to You; show us our rites of worship and turn to us in mercy: You are the Ever-Relenting, the Ever Merciful. Our Lord, raise up among them a messenger from among themselves who will recite Your signs to them, teach them the Book and wisdom, and purify them: You are the Almighty, the All-Wise.' (127–129)

Who would turn away from the creed of Abraham but one who makes a fool of himself? We chose him in this world, and in the Hereafter he will surely be among the righteous. When his Lord said to him, 'Surrender yourself,' he said, 'I have surrendered myself to the Lord of all the worlds.' And Abraham enjoined the same upon his sons, as did Jacob: 'My sons, God has chosen the religion for you; so do not die except as those who have surrendered themselves to Him.' (130–132)

Or were you witnesses when death came to Jacob, when he said to his sons, 'What will you worship after I am gone?' They said, 'We will worship your God and the God of your fathers Abraham, Ishmael and Isaac—one God—and to Him we surrender ourselves.' That was a community that has passed away: to them belongs what they earned, and to you what you have earned; you will not be questioned about what they used to do. (133–134)

They say, 'Become Jews or Christians, and you will be guided.' Say, 'No—the creed of Abraham, who was true in faith; he was not one of those who associate others with God.' Say, 'We believe in God, and in what was sent down to us, and in what was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and in what was given to Moses and Jesus, and in what was given to the prophets from their Lord. We make no distinction between any of them, and to Him we surrender ourselves.' So if they believe as you believe, they are truly guided; but if they turn away, they are only in schism. God will suffice you against them: He is the All-Hearing, the All-Knowing. Ours is the coloring of God—and who gives a better coloring than God? Him alone we worship. (135–138)

Say, 'Would you argue with us about God, when He is our Lord and your Lord? To us our deeds, and to you your deeds; and to Him we are sincerely devoted. Or do you say that Abraham, Ishmael, Isaac, Jacob and the Tribes were Jews or Christians?' Say, 'Do you know better, or does God?' And who is more unjust than one who conceals a testimony he has

from God? God is not unaware of what you do. That was a community that has passed away: to them belongs what they earned, and to you what you have earned; you will not be questioned about what they used to do. (139–141)

The foolish among the people will say, 'What has turned them away from the direction of prayer they used to face?' Say, 'To God belong the east and the west; He guides whomever He wills to a straight path.' Thus We have made you a community of the middle way, so that you may be witnesses over humankind, and the Messenger a witness over you. We appointed the direction you used to face only to distinguish those who would follow the Messenger from those who would turn on their heels. It was indeed a hard thing, except for those whom God guided; and God would never let your faith go to waste. Surely God is full of kindness and mercy towards humankind. We have seen you Prophet turning your face about towards the sky; so We shall surely turn you towards a direction of prayer that will please you. Turn your face, then, towards the Sacred Mosque; and wherever you believers may be, turn your faces towards it. Those who were given the Book know well that this is the truth from their Lord; and God is not unaware of what they do. Even if you were to bring every sign to those who were given the Book, they would not follow your direction of prayer, nor are you to follow theirs; nor do they follow one another's. If you were to follow their desires after the knowledge that has come to you, you would surely be one of the wrongdoers. Those to whom We have given the Book recognize it as they recognize their own sons; yet a party of them knowingly conceal the truth. The truth is from your Lord, so never be among the doubters. Each has a direction to which he turns; so vie with one another in good works. Wherever you may be, God will bring you all together: God has power over all things. (142–148)

From wherever you set out, turn your face towards the Sacred Mosque; it is indeed the truth from your Lord. God is not unaware of what you do. And from wherever you set out, turn your face towards the Sacred Mosque; and wherever you may be, turn your faces towards it, so that people may have no argument against you—except the wrongdoers among them; so do not fear them, but fear Me—and so that I may complete My favor upon you, and that you may be guided; just as We have sent among you a Messenger from among yourselves, reciting Our signs to you, purifying you, and teaching you the Book and wisdom, and teaching you what you did not know. So remember Me, and I shall remember you; be thankful to Me and do not be ungrateful. (149–152)

You who believe, seek help through patience and the prayer: God is with those who are patient. Do not say of those who are killed in the way of God, 'They are dead.' No—they are alive, though you do not perceive it. We shall certainly test you with something of fear

and hunger, and loss of wealth, lives and crops. But give glad news to those who are patient— those who say, when a misfortune strikes them, 'Surely we belong to God, and to Him we shall return.' On them are blessings from their Lord, and mercy; and it is they who are guided. (153–157)

Ṣafā and Marwa are among the rites of God. So whoever makes the pilgrimage to the House, or the lesser pilgrimage, commits no offense in going round between them; and whoever does good of his own accord—God is Appreciative, All-Knowing. Those who conceal the clear proofs and the guidance We have sent down, after We have made them clear for people in the Book—God curses them, and so do all who curse, except those who repent, make amends and make the truth plain: to them I turn in mercy, for I am the Ever-Relenting, the Ever Merciful. As for those who deny the truth and die denying it—upon them is the curse of God, of the angels, and of all humankind. They will remain in it for ever; the punishment will not be lightened for them, nor will they be granted respite. (158–162)

Your God is one God: there is no god but He, the Gracious, the Ever Merciful. Surely in the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the sea with what benefits people; in the water God sends down from the sky, giving life by it to the earth after its death and scattering over it every kind of moving creature; in the shifting of the winds, and in the clouds held in service between sky and earth—there are signs for a people who use their reason. Yet there are some people who take others as equals with God, loving them as God should be loved; but those who believe love God more than all else. If only the wrongdoers could see—as they will when they see the punishment—that all power belongs to God, and that God is severe in punishment. When those who were followed disown those who followed them, and they see the punishment, and all their ties are cut asunder, the followers will say, 'If only we had another chance, we would disown them as they have disowned us.' Thus God will show them their deeds as bitter regrets; and they will never come out of the Fire. (163–167)

O humankind, eat of what is lawful and good on the earth, and do not follow in the footsteps of Satan: he is an open enemy to you. He commands you only to evil and indecency, and to say about God what you do not know. When they are told, 'Follow what God has sent down,' they say, 'No—we follow what we found our fathers doing.' What! Even though their fathers understood nothing and were not guided? The likeness of those who deny the truth is that of one who shouts at what hears nothing but a call and a cry: deaf, dumb and blind, they understand nothing. You who believe, eat of the good things We have provided for you, and give thanks to God, if it is Him you worship. He has

forbidden you only carrion, blood, the flesh of swine, and that over which any name other than God's has been invoked. But if anyone is driven by necessity, neither craving it nor exceeding his need, there is no sin upon him: God is Most Forgiving, Ever Merciful. (168–173)

Those who conceal what God has sent down of the Book and sell it for a paltry price—they swallow nothing but fire into their bellies. God will not speak to them on the Day of Resurrection, nor will He purify them; a painful punishment awaits them. They are the ones who have bought error at the price of guidance, and punishment at the price of forgiveness. How steadfastly they endure the Fire! That is because God has sent down the Book with the truth; and those who differ over the Book are surely in deep schism. (174–176)

Righteousness does not consist in turning your faces towards the east or the west. Rather, righteous is the one who believes in God, the Last Day, the angels, the Book and the prophets; who gives of his wealth, for love of Him, to kin, orphans, the needy, the traveler and those who ask, and for the freeing of slaves; who keeps up the prayer and gives the prescribed alms; who fulfills the promises he has made; and who is patient in hardship and adversity and in times of peril. These are the ones who are true, and these are the ones who are conscious of God. (177)

You who believe, just retribution is prescribed for you in cases of murder: the free for the free, the slave for the slave, the female for the female. But if the culprit is pardoned in any way by his brother, then let the claim be pursued with fairness, and the payment made to him with kindness. This is an alleviation from your Lord and a mercy; whoever transgresses after this will have a painful punishment. In just retribution there is life for you, O you who are endowed with understanding, so that you may become conscious of God. It is prescribed for you, when death approaches any of you and he leaves behind wealth, to make a bequest in favor of parents and close relatives in a fair manner: a duty upon those who are conscious of God. If anyone alters it after hearing it, the sin lies on those who alter it: God is All-Hearing, All-Knowing. But if anyone fears that a testator has erred or done wrong, and so sets things right between the parties, there is no sin upon him: God is Most Forgiving, Ever Merciful. (178–182)

You who believe, the fast has been ordained for you, as it was ordained for the communities before you, so that you may grow in consciousness of God— for a fixed number of days. But whoever of you is ill or on a journey shall fast the same number of other days; and for those who can fast only with hardship there is a redemption: the feeding of a needy person. Whoever does more good of his own accord, it is better for him;

but to fast is better for you, if only you knew. The month of Ramadan is the one in which the Qur'an was sent down as a guidance for humankind, with clear proofs of guidance and the Criterion. So whoever of you witnesses the month should fast through it; and whoever is ill or on a journey shall fast the same number of other days. God desires ease for you, not hardship; He desires that you complete the number, and glorify God for having guided you, and that you may be thankful. And when My servants ask you about Me—I am indeed near. I answer the call of the caller when he calls upon Me. So let them respond to Me and believe in Me, so that they may be rightly guided. (183–186)

It is made lawful for you to go in to your wives on the night of the fast: they are a garment for you, and you are a garment for them. God knew that you were betraying yourselves, so He has turned to you in mercy and pardoned you. So now lie with them, and seek what God has ordained for you. Eat and drink until the white thread of dawn becomes distinct to you from the black thread; then complete the fast until nightfall. Do not lie with them while you are in retreat in the mosques. These are the bounds set by God, so do not go near them. Thus God makes His signs clear to people, so that they may become conscious of Him. Do not consume one another's wealth wrongfully, nor use it to bribe judges, in order to consume knowingly and sinfully a portion of other people's property. (187–188)

They ask you Prophet about the new moons. Say, 'They are a means for people to reckon time, and for the pilgrimage.' Righteousness does not consist in entering houses from the back; rather, righteous is the one who is conscious of God. So enter houses by their doors, and be conscious of God, so that you may flourish. Fight in the way of God those who fight you, but do not transgress limits: God does not love those who transgress. Kill them wherever you encounter them, and drive them out from where they drove you out, for persecution is worse than killing. But do not fight them at the Sacred Mosque unless they fight you there; if they fight you, kill them—such is the recompense of those who deny the truth. But if they desist, then God is Most Forgiving, Ever Merciful. Fight them until there is no more persecution and religion is for God alone; but if they desist, let there be no hostility except against the wrongdoers. A sacred month for a sacred month, and for all sacred things there is just retribution. So if anyone attacks you, attack him in the same measure as he attacked you; but be conscious of God, and know that God is with those who are conscious of Him. Spend in the way of God, and do not cast yourselves by your own hands into destruction; and do good, for God loves those who do good. (189–195)

Complete the pilgrimage and the lesser pilgrimage for God. If you are prevented, then send whatever offering is within your means, and do not shave your heads until the offering has reached its place. If any of you is ill, or has an ailment of the scalp, there is a

redemption by fasting, charity or sacrifice. When you are secure again, whoever takes advantage of the lesser pilgrimage before the pilgrimage shall offer whatever offering is within his means; and whoever cannot find one shall fast three days during the pilgrimage and seven when you return—ten in all. This is for those whose household does not live near the Sacred Mosque. Be conscious of God, and know that God is severe in punishment. (196)

The pilgrimage is in the months well known. Whoever undertakes the pilgrimage in them shall abstain from intimate relations, wrongdoing and quarreling during the pilgrimage. Whatever good you do, God knows it. And take provision with you—yet the best provision is consciousness of God. So be conscious of Me, O you who are endowed with understanding. There is no blame on you for seeking the bounty of your Lord by trading. When you pour down from ʿArafāt, remember God at the Sacred Monument; remember Him as He has guided you, though before this you were among those who had lost their way. Then pour down from where the people pour down, and ask God's forgiveness: God is Most Forgiving, Ever Merciful. When you have completed your rites, remember God as you remember your fathers, or with even greater remembrance. Among people there are some who say, 'Our Lord, give us Your bounty in this world,' and they will have no share in the Hereafter; and there are others who say, 'Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.' These will have a share of what they have earned: God is swift in reckoning. (197–202)

Remember God during the appointed days. Whoever hastens to leave in two days commits no sin, and whoever delays commits no sin—provided he is conscious of God. So be conscious of God, and know that you will be gathered to Him. Among people there is one whose talk about the life of this world pleases you, and who calls God to witness what is in his heart—yet he is the most contentious of adversaries. When he turns away, he strives to spread corruption in the land, destroying crops and livestock; and God does not love corruption. When he is told, 'Be conscious of God,' pride drives him to sin. Hell will be enough for him—an evil resting-place indeed! And among people there is one who sells his very self, seeking the good pleasure of God; and God is full of kindness to His servants. You who believe, enter wholly into submission to God, and do not follow in the footsteps of Satan: he is an open enemy to you. But if you slip after the clear proofs have come to you, know that God is Almighty, All-Wise. (203–209)

Are they waiting for God to come to them in the shadows of the clouds, with the angels—and the matter be settled? To God all matters are returned. Ask the Children of Israel how many a clear sign We gave them. Whoever alters the favor of God after it has come to

him—God is severe in punishment. The life of this world is made alluring to those who deny the truth, and they mock those who believe; but those who are conscious of God will be above them on the Day of Resurrection. God provides for whomever He wills without measure. Humankind was a single community; then God sent the prophets as bearers of glad news and as warners, and with them He sent down the Book with the truth, to judge between people in what they differed over. Yet none differed about it except the very ones who had been given it, after the clear proofs had come to them, out of rivalry among themselves. Then God, by His leave, guided those who believed to the truth about which they had differed: God guides whomever He wills to a straight path. (210–213)

Or do you suppose that you will enter the Garden without there coming upon you the like of what befell those who passed away before you? They were afflicted by hardship and adversity, and so shaken that the messenger and those who believed with him cried, 'When will God's help come?' Truly, God's help is near. They ask you Prophet what they should spend. Say, 'Whatever good you spend should be for parents and kin, for orphans, the needy and the traveler. Whatever good you do, God knows it well.' (214–215)

Fighting is prescribed for you, though it is hateful to you. But it may be that you hate a thing that is good for you, and it may be that you love a thing that is bad for you: God knows, and you do not know. They ask you about fighting in the sacred month. Say, 'Fighting in it is a grave matter; but barring people from the way of God, denying Him, and barring them from the Sacred Mosque and driving its people out of it are graver still in God's sight, and persecution is graver than killing.' They will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion and dies denying the truth—their deeds will come to nothing in this world and the Hereafter; they are the companions of the Fire, and there they will remain. Surely those who believe, and those who have emigrated and striven in the way of God—these may hope for the mercy of God; and God is Most Forgiving, Ever Merciful. (216–218)

They ask you about wine and gambling. Say, 'In both there is great sin, and some benefits for people; but their sin is greater than their benefit.' And they ask you what they should spend. Say, 'What you can spare.' Thus God makes His signs clear to you, so that you may reflect upon this world and the Hereafter. And they ask you about orphans. Say, 'Setting their affairs right is best; and if you mix your affairs with theirs, they are your brothers.' God knows the one who spreads corruption from the one who sets things right; and had God willed, He could have put you in difficulty: God is Almighty, All-Wise. (219–220)

Do not marry women who associate others with God until they believe: a believing slave-woman is better than such a woman, however pleasing she may seem to you. And do not give your women in marriage to men who associate others with God until they believe: a believing slave is better than such a man, however pleasing he may seem to you. Those invite to the Fire, while God invites to the Garden and to forgiveness by His leave; and He makes His signs clear to people, so that they may take heed. (221)

They ask you about menstruation. Say, 'It is a hurt; so keep away from women during their courses, and do not approach them until they are clean. When they have cleansed themselves, go to them as God has ordained for you.' Surely God loves those who turn to Him in repentance, and He loves those who keep themselves clean. Your wives are a tilth for you; so go to your tilth as you will, and send ahead good for yourselves. Be conscious of God, and know that you will meet Him; and give glad news to the believers. (222–223)

Do not make God, by your oaths, a barrier to your doing good, being conscious of Him, and making peace between people: God is All-Hearing, All-Knowing. God will not take you to task for what is unintentional in your oaths, but He will take you to task for what your hearts have earned: God is Most Forgiving, Forbearing. For those who swear to abstain from their wives there is a waiting period of four months; then if they go back, God is Most Forgiving, Ever Merciful. But if they resolve on divorce, God is All-Hearing, All-Knowing. Divorced women shall wait by themselves for three monthly courses; it is not lawful for them to conceal what God has created in their wombs, if they believe in God and the Last Day. Their husbands have the better right to take them back during this period, if they desire reconciliation. Women have rights similar to the obligations upon them, in fairness, though men have a degree over them. God is Almighty, All-Wise. (224–228)

Divorce may be pronounced twice; then either retain the wife honorably or release her with kindness. It is not lawful for you to take back anything of what you have given them, unless both fear that they cannot keep within the bounds set by God. If you fear that they cannot keep within the bounds set by God, there is no blame on either of them if she gives something in return for her freedom. These are the bounds set by God, so do not overstep them; whoever oversteps the bounds set by God—it is they who are the wrongdoers. If he divorces her a third time, she is not lawful to him afterwards until she has married another husband. Then, if the latter divorces her, there is no blame on the two of them if they return to one another, provided they think they can keep within the bounds set by God. These are the bounds set by God, which He makes clear to a people who know. (229–230)

When you divorce women and they have reached the end of their waiting period, either retain them honorably or release them honorably. Do not retain them to their hurt, so as to transgress against them; whoever does this has wronged his own soul. Do not take God's signs in mockery. Remember the favor of God upon you, and what He has sent down to you of the Book and wisdom, by which He admonishes you. Be conscious of God, and know that God has full knowledge of all things. When you divorce women and they have reached the end of their waiting period, do not prevent them from marrying their former husbands, if they agree between themselves in a fair manner. This is an admonition for those among you who believe in God and the Last Day: it is purer for you and cleaner. God knows, and you do not know. (231–232)

Mothers shall suckle their children for two whole years, for whoever wishes to complete the suckling. The father shall bear the cost of their food and clothing in a fair manner. No soul is burdened beyond what it can bear: no mother shall be made to suffer on account of her child, nor a father on account of his child; and the same duty falls upon the heir. If the two of them, by mutual consent and consultation, decide on weaning, there is no blame on them. And if you wish to have your children suckled by a wet-nurse, there is no blame on you, provided you hand over what you have agreed to give, in a fair manner. Be conscious of God, and know that God sees all that you do. (233)

As for those of you who die and leave wives behind, the wives shall wait by themselves four months and ten days. When they have reached the end of their waiting period, there is no blame on you for what they do with themselves in a fair manner. God is well aware of what you do. There is no blame on you if you hint at a proposal of marriage to such women, or keep it to yourselves: God knows that you will think of them. But do not make a secret promise to them, unless you speak in an honorable way; and do not resolve upon the marriage-tie until the prescribed term has run its course. Know that God knows what is in your hearts, so beware of Him; and know that God is Most Forgiving, Forbearing. (234–235)

There is no blame on you if you divorce women before you have touched them or settled a bridal gift upon them. But provide for them—the wealthy according to his means and the poor according to his—a provision in a fair manner: a duty upon those who do good. And if you divorce them before you have touched them, but after you have settled a bridal gift upon them, then give them half of what you settled, unless they forgo it, or the one in whose hand is the marriage-tie forgoes it. To forgo is nearer to consciousness of God. Do not forget to be generous to one another: God sees all that you do. Keep up the prayers, and especially the middle prayer; and stand before God in devout obedience. If you are in

fear, then pray on foot or mounted; and when you are secure again, remember God, as He taught you what you did not know. (236–239)

Those of you who die and leave wives behind shall make a bequest for their wives: a year's provision without their being turned out. But if they leave of their own accord, there is no blame on you for what they do with themselves in a fair manner: God is Almighty, All-Wise. Divorced women, too, shall have a provision in a fair manner: a duty upon those who are conscious of God. Thus God makes His signs clear to you, so that you may use your reason. (240–242)

Have you not considered those who left their homes in their thousands for fear of death? God said to them, 'Die,' and then He brought them back to life. Surely God is full of bounty to humankind, but most people are not thankful. Fight in the way of God, and know that God is All-Hearing, All-Knowing. Who is it that will lend God a goodly loan, so that He may multiply it for him many times over? It is God who withholds and who gives in abundance, and to Him you will be returned. (243–245)

Have you not considered the chiefs of the Children of Israel after Moses, when they said to a prophet of theirs, 'Appoint for us a king, and we will fight in the way of God'? He said, 'Might it be that, if fighting were prescribed for you, you would not fight?' They said, 'Why should we not fight in the way of God, when we have been driven from our homes and our children?' Yet when fighting was prescribed for them, they turned away, all but a few of them. God knows well the wrongdoers. Their prophet said to them, 'God has appointed Saul as your king.' They said, 'How can he have kingship over us, when we have a better right to it than he, and he has not been given abundant wealth?' He said, 'God has chosen him over you and has increased him abundantly in knowledge and in stature. God gives His kingship to whomever He wills: God is All-Embracing, All-Knowing.' Their prophet said to them, 'The sign of his kingship is that the Ark will come to you, in which there is tranquillity from your Lord and a relic of what the house of Moses and the house of Aaron left behind, borne by the angels. Surely in that is a sign for you, if you are believers.' (246–248)

When Saul set out with the troops, he said, 'God will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it is of me—except one who scoops up a single handful.' But they drank from it, all but a few of them. When he and those who believed with him had crossed it, they said, 'We have no strength today against Goliath and his troops.' But those who were sure that they would meet God said, 'How often a small company has overcome a large one by God's leave! God is with those who are

patient.' And when they came out against Goliath and his troops, they said, 'Our Lord, pour patience upon us, make our feet firm, and help us against the people who deny the truth.' So by God's leave they routed them, and David killed Goliath; and God gave him kingship and wisdom, and taught him what He willed. Had God not held back some people by means of others, the earth would surely have been corrupted; but God is full of bounty to all the worlds. (249–251)

These are the signs of God which We recite to you Prophet in truth; and you are surely one of the messengers. Of these messengers We have favored some above others: among them was one to whom God spoke, and some He raised in rank; and to Jesus, son of Mary, We gave clear proofs and strengthened him with the Holy Spirit. Had God willed, those who came after them would not have fought one another after the clear proofs had come to them; but they differed—some of them believed and some denied. Had God willed, they would not have fought one another; but God does what He wills. (252–253)

You who believe, spend of what We have provided for you before a Day comes when there will be no trading, no friendship and no intercession. It is those who deny the truth who are the wrongdoers. (254)

God: there is no god but He, the Ever-Living, the Self-Subsisting Sustainer of all. Neither slumber overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on the earth. Who is there that can intercede with Him except by His leave? He knows what lies before them and what lies behind them, and they encompass nothing of His knowledge except what He wills. His Throne extends over the heavens and the earth, and the guarding of them does not weary Him. He is the Most High, the Tremendous.[4] (255)

There is no compulsion in religion: right guidance has become clearly distinct from error. So whoever rejects false gods and believes in God has grasped the firmest handhold, which never breaks. God is All-Hearing, All-Knowing. God is the Protector of those who believe: He brings them out of the depths of darkness into the light. But those who deny the truth have false gods as their protectors, who bring them out of the light into the depths of darkness. They are the companions of the Fire, and there they will remain. (256–257)

Have you not considered the one who argued with Abraham about his Lord, because God had given him kingship? When Abraham said, 'My Lord is the One who gives life and causes death,' he said, 'I too give life and cause death.' Abraham said, 'God brings the sun

[4] This is considered to be the crown verse of the holy Quran. Occasionalism – The Glorious Quran and Science

up from the east; so bring it up from the west.' Then the one who denied the truth was confounded. God does not guide the wrongdoers. (258)

Or the one who passed by a town fallen down upon its roofs, and said, 'How could God bring this to life after its death?' So God caused him to die for a hundred years, then raised him up. He said, 'How long have you remained?' He said, 'I have remained a day, or part of a day.' He said, 'No—you have remained a hundred years. Look at your food and your drink: they have not gone stale. And look at your donkey. We have done this to make you a sign for humankind. And look at the bones, how We raise them up and then clothe them with flesh.' When it became clear to him, he said, 'I know that God has power over all things.' (259)

And when Abraham said, 'My Lord, show me how You give life to the dead.' He said, 'Do you not believe, then?' He said, 'Yes, but so that my heart may be at rest.' He said, 'Take four birds and make them attached to you; then place a part of them upon each hill, then call them: they will come flying to you. And know that God is Almighty, All-Wise.' (260)

The likeness of those who spend their wealth in the way of God is that of a grain that grows seven ears, in each ear a hundred grains. God multiplies for whomever He wills; God is All-Embracing, All-Knowing. Those who spend their wealth in the way of God and then do not follow what they have spent with reminders of their generosity or with hurtful words—they will have their reward with their Lord; no fear shall come upon them, nor shall they grieve. A kind word and forgiveness are better than a charity followed by hurt; and God is Self-Sufficient, Forbearing. You who believe, do not cancel out your charity with reminders of generosity and hurtful words, like one who spends his wealth to be seen by people and does not believe in God and the Last Day. His likeness is that of a smooth rock with earth upon it: a downpour strikes it and leaves it bare. They have no power over anything they have earned; God does not guide the people who deny the truth. And the likeness of those who spend their wealth seeking the good pleasure of God and strengthening their own souls is that of a garden on high ground: a downpour strikes it and it yields its fruit twofold; and if no downpour strikes it, then a gentle rain. God sees all that you do. Would any of you wish to have a garden of palms and vines, with rivers flowing beneath it, with every kind of fruit in it for him—and then, when old age has overtaken him and he has weak offspring, a whirlwind with fire in it strikes it and burns it up? Thus God makes His signs clear to you, so that you may reflect. (261–266)

You who believe, spend of the good things you have earned, and of what We have brought forth for you from the earth. Do not pick out the bad of it to give away, when you

yourselves would not take it except with closed eyes. And know that God is Self-Sufficient, Worthy of all praise. Satan threatens you with poverty and commands you to indecency, while God promises you forgiveness from Himself and bounty; and God is All-Embracing, All-Knowing. He grants wisdom to whomever He wills, and whoever is granted wisdom has been granted abundant good; but none take heed except those endowed with understanding. Whatever you spend, and whatever vow you make, God knows it; and the wrongdoers will have no helpers. If you give charity openly, it is well; but if you conceal it and give it to the poor, that is better for you, and it will atone for some of your bad deeds. God is well aware of what you do. It is not for you Prophet to guide them; it is God who guides whomever He wills. Whatever good you spend is for your own souls, so long as you spend only seeking the Face of God; and whatever good you spend will be repaid to you in full, and you will not be wronged. Give to the poor who are confined in the way of God, unable to travel about the land; the ignorant take them for rich because of their restraint. You will know them by their mark: they do not beg from people importunately. Whatever good you spend, God knows it well. (267–273)

Those who spend their wealth by night and by day, in secret and in public, will have their reward with their Lord; no fear shall come upon them, nor shall they grieve. Those who consume usury will not rise except as one rises whom Satan has driven mad by his touch. That is because they say, 'Trade is just like usury,' whereas God has permitted trade and forbidden usury. Whoever, on receiving an admonition from his Lord, desists, may keep what has already passed, and his case is with God; but whoever goes back to it—these are the companions of the Fire, and there they will remain. God blots out usury and makes charity grow; God does not love any ungrateful sinner. Surely those who believe and do good works, who keep up the prayer and give the prescribed alms, will have their reward with their Lord; no fear shall come upon them, nor shall they grieve. You who believe, be conscious of God and give up what remains of usury, if you are believers. If you do not, then be warned of war from God and His Messenger. But if you repent, you may keep your capital: neither wronging nor being wronged. If the debtor is in difficulty, then let there be a postponement until a time of ease; and if you remit the debt as charity, it is better for you, if only you knew. And guard yourselves against a Day in which you will be returned to God; then every soul will be paid in full what it has earned, and none will be wronged. (274–281)

You who believe, when you contract a debt for a fixed term, write it down. Let a scribe write it down between you justly; no scribe should refuse to write as God has taught him. So let him write, and let the one who incurs the debt dictate; let him be conscious of God his Lord and not diminish anything from it. If the one who incurs the debt is feeble-minded

or weak, or unable to dictate himself, let his guardian dictate justly. Call two witnesses from among your men; and if two men are not available, then a man and two women from those you approve as witnesses, so that if one of the two women errs, the other can remind her. Witnesses must not refuse when they are called. Do not be reluctant to write it down, small or large, with its term: that is more equitable in God's sight, more upright for testimony, and more likely to prevent doubts between you—unless it is ready merchandise that you hand over among yourselves on the spot, in which case there is no blame on you if you do not write it down. Have witnesses when you trade with one another, and let no harm be done to scribe or witness; if you do, it is sinful conduct on your part. Be conscious of God: it is God who teaches you, and God has full knowledge of all things. If you are on a journey and cannot find a scribe, then a pledge may be taken in hand. And if one of you entrusts another, let the one who is trusted deliver his trust, and let him be conscious of God his Lord. Do not conceal testimony; whoever conceals it has a sinful heart. God has full knowledge of all that you do. To God belongs all that is in the heavens and all that is on the earth. Whether you disclose what is in your souls or conceal it, God will call you to account for it; then He forgives whomever He wills and punishes whomever He wills. God has power over all things. (282–284)

The Messenger believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in God, His angels, His Books and His messengers: 'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. Grant us Your forgiveness, our Lord; to You is the journey's end.' God does not burden any soul beyond what it can bear: to its credit is what it has earned, and against it what it has brought upon itself. 'Our Lord, do not take us to task if we forget or make a mistake. Our Lord, do not lay upon us a burden such as You laid upon those before us. Our Lord, do not burden us with what we have not the strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the people who deny the truth.' (285–286)

3. The Family of ʿImrān (Āl ʿImrān)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm. God: there is no god but Him, the Living, the Self-Subsisting Sustainer of all. He has sent down to you Prophet the Book with the truth, confirming what came before it; and He sent down the Torah and the Gospel before this, as guidance for people, and He sent down the Criterion. Those who deny the signs of God will have a severe punishment: God is Almighty, the Lord of retribution. Nothing on the earth or in the sky is hidden from God. It is He who shapes you in the wombs as He wills. There is no god but Him, the Almighty, the All-Wise. (1–6)

It is He who has sent down to you the Book. In it are verses and signs that are clear and definite—they are the core of the Book—and others that are open to interpretation. Those in whose hearts is a crookedness pursue what is open to interpretation in it, seeking discord and seeking to impose their own interpretation; but no one knows its true interpretation except God and those firmly grounded in knowledge. They say, 'We believe in it; all of it is from our Lord.' And none takes heed except those endowed with understanding.[5] (7)

'Our Lord, do not let our hearts swerve after You have guided us, and grant us mercy from Yourself: You are the Great Bestower. Our Lord, You will surely gather humankind together for a Day about which there is no doubt: God never fails in His promise.' (8–9)

As for those who deny the truth, neither their wealth nor their children will avail them anything against God: they are the fuel of the Fire— just like the people of Pharaoh and those before them, who rejected Our signs. God seized them for their sins; God is severe in punishment. Say to those who deny the truth, 'You will be overcome and gathered into Hell—an evil resting-place.' There was a sign for you in the two forces that met at Badr: one force fighting in the way of God, and the other denying the truth, who saw them with their own eyes as twice their own number. God strengthens with His help whom He wills: in this is surely a lesson for those who have eyes to see. (10–13)

Made alluring for people is the love of the things they crave: women, sons, hoarded heaps of gold and silver, horses of mark, cattle and tilled land. These are the enjoyments of the

[5] It is one of the seminal verses of the Quran. It highlights what each person derives from the Quran based on his or her perspective. It reminds me of one of the quotes of the famous German philosopher Goethe: "As often as we approach the Quran, it always proves repulsive anew; gradually, however, it attracts, it astonishes, and, in the end forces admiration." — Johann Wolfgang von Goethe

life of this world; but with God is the best of all returns. Say, 'Shall I tell you of something better than these? For those who are conscious of God there are, with their Lord, Gardens beneath which rivers flow, where they will remain for ever, and spouses made pure, and the good pleasure of God.' God is watchful over His servants— those who say, 'Our Lord, we have believed, so forgive us our sins and guard us from the punishment of the Fire,' the steadfast, the truthful, the devout, those who spend in God's cause, and those who seek forgiveness in the hours before dawn. (14–17)

God bears witness that there is no god but Him, as do the angels and those possessed of knowledge—upholding justice. There is no god but Him, the Almighty, the All-Wise. The true religion in the sight of God is surrender to Him. Those who were given the Book differed only after knowledge had come to them, out of envious rivalry among themselves. Whoever denies the signs of God—God is swift at reckoning. So if they argue with you, say, 'I have surrendered my whole self to God, and so have those who follow me.' And say to those who were given the Book and to the unlettered, 'Have you surrendered yourselves?' If they surrender, they are guided; but if they turn away, your duty is only to deliver the message. God is watchful over His servants. (18–20)

Those who deny the signs of God, and kill the prophets without right, and kill those among people who enjoin justice—give them news of a painful punishment. They are the ones whose works come to nothing in this world and in the Hereafter, and they will have no helpers. Have you not considered those who were given a portion of the Book? They are called to the Book of God to judge between them, and then a party of them turn away and withdraw— that is because they say, 'The Fire will not touch us except for a few numbered days.' What they have invented has deluded them in their religion. How will it be when We gather them for a Day about which there is no doubt, when every soul will be paid in full for what it has earned, and none will be wronged? (21–25)

Say, 'O God, Master of all sovereignty: You give sovereignty to whom You will and take sovereignty from whom You will; You exalt whom You will and You abase whom You will. In Your hand is all good: You have power over all things. You make the night pass into the day and the day pass into the night; You bring the living out of the dead and the dead out of the living; and You provide for whom You will without measure.' (26–27)

Let not the believers take those who deny the truth as allies in preference to the believers—whoever does this has nothing to do with God—unless it be to guard yourselves against them as a precaution. God warns you of Himself: to God is the final return. Say, 'Whether you hide what is in your hearts or reveal it, God knows it; He knows

all that is in the heavens and all that is on the earth. God has power over all things.' On the Day when every soul will find the good it has done set before it, and the evil it has done, it will wish there were a great distance between itself and that evil. God warns you of Himself; and God is full of kindness to His servants. Say, 'If you love God, follow me: God will love you and forgive you your sins. God is Most Forgiving, Ever Merciful.' Say, 'Obey God and the Messenger.' But if they turn away—God does not love those who deny the truth. (28–32)

God chose Adam and Noah, the family of Abraham and the family of ʿImrān above all people, offspring, one of another. God is All-Hearing, All-Knowing. Remember when the wife of ʿImrān said, 'My Lord, I dedicate to You what is in my womb, consecrated to Your service; so accept it from me. You are the All-Hearing, the All-Knowing.' But when she gave birth to her she said, 'My Lord, I have given birth to a girl'—God knew well what she had given birth to; the male is not like the female—'and I have named her Mary, and I commend her and her offspring to Your protection from Satan the outcast.' Her Lord accepted her graciously and made her grow up in goodly growth, and entrusted her to the care of Zachariah. Whenever Zachariah went in to her in the sanctuary he found provision with her. He said, 'Mary, where does this come to you from?' She said, 'It is from God: God provides for whom He wills without measure.' There and then Zachariah called upon his Lord. He said, 'My Lord, grant me from Yourself goodly offspring: You are the Hearer of prayer.' Then the angels called to him as he stood praying in the sanctuary, 'God gives you glad news of John, who will confirm a Word from God, and will be noble, chaste, and a prophet from among the righteous.' He said, 'My Lord, how can I have a son when old age has already overtaken me and my wife is barren?' He said, 'Even so: God does whatever He wills.' He said, 'My Lord, give me a sign.' He said, 'Your sign is that you will not speak to people for three days, except by gesture. Remember your Lord much, and glorify Him in the evening and at daybreak.' (33–41)

And when the angels said, 'Mary, God has chosen you and made you pure, and chosen you above all the women of the worlds. Mary, be devout before your Lord, prostrate yourself, and bow down with those who bow.' This is part of the tidings of the unseen which We reveal to you Prophet. You were not with them when they cast their reed-pens as lots to decide which of them should take charge of Mary, nor were you with them when they disputed. (42–44)

When the angels said, 'Mary, God gives you glad news of a Word from Him, whose name will be the Messiah, Jesus son of Mary, held in honor in this world and in the Hereafter, and one of those brought near to God. He will speak to people in the cradle and in maturity,

and he will be one of the righteous.' She said, 'My Lord, how can I have a son when no man has touched me?' He said, 'Even so: God creates whatever He wills. When He decrees a matter, He only says to it, "Be," and it is.' And He will teach him the Book and the Wisdom, and the Torah and the Gospel, and send him as a messenger to the Children of Israel, saying, 'I have come to you with a sign from your Lord. I will make for you out of clay the figure of a bird; then I will breathe into it and it will become a bird by God's leave. I will heal the blind and the leper, and bring the dead to life by God's leave; and I will tell you what you eat and what you store up in your houses. Surely in that is a sign for you, if you are believers. And I come confirming what was before me of the Torah, and to make lawful for you some of what was forbidden to you. I have come to you with a sign from your Lord, so be conscious of God and obey me. God is my Lord and your Lord, so worship Him: this is a straight path.' (45–51)

When Jesus sensed their denial, he said, 'Who will be my helpers in the cause of God?' The disciples said, 'We are God's helpers: we believe in God; bear witness that we have surrendered ourselves to Him. Our Lord, we believe in what You have sent down and we follow the Messenger, so write us down among those who bear witness.' And they schemed, and God schemed; and God is the best of schemers. (52–54)

When God said, 'Jesus, I will take you to Myself and raise you up to Me, and clear you of those who deny the truth, and set those who follow you above those who deny the truth until the Day of Resurrection. Then to Me you will all return, and I will judge between you concerning the matters over which you differed. As for those who deny the truth, I will punish them severely in this world and in the Hereafter, and they will have no helpers.' As for those who believe and do good works, He will pay them their reward in full. God does not love the wrongdoers. (55–57)

This is what We recite to you Prophet of the signs and the wise Reminder. In the sight of God, the likeness of Jesus is as the likeness of Adam: He created him from dust, then said to him, 'Be,' and he was. This is the truth from your Lord, so do not be among those who doubt. If anyone argues with you about this after the knowledge that has come to you, say, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; then let us pray earnestly and invoke the curse of God upon those who lie.' This is the true account; there is no god but God, and God is truly the Almighty, the All-Wise. If they turn away—God knows well those who spread corruption. Say, 'People of the Book, come to a word common between us and you: that we worship none but God, that we associate nothing with Him, and that none of us take others as lords besides God.' If

they turn away, say, 'Bear witness that we are those who surrender ourselves to God.' (58–64)

People of the Book, why do you argue about Abraham, when the Torah and the Gospel were not sent down until after him? Will you not use your reason? Here you are, arguing about what you have some knowledge of—but why argue about what you have no knowledge of? God knows and you do not know. Abraham was neither a Jew nor a Christian; he was a man of pure faith who surrendered himself to God, and he was not one of those who associate others with Him. The people closest to Abraham are those who followed him, and this Prophet, and those who believe; and God is the Protector of the believers. (65–68)

A party of the People of the Book would love to lead you astray; but they lead astray none but themselves, though they do not perceive it. People of the Book, why do you deny the signs of God when you yourselves are witnesses to them? People of the Book, why do you clothe the truth in falsehood and conceal the truth, when you know it? A party of the People of the Book say, 'Believe in what has been sent down to the believers at the beginning of the day, and deny it at its end, so that they may turn back; and trust none but those who follow your religion.' Say Prophet, 'True guidance is the guidance of God'—they fear that anyone should be given the like of what you were given, or that they should argue against you before your Lord. Say, 'All bounty is in the hand of God: He gives it to whom He wills. God is All-Embracing, All-Knowing; He singles out for His mercy whom He wills, and God is the Lord of mighty bounty.' (69–74)

Among the People of the Book there are some who, if you entrust them with a heap of gold, will return it to you; and there are others who, if you entrust them with a single coin, will not return it to you unless you stand over them demanding it. That is because they say, 'We are under no obligation towards the unlettered'—and they tell a lie against God, knowingly. No indeed! Whoever keeps his pledge and is conscious of God—God loves those who are conscious of Him. Those who sell the covenant of God and their own oaths for a small price will have no share in the Hereafter. God will not speak to them, nor look at them on the Day of Resurrection, nor purify them; and a painful punishment awaits them. There is a party among them who twist their tongues in reciting the Book, so that you may think it is from the Book when it is not from the Book; and they say, 'It is from God,' when it is not from God—and they tell a lie against God, knowingly. (75–78)

It is not for any human being to whom God has given the Book, the Wisdom and prophethood to say to people, 'Be servants of me rather than of God.' Rather, he would

say, 'Be devoted servants of the Lord, since you teach the Book and since you study it.' Nor would he command you to take the angels and the prophets as lords. Would he command you to deny the truth after you have surrendered yourselves to God? (79–80)

When God took the covenant of the prophets: 'Whatever I give you of the Book and Wisdom, and then a messenger comes to you confirming what is with you, you shall believe in him and support him.' He said, 'Do you affirm this, and take on My bond in this matter?' They said, 'We affirm it.' He said, 'Then bear witness, and I am with you among the witnesses.' Whoever turns away after this—they are the ones who are rebellious. Do they seek something other than the religion of God, when to Him have surrendered all who are in the heavens and the earth, willingly or unwillingly, and to Him they will be returned? (81–83)

Say, 'We believe in God, and in what has been sent down to us, and in what was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and in what was given to Moses, Jesus and the prophets from their Lord. We make no distinction between any of them, and to Him we surrender ourselves.' Whoever seeks a religion other than surrender to God, it will never be accepted from him, and in the Hereafter he will be among the losers. How shall God guide a people who denied the truth after their belief, after having borne witness that the Messenger is true and after clear proofs had come to them? God does not guide the people who do wrong. Their recompense is that upon them is the curse of God, of the angels, and of all humankind, under which they will remain for ever. Their punishment will not be lightened, nor will they be granted respite— except those who repent after that and set things right, for God is Most Forgiving, Ever Merciful. Those who deny the truth after having believed, and then grow in denial—their repentance will never be accepted: they are the ones who have gone astray. Those who deny the truth and die while denying—not even the earth's weight in gold would be accepted from any of them, if he offered it as a ransom. A painful punishment awaits them, and they will have no helpers. You will never attain true righteousness until you spend of what you love; and whatever you spend, God knows it well. (84–92)

All food was lawful to the Children of Israel except what Israel made unlawful for himself before the Torah was sent down. Say, 'Bring the Torah and read it out, if you are truthful.' Whoever invents a lie against God after this—they are the wrongdoers. Say, 'God has spoken the truth. So follow the religion of Abraham, a man of pure faith; he was not one of those who associate others with God.' The first House established for humankind was the one at Bakka, blessed and a guidance for all the worlds. In it are clear signs—the Station of Abraham—and whoever enters it is safe. Pilgrimage to the House is a duty owed

to God by all people who can find a way to it. As for those who deny—God has no need of all the worlds. Say, 'People of the Book, why do you deny the signs of God, when God is witness to all that you do?' Say, 'People of the Book, why do you turn those who believe away from the path of God, seeking to make it crooked, when you yourselves are witnesses to its truth? God is not unaware of what you do.' (93–99)

You who believe, if you obey a party of those who were given the Book, they will turn you back into deniers after your faith. How could you deny the truth, when the signs of God are recited to you and His Messenger is among you? Whoever holds fast to God has been guided to a straight path. You who believe, be conscious of God as He rightly deserves, and do not die except as those who have surrendered themselves to Him. Hold fast, all together, to the rope of God, and do not become divided. Remember God's favor upon you: how you were enemies and He joined your hearts together, so that by His favor you became brothers; and how you were on the brink of a pit of fire and He saved you from it. Thus God makes His signs clear to you, so that you may be guided. Let there be a community among you who call to what is good, enjoin what is right and forbid what is wrong: those are the ones who will flourish. Do not be like those who became divided and fell into disagreement after clear proofs had come to them; a tremendous punishment awaits them on the Day when some faces will be whitened and some faces blackened. As for those whose faces are blackened: 'Did you deny the truth after your belief? Then taste the punishment for what you denied.' As for those whose faces are whitened, they will be in the mercy of God, there to remain for ever. These are the signs of God which We recite to you in truth; God wills no injustice to any of the worlds. To God belongs all that is in the heavens and all that is on the earth, and to God all matters are returned. (100–109)

You are the best community ever brought forth for humankind: you enjoin what is right, forbid what is wrong, and believe in God. Had the People of the Book believed, it would have been better for them; some of them are believers, but most of them are rebellious. They will do you no harm beyond a little hurt; and if they fight you they will turn their backs on you, and then they will not be helped. Humiliation is stamped upon them wherever they are found, except where they hold a bond with God and a bond with people. They have drawn on themselves the anger of God, and wretchedness is stamped upon them: that is because they used to deny the signs of God and kill the prophets without right; that is because they disobeyed and persisted in transgression. They are not all alike: among the People of the Book there is an upright community who recite the signs of God through the hours of the night, prostrating themselves. They believe in God and the Last Day, enjoin what is right and forbid what is wrong, and hasten to do good works: they are

among the righteous. Whatever good they do, they will not be denied its reward; God knows well those who are conscious of Him. (110–115)

As for those who deny the truth, neither their wealth nor their children will avail them anything against God: they are the companions of the Fire, and there they will remain. What they spend in the life of this world is like a wind that carries a biting frost: it strikes the tillage of a people who have wronged themselves, and destroys it. God did not wrong them; they wronged themselves. (116–117)

You who believe, do not take as intimate friends those outside your own ranks: they will spare no effort to ruin you, and they long for you to suffer. Hatred has shown itself from their mouths, and what their hearts conceal is worse. We have made the signs clear to you, if you will use your reason. Here you are, loving them while they do not love you, though you believe in the whole of the Book. When they meet you they say, 'We believe,' but when they are alone they bite their fingertips in rage against you. Say, 'Die in your rage!' God knows well what is in the hearts. If something good befalls you, it grieves them; if something bad befalls you, they rejoice at it. But if you are steadfast and conscious of God, their scheming will not harm you at all: God encompasses all that they do. (118–120)

Prophet, remember when you went out early from your household to station the believers at their posts for the battle—God is All-Hearing, All-Knowing— when two groups among you were on the point of losing heart, though God was their Protector; and in God let the believers put their trust. God had already helped you at Badr, when you were a humble few; so be conscious of God, that you may be thankful. When you said to the believers, 'Is it not enough for you that your Lord should reinforce you with three thousand angels sent down?' Yes indeed—if you are steadfast and conscious of God, and the enemy falls upon you suddenly, your Lord will reinforce you with five thousand angels bearing marks. God ordained this only as glad news for you, and so that your hearts might be reassured by it—for help comes from none but God, the Almighty, the All-Wise— and to cut off a flank of those who deny the truth, or to abase them so that they turn back frustrated. You have no part in the matter: whether He turns to them in mercy or punishes them, for they are wrongdoers. To God belongs all that is in the heavens and all that is on the earth: He forgives whom He wills and punishes whom He wills. God is Most Forgiving, Ever Merciful. (121–129)

You who believe, do not devour usury, doubled and redoubled; be conscious of God so that you may flourish. Guard yourselves against the Fire prepared for those who deny the truth, and obey God and the Messenger, so that you may be shown mercy. Hasten towards

forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for those who are conscious of God— who spend in His cause in ease and in hardship, who restrain their anger and pardon people; God loves those who do good— and who, when they commit an indecency or wrong themselves, remember God and seek forgiveness for their sins—and who forgives sins but God?—and do not knowingly persist in what they have done. The reward for these is forgiveness from their Lord, and Gardens beneath which rivers flow, where they will remain for ever. How excellent is the reward of those who labor! (130–136)

Ways of life have passed away before you; so travel through the land and see what was the end of those who denied the truth. This is a clear statement for humankind, and a guidance and admonition for those who are conscious of God. Do not lose heart or grieve: you will have the upper hand, if you are believers. If a wound has touched you, a similar wound has touched the other people too. Such days We alternate among people, so that God may know those who believe and may take witnesses from among you—God does not love the wrongdoers— and so that God may purge those who believe and blot out those who deny the truth. Or did you suppose that you would enter the Garden without God's knowing those among you who struggle hard, and knowing those who are steadfast? You used to wish for death before you met it: now you have seen it with your own eyes. (137–143)

Muhammad is no more than a messenger; messengers have passed away before him. If he were to die or be killed, would you turn back on your heels? Whoever turns back on his heels will not harm God in the least, and God will reward the thankful. No soul can die except by God's leave, at a term written down. Whoever desires the reward of this world, We shall give him of it; and whoever desires the reward of the Hereafter, We shall give him of it; and We shall reward the thankful. How many a prophet has fought, with many devoted men beside him! They did not lose heart at what befell them in the way of God, nor did they weaken, nor did they give in. God loves the steadfast. All they said was, 'Our Lord, forgive us our sins and our excesses in our affairs; make our feet firm, and help us against the people who deny the truth.' So God gave them the reward of this world and the excellent reward of the Hereafter. God loves those who do good. (144–148)

You who believe, if you obey those who deny the truth, they will turn you back on your heels, and you will become losers. No: God is your Protector, and He is the best of helpers. We shall cast terror into the hearts of those who deny the truth, because they associate with God that for which He has sent down no authority. Their abode is the Fire—an evil abode for the wrongdoers! God fulfilled His promise to you when, by His leave, you were

routing them—until you lost heart and disputed about the order, and disobeyed after He had shown you what you longed for. Some of you desired this world, and some of you desired the Hereafter. Then He turned you away from them, in order to test you; and He has now pardoned you, for God is bountiful to the believers. Remember when you were climbing the hillside, not turning to look at anyone, while the Messenger was calling you from behind. So He repaid you with grief upon grief, so that you should not sorrow over what escaped you nor over what befell you. God is well aware of what you do. Then, after the grief, He sent down upon you a sense of security—a slumber that overcame a party of you, while another party, concerned only for themselves, thought wrongly of God, thoughts of pagan ignorance, saying, 'Have we any say in the matter?' Say, 'The matter belongs entirely to God.' They hide in their hearts what they do not disclose to you. They say, 'If we had had any say in the matter, we would not have been slain here.' Say, 'Even if you had stayed in your houses, those for whom death was decreed would have gone out to the places where they lay'—so that God might test what was in your breasts and purge what was in your hearts. God knows well what is in the hearts. Those of you who turned away on the day the two hosts met—it was Satan who made them slip, on account of something they had done; but God has now pardoned them. God is Most Forgiving, Forbearing. (149–155)

You who believe, do not be like those who deny the truth and say of their brothers when they travel through the land or go out to fight, 'If they had stayed with us, they would not have died or been killed'—so that God makes this a cause of anguish in their hearts. It is God who gives life and causes death; God sees all that you do. If you are killed in the way of God, or die, forgiveness and mercy from God are surely better than all they amass. And whether you die or are killed, it is to God that you will be gathered. (156–158)

It was by a mercy from God that you Prophet were gentle with them. Had you been harsh and hard of heart, they would have scattered from around you. So pardon them, ask forgiveness for them, and consult them in the matter; then, when you have resolved, put your trust in God. God loves those who put their trust in Him. If God helps you, none can overcome you; but if He forsakes you, who is there after Him that can help you? So in God let the believers put their trust. (159–160)

It is not for any prophet to act dishonestly with the spoils; whoever acts dishonestly will bring what he took on the Day of Resurrection. Then every soul will be paid in full what it has earned, and none will be wronged. Is he who pursues the good pleasure of God like him who has drawn the displeasure of God upon himself, whose abode is Hell? An evil

destination! They are of different ranks in the sight of God; and God sees all that they do. (161–163)

God has surely conferred a favor upon the believers by raising up among them a messenger from among themselves, who recites His signs to them, purifies them, and teaches them the Book and the Wisdom; before that they had been in manifest error. How is it that when a calamity struck you, though you had struck your enemy with twice as much, you said, 'How has this come about?' Say, 'It is from your own selves.' God has power over all things. What befell you on the day the two hosts met was by God's leave, so that He might know the believers, and so that He might know the hypocrites, who, when told, 'Come, fight in the way of God, or at least defend yourselves,' said, 'If we knew there would be fighting, we would surely follow you.' That day they were nearer to denial than to faith, saying with their mouths what was not in their hearts. God knows best what they conceal. (164–167)

They are the ones who, while they themselves stayed at home, said of their brothers, 'If they had listened to us they would not have been killed.' Say, 'Then ward off death from yourselves, if you are truthful.' Do not think of those who are slain in the way of God as dead: no, they are alive, provided for in the presence of their Lord, rejoicing in what God has given them of His bounty, and glad for those who have not yet joined them but remain behind, that they will have no fear, nor will they grieve— glad at the favor and bounty of God, and that God does not let the reward of the believers go to waste. Those who answered the call of God and the Messenger after the wound had befallen them—for those among them who did good and were conscious of God there is a great reward— those to whom people said, 'The people have gathered against you, so fear them,' but it only increased them in faith, and they said, 'God is enough for us: an excellent Guardian is He.' So they returned with favor and bounty from God; no harm touched them, and they followed the good pleasure of God. God is the Lord of mighty bounty. It is only Satan who makes you fear his allies; so do not fear them, but fear Me, if you are believers. (168–175)

Do not let those who rush into denial grieve you: they will not harm God in the least. God wills to give them no share in the Hereafter; a tremendous punishment awaits them. Those who purchase denial at the price of faith will not harm God in the least; a painful punishment awaits them. Let not those who deny the truth suppose that the respite We give them is good for them: We give them respite only so that they may grow in sin. A humiliating punishment awaits them. God would not leave the believers in the state you are in until He has separated the bad from the good; nor would God let you into the unseen. But God chooses whom He wills of His messengers to reveal it to. So believe in

God and His messengers: if you believe and are conscious of God, you will have a great reward. Let not those who are miserly with what God has given them of His bounty think that it is good for them; no, it is bad for them. What they were miserly with will be hung about their necks on the Day of Resurrection. To God belongs the inheritance of the heavens and the earth; and God is well aware of what you do. (176–180)

God has certainly heard the words of those who said, 'God is poor and we are rich.' We shall record what they said, and their killing of the prophets without right, and We shall say, 'Taste the punishment of the burning Fire! That is for what your own hands have sent ahead—and God is never unjust to His servants.' They are the ones who say, 'God has made a covenant with us that we should not believe in any messenger unless he brings us an offering consumed by fire.' Say, 'Messengers came to you before me with clear proofs, and with the very thing you speak of; why then did you kill them, if you are truthful?' If they reject you Prophet, so were messengers before you rejected, who came with clear proofs, with Scriptures and with the illuminating Book. Every soul will taste death, and only on the Day of Resurrection will you be paid your rewards in full. Whoever is drawn away from the Fire and admitted into the Garden has truly triumphed; the life of this world is nothing but the enjoyment of delusion. You will surely be tested in your possessions and in your persons, and you will surely hear much that is hurtful from those who were given the Book before you and from those who associate others with God. But if you are steadfast and conscious of God, that is indeed a matter of firm resolve. (181–186)

When God took a covenant from those who were given the Book: 'You shall make it clear to people and not conceal it.' But they flung it behind their backs and sold it for a small price—how evil was what they bought! Do not think that those who exult in what they have done, and love to be praised for what they have not done—do not think that they are safe from punishment: a painful punishment awaits them. (187–188)

To God belongs the sovereignty of the heavens and the earth; and God has power over all things. In the creation of the heavens and the earth, and in the alternation of night and day, there are signs for those endowed with understanding— those who remember God standing, sitting and lying on their sides, and reflect upon the creation of the heavens and the earth: 'Our Lord, You have not created this in vain. Glory be to You! So guard us from the punishment of the Fire.' 'Our Lord, whoever You admit into the Fire You have surely disgraced; and the wrongdoers will have no helpers. Our Lord, we have heard a caller calling to faith, "Believe in your Lord," and we have believed. Our Lord, forgive us our sins, wipe out our evil deeds, and let us die among the righteous. Our Lord, give us what You promised us through Your messengers, and do not disgrace us on the Day of Resurrection:

You never fail in Your promise.' So their Lord answered them: 'I will never let the work of any worker among you go to waste, male or female—you are one of another. Those who emigrated and were driven from their homes, and suffered harm in My cause, and fought and were killed—I will surely wipe out their evil deeds and admit them into Gardens beneath which rivers flow: a reward from God, and with God is the best of rewards.' (189–195)

Do not be deceived Prophet by the comings and goings of those who deny the truth through the land: a brief enjoyment, and then their abode is Hell—an evil resting-place! But those who are conscious of their Lord will have Gardens beneath which rivers flow, where they will remain for ever: a hospitality from God; and what is with God is best for the righteous. (196–198)

Among the People of the Book there are surely some who believe in God, and in what has been sent down to you, and in what was sent down to them, humbling themselves before God: they do not sell the signs of God for a small price. They will have their reward with their Lord; God is swift at reckoning. You who believe, be steadfast, outdo others in steadfastness, stand firm, and be conscious of God, so that you may flourish. (199–200)

4. Women (Al-Nisā')

In the name of God, the Gracious, the Ever Merciful.

O humankind, be conscious of your Lord, who created you from a single soul, and from it created her mate, and from the two of them spread abroad a multitude of men and women. Be conscious of God, in whose name you make claims on one another, and of the ties of kinship: God is ever watchful over you.[6] (1)

Give orphans their property; do not exchange the bad for the good, and do not consume their property along with your own—that is surely a great sin. If you fear that you will not deal justly by the orphan girls, then marry such other women as seem good to you, two, three, or four; but if you fear that you will not be able to deal justly between them, then only one, or slave-girls. That is more likely to keep you from injustice. Give women their bridal gifts as a free gift; but if they of their own accord remit any part of it to you, then enjoy it with a good conscience. (2–4)

Do not hand over to the feeble-minded the property which God has made a means of support for you; but provide for them from it, clothe them, and speak to them kindly. Test the orphans until they reach marriageable age; then, if you find them to have sound judgment, hand over their property to them. Do not consume it wastefully and in haste, before they grow up. Whoever as guardian is wealthy should refrain from taking any of it, and whoever is poor may take of it what is fair. When you hand over their property to them, call witnesses in their presence—though God suffices as a reckoner. (5–6)

Men have a share in what parents and close relatives leave, and women have a share in what parents and close relatives leave, whether it be little or much: a share ordained. If other relatives, orphans and the needy are present at the division, give them something from it and speak to them kindly. Let those who would fear for their own offspring, if they were to leave them helpless behind, be as fearful on behalf of others: let them be conscious of God and speak with straight speech. Those who consume the property of orphans unjustly consume nothing but fire into their bellies; they will burn in a blazing flame. (7–10)

[6] This is a seminal Qur'anic verse that is always recited at the time of Nikah or the Muslim marriage. The verse contains a subtle yet a very dramatic hint towards guided evolution. Unlike, the Biblical claim that Eve came from Adam's rib the Qur'an says the first spouse came from a female, hinting at the first time sexual reproduction came to be in early evolution.

God instructs you concerning your children: the male's share is equal to that of two females. If there are only daughters, two or more, their share is two-thirds of what the deceased leaves; if there is only one, her share is a half. For the parents of the deceased, each of the two has a sixth of what he leaves if he has a child; if he has no child and his parents are his heirs, his mother has a third; if he has brothers or sisters, his mother has a sixth—after any bequest he may have made, or any debt. Your parents and your children—you do not know which of them is nearer to you in benefit. This is an ordinance from God; God is All-Knowing, All-Wise. You have a half of what your wives leave if they have no child; if they have a child, you have a quarter of what they leave—after any bequest they may have made, or any debt. They have a quarter of what you leave if you have no child; if you have a child, they have an eighth of what you leave—after any bequest you may have made, or any debt. If a man or a woman leaves no direct heirs, but has a brother or a sister, each of the two has a sixth; if there are more than that, they share a third—after any bequest that may have been made, or any debt, without harm to anyone. This is a commandment from God; God is All-Knowing, Forbearing. These are the bounds set by God. Whoever obeys God and His Messenger, He will admit into Gardens beneath which rivers flow, there to remain for ever; that is the great triumph. But whoever disobeys God and His Messenger and oversteps His bounds, He will admit into a Fire, there to remain for ever; and a humiliating punishment awaits him. (11–14)

If any of your women commit an indecency, call four witnesses from among you against them; and if they bear witness, confine them to their houses until death takes them or God appoints for them a way. If two among you commit it, punish them both; but if they repent and mend their ways, leave them alone. God is Ever-Relenting, Ever Merciful. God accepts repentance only from those who do evil in ignorance and then repent soon afterwards; to these God will turn in mercy. God is All-Knowing, All-Wise. But repentance is not accepted from those who go on doing evil until, when death comes to one of them, he says, 'Now I repent,' nor from those who die while denying the truth: for them We have prepared a painful punishment. (15–18)

You who believe, it is not lawful for you to inherit women against their will; and do not put pressure on them, so as to take back part of what you have given them, unless they commit a flagrant indecency. Live with them in kindness; and if you dislike them, it may be that you dislike something in which God has placed much good. If you wish to replace one wife with another, and you have given one of them a great treasure, take nothing back from it. Would you take it by slander and manifest sin? How could you take it, when you have gone in to one another and they have taken from you a solemn covenant? (19–21)

Do not marry women whom your fathers married—except for what is already past: that was an indecency, a hateful thing, and an evil way. Forbidden to you in marriage are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster-mothers who suckled you, your foster-sisters by suckling, your wives' mothers, and your step-daughters under your guardianship born of wives with whom you have consummated marriage—though if you have not consummated marriage with them there is no blame on you—and the wives of your sons who are of your own loins; and you are forbidden to take two sisters together, except for what is already past. God is Most Forgiving, Ever Merciful. Also forbidden are married women, except their slave-girls: this is God's ordinance for you. All others are lawful to you, provided you seek them with your wealth in honest wedlock, not in fornication. For the enjoyment you have had of them, give them their due as an obligation; there is no blame on you in whatever you mutually agree upon after the obligation is settled. God is All-Knowing, All-Wise. (22–24)

If any of you has not the means to marry free believing women, let him marry from among the believing slaves. God knows best your faith: you are one of another. So marry them with the permission of their people, and give them their bridal gifts according to what is fair, as chaste women, not fornicating or taking secret lovers. Then, once they are married, if they commit an indecency they shall receive half the punishment prescribed for free women. This is for those among you who fear falling into sin; but to be patient is better for you. God is Most Forgiving, Ever Merciful. God wishes to make things clear to you, to guide you to the ways of those who went before you, and to turn to you in mercy: God is All-Knowing, All-Wise. God wishes to turn to you in mercy, but those who follow their own desires wish you to swerve far away. God wishes to lighten your burden, for the human being was created weak. (25–28)

You who believe, do not consume one another's wealth wrongfully, but trade by mutual consent; and do not kill one another. God is Ever Merciful to you. Whoever does that in aggression and injustice, We shall cast him into a Fire; and that is easy for God. If you avoid the great sins you have been forbidden, We shall wipe out your lesser misdeeds and admit you by a gate of honor. Do not covet that by which God has favored some of you above others: men have a share of what they have earned, and women have a share of what they have earned. Ask God of His bounty; God has full knowledge of all things. To everyone We have appointed heirs of what parents and close relatives leave; and to those with whom you have pledged your oaths, give them their share. God is witness over all things. (29–33)

Men are the maintainers of women, because of what God has given the one more than the other, and because they spend of their wealth. So righteous women are devout, guarding in their husbands' absence what God would have them guard. As for those from whom you fear rebellion, admonish them, then leave them alone in bed, then separate away from them; but if they obey you, seek no way against them. God is Most High, Most Great. If you fear a breach between the two of them, appoint an arbiter from his family and an arbiter from hers; if they both desire reconciliation, God will bring them into harmony. God is All-Knowing, All-Aware. (34–35)

Worship God, and associate nothing with Him. Be good to parents, to kinsfolk, to orphans, to the needy, to the neighbor who is near and the neighbor who is a stranger, to the companion at your side, to the traveler, and to the slaves. God does not love the arrogant and the boastful— those who are miserly and bid others to be miserly, and conceal what God has given them of His bounty. For those who deny the truth We have prepared a humiliating punishment— and those who spend their wealth to be seen by people, and believe neither in God nor in the Last Day. Whoever has Satan for a companion—what an evil companion he is! What harm would it do them if they believed in God and the Last Day, and spent of what God has provided for them? God knows them well. God does not wrong anyone by so much as an atom's weight; and if there is a good deed, He multiplies it and gives from Himself a great reward. How will it be when We bring a witness from every community, and bring you Prophet as a witness against these? On that Day those who denied the truth and disobeyed the Messenger will wish that the earth were leveled over them; and they will not be able to hide a single thing from God. (36–42)

You who believe, do not approach the prayer while you are intoxicated, until you know what you are saying; nor in a state of major impurity—unless you are passing through—until you have washed. If you are ill or on a journey, or one of you has come from relieving himself, or you have touched women, and you can find no water, then take clean earth and wipe your faces and hands with it. God is Ever-Pardoning, Most Forgiving. (43)

Have you not considered those who were given a portion of the Book? They purchase error, and wish you too to lose the way. God knows best who your enemies are; God is enough as a Protector, and God is enough as a Helper. Among the Jews are some who shift words from their places and say, 'We hear and we disobey,' and 'Hear, may you not hear,' and 'Rāʿinā'—twisting their tongues and attacking the religion. Had they said, 'We hear and we obey,' and 'Listen,' and 'Unẓurnā,' it would have been better for them and more upright; but God has cursed them for their denial, so they believe only a little. (44–46)

You who have been given the Book, believe in what We have sent down, confirming what is already with you, before We obliterate faces and turn them backwards, or curse them as We cursed the people of the Sabbath. The command of God is always carried out. God does not forgive that anything be associated with Him, but He forgives whatever is less than that to whom He wills. Whoever associates anything with God has invented a monstrous sin. Have you not considered those who claim purity for themselves? No—it is God who purifies whom He wills, and they will not be wronged by so much as the thread of a date-stone. See how they invent lies against God; that in itself is a flagrant sin. Have you not considered those who were given a portion of the Book? They believe in idols and false gods, and say of those who deny the truth, 'These are better guided than the believers.' They are the ones God has cursed; and whomever God curses, you will find no helper for him. Or have they a share in sovereignty? If so, they would not give people so much as the speck on a date-stone. Or do they envy people for what God has given them of His bounty? We gave the family of Abraham the Book and the Wisdom, and We gave them a mighty kingdom. Some of them believed in him and some turned away from him; Hell suffices as a blazing fire. Those who deny Our signs We shall cast into a Fire: as often as their skins are burnt through We shall replace them with other skins, so that they may taste the punishment. God is Almighty, All-Wise. But those who believe and do good works We shall admit into Gardens beneath which rivers flow, there to remain for ever; there they will have spouses made pure, and We shall admit them into shade upon shade. (47–57)

God commands you to restore things held in trust to their owners, and when you judge between people, to judge with justice. How excellent is what God admonishes you with! God is All-Hearing, All-Seeing. You who believe, obey God and obey the Messenger and those in authority among you. If you differ in anything, refer it to God and the Messenger, if you believe in God and the Last Day: that is best, and the fairest in outcome. Have you not considered those who claim that they believe in what has been sent down to you and in what was sent down before you? They wish to take their disputes to false judges, though they were commanded to reject them; and Satan wishes to lead them far astray. When they are told, 'Come to what God has sent down, and to the Messenger,' you see the hypocrites turn away from you in aversion. How will it be when a calamity befalls them because of what their own hands have sent ahead? Then they will come to you swearing by God, 'We intended nothing but goodwill and reconciliation.' God knows what is in the hearts of these people; so turn away from them, admonish them, and speak to them penetrating words about themselves. (58–63)

We sent no messenger but to be obeyed by God's leave. If only, when they had wronged themselves, they had come to you Prophet and asked forgiveness of God, and the Messenger had asked forgiveness for them—they would have found God Ever-Relenting, Ever Merciful. But no, by your Lord, they will not believe until they make you judge in their disputes, and then find in themselves no resistance to what you decide, but submit wholly. Had We ordained for them, 'Lay down your lives,' or, 'Leave your homes,' only a few of them would have done it. Had they done what they were admonished to do, it would have been better for them and a stronger confirmation; then We would have given them from Ourselves a great reward, and guided them to a straight path. Whoever obeys God and the Messenger will be among those whom God has favored: the prophets, the truthful, the martyrs and the righteous—and what excellent companions these are! That is the bounty of God; and God suffices as Knower. (64–70)

You who believe, take your precautions; then go forth in detachments, or go forth all together. There is among you one who lags behind; then, if a calamity befalls you, he says, 'God has been gracious to me, since I was not present with them.' But if bounty from God comes to you, he says—as if there had been no friendship between you and him—'If only I had been with them, I would have achieved a great success!' Let those who sell the life of this world for the Hereafter fight in the way of God; whoever fights in the way of God, whether he is killed or victorious, We shall give him a great reward. Why should you not fight in the way of God, and for those oppressed men, women and children who cry, 'Our Lord, bring us out of this town whose people are oppressors, and appoint for us from Yourself a protector, and appoint for us from Yourself a helper'? Those who believe fight in the way of God, and those who deny the truth fight in the way of false gods. So fight the allies of Satan: Satan's cunning is surely feeble. (71–76)

Have you not considered those who were told, 'Hold back your hands, keep up the prayer and give the prescribed alms'? Then, when fighting was ordained for them, a party of them feared people as they should fear God, or even more, and said, 'Our Lord, why have You ordained fighting for us? If only You had granted us a little more time!' Say, 'The enjoyment of this world is brief, and the Hereafter is better for those who are conscious of God; and you will not be wronged by so much as the thread of a date-stone.' Wherever you may be, death will overtake you, even if you are in lofty towers. If something good befalls them, they say, 'This is from God'; but if something bad befalls them, they say, 'This is from you Prophet.' Say, 'All is from God.' What is wrong with these people that they can scarcely understand a word? Whatever good befalls you is from God, and whatever bad befalls you is from yourself. We have sent you as a messenger to humankind, and God

suffices as witness. Whoever obeys the Messenger has obeyed God; and whoever turns away—We have not sent you to be their keeper. They say, 'We obey,' but when they leave you a party of them plots by night something other than what you say; and God records what they plot by night. So turn away from them and put your trust in God; God suffices as a Guardian. (77–81)

Will they not reflect upon the Qur'an? Had it been from anyone other than God, they would have found in it much contradiction.[7] (82)

Whenever a matter of security or fear comes to them, they spread it abroad; yet had they referred it to the Messenger and to those in authority among them, those among them who can draw out its meaning would have known it. Were it not for the bounty of God upon you and His mercy, all but a few of you would have followed Satan. (83)

So fight in the way of God Prophet; you are responsible only for yourself. And rouse the believers: it may be that God will restrain the might of those who deny the truth. God is stronger in might, and stronger in punishment. (84)

Whoever intercedes for a good cause will have a share in it, and whoever intercedes for an evil cause will bear a burden of it; God keeps watch over all things. When you are greeted with a greeting, greet with a better one, or return it in like measure; God takes account of all things.[8] (85–86)

God: there is no god but Him. He will surely gather you together for the Day of Resurrection, about which there is no doubt; and whose word is truer than God's? (87)

Why are you divided into two parties about the hypocrites, when God has cast them back into denial for what they have earned? Do you wish to guide those whom God has let go astray? Whoever God lets go astray, you will never find a way for him. They wish you would deny the truth as they have denied it, so that you would all be alike. So do not take allies from among them until they emigrate in the way of God; and if they turn back, seize them and kill them wherever you find them, and take none of them as ally or helper—except those who join a people with whom you have a treaty, or who come to you with

[7] **A Seminal Verse: The Glorious Quran Free of Scientific, Philosophical, Historical or Theological Contradictions**
Quran 3:7 and 4:82 – A Cumulative Commentary in Light of Science, Philosophy, and Theology
Reflecting on Qur'an 4:82 – Psychology, Philosophy, and Theology of Divine Consistency

[8] These seminal verses creates generosity of spirit in the believers as they have a firm belief that even the smallest of their good deeds are not going waste. These are being recorded and will be rewarded. Likewise, we need to be careful and avoid sin, lest we are held guilty.

hearts that shrink from fighting you or fighting their own people. Had God willed, He could have given them power over you, and they would have fought you. So if they withdraw from you and do not fight you, and offer you peace, then God gives you no way against them. You will find others who wish to be safe from you and safe from their own people; whenever they are returned to temptation they are plunged into it. So if they do not withdraw from you, nor offer you peace, nor hold back their hands, seize them and kill them wherever you encounter them: against such We have given you clear authority. (88–91)

It is not for a believer to kill a believer, except by mistake. Whoever kills a believer by mistake must free a believing slave and pay blood-money to the victim's family, unless they remit it as charity. If the victim was a believer belonging to a people at war with you, the penalty is freeing a believing slave; if he belonged to a people with whom you have a treaty, blood-money is to be paid to his family and a believing slave freed. Whoever cannot find the means must fast two consecutive months: a penance from God. God is All-Knowing, All-Wise. Whoever kills a believer deliberately, his recompense is Hell, there to remain for ever: God's anger and curse are upon him, and He has prepared for him a tremendous punishment. You who believe, when you go forth in the way of God, be discerning, and do not say to one who offers you peace, 'You are not a believer,' seeking the chance gains of this world—with God there are abundant spoils. You were like that yourselves before, and God conferred His favor upon you; so be discerning. God is well aware of what you do. (92–94)

Those believers who stay at home—other than those who have a disabling injury—are not equal to those who strive in the way of God with their possessions and their persons. God has raised those who strive with their possessions and persons a degree above those who stay at home. To each God has promised the best reward; but God has preferred those who strive over those who stay at home with a great reward— degrees of honor from Him, and forgiveness and mercy. God is Most Forgiving, Ever Merciful. (95–96)

When the angels take the souls of those who have wronged themselves, they will say, 'What was your condition?' They will reply, 'We were oppressed in the land.' They will say, 'Was God's earth not spacious enough for you to emigrate in it?' Their abode is Hell—an evil destination!— except the truly helpless men, women and children who have no means and cannot find a way; for these God may well pardon: God is Ever-Pardoning, Most Forgiving. Whoever emigrates in the way of God will find in the earth many a refuge and ample room. Whoever leaves his home as an emigrant to God and His Messenger, and is

then overtaken by death, his reward becomes due from God; God is Most Forgiving, Ever Merciful. (97–100)

When you travel through the land, there is no blame on you if you shorten the prayer, if you fear that those who deny the truth may attack you: those who deny the truth are your open enemies. When you Prophet are among them and lead them in prayer, let a party of them stand with you, taking their arms. When they have prostrated, let them withdraw to the rear and let another party, who have not yet prayed, come forward and pray with you, taking their precautions and their arms. Those who deny the truth would love you to be heedless of your arms and your baggage, so that they could fall upon you in a single assault. There is no blame on you if you lay aside your arms because rain hampers you or you are ill; but take your precautions. God has prepared for those who deny the truth a humiliating punishment. When you have finished the prayer, remember God standing, sitting and lying on your sides. Then, when you are secure, keep up the prayer in full: the prayer is prescribed for the believers at fixed times. Do not be faint-hearted in pursuing the enemy: if you are suffering, they are suffering as you suffer, but you hope from God what they do not hope. God is All-Knowing, All-Wise. (101–104)

We have sent down to you Prophet the Book with the truth, so that you may judge between people by what God has shown you; so do not be an advocate for the treacherous. Ask forgiveness of God: God is Most Forgiving, Ever Merciful. Do not plead on behalf of those who betray their own souls: God does not love anyone who is treacherous and sinful. They hide from people, but they cannot hide from God: He is with them when they plot by night with words that displease Him; God encompasses all that they do. Here you are, pleading for them in the life of this world; but who will plead with God for them on the Day of Resurrection, or who will be their guardian? Whoever does evil or wrongs his own soul, and then asks forgiveness of God, will find God Most Forgiving, Ever Merciful. Whoever commits a sin commits it only against himself; God is All-Knowing, All-Wise. Whoever commits an offense or a sin and then casts it upon an innocent person has burdened himself with slander and a flagrant sin. (105–112)

Were it not for the bounty of God upon you Prophet and His mercy, a party of them would have resolved to lead you astray; but they lead astray none but themselves, and they cannot harm you in any way. God has sent down to you the Book and the Wisdom, and taught you what you did not know: the bounty of God upon you is great indeed. There is no good in much of their secret talk, except for one who enjoins charity, or what is right, or reconciliation between people; whoever does this seeking the good pleasure of God, We shall give him a great reward. Whoever opposes the Messenger after guidance has

been made clear to him, and follows a path other than that of the believers, We shall leave him to what he has turned to, and cast him into Hell—an evil destination! (113–115)

God does not forgive that anything be associated with Him, but He forgives whatever is less than that to whom He wills; whoever associates anything with God has strayed far away. In His stead they call upon nothing but female deities; they call upon none but a rebellious Satan, whom God has cursed. He said, 'I will surely take an appointed portion of Your servants; I will lead them astray and fill them with vain desires; I will command them, and they will slit the ears of cattle; I will command them, and they will alter the creation of God.' Whoever takes Satan as a protector instead of God has clearly suffered a loss. He makes them promises and fills them with vain desires; but what Satan promises them is nothing but delusion. Their abode is Hell, and they will find no escape from it. But those who believe and do good works We shall admit into Gardens beneath which rivers flow, there to remain for ever and ever: a true promise from God—and whose word is truer than God's? It is not by your wishful thinking, nor by the wishful thinking of the People of the Book: whoever does evil will be repaid for it, and will find no protector or helper apart from God. But whoever does good works, male or female, and is a believer—these will enter the Garden, and will not be wronged by so much as the speck on a date-stone. Who is better in religion than one who surrenders his whole self to God, does good, and follows the creed of Abraham, a man of pure faith? God took Abraham as a friend. To God belongs all that is in the heavens and all that is on the earth; God encompasses all things. (116–126)

They ask you Prophet for a ruling concerning women. Say, 'God gives you a ruling about them, as does what is recited to you in the Book concerning orphan girls to whom you do not give what is prescribed for them, though you wish to marry them, and concerning helpless children, and that you should deal justly with orphans. Whatever good you do, God knows it well.' (127)

If a woman fears ill-treatment or desertion from her husband, there is no blame on the two of them if they arrange a settlement between themselves; and settlement is best. Souls are prone to greed; but if you do good and are conscious of God, God is well aware of what you do. You will never be able to deal equally between your wives, however much you wish to; but do not incline wholly to one, leaving the other as if suspended. If you set things right and are conscious of God, God is Most Forgiving, Ever Merciful. If the two separate, God will provide for each out of His abundance: God is All-Embracing, All-Wise. To God belongs all that is in the heavens and all that is on the earth. We commanded those who were given the Book before you, and We command you: be conscious of God. If you deny

the truth—to God belongs all that is in the heavens and all that is on the earth; God is Self-Sufficient, Worthy of all praise. To God belongs all that is in the heavens and all that is on the earth; God suffices as a Guardian. If He so willed, He could remove you altogether, O humankind, and bring others in your place: God has the power to do that. Whoever desires the reward of this world—with God is the reward of this world and of the Hereafter; God is All-Hearing, All-Seeing. (128–134)

You who believe, stand firm for justice as witnesses for God, even if it be against yourselves, or your parents, or your close relatives; whether the person be rich or poor, God is closer to both. So do not follow your own desire, lest you swerve from justice; and if you distort your testimony or turn away, God is well aware of what you do. You who believe, believe in God and His Messenger, and in the Book He has sent down to His Messenger, and in the Book He sent down before. Whoever denies God, His angels, His Books, His messengers and the Last Day has strayed far away. Those who believe, then deny the truth, then believe again, then deny again, and then grow in denial—God will not forgive them, nor guide them to any way. Give the hypocrites the news that a painful punishment awaits them— (135–138)

those who take as allies those who deny the truth rather than the believers. Do they seek honor from them? All honor belongs to God. He has already sent down to you in the Book that when you hear the signs of God being denied and mocked, you should not sit with them until they turn to some other talk—otherwise you would be like them. God will surely gather the hypocrites and those who deny the truth, all together, into Hell— those who wait and watch you: if a victory comes to you from God, they say, 'Were we not with you?' But if those who deny the truth gain a share, they say, 'Did we not have the upper hand over you, and shield you from the believers?' God will judge between you on the Day of Resurrection, and God will never give those who deny the truth a way over the believers. (139–141)

The hypocrites would deceive God, but it is He who deceives them. When they stand up to pray, they stand up listlessly, to be seen by people, and remember God but little—wavering between this and that, belonging neither to these nor to those. Whoever God lets go astray, you will never find a way for him. You who believe, do not take those who deny the truth as allies instead of the believers. Do you wish to give God a clear case against yourselves? The hypocrites will be in the lowest depths of the Fire, and you will find no helper for them— except those who repent, set things right, hold fast to God and make their religion sincerely His: they will be with the believers, and God will give the believers a great reward. Why should God punish you if you are thankful and believe? God

is Ever-Appreciative, All-Knowing. God does not love the public utterance of evil, except by one who has been wronged; God is All-Hearing, All-Knowing. Whether you do good openly, or conceal it, or pardon an evil—God is Ever-Pardoning, All-Powerful. (142–149)

Those who deny God and His messengers, and wish to make a distinction between God and His messengers, saying, 'We believe in some and deny others,' and wish to take a path in between— they are truly the deniers; and for the deniers We have prepared a humiliating punishment. But those who believe in God and His messengers and make no distinction between any of them—to these He will give their rewards; God is Most Forgiving, Ever Merciful. (150–152)

The People of the Book ask you to bring down to them a book from heaven. They asked Moses for something even greater than that: they said, 'Show us God plainly,' and the thunderbolt struck them for their wrongdoing. Then they took up the calf for worship after clear proofs had come to them; yet We pardoned that, and gave Moses manifest authority. We raised the Mount high above them at the taking of their covenant, and said to them, 'Enter the gate in humility,' and We said to them, 'Do not transgress the Sabbath,' and We took from them a solemn covenant. So We punished them for breaking their covenant, for denying the signs of God, for killing the prophets without right, and for saying, 'Our hearts are wrapped up'—no, God has sealed them for their denial, so they believe only a little— and for their denial, and their uttering a monstrous slander against Mary, and for their saying, 'We killed the Messiah, Jesus son of Mary, the Messenger of God.' They did not kill him, nor did they crucify him, but it was made to appear so to them. Those who differ about it are in doubt over it: they have no knowledge of it, only the following of conjecture; and they certainly did not kill him. No: God raised him up to Himself; God is Almighty, All-Wise. There is none of the People of the Book but will believe in him before his death; and on the Day of Resurrection he will be a witness against them. So for the wrongdoing of the Jews We forbade them good things that had been lawful to them, and for their turning many away from the path of God, and for their taking usury, though they had been forbidden it, and for their consuming people's wealth wrongfully. For those of them who deny the truth We have prepared a painful punishment. But those among them who are firmly grounded in knowledge, and the believers, believe in what has been sent down to you Prophet and in what was sent down before you; and those who keep up the prayer, give the prescribed alms, and believe in God and the Last Day—to these We shall give a great reward. (153–162)

We have sent revelation to you Prophet as We sent revelation to Noah and the prophets after him; and We sent revelation to Abraham, Ishmael, Isaac, Jacob and the Tribes, to

Jesus, Job, Jonah, Aaron and Solomon; and We gave David the Psalms. And there were messengers We have told you about before, and messengers We have not told you about—and to Moses God spoke directly. Messengers bearing glad news and warning, so that people might have no argument against God after the messengers: God is Almighty, All-Wise. But God bears witness to what He has sent down to you: He has sent it down with His knowledge; and the angels bear witness too—though God suffices as witness. Those who deny the truth and turn others away from the path of God have strayed far away. Those who deny the truth and do wrong—God will not forgive them, nor guide them to any path except the path of Hell, there to remain for ever and ever; and that is easy for God. (163–169)

O humankind, the Messenger has come to you with the truth from your Lord, so believe: it is better for you. But if you deny—to God belongs all that is in the heavens and the earth; God is All-Knowing, All-Wise. People of the Book, do not go to excess in your religion, and say nothing about God but the truth. The Messiah, Jesus son of Mary, was only a messenger of God, and His Word which He bestowed upon Mary, and a spirit from Him. So believe in God and His messengers, and do not say, 'Three.' Desist: it is better for you. God is only one God; glory be to Him—that He should have a son! To Him belongs all that is in the heavens and all that is on the earth; God suffices as a Guardian. The Messiah would never disdain to be a servant of God, nor would the angels brought near. Whoever disdains to worship Him and is proud—He will gather them all to Himself. As for those who believe and do good works, He will give them their rewards in full and add more from His bounty; but those who disdain and are proud He will punish with a painful punishment, and they will find for themselves no protector or helper apart from God. (170–173)

O humankind, a proof has come to you from your Lord, and We have sent down to you a clear light. As for those who believe in God and hold fast to Him, He will admit them into mercy and bounty from Himself, and guide them to Himself by a straight path. (174–175)

They ask you Prophet for a ruling. Say, 'God gives you a ruling concerning the person who leaves neither parent nor child: if a man dies leaving no child but has a sister, she has a half of what he leaves; and he inherits from her if she has no child. If there are two sisters, they have two-thirds of what he leaves; and if there are brothers and sisters, the male's share is equal to that of two females. God makes this clear to you, lest you go astray; God has full knowledge of all things.' (176)

5. The Feast (Al-Mā'ida)

In the name of God, the Gracious, the Ever Merciful.

O you who believe, fulfill your covenants. Lawful to you are the beasts of the herd, except what is now to be recited to you; but game is not permitted while you are in the state of pilgrim sanctity. God ordains whatever He wills. O you who believe, do not violate the rites of God, nor the Sacred Month, nor the sacrificial offerings, nor the garlands that mark them, nor those bound for the Sacred House seeking the bounty and good pleasure of their Lord. When you have left the state of pilgrim sanctity, you may hunt. And let not hatred of a people who once barred you from the Sacred Mosque drive you to transgress. Help one another in righteousness and consciousness of God; do not help one another in sin and hostility. Be conscious of God: God is severe in punishment. (1–2)

Forbidden to you are carrion, blood, the flesh of swine, whatever has been consecrated to other than God, the animal strangled, or beaten to death, or killed by a fall, or gored, or mauled by a beast of prey—unless you slaughter it while it still lives—and whatever has been sacrificed on stone altars; and forbidden too is the dividing of meat by divining arrows: that is an act of disobedience. Today those who deny the truth have despaired of overturning your religion, so do not fear them, but fear Me. Today I have perfected your religion for you, completed My favor upon you, and chosen for you surrender to God as your religion. But whoever is driven by hunger, with no inclination to sin—God is Most Forgiving, Ever Merciful. (3)

They ask you what is lawful to them. Say, 'Lawful to you are all good things, and what the hunting animals you have trained catch for you—you teach them something of what God has taught you—so eat of what they catch for you, and mention the name of God over it. And be conscious of God: God is swift in reckoning.' Today all good things are made lawful to you. The food of those who were given the Scripture is lawful to you, and your food is lawful to them. And lawful to you are chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their bridal gifts, taking them in honorable wedlock, not in fornication nor as secret lovers. Whoever rejects faith, his work has come to nothing, and in the Hereafter he will be among the losers. (4–5)

O you who believe, when you rise to pray, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet up to the ankles. If you are in a state of major impurity, purify yourselves. But if you are ill or on a journey, or one of you has come from

relieving himself, or you have had contact with women, and you find no water, then take clean earth and wipe your faces and hands with it. God does not wish to place any hardship on you; He wishes to purify you and to complete His favor upon you, so that you may be thankful. Remember God's favor upon you, and the covenant by which He bound you when you said, 'We hear and we obey.' Be conscious of God: God knows well what is in the breasts. (6–7)

O you who believe, stand firm for God as witnesses to justice, and let not hatred of any people lead you away from being just. Be just: that is nearer to consciousness of God. And be conscious of God: God is aware of all that you do. God has promised those who believe and do good works that theirs is forgiveness and a great reward; but those who deny the truth and reject Our signs—they are the companions of the Blazing Fire. (8–10)

O you who believe, remember God's favor upon you when a people were about to stretch out their hands against you, and He held back their hands from you. Be conscious of God, and in God let the believers put their trust. (11)

God took a covenant from the Children of Israel, and We raised up twelve chieftains from among them. And God said, 'I am with you. So long as you keep up the prayer and pay the prescribed alms, put your faith in My messengers and stand by them, and advance God a goodly loan, I will surely wipe away your evil deeds and admit you to Gardens beneath which rivers flow. But whoever of you denies the truth after this has strayed from the right path.' Then, because they broke their covenant, We cursed them and hardened their hearts. They twist words out of their proper places, and they have forgotten a part of what they were reminded of. You will not cease to discover treachery in them, except for a few of them; so pardon them and overlook: God loves those who do good. And from those who say, 'We are Christians,' We took a covenant, but they too forgot a part of what they were reminded of; so We stirred up enmity and hatred among them until the Day of Resurrection, and God will tell them what they used to do. (12–14)

O People of the Scripture, Our Messenger has come to you, making clear to you much of what you used to hide of the Scripture, and passing over much. There has come to you from God a light and a clear Book, by which God guides whoever seeks His good pleasure to the ways of peace, and brings them out of the depths of darkness into the light by His leave, and guides them to a straight path. Those who say, 'God is the Messiah, son of Mary,' have surely denied the truth. Say, 'Who then could do anything against God if He willed to destroy the Messiah, son of Mary, and his mother, and everyone on the earth?' To God belongs the kingdom of the heavens and the earth and all that lies between them: He

creates whatever He wills, and God has power over all things. The Jews and the Christians say, 'We are the children of God and His beloved ones.' Say, 'Why then does He punish you for your sins? No—you are human beings among those He has created. He forgives whom He wills and punishes whom He wills.' To God belongs the kingdom of the heavens and the earth and all that lies between them, and to Him is the journey's end. O People of the Scripture, Our Messenger has come to you, making things clear to you after an interval without messengers, lest you should say, 'No bearer of glad news or warner came to us.' Now a bearer of glad news and a warner has come to you. God has power over all things. (15–19)

And remember when Moses said to his people, 'My people, remember God's favor upon you when He raised prophets among you, made you kings, and gave you what He had not given to any other people in the world. My people, enter the holy land that God has prescribed for you, and do not turn back, or you will be overturned as losers.' They said, 'Moses, in it there is a people of great might, and we will never enter it until they leave it. If they leave it, then we will enter.' Two men who feared God, whom God had favored, said, 'Go in upon them by the gate; once you have entered it, you will be victorious. And in God put your trust, if you are believers.' They said, 'Moses, we will never enter it as long as they are in it. Go, you and your Lord, and fight—we are staying right here.' He said, 'My Lord, I have power over no one but myself and my brother; so set a division between us and this rebellious people.' He said, 'Then it shall be forbidden to them for forty years, while they wander in the land. So do not grieve over the rebellious people.' (20–26)

Recite to them in truth the story of the two sons of Adam: when each offered a sacrifice, and it was accepted from one of them but not from the other. The latter said, 'I will surely kill you.' The former said, 'God accepts only from those who are conscious of Him. If you stretch out your hand against me to kill me, I will not stretch out my hand against you to kill you: I fear God, Lord of all the worlds. I would rather you bore my sin as well as your own and became one of the companions of the Fire—for that is the recompense of wrongdoers.' Then his self prompted him to kill his brother, and he killed him, and became one of the losers. Then God sent a raven, scratching in the ground, to show him how to hide the naked corpse of his brother. He said, 'Woe is me! Am I unable even to be like this raven and hide my brother's corpse?' And he became one of the remorseful. For that reason We prescribed for the Children of Israel that whoever kills a human being—except in punishment for murder or for spreading corruption in the land—it is as though he had killed all humankind; and whoever saves a life, it is as though he had saved the lives of all humankind. Our messengers came to them with clear proofs, yet even after that many of them go on committing excesses in the land. The recompense of those who wage war

against God and His Messenger and strive to spread corruption in the land is only that they be killed, or crucified, or have their hands and feet cut off on opposite sides, or be banished from the land. That is their disgrace in this world, and in the Hereafter a tremendous punishment awaits them— except those who repent before you overpower them. Know, then, that God is Most Forgiving, Ever Merciful. (27–34)

O you who believe, be conscious of God, seek the means of approach to Him, and strive in His cause, so that you may flourish. As for those who deny the truth, if they possessed all that is on the earth and as much again with it, to ransom themselves with it from the punishment of the Day of Resurrection, it would not be accepted from them: a painful punishment awaits them. They will wish to come out of the Fire, but they will not come out of it: theirs is a lasting punishment. (35–37)

As for the thief, male or female, cut off their hands as a recompense for what they have earned—an exemplary punishment from God. God is Almighty, All-Wise. But whoever repents after his wrongdoing and sets things right, God will surely turn to him in mercy: God is Most Forgiving, Ever Merciful. Do you not know that to God belongs the kingdom of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and God has power over all things. (38–40)

O Messenger, do not be grieved by those who race one another into denial, from among those who say with their mouths, 'We believe,' while their hearts do not believe, and from among the Jews—those who listen eagerly to lies and listen eagerly to other people who have not come to you. They twist words out of their proper places, saying, 'If you are given this, take it; but if you are not given it, beware.' Whoever God wills to put to trial, you can do nothing for him against God. These are the ones whose hearts God has not wished to purify: for them there is disgrace in this world, and in the Hereafter a tremendous punishment. They listen eagerly to lies and devour what is forbidden. If they come to you, judge between them or turn away from them; if you turn away from them, they cannot harm you in the least. But if you judge, judge between them with justice: God loves the just. But how is it that they come to you for judgment when they have the Torah, in which is God's judgment, and then turn away after that? Such people are not believers at all. We sent down the Torah, in which there is guidance and light. By it the prophets who surrendered themselves to God gave judgment for the Jews, as did the rabbis and the scholars, according to what they had been entrusted of the Book of God, to which they were witnesses. So do not fear people, but fear Me, and do not sell My signs for a paltry price. Whoever does not judge by what God has sent down—such are the deniers of the truth. In it We prescribed for them: a life for a life, an eye for an eye, a nose for a nose, an

ear for an ear, a tooth for a tooth, and for wounds, retaliation in kind. But whoever forgoes it as charity, it will be an atonement for him. Whoever does not judge by what God has sent down—such are the wrongdoers. (41–45)

And in their footsteps We sent Jesus, son of Mary, confirming the Torah that had come before him. We gave him the Gospel, in which there is guidance and light, confirming the Torah that had come before it, as guidance and admonition for those who are conscious of God. Let the people of the Gospel judge by what God has sent down in it. Whoever does not judge by what God has sent down—such are the rebellious. (46–47)

And to you Prophet We have sent down the Book with the truth, confirming the Scripture that came before it and standing as guardian over it. So judge between them by what God has sent down, and do not follow their desires away from the truth that has come to you. To each of you We have appointed a law and a way. Had God willed, He would have made you a single community, but He willed otherwise in order to test you in what He has given you; so race one another in good works. To God you will all return, and He will inform you about the things over which you differed. And judge between them by what God has sent down, and do not follow their desires; and beware of them, lest they tempt you away from part of what God has sent down to you. If they turn away, know that God wishes to afflict them for some of their sins; and truly many people are rebellious. Is it the judgment of the days of ignorance that they seek? Who is better than God in judgment for a people who have certainty of faith? (48–50)

O you who believe, do not take the Jews and the Christians as allies: they are allies of one another. Whoever of you allies himself with them is one of them. God does not guide the wrongdoing people. You see those in whose hearts is a sickness rushing to them, saying, 'We fear that a turn of fortune may strike us.' But it may be that God will bring victory, or some decree from Himself, and then they will be filled with regret over what they kept secret within themselves. And those who believe will say, 'Are these the ones who swore by God with their most solemn oaths that they were with you?' Their works have come to nothing, and they have become losers. (51–53)

O you who believe, whoever of you turns back from his religion—God will bring forth a people whom He loves and who love Him, humble towards the believers, stern towards those who deny the truth, who strive in God's cause and fear no one's reproach. Such is God's grace, which He gives to whom He wills; God is All-Embracing, All-Knowing. Your ally is none but God, His Messenger, and those who believe—those who keep up the

prayer and pay the prescribed alms and bow down in worship. Whoever takes God, His Messenger and those who believe as allies—it is the party of God that will prevail. (54–56)

O you who believe, do not take as allies those who make your religion a mockery and a game, whether from among those who were given the Scripture before you or from the deniers of the truth; and be conscious of God, if you are believers. When you call to the prayer, they make it a mockery and a game: that is because they are a people who do not understand. Say, 'O People of the Scripture, do you resent us for any reason other than that we believe in God and in what has been sent down to us and in what was sent down before, and that most of you are rebellious?' Say, 'Shall I tell you of something worse than that as recompense with God? Those whom God has cursed and with whom He is angry, some of whom He made into apes and swine, and those who worship false gods—they are worse in station and further astray from the right path.' (57–60)

When they come to you they say, 'We believe,' but they come in with denial and go out with it; and God knows best what they conceal. You see many of them racing one another into sin and hostility and devouring what is forbidden. Evil indeed is what they do. Why do their rabbis and scholars not forbid them from speaking sinfully and devouring what is forbidden? Evil indeed is what they contrive. The Jews say, 'God's hand is shackled.' It is their own hands that are shackled, and they are cursed for what they say. No—both His hands are wide open; He bestows as He wills. What has been sent down to you from your Lord will surely increase many of them in rebellion and denial. We have cast enmity and hatred among them until the Day of Resurrection. Whenever they kindle a fire for war, God puts it out. They strive to spread corruption in the land, and God does not love those who spread corruption. Had the People of the Scripture believed and been conscious of God, We would have wiped away their evil deeds and admitted them to Gardens of bliss. Had they upheld the Torah and the Gospel and what was sent down to them from their Lord, they would have eaten from above them and from beneath their feet. Among them is a community that keeps to the middle way; but many of them—evil is what they do. (61–66)

O Messenger, proclaim what has been sent down to you from your Lord; if you do not, you will not have delivered His message. God will protect you from people: God does not guide those who deny the truth. Say, 'O People of the Scripture, you stand on nothing until you uphold the Torah and the Gospel and what has been sent down to you from your Lord.' What has been sent down to you Prophet from your Lord will surely increase many of them in rebellion and denial; so do not grieve over the people who deny the truth. Those who believe, those who are Jews, the Sabians and the Christians—whoever believes in

God and the Last Day and does good—no fear shall come upon them, nor shall they grieve. (67–69)

We took a covenant from the Children of Israel and sent messengers to them. Whenever a messenger came to them with what their souls did not desire, some they called liars and some they killed. They thought there would be no trial, so they became blind and deaf. Then God turned to them in mercy; yet again many of them became blind and deaf. God sees all that they do. Those who say, 'God is the Messiah, son of Mary,' have surely denied the truth. The Messiah himself said, 'Children of Israel, worship God, my Lord and your Lord.' Whoever associates anything with God, God has forbidden him the Garden, and his refuge is the Fire; and the wrongdoers will have no helpers. (70–72)

Those who say, 'God is the third of three,' have surely denied the truth: there is no god but the One God. If they do not desist from what they say, a painful punishment will surely fall upon those of them who deny the truth. Will they not turn to God and ask His forgiveness? God is Most Forgiving, Ever Merciful. The Messiah, son of Mary, was no more than a messenger; messengers had passed away before him. His mother was a woman of truth. They both used to eat food. See how We make the signs clear to them, and then see how they are turned away! Say, 'Do you worship, besides God, that which has no power to harm or benefit you, when it is God who is the All-Hearing, the All-Knowing?' Say, 'O People of the Scripture, do not go beyond the bounds of truth in your religion, and do not follow the desires of a people who went astray before, who led many astray and strayed from the right path.' (73–77)

Those of the Children of Israel who denied the truth were cursed by the tongue of David and of Jesus, son of Mary, because they disobeyed and went on transgressing. They would not restrain one another from the wrong they committed. Evil indeed was what they used to do. You see many of them allying themselves with those who deny the truth. Evil indeed is what their souls have sent ahead for them, so that God is angry with them, and in punishment they will remain for ever. Had they believed in God and the Prophet and in what has been sent down to him, they would not have taken them as allies; but many of them are rebellious. (78–81)

You will surely find that the most hostile of people towards the believers are the Jews and those who associate others with God; and you will surely find that the nearest of them in affection to the believers are those who say, 'We are Christians.' That is because among them are priests and monks, and because they are not arrogant. When they hear what has been sent down to the Messenger, you see their eyes overflow with tears because of the

truth they recognize. They say, 'Our Lord, we believe, so write us down among the witnesses. Why should we not believe in God and in the truth that has come to us, when we long for our Lord to admit us among the righteous people?' So for what they said God has rewarded them with Gardens beneath which rivers flow, there to remain for ever. That is the reward of those who do good; but those who deny the truth and reject Our signs—they are the companions of the Blazing Fire. (82–86)

O you who believe, do not forbid the good things that God has made lawful to you, and do not transgress: God does not love transgressors. Eat of the lawful and good things God has provided for you, and be conscious of God, in whom you believe. God will not take you to task for oaths you utter unthinkingly, but He will take you to task for oaths you have bound yourselves by. The atonement for breaking one is to feed ten needy people with the average of what you feed your own families, or to clothe them, or to free a slave; whoever cannot find the means, let him fast three days. That is the atonement for your oaths when you have sworn them. But keep your oaths. Thus God makes clear to you His signs, so that you may be thankful. (87–89)

O you who believe, intoxicants, games of chance, idols and divining arrows are an abomination of Satan's work; so shun them, that you may flourish. Satan wishes only to sow enmity and hatred among you through intoxicants and games of chance, and to turn you away from the remembrance of God and from the prayer. Will you not then desist? Obey God and obey the Messenger, and be on your guard. If you turn away, then know that Our Messenger's duty is only to deliver the message clearly. There is no blame on those who believe and do good works for what they consumed before, so long as they are conscious of God and believe and do good works, and then are conscious of God and believe, and then are conscious of God and do good. God loves those who do good. (90–93)

O you who believe, God will surely test you with some of the game that your hands and your spears can reach, so that God may make known who fears Him in the unseen. Whoever transgresses after this will have a painful punishment. O you who believe, do not kill game while you are in the state of pilgrim sanctity. Whoever of you kills it deliberately, the penalty is an animal from the herd equivalent to what he killed, as judged by two just men among you, brought as an offering to the Kaʿba; or as atonement, the feeding of needy people, or the equivalent of that in fasting, so that he may taste the consequence of his deed. God has pardoned what is past; but whoever repeats it, God will exact retribution from him. God is Almighty, the Lord of Retribution. Lawful to you is the game of the sea and its food, as provision for you and for travelers; but forbidden to you is the game of the

land so long as you are in the state of pilgrim sanctity. Be conscious of God, to whom you will be gathered. (94–96)

God has made the Kaʿba, the Sacred House, a standing institution for humankind, and likewise the Sacred Month, the sacrificial offerings and the garlands. That is so that you may know that God knows all that is in the heavens and all that is in the earth, and that God has knowledge of all things. Know that God is severe in punishment, and that God is Most Forgiving, Ever Merciful. The Messenger's duty is only to deliver the message; and God knows what you reveal and what you conceal. (97–99)

Say, 'The bad and the good are not equal, though the abundance of the bad may impress you. So be conscious of God, you who are endowed with understanding, so that you may flourish.' O you who believe, do not ask about things which, if made known to you, would trouble you; but if you ask about them while the Qur'an is being sent down, they will be made known to you. God has pardoned your asking in the past; God is Most Forgiving, Forbearing. A people before you asked about such things, and then they denied them. God has not ordained any baḥīra, or sāʾiba, or waṣīla, or ḥām; but those who deny the truth invent lies against God, and most of them do not use their reason. When they are told, 'Come to what God has sent down and to the Messenger,' they say, 'What we found our forefathers doing is enough for us.' What—even though their forefathers knew nothing and were not guided? O you who believe, you are responsible for your own souls; whoever strays cannot harm you if you are guided. To God you will all return, and He will inform you of what you used to do. (100–105)

O you who believe, when death approaches one of you and he makes a bequest, let there be witnesses between you—two just men from among you, or two others from outside, if you are traveling in the land and the calamity of death befalls you. Detain the two after the prayer, and if you doubt them, let them swear by God, 'We will not sell our oath for any price, even if it be for a near relative, and we will not conceal the testimony of God, for then we would surely be among the sinful.' But if it is discovered that the two have been guilty of sin, then two others, from among those whose right has been wronged by the first two, shall stand in their place and swear by God, 'Our testimony is truer than theirs, and we have not transgressed, for then we would surely be among the wrongdoers.' That makes it more likely that they will give testimony as it truly was, or fear that other oaths will be sworn after their oaths. Be conscious of God and listen: God does not guide the rebellious people. (106–108)

On the Day when God gathers the messengers and asks, 'What response were you given?' they will say, 'We have no knowledge; it is You who know all that is hidden.' Then God will say, 'Jesus, son of Mary, remember My favor upon you and upon your mother: how I strengthened you with the Holy Spirit, so that you spoke to people in the cradle and in maturity; how I taught you the Book and wisdom, the Torah and the Gospel; how you fashioned from clay the likeness of a bird by My leave, and breathed into it, and it became a bird by My leave; how you healed the blind and the leper by My leave; how you brought forth the dead by My leave; and how I held back the Children of Israel from you when you came to them with clear proofs and those of them who denied the truth said that this was nothing but plain magic.' And remember when I inspired the disciples, 'Believe in Me and in My Messenger,' and they said, 'We believe; bear witness that we have surrendered ourselves to God.' (109–111)

And when the disciples said, 'Jesus, son of Mary, can your Lord send down to us a table spread with food from heaven?' He said, 'Be conscious of God, if you are believers.' They said, 'We wish to eat from it, so that our hearts may be set at rest, and that we may know that you have told us the truth, and that we may be witnesses to it.' Jesus, son of Mary, said, 'O God, our Lord, send down to us a table spread from heaven, to be a festival for us—for the first of us and the last of us—and a sign from You. And provide for us, for You are the best of providers.' God said, 'I will send it down to you; but whoever of you denies the truth after that, I will punish him with a punishment such as I will not inflict on anyone else in all the worlds.' (112–115)

And when God says, 'Jesus, son of Mary, did you say to people: take me and my mother as two gods besides God?' he will say, 'Glory be to You! It is not for me to say what I have no right to say. Had I said it, You would have known it. You know what is within my self, but I do not know what is within Yourself. You alone know all that is hidden. I said to them nothing but what You commanded me: worship God, my Lord and your Lord. I was a witness over them as long as I remained among them; and when You took me up, it was You who were the watcher over them. You are witness over all things. If You punish them, they are Your servants; and if You forgive them, You are the Almighty, the All-Wise.' God will say, 'This is the Day when the truthful will profit from their truthfulness. Theirs are Gardens beneath which rivers flow, there to remain for ever and ever. God is well pleased with them and they are well pleased with Him: that is the supreme triumph.' To God belongs the kingdom of the heavens and the earth and all that is in them, and He has power over all things. (116–120)

6. Livestock (Al-Anʿām)

In the name of God, the Gracious, the Ever Merciful.

All praise belongs to God, who created the heavens and the earth and made the darknesses and the light; yet those who deny the truth set up equals to their Lord. It is He who created you from clay, then decreed a term—and there is a term appointed with Him; yet still you doubt. He is God in the heavens and on the earth. He knows what you hide and what you disclose, and He knows what you earn. Not a sign of their Lord's signs comes to them but they turn away from it. They have denied the truth when it came to them; but the news of what they used to mock will soon reach them. (1–5)

Do they not see how many generations We destroyed before them? We had established them in the earth as We have not established you, and We sent the sky upon them in abundant rain, and made rivers flow beneath them; then We destroyed them for their sins, and raised up after them other generations. Even if We had sent down to you Prophet a writing on parchment, and they had touched it with their own hands, those who deny the truth would have said, 'This is nothing but plain magic.' They say, 'Why has no angel been sent down to him?' Had We sent down an angel, the matter would have been settled, and they would have been given no respite. And had We made him an angel, We would have made him in the form of a man, and We would have confused for them the very thing they are confusing. (6–9)

Messengers before you were mocked; but those who scoffed at them were engulfed by the very thing they mocked. Say, 'Travel in the land and see what was the end of those who denied.' Say, 'To whom belongs all that is in the heavens and the earth?' Say, 'To God.' He has prescribed mercy for Himself. He will surely gather you to the Day of Resurrection, about which there is no doubt. Those who have lost their own souls will not believe. To Him belongs all that dwells in the night and the day, and He is the All-Hearing, the All-Knowing. Say, 'Shall I take as protector any other than God, the Originator of the heavens and the earth, who feeds and is not fed?' Say, 'I have been commanded to be the first of those who surrender themselves to God, and never to be one of those who associate others with Him.' Say, 'If I disobey my Lord, I fear the punishment of a tremendous Day.' Whoever is spared it on that Day, He has shown him mercy; that is the clear triumph. (10–16)

If God touches you with affliction, none can remove it but He; and if He touches you with good—He has power over all things. He is the Supreme over His servants, and He is the All-Wise, the All-Aware. Say, 'What is the greatest of testimonies?' Say, 'God is witness

between me and you. This Qur'an has been revealed to me so that I may warn you by it, and whomever it reaches. Do you really testify that there are other gods besides God?' Say, 'I do not testify to it.' Say, 'He is only One God, and I am innocent of what you associate with Him.' Those to whom We gave the Scripture recognize it as they recognize their own sons; but those who have lost their own souls will not believe. Who does greater wrong than one who invents a lie against God or denies His signs? Surely the wrongdoers will not flourish. On the Day We gather them all together, We shall say to those who associated others with God, 'Where are those partners of yours whom you used to claim?' Then they will have no excuse left but to say, 'By God, our Lord, we never associated anything with Him.' See how they lie against themselves, and how what they used to invent has forsaken them. (17–24)

Among them are some who listen to you; but We have placed coverings over their hearts, so that they do not understand it, and a deafness in their ears. Even if they saw every sign, they would not believe in it—so much so that when they come to you to dispute with you, those who deny the truth say, 'This is nothing but tales of the ancients.' They forbid others from it and keep away from it themselves; but they destroy none but themselves, and they do not perceive it. If you could only see when they are made to stand before the Fire and say, 'If only we could be sent back! Then we would not deny the signs of our Lord, but would be among the believers.' No—what they used to conceal before has become plain to them; and if they were sent back, they would return to what they were forbidden: they are liars indeed. They say, 'There is nothing but our life in this world, and we shall not be raised again.' If you could only see when they are made to stand before their Lord! He will say, 'Is this not the truth?' They will say, 'Yes indeed, by our Lord.' He will say, 'Then taste the punishment for having denied the truth.' Lost indeed are those who deny the meeting with God, until, when the Hour comes upon them suddenly, they say, 'Alas for us, that we neglected it!' They will bear their burdens on their backs—how evil is what they bear! The life of this world is nothing but play and amusement; the home of the Hereafter is better for those who are conscious of God. Will you not then use your reason? (25–32)

We know well that what they say grieves you Prophet. It is not you they call a liar; rather it is the signs of God that the wrongdoers reject. Messengers before you were called liars, yet they bore the denial and the harm with patience until Our help came to them. None can alter the words of God, and news of the messengers has already come to you. If their turning away is hard for you, then if you can seek a tunnel into the earth or a ladder into the sky and bring them a sign—do so. Had God willed, He would have gathered them all

to guidance; so do not be one of the ignorant. Only those who listen will respond; as for the dead, God will raise them up, and then to Him they will be returned. (33–36)

They say, 'Why has no sign been sent down to him from his Lord?' Say, 'God is able to send down a sign,' but most of them do not know. There is no creature that moves on the earth, nor bird that flies on its two wings, but they are communities like yourselves. We have left nothing out of the Book; then to their Lord they will be gathered. Those who deny Our signs are deaf and dumb, in layers of darkness. Whom God wills, He lets go astray; and whom He wills, He sets upon a straight path. Say, 'Tell me: if the punishment of God came upon you, or the Hour came upon you, would you call upon any other than God—if you are truthful?' No—it is Him you would call upon, and He would remove, if He willed, the thing for which you called upon Him, and you would forget what you associate with Him. (37–41)

We sent messengers to communities before you, and We seized them with hardship and adversity, so that they might humble themselves. If only, when Our affliction came upon them, they had humbled themselves! But their hearts were hardened, and Satan made what they were doing seem fair to them. Then, when they forgot what they had been reminded of, We opened to them the gates of all things, until, while they were exulting in what they had been given, We seized them suddenly, and there they were, in despair. So the last remnant of the people who did wrong was cut off. All praise belongs to God, Lord of all the worlds. (42–45)

Say, 'Tell me: if God took away your hearing and your sight and set a seal upon your hearts, what god other than God could restore them to you?' See how We display the signs in various ways; yet still they turn away. Say, 'Tell me: if the punishment of God came upon you suddenly or openly, would any be destroyed except the wrongdoing people?' We send the messengers only as bearers of glad news and as warners. Whoever believes and sets things right—no fear shall come upon them, nor shall they grieve; but those who deny Our signs—punishment will touch them for their rebelliousness. Say, 'I do not say to you that I possess the treasures of God, nor do I know the unseen, nor do I say to you that I am an angel. I follow only what is revealed to me.' Say, 'Are the blind and the seeing equal? Will you not then reflect?' (46–50)

Warn by it those who fear that they will be gathered to their Lord with no protector and no intercessor besides Him, so that they may become conscious of God. Do not drive away those who call upon their Lord morning and evening, seeking His face. You are not accountable for them in anything, nor are they accountable for you in anything, that you

should drive them away and so become one of the wrongdoers. Thus We have tested some of them by means of others, so that they say, 'Are these the ones among us whom God has favored?' Does God not know best those who are thankful? (51–53)

When those who believe in Our signs come to you, say, 'Peace be upon you. Your Lord has prescribed mercy for Himself: whoever of you does evil in ignorance and then repents and sets things right—He is Most Forgiving, Ever Merciful.' Thus We set out the signs in detail, so that the way of the sinners may be made plain. Say, 'I have been forbidden to worship those you call upon besides God.' Say, 'I will not follow your desires, for then I would have gone astray and would not be among the guided.' Say, 'I stand on clear evidence from my Lord, yet you deny it. What you seek to hasten is not in my power; judgment belongs to God alone. He declares the truth, and He is the best of deciders.' Say, 'If what you seek to hasten were in my power, the matter between me and you would have been settled; but God knows best who the wrongdoers are.' (54–58)

With Him are the keys of the unseen; none knows them but He. He knows all that is on the land and in the sea. Not a leaf falls but He knows it; nor is there a grain in the darkness of the earth, nor anything fresh or dry, but it is in a clear Book.[9] (59)

It is He who takes your souls by night and knows what you have earned by day; then He raises you up in it, so that an appointed term may be fulfilled. Then to Him is your return, and then He will inform you of what you used to do. He is the Supreme over His servants. (60)

He sends guardians over you, until, when death comes to one of you, Our messengers take his soul, and they never fail. Then they are returned to God, their true Master. Surely His is the judgment, and He is the swiftest of reckoners. (61–62)

Say, 'Who rescues you from the darknesses of the land and the sea, when you call upon Him humbly and in secret: If He rescues us from this, we shall surely be among the thankful?' Say, 'It is God who rescues you from this and from every distress; yet still you associate others with Him.' Say, 'He has the power to send punishment upon you from above you or from beneath your feet, or to confound you in sects and make you taste one another's violence.' See how We display the signs in various ways, so that they may understand. Your people have denied it, though it is the truth. Say, 'I am not a guardian over you. Every announcement has its appointed time, and you will soon come to know.' (63–67)

[9] Occasionalism – The Glorious Quran and Science

When you see those who engage in mocking talk about Our signs, turn away from them until they engage in other talk. And if Satan should make you forget, then, once you remember, do not sit with the wrongdoing people. Those who are conscious of God are not accountable for them in anything; theirs is only to remind, so that they too may become conscious of God. Leave alone those who take their religion as play and amusement and whom the life of this world has deceived; but remind by it, lest a soul be given up to ruin for what it has earned. It will have no protector or intercessor besides God, and if it offers every ransom, none will be accepted from it. Such are the ones who are given up to ruin for what they have earned: theirs is a drink of scalding water and a painful punishment for having denied the truth. (68–70)

Say, 'Shall we call upon, besides God, that which can neither benefit nor harm us, and turn back on our heels after God has guided us—like one whom the devils have lured into the earth, bewildered, though he has companions calling him to guidance: Come to us?' Say, 'God's guidance is the true guidance, and we have been commanded to surrender ourselves to the Lord of all the worlds, and to keep up the prayer and be conscious of Him. It is He to whom you will be gathered.' It is He who created the heavens and the earth in truth. On the Day He says, 'Be,' it is. His word is the truth, and His is the kingdom on the Day the Trumpet is blown. He is the Knower of the unseen and the seen, the All-Wise, the All-Aware. (71–73)

And when Abraham said to his father Āzar, 'Do you take idols as gods? I see that you and your people are in plain error.' Thus We showed Abraham the kingdom of the heavens and the earth, so that he might be one of those who have certainty. When the night covered him over, he saw a star. He said, 'This is my Lord.' But when it set, he said, 'I do not love things that set.' Then, when he saw the moon rising, he said, 'This is my Lord.' But when it set, he said, 'If my Lord does not guide me, I shall surely be one of the people who go astray.' Then, when he saw the sun rising, he said, 'This is my Lord; this is greater.' But when it set, he said, 'My people, I am innocent of what you associate with God. I have turned my face, as one of pure faith, towards Him who originated the heavens and the earth, and I am not one of those who associate others with God.' (74–79)

His people disputed with him. He said, 'Do you dispute with me about God, when He has guided me? I do not fear what you associate with Him, unless my Lord should will something. My Lord encompasses all things in His knowledge. Will you not then take heed? How should I fear what you associate with Him, when you do not fear having associated with God that for which He has sent down to you no authority? Which of the two parties has more right to security, if you know?' Those who believe and do not mix

their faith with wrongdoing—theirs is security, and they are the rightly guided. That was Our argument, which We gave to Abraham against his people. We raise in degrees whom We will; your Lord is All-Wise, All-Knowing. (80–83)

And We gave him Isaac and Jacob, each of whom We guided; and Noah We had guided before, and of his descendants David, Solomon, Job, Joseph, Moses and Aaron—thus We reward those who do good— and Zachariah, John, Jesus and Elijah—each of them one of the righteous— and Ishmael, Elisha, Jonah and Lot—each of them We favored above all the worlds— and some of their forefathers, their descendants and their brothers. We chose them and guided them to a straight path. Such is the guidance of God, by which He guides whom He wills of His servants. Had they associated others with Him, all that they did would have come to nothing. Those are the ones to whom We gave the Scripture, judgment and prophethood. If these people deny them, We have entrusted them to a people who will not deny them. Those are the ones whom God has guided, so follow their guidance. Say, 'I ask of you no reward for it: it is nothing but a reminder to all the worlds.' (84–90)

They have not valued God as He should be valued when they say, 'God has sent down nothing to any human being.' Say, 'Who then sent down the Scripture that Moses brought as a light and a guidance for people, which you put on parchments, showing some of it and hiding much, though you were taught what neither you nor your forefathers knew?' Say, 'God sent it down.' Then leave them to amuse themselves in their vain talk. This is a Book We have sent down, blessed, confirming what came before it, so that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they keep up their prayers. Who does greater wrong than one who invents a lie against God, or says, 'It has been revealed to me,' when nothing has been revealed to him, or says, 'I will send down the like of what God has sent down'? If you could only see when the wrongdoers are in the agonies of death and the angels stretch out their hands: 'Give up your souls! Today you are repaid with the punishment of humiliation for what you used to say about God other than the truth, and for arrogantly rejecting His signs. Now you have come to Us alone, as We created you the first time, and you have left behind you what We bestowed on you. We do not see with you your intercessors, whom you claimed were partners with God in your affairs. The bond between you has been cut, and what you used to claim has forsaken you.' (91–94)

It is God who splits open the grain and the date-stone. He brings forth the living from the dead, and He is the bringer forth of the dead from the living. Such is God—how then are you turned away? He is the Cleaver of the daybreak; He has made the night for rest, and

the sun and the moon for reckoning. That is the ordaining of the Almighty, the All-Knowing. It is He who made the stars for you, so that you may be guided by them in the darknesses of the land and the sea. We have set out the signs in detail for a people who know. It is He who brought you into being from a single soul, and then gave you a lodging-place and a place of deposit. We have set out the signs in detail for a people who understand. It is He who sends down water from the sky, and with it We bring forth the growth of every kind: from it We bring forth green shoots, from which We bring forth grain packed close; and from the palm-tree, from its spathe, clusters of dates hanging low; and gardens of grapes, and olives and pomegranates, alike and yet unlike. Look at their fruit when it bears fruit, and at its ripening: surely in that are signs for a people who believe. Yet they make the jinn partners with God, though He created them; and in their ignorance they attribute to Him sons and daughters. Glory be to Him! He is exalted high above what they describe. Originator of the heavens and the earth—how could He have a son, when He has no consort? He created all things, and He has knowledge of all things. Such is God, your Lord: there is no god but He, the Creator of all things, so worship Him. He is guardian over all things. No vision can grasp Him, but He grasps all vision; He is the Subtle, the All-Aware. (95–103)

'Clear insights have now come to you from your Lord. Whoever sees, it is for his own soul; whoever is blind, it is to his own loss. I am not a keeper over you.' Thus We display the signs in various ways, so that they may say, 'You have studied,' and so that We may make it clear to a people who know. Follow what has been revealed to you from your Lord—there is no god but He—and turn away from those who associate others with God. Had God willed, they would not have associated others with Him. We have not made you a keeper over them, nor are you their guardian. (104–107)

Do not revile those they call upon besides God, lest they revile God out of hostility and ignorance. Thus We have made the deeds of every community seem fair to them; then to their Lord is their return, and He will inform them of what they used to do. They swear by God with their most solemn oaths that if a sign came to them they would surely believe in it. Say, 'Signs are in God's power alone.' And what would make you realize that even if it came, they would not believe? We turn their hearts and their eyes away, as they did not believe in it the first time, and We leave them to wander blindly in their rebellion. Even if We sent down the angels to them, and the dead spoke to them, and We gathered all things before them face to face, they would still not believe unless God willed; but most of them are ignorant. Thus We have made for every prophet an enemy: devils from among humankind and jinn, inspiring one another with gilded words of delusion. Had your Lord

willed, they would not have done it; so leave them and what they invent. They do so so that the hearts of those who do not believe in the Hereafter may incline to it, and be pleased with it, and so that they may earn what they are earning. (108–113)

Say, 'Shall I seek a judge other than God, when it is He who has sent down to you the Book, clearly explained?' Those to whom We gave the Scripture know that it has been sent down from your Lord with the truth; so do not be one of the doubters. The word of your Lord has been fulfilled in truth and justice; none can change His words. He is the All-Hearing, the All-Knowing. If you obeyed most of those on the earth, they would lead you astray from the path of God. They follow nothing but conjecture; they do nothing but guess.[10] Your Lord knows best who strays from His path, and He knows best those who are guided. (114–117)

So eat of that over which God's name has been mentioned, if you believe in His signs. Why should you not eat of that over which God's name has been mentioned, when He has explained to you in detail what He has forbidden you, except what you are compelled to? Many lead others astray by their own desires, without knowledge. Your Lord knows best the transgressors. Forsake sin, open and secret: those who earn sin will be repaid for what they used to commit. Do not eat of that over which God's name has not been mentioned, for that is rebellion. The devils inspire their friends to dispute with you; and if you obeyed them, you would surely be among those who associate others with God. Is one who was dead and whom We gave life, and for whom We made a light by which to walk among people, like one who is in layers of darkness from which he cannot emerge? Thus what they did is made to seem fair to those who deny the truth. And thus We have placed in every town its leading sinners, to scheme in it; but they scheme only against themselves, and they do not perceive it. When a sign comes to them, they say, 'We will not believe until we are given the like of what God's messengers were given.' God knows best where to place His message. Humiliation before God and a severe punishment will befall the sinners for the schemes they devised. Whomever God wills to guide, He opens his breast to surrender to God; and whomever He wills to let go astray, He makes his breast narrow and tight, as if he were climbing up into the sky. Thus God lays abomination upon those who do not believe. (118–125)

[10] **Atheism Is Founded on Conjecture (Zann): A Scientific, Philosophical and Theological Commentary**

This is the path of your Lord, straight. We have set out the signs in detail for a people who take heed. Theirs is the abode of peace with their Lord, and He is their Protector because of what they used to do. (126–127)

On the Day He gathers them all together: 'Company of jinn, you have seduced many of humankind.' And their friends among humankind will say, 'Our Lord, we profited from one another, and now we have reached the term You appointed for us.' He will say, 'The Fire is your abode, to remain in it—except as God wills.' Your Lord is All-Wise, All-Knowing. Thus We let the wrongdoers have power over one another because of what they used to earn. 'Company of jinn and humankind, did not messengers come to you from among yourselves, recounting to you My signs and warning you of the meeting of this Day of yours?' They will say, 'We bear witness against ourselves.' The life of this world deceived them, and they will bear witness against themselves that they denied the truth. That is because your Lord would never destroy towns unjustly while their people were unaware. For all there are degrees according to what they did; your Lord is not unaware of what they do. Your Lord is the Self-Sufficient, the Possessor of mercy. If He willed, He could remove you and put in your place whomever He wills, just as He brought you into being from the offspring of other people. What you are promised is surely coming, and you cannot escape it. Say, 'My people, act according to your station; I too am acting. You will come to know who will have the final home. Surely the wrongdoers will not flourish.' (128–135)

They assign to God a share of the crops and the livestock He has created, and say, 'This is for God'—so they claim—'and this is for our partners.' What is for their partners does not reach God, but what is for God reaches their partners. Evil is their judgment. Likewise their partners have made the killing of their children seem fair to many of those who associate others with God, in order to destroy them and confound their religion for them. Had God willed, they would not have done it; so leave them and what they invent. They say, 'These cattle and crops are forbidden; none may eat them except those we please'—so they claim—'and there are cattle whose backs are forbidden, and cattle over which they do not mention God's name'—inventing lies against Him. He will repay them for what they used to invent. They say, 'What is in the wombs of these cattle is reserved for our males and forbidden to our wives; but if it is stillborn, they all share in it.' He will repay them for their description. He is All-Wise, All-Knowing. Lost indeed are those who kill their children in folly, without knowledge, and forbid what God has provided for them, inventing lies against God. They have gone astray and are not guided. (136–140)

It is He who has produced gardens, trellised and untrellised, and palm-trees, and crops of diverse produce, and olives and pomegranates, alike and yet unlike. Eat of their fruit when they bear fruit, and give its due on the day of its harvest; and do not be wasteful: He does not love the wasteful. And of the livestock, some for burden and some for slaughter. Eat of what God has provided for you, and do not follow the footsteps of Satan: he is a declared enemy to you. Eight in pairs: two of sheep and two of goats. Say, 'Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain? Tell me with knowledge, if you are truthful.' And two of camels and two of oxen. Say, 'Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain? Or were you witnesses when God enjoined this upon you?' Who does greater wrong than one who invents a lie against God to lead people astray without knowledge? God does not guide the wrongdoing people. (141–144)

Say, 'In what has been revealed to me I find nothing forbidden to one who would eat it, except carrion, or blood poured forth, or the flesh of swine—for that is unclean—or a sinful offering consecrated to other than God. But whoever is driven by necessity, neither desiring it nor exceeding his need—your Lord is Most Forgiving, Ever Merciful.' To those who were Jews We forbade every animal with claws; and of oxen and sheep We forbade them their fat, except what their backs or entrails carry, or what is mixed with bone. Thus We repaid them for their rebelliousness; and We are surely truthful. If they call you a liar, say, 'Your Lord is the Possessor of all-embracing mercy, but His punishment will not be turned back from the sinful people.' Those who associate others with God will say, 'Had God willed, we would not have associated others with Him, nor would our forefathers, nor would we have forbidden anything.' In the same way those before them denied, until they tasted Our punishment. Say, 'Have you any knowledge that you can bring out to us? You follow nothing but conjecture; you do nothing but guess.' Say, 'The conclusive argument belongs to God. Had He willed, He would surely have guided you all.' Say, 'Bring your witnesses who can testify that God has forbidden this.' Then if they testify, do not testify with them, and do not follow the desires of those who deny Our signs, who do not believe in the Hereafter, and who set up equals to their Lord. (145–150)

Say, 'Come, I will recite what your Lord has forbidden you: do not associate anything with Him; be good to parents; do not kill your children out of poverty—We provide for you and for them; do not approach indecencies, whether open or secret; do not take a life that God has made sacred, except by right. This He has enjoined upon you, so that you may use your reason. Do not approach the property of the orphan, except in the best way, until he reaches maturity. Give full measure and weight in justice—We do not burden any soul

beyond its capacity. When you speak, be just, even if it concerns a relative. And fulfill the covenant of God. This He has enjoined upon you, so that you may take heed. This is My path, straight, so follow it; and do not follow other ways, for they will scatter you away from His path. This He has enjoined upon you, so that you may become conscious of God.' (151–153)

Then We gave Moses the Scripture, completing Our favor upon him who did good, explaining all things in detail, as guidance and mercy, so that they might believe in the meeting with their Lord. And this is a Book We have sent down, blessed; so follow it and be conscious of God, that you may be shown mercy, lest you should say, 'The Scripture was sent down only to two groups before us, and we were unaware of what they studied,' or lest you should say, 'If the Scripture had been sent down to us, we would have been better guided than they.' Now clear evidence has come to you from your Lord, and guidance and mercy. Who then does greater wrong than one who denies the signs of God and turns away from them? We shall repay those who turn away from Our signs with a terrible punishment for their turning away. Are they waiting for the angels to come to them, or for your Lord to come, or for some of your Lord's signs to come? On the Day some of your Lord's signs come, no soul will profit from its faith if it did not believe before, or earn some good through its faith. Say, 'Wait, then; we too are waiting.' (154–158)

As for those who have divided their religion and become sects, you have nothing to do with them; their case rests with God, and He will tell them what they used to do. Whoever brings a good deed shall have ten times its like; but whoever brings an evil deed shall be repaid only with its like, and they will not be wronged. Say, 'My Lord has guided me to a straight path, an upright religion, the creed of Abraham, a man of pure faith; he was not one of those who associate others with God.' Say, 'My prayer, my devotions, my living and my dying are for God, Lord of all the worlds; He has no partner. This I have been commanded, and I am the first of those who surrender themselves to God.' Say, 'Shall I seek a lord other than God, when He is the Lord of all things? Each soul earns only against itself, and no bearer of burdens bears another's burden. Then to your Lord is your return, and He will inform you about the things over which you differed.' It is He who has made you successors on the earth, and raised some of you above others in degrees, to test you by what He has given you. Your Lord is swift in punishment, and He is surely Most Forgiving, Ever Merciful. (159–165)

7. The Heights (Al-Aʿrāf)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm Ṣād. (1)

A Book sent down to you Prophet—so let there be no impediment in your breast on account of it—that you may warn by it, and as a reminder for the believers. Follow what has been sent down to you from your Lord, and do not follow any protectors besides Him. How little you take heed! (2–3)

How many a town We have destroyed! Our punishment came upon them by night, or while they rested at noon. When Our punishment came upon them, their only cry was, 'We were indeed wrongdoers.' We shall surely question those to whom messengers were sent, and We shall surely question the messengers. Then We shall recount to them with knowledge, for We were never absent. The weighing on that Day will be true. Those whose scales are heavy—they are the ones who will flourish; and those whose scales are light—they are the ones who have lost their souls, because they used to wrong Our signs. (4–9)

We have established you on the earth and provided you in it with means of livelihood. How little you give thanks! We created you, then We shaped you, then We said to the angels, 'Bow down before Adam.' They bowed down—all except Iblīs; he was not among those who bowed down. He said, 'What prevented you from bowing down when I commanded you?' He said, 'I am better than he: You created me from fire, and You created him from clay.' He said, 'Go down from here! It is not for you to be proud in it. Get out: you are one of the abased.' He said, 'Give me respite until the Day they are raised up.' He said, 'You are of those given respite.' He said, 'Because You have led me astray, I will surely lie in wait for them on Your straight path. Then I will come at them from before them and from behind them, from their right and from their left, and You will not find most of them thankful.' He said, 'Get out of here, despised and banished! Whoever of them follows you, I will surely fill Hell with you all. And you, Adam, dwell, you and your wife, in the Garden, and eat from wherever you wish; but do not go near this tree, or you will both be among the wrongdoers.' (10–19)

Then Satan whispered to them, to reveal to them what had been hidden from them of their nakedness. He said, 'Your Lord has only forbidden you this tree lest you become angels, or become immortal.' And he swore to them, 'I am surely one of your sincere advisers.' So he brought about their fall by deception. When they tasted the tree, their nakedness became apparent to them, and they began to cover themselves with leaves of the Garden.

Their Lord called to them, 'Did I not forbid you that tree, and tell you that Satan is a declared enemy to you?' They said, 'Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we shall surely be among the losers.' He said, 'Go down, each of you an enemy to the other! On the earth you will have a dwelling-place and provision for a time.' He said, 'There you will live, and there you will die, and from there you will be brought out.' (20–25)

Children of Adam, We have sent down to you garments to cover your nakedness, and as adornment; but the garment of consciousness of God—that is best. This is one of God's signs, so that they may take heed. Children of Adam, do not let Satan seduce you, as he drove your parents out of the Garden, stripping them of their garments to show them their nakedness. He and his tribe see you from where you do not see them. We have made the devils allies of those who do not believe. (26–27)

When they commit an indecency, they say, 'We found our forefathers doing it, and God has commanded us to do it.' Say, 'God does not command indecency. Do you say about God what you do not know?' Say, 'My Lord has commanded justice. Set your faces towards Him at every place of worship, and call upon Him, sincere to Him in religion. As He brought you into being, so will you return.' Some He has guided, and some have deserved to go astray: they have taken the devils as allies instead of God, and think that they are guided. Children of Adam, dress well at every place of worship; eat and drink, but do not be wasteful: He does not love the wasteful. Say, 'Who has forbidden the adornment of God, which He has brought forth for His servants, and the good things of provision?' Say, 'They are for those who believe during the life of this world, and exclusively theirs on the Day of Resurrection.' Thus, We set out the signs in detail for a people who know. (28–32)

Say, 'My Lord has forbidden only indecencies, open or secret, and sin, and wrongful oppression, and that you associate with God that for which He has sent down no authority, and that you say about God what you do not know.' For every community there is an appointed term. When their term comes, they cannot delay it by a single hour, nor can they bring it forward. (33–34)

Children of Adam, whenever messengers from among yourselves come to you, recounting My signs to you—then whoever is conscious of God and sets things right, no fear shall come upon them, nor shall they grieve; but those who deny Our signs and are too proud for them—they are the companions of the Fire, and there they will remain. Who does greater wrong than one who invents a lie against God or denies His signs? Such people will receive their share from the Book; until, when Our messengers come to them to take

their souls, they say, 'Where are those you used to call upon besides God?' They will say, 'They have forsaken us,' and they will bear witness against themselves that they denied the truth. He will say, 'Enter the Fire among communities of jinn and humankind that have passed away before you.' Every time a community enters, it curses its sister; until, when they have all followed one another into it, the last of them will say of the first, 'Our Lord, these led us astray, so give them a double punishment of the Fire.' He will say, 'For each there is a double, but you do not know.' And the first of them will say to the last, 'You were no better than we are; so taste the punishment for what you have earned.' (35–39)

Those who deny Our signs and are too proud for them—the gates of heaven will not be opened for them, nor will they enter the Garden until a camel passes through the eye of a needle. Thus We repay the sinners. Hell will be their bed, and above them coverings of fire. Thus We repay the wrongdoers. But those who believe and do good works—We do not burden any soul beyond its capacity—they are the companions of the Garden, and there they will remain. We shall remove whatever rancor is in their breasts. Rivers will flow beneath them, and they will say, 'All praise belongs to God, who guided us to this. We could never have found guidance had God not guided us. The messengers of our Lord did bring the truth.' And a voice will call to them, 'This is the Garden you have been made to inherit for what you used to do.' The companions of the Garden will call out to the companions of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will cry out among them, 'The curse of God is upon the wrongdoers, who turn others away from the path of God and seek to make it crooked, and who deny the Hereafter.' (40–45)

Between the two there is a barrier, and on the Heights are men who recognize each party by their marks. They will call out to the companions of the Garden, 'Peace be upon you.' They have not entered it, though they long to. And when their eyes are turned towards the companions of the Fire, they will say, 'Our Lord, do not place us with the wrongdoing people.' The men on the Heights will call out to men whom they recognize by their marks, 'Your hoarding and your arrogance have availed you nothing. Are these the ones you swore God would never show mercy?' To them it will be said, 'Enter the Garden: no fear shall come upon you, nor shall you grieve.' (46–49)

The companions of the Fire will call out to the companions of the Garden, 'Pour down upon us some water, or some of what God has provided for you.' They will say, 'God has forbidden both to those who deny the truth, who took their religion as amusement and play, and whom the life of this world deceived.' So today We forget them, as they forgot the meeting of this Day of theirs, and as they rejected Our signs. (50–51)

We have brought them a Book which We have set out in detail, with knowledge, as guidance and mercy for a people who believe. Are they waiting only for its fulfillment? On the Day its fulfillment comes, those who forgot it before will say, 'The messengers of our Lord did bring the truth. Have we any intercessors now to intercede for us? Or could we be sent back, to act differently from the way we used to act?' They have lost their souls, and what they used to invent has forsaken them. (52–53)

Your Lord is God, who created the heavens and the earth in six eons and then established Himself upon the Throne. He draws the night as a veil over the day, which pursues it swiftly; and the sun, the moon and the stars are made subservient by His command. Surely His is the creation and His is the command. Blessed be God, Lord of all the worlds! Call upon your Lord humbly and in secret: He does not love those who overstep the bounds. Do not spread corruption in the land after it has been set right, but call upon Him in fear and in hope: the mercy of God is near to those who do good. It is He who sends the winds as glad news heralding His mercy; until, when they have lifted up heavy clouds, We drive them to a dead land, and send down water by them, and bring forth by it fruits of every kind. Thus We shall bring forth the dead, so that you may take heed. The good land brings forth its growth by the leave of its Lord; but from the bad land nothing comes forth except scantily. Thus We display the signs in various ways for a people who give thanks. (54–58)

We sent Noah to his people, and he said, 'My people, worship God; you have no god other than Him. I fear for you the punishment of a tremendous Day.' The leaders of his people said, 'We see that you are in plain error.' He said, 'My people, there is no error in me; I am a messenger from the Lord of all the worlds. I deliver to you the messages of my Lord and give you sincere counsel, and I know from God what you do not know. Do you wonder that a reminder has come to you from your Lord, through a man from among you, to warn you, so that you may become conscious of God and so find mercy?' But they called him a liar; so We saved him and those with him in the Ark, and We drowned those who denied Our signs. They were a people blind indeed. (59–64)

And to ʿĀd We sent their brother Hūd. He said, 'My people, worship God; you have no god other than Him. Will you not then be conscious of Him?' The leaders of his people who denied the truth said, 'We see that you are a fool, and we think you are one of the liars.' He said, 'My people, there is no folly in me; I am a messenger from the Lord of all the worlds. I deliver to you the messages of my Lord, and I am a trustworthy adviser to you. Do you wonder that a reminder has come to you from your Lord, through a man from among you, to warn you? Remember how He made you successors after the people of Noah and increased you greatly in stature. Remember the favors of God, so that you may

flourish.' They said, 'Have you come to us so that we should worship God alone and forsake what our forefathers worshipped? Then bring upon us what you threaten us with, if you are truthful.' He said, 'Punishment and anger from your Lord have already fallen upon you. Do you dispute with me over names which you and your forefathers have invented, for which God has sent down no authority? Wait, then; I too am waiting with you.' So We saved him and those with him by Our mercy, and We cut off the last remnant of those who denied Our signs and were not believers. (65–72)

And to Thamūd We sent their brother Ṣāliḥ. He said, 'My people, worship God; you have no god other than Him. A clear proof has come to you from your Lord: this is the she-camel of God, a sign for you. Leave her to graze in God's earth, and do her no harm, or a painful punishment will seize you. Remember how He made you successors after ʿĀd and settled you in the land: you build palaces on its plains and carve houses out of the mountains. Remember the favors of God, and do not go about the earth spreading corruption.' The leaders of his people who were arrogant said to those who were held weak—to those among them who believed—'Do you know that Ṣāliḥ is sent from his Lord?' They said, 'We believe in what he has been sent with.' The arrogant said, 'We deny what you believe in.' Then they hamstrung the she-camel and defied the command of their Lord, and said, 'Ṣāliḥ, bring upon us what you threaten us with, if you are one of the messengers.' So the earthquake seized them, and morning found them lying prostrate in their homes. He turned away from them and said, 'My people, I delivered to you the message of my Lord and gave you sincere counsel, but you do not love those who give sincere counsel.' (73–79)

And Lot, when he said to his people, 'Do you commit an indecency such as no one in all the worlds has committed before you? You approach men with lust instead of women. You are a people who go beyond all bounds.' The only answer of his people was to say, 'Drive them out of your town: they are people who keep themselves pure.' So We saved him and his family—except his wife, who was one of those who stayed behind— and We rained down upon them a rain of stones. See what was the end of the sinners! (80–84)

And to Midian We sent their brother Shuʿayb. He said, 'My people, worship God; you have no god other than Him. A clear proof has come to you from your Lord. So give full measure and weight, do not withhold from people what is theirs, and do not spread corruption in the land after it has been set right. That is better for you, if you are believers. Do not lie in wait on every road, threatening and turning away from the path of God those who believe in Him, seeking to make it crooked. Remember how you were few, and He multiplied you; and see what was the end of those who spread corruption. If a group among you believes

in what I have been sent with, and a group does not believe, then be patient until God judges between us: He is the best of judges.' (85–87)

The leaders of his people who were arrogant said, 'Shuʿayb, we will surely drive you out of our town, and those who believe with you, unless you return to our way.' He said, 'Even if we detest it? We would be inventing a lie against God if we returned to your way after God has delivered us from it. It is not for us to return to it unless God, our Lord, should will. Our Lord encompasses all things in His knowledge; in God we have put our trust. Our Lord, decide between us and our people in truth, for You are the best of deciders.' The leaders of his people who denied the truth said, 'If you follow Shuʿayb, you will surely be losers.' So the earthquake seized them, and morning found them lying prostrate in their homes. Those who called Shuʿayb a liar—as if they had never lived there. Those who called Shuʿayb a liar—it was they who were the losers. He turned away from them and said, 'My people, I delivered to you the messages of my Lord and gave you sincere counsel. How then should I grieve for a people who deny the truth?' (88–93)

Never did We send a prophet to a town without seizing its people with hardship and adversity, so that they might humble themselves. Then We changed their hardship into ease, until they grew and said, 'Our forefathers too were touched by adversity and prosperity.' So We seized them suddenly, while they were unaware. Had the people of the towns believed and been conscious of God, We would have opened upon them blessings from the sky and the earth; but they denied, so We seized them for what they used to earn. (94–96)

Do the people of the towns feel secure that Our punishment will not come upon them by night, while they are asleep? Or do the people of the towns feel secure that Our punishment will not come upon them in broad daylight, while they are at play? Do they feel secure against the plan of God? None feels secure against the plan of God except the people who are lost. Is it not a guide to those who inherit the earth after its former people that, if We willed, We could strike them for their sins and set a seal upon their hearts, so that they would not hear? Those were the towns whose stories We recount to you. Their messengers came to them with clear proofs, but they would not believe in what they had denied before. Thus God seals the hearts of those who deny the truth. We found most of them untrue to their covenant; We found most of them rebellious. (97–102)

Then, after them, We sent Moses with Our signs to Pharaoh and his chiefs, but they wronged them. See what was the end of those who spread corruption! Moses said, 'Pharaoh, I am a messenger from the Lord of all the worlds, bound to say nothing about

God but the truth. I have come to you with a clear proof from your Lord, so let the Children of Israel go with me.' He said, 'If you have come with a sign, then produce it, if you are truthful.' So he threw down his staff, and at once it was a serpent, plain to see; and he drew out his hand, and at once it was white to the beholders. The chiefs of Pharaoh's people said, 'This is surely a skilled sorcerer, who wants to drive you out of your land. What then do you advise?' They said, 'Put him and his brother off a while, and send gatherers to the cities to bring you every skilled sorcerer.' (103–112)

The sorcerers came to Pharaoh and said, 'We shall surely have a reward, if we are the victors?' He said, 'Yes, and you will be among those brought near to me.' They said, 'Moses, will you throw first, or shall we be the ones to throw?' He said, 'You throw.' And when they threw, they bewitched the eyes of the people and struck terror into them, and produced a mighty feat of magic. Then We inspired Moses, 'Throw down your staff,' and at once it swallowed up what they had faked. So the truth was established, and what they had been doing came to nothing. They were defeated there and then, and turned back humiliated. And the sorcerers fell down in prostration. They said, 'We believe in the Lord of all the worlds, the Lord of Moses and Aaron.' Pharaoh said, 'Have you believed in him before I gave you leave? This is surely a plot you have devised in the city to drive its people out of it. But you will soon come to know. I will surely cut off your hands and your feet on opposite sides, and then crucify you all.' They said, 'To our Lord we shall surely return. You take vengeance on us only because we believed in the signs of our Lord when they came to us. Our Lord, pour patience upon us, and let us die as those who have surrendered themselves to You.' (113–126)

The chiefs of Pharaoh's people said, 'Will you leave Moses and his people to spread corruption in the land and forsake you and your gods?' He said, 'We shall slaughter their sons and spare their women; we have complete power over them.' Moses said to his people, 'Seek help from God and be patient. The earth belongs to God; He gives it as inheritance to whom He wills of His servants, and the final outcome is for those who are conscious of God.' They said, 'We suffered harm before you came to us, and since you came to us.' He said, 'It may be that your Lord will destroy your enemy and make you successors in the land, and then see how you act.' (127–129)

We afflicted Pharaoh's people with years of drought and shortage of fruits, so that they might take heed. But when good came to them, they said, 'This is our due'; and when evil befell them, they ascribed it to the ill omen of Moses and those with him. Surely their omen is with God, but most of them do not know. They said, 'Whatever sign you bring us to bewitch us with, we will not believe in you.' So We sent upon them the flood, the locusts,

the lice, the frogs and the blood—distinct signs; but they were arrogant, and they were a sinful people. Whenever the plague fell upon them, they said, 'Moses, pray for us to your Lord by the covenant He has made with you. If you remove the plague from us, we will surely believe you and let the Children of Israel go with you.' But when We removed the plague from them, until a term they were to reach, they at once broke their word. So We took retribution from them and drowned them in the sea, because they denied Our signs and were heedless of them. And We made the people who had been held weak inherit the eastern and western parts of the land which We had blessed. The good word of your Lord was fulfilled for the Children of Israel because of their patience, and We destroyed what Pharaoh and his people had built and what they had raised up. (130–137)

We brought the Children of Israel across the sea, and they came upon a people devoted to idols of theirs. They said, 'Moses, make for us a god, as they have gods.' He said, 'You are a people who are ignorant. As for these people, what they are engaged in is doomed, and what they are doing is vain.' He said, 'Shall I seek for you a god other than God, when He has favored you above all the worlds?' Remember when We delivered you from Pharaoh's people, who afflicted you with the worst of torment, slaughtering your sons and sparing your women—in that was a tremendous trial from your Lord. (138–141)

We appointed for Moses thirty nights, and completed them with ten more, so that the appointed time of his Lord was forty nights. Moses said to his brother Aaron, 'Take my place among my people; act rightly, and do not follow the way of those who spread corruption.' When Moses came at Our appointed time and his Lord spoke to him, he said, 'My Lord, show Yourself to me, that I may look upon You.' He said, 'You will not see Me; but look at the mountain: if it remains firm in its place, then you will see Me.' And when his Lord revealed His glory to the mountain, He made it crumble to dust, and Moses fell down senseless. When he recovered, he said, 'Glory be to You! I turn to You in repentance, and I am the first of the believers.' He said, 'Moses, I have chosen you above all people by My messages and My speaking to you. So take what I have given you, and be among the thankful.' (142–144)

We wrote for him on the Tablets an admonition concerning all things, and an explanation of all things: 'Hold fast to them, and command your people to hold to the best of them. I will show you the home of the rebellious.' I will turn away from My signs those who are arrogant in the land without right. Even if they see every sign, they will not believe in it; if they see the path of right conduct, they will not take it as their path; but if they see the path of error, they will take it as their path. That is because they denied Our signs and were heedless of them. Those who deny Our signs and the meeting of the Hereafter—their

works have come to nothing. Will they be repaid for anything except what they used to do? (145–147)

In his absence, the people of Moses took to themselves a calf, made from their ornaments—a mere body that lowed. Did they not see that it could neither speak to them nor guide them to any path? They took it for worship, and they were wrongdoers. And when they were struck with remorse, and saw that they had gone astray, they said, 'If our Lord does not have mercy on us and forgive us, we shall surely be among the losers.' When Moses returned to his people, angry and grieved, he said, 'Evil is what you have done in my place after I left! Would you hasten the command of your Lord?' He threw down the Tablets and seized his brother by the head, pulling him towards him. Aaron said, 'Son of my mother, the people held me weak and almost killed me. Do not let my enemies gloat over me, and do not count me among the wrongdoing people.' He said, 'My Lord, forgive me and my brother, and admit us into Your mercy, for You are the most merciful of the merciful.' Those who took the calf—anger from their Lord will overtake them, and humiliation in the life of this world. Thus We repay those who invent falsehood. But those who do evil deeds and afterwards repent and believe—surely, after that, your Lord is Most Forgiving, Ever Merciful. (148–153)

When Moses' anger subsided, he took up the Tablets, in whose inscription there was guidance and mercy for those who stand in awe of their Lord. Moses chose seventy men of his people for Our appointed time; and when the violent trembling seized them, he said, 'My Lord, had You willed, You could have destroyed them before, and me too. Will You destroy us for what the foolish among us have done? This is nothing but Your trial, by which You let go astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy on us: You are the best of forgivers. Ordain for us good in this world and in the Hereafter: we have turned to You.' He said, 'My punishment—I afflict with it whom I will; but My mercy embraces all things. I shall ordain it for those who are conscious of God and pay the prescribed alms, and those who believe in Our signs— those who follow the Messenger, the unlettered Prophet, whom they find described in the Torah and the Gospel that are with them. He commands them to do right and forbids them to do wrong; he makes lawful to them the good things and forbids them the foul; and he relieves them of their burdens and the shackles that were upon them. Those who believe in him, honor him, support him, and follow the light that has been sent down with him—it is they who will flourish.' Say, 'O humankind, I am the Messenger of God to you all—of Him to whom belongs the kingdom of the heavens and the earth. There is no god but He; He gives

life and causes death. So believe in God and His Messenger, the unlettered Prophet, who believes in God and His words, and follow him, so that you may be guided.' (154–158)

Among the people of Moses there is a community that guides by the truth and acts justly by it. We divided them into twelve tribes, as communities. When his people asked him for water, We inspired Moses, 'Strike the rock with your staff,' and twelve springs gushed forth from it; each group knew its drinking-place. We shaded them with cloud, and sent down to them manna and quails: 'Eat of the good things We have provided for you.' They did not wrong Us; they wronged only themselves. And when they were told, 'Dwell in this town, and eat from it wherever you wish, and say, Relieve us of our burdens, and enter the gate humbly: We will forgive you your sins, and We will give more to those who do good'— but those of them who did wrong substituted another saying for the one they had been given; so We sent down upon them a scourge from heaven for their wrongdoing. (159–162)

Ask them about the town that stood by the sea, when they transgressed the Sabbath: their fish came to them openly on their Sabbath day, but on the day they did not keep the Sabbath they did not come. Thus We tested them for their rebelliousness. And when a group of them said, 'Why do you admonish a people whom God is going to destroy or punish severely?' they said, 'To be free of blame before your Lord, and so that they might become conscious of God.' When they forgot what they had been reminded of, We saved those who forbade evil, and We seized those who did wrong with a terrible punishment for their rebelliousness. And when they defied what they had been forbidden, We said to them, 'Be apes, despised!' And remember when your Lord declared that He would surely send against them, until the Day of Resurrection, those who would inflict terrible suffering upon them. Your Lord is swift in punishment, and He is surely Most Forgiving, Ever Merciful. (163–167)

We dispersed them over the earth as communities, some of them righteous and some otherwise, and We tested them with good things and bad, so that they might return. They were succeeded by others who inherited the Scripture: they take the fleeting gains of this lower world and say, 'We shall be forgiven'; and if similar gains came their way, they would take them again. Was the covenant of the Scripture not taken from them, that they would say nothing about God but the truth? And they have studied what is in it. The home of the Hereafter is better for those who are conscious of God. Will you not then use your reason? As for those who hold fast to the Scripture and keep up the prayer—We shall not let the reward of those who set things right be lost. And when We raised the mountain over them as if it were a canopy, and they thought it was going to fall on them: 'Hold fast

to what We have given you, and remember what is in it, so that you may become conscious of God.' (168–171)

And when your Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness concerning themselves: 'Am I not your Lord?' They said, 'Yes, we bear witness.' This, lest you should say on the Day of Resurrection, 'We were unaware of this,' or lest you should say, 'It was our forefathers who associated others with God before us, and we were only descendants after them. Will You destroy us for what the followers of falsehood did?' Thus We set out the signs in detail, so that they may return. (172–174)

Recite to them the story of the one to whom We gave Our signs, but who sloughed them off; so Satan followed him up, and he became one of those who go astray. Had We willed, We would have raised him up by them; but he clung to the earth and followed his own desire. His likeness is that of a dog: if you drive it away, it lolls out its tongue, and if you leave it alone, it lolls out its tongue. Such is the likeness of the people who deny Our signs. So tell the story, that they may reflect. Evil is the likeness of the people who deny Our signs; it is themselves they have wronged. Whomever God guides is rightly guided; and whomever He lets go astray—they are the losers. We have created for Hell many of the jinn and humankind: they have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle—no, they are further astray. They are the heedless. (175–179)

To God belong the most beautiful names, so call upon Him by them, and leave those who profane His names: they will be repaid for what they used to do. Among those We have created there is a community that guides by the truth and acts justly by it. As for those who deny Our signs, We shall lead them on step by step from where they do not know. I give them respite; My plan is firm. Have they not reflected? There is no madness in their companion; he is only a clear warner. Have they not looked at the kingdom of the heavens and the earth, and at all the things God has created, and considered that their own term may well have drawn near? In what message after this will they then believe? Whomever God lets go astray has no guide; He leaves them to wander blindly in their rebellion. (180–186)

They ask you Prophet about the Hour: 'When will it arrive?' Say, 'Knowledge of it is with my Lord alone; none but He will reveal it at its time. It weighs heavily on the heavens and the earth; it will come upon you only suddenly.' They ask you as if you were eager to know it. Say, 'Knowledge of it is with God alone, but most people do not know.' Say, 'I have no

power to benefit or harm myself, except as God wills. Had I knowledge of the unseen, I would have acquired much good, and no harm would have touched me. I am only a warner and a bearer of glad news to a people who believe.' (187–188)

It is He who created you from a single soul, and made from it its mate, that he might find rest in her. When he covered her, she bore a light burden and carried on with it; then, when it grew heavy, they both called upon God, their Lord: 'If You give us a sound child, we shall surely be among the thankful.' But when He gave them a sound child, they ascribed partners to Him in what He had given them. Exalted is God above what they associate with Him! Do they associate with Him things that create nothing, and are themselves created, that can give them no help, nor help themselves? (189–192)

If you call them to guidance, they will not follow you. It is the same for you whether you call them or remain silent. Those you call upon besides God are servants like yourselves. Call upon them, then, and let them answer you, if you are truthful. Have they feet with which they walk, or hands with which they grasp, or eyes with which they see, or ears with which they hear? Say, 'Call upon your partners, then scheme against me and give me no respite. My Protector is God, who sent down the Book; He protects the righteous. Those you call upon besides Him can give you no help, nor can they help themselves.' If you call them to guidance, they do not hear. You see them looking at you, but they do not see. Hold to forgiveness, command what is right, and turn away from the ignorant. If a prompting from Satan should prompt you, seek refuge with God: He is All-Hearing, All-Knowing. Those who are conscious of God, when a visitation from Satan touches them, remember Him, and at once they see clearly. But their brothers the devils draw them ever deeper into error, and they never relent. (193–202)

When you do not bring them a sign, they say, 'Why have you not chosen one?' Say, 'I follow only what is revealed to me from my Lord. This is clear insight from your Lord, and guidance and mercy for a people who believe.' When the Qur'an is recited, listen to it and keep silent, so that you may be shown mercy. Remember your Lord within yourself, humbly and in awe, without raising your voice, in the mornings and the evenings; and do not be one of the heedless. Those who are near your Lord are not too proud to worship Him: they glorify Him, and to Him they bow down. (203–206)

8. Battle Gains (Al-Anfāl)

In the name of God, the Gracious, the Ever Merciful.

They ask you Prophet about the gains of battle. Say, 'The gains of battle belong to God and the Messenger. So be conscious of God, set right the relations between yourselves, and obey God and His Messenger, if you are believers.' The believers are only those whose hearts tremble when God is mentioned, whose faith grows stronger when His signs are recited to them, and who put their trust in their Lord; who keep up the prayer and spend out of what We have provided for them. Those are the true believers. For them are degrees of honor with their Lord, and forgiveness, and a generous provision. (1–4)

Just as your Lord brought you out of your home for the sake of the truth, though a party of the believers were averse to it, disputing with you about the truth after it had been made clear, as though they were being driven to death with their eyes open. And remember when God promised you that one of the two parties would be yours, and you wished that the one without arms should fall to you; but God willed to establish the truth by His words and to cut off the deniers of the truth to the last man, so that He might prove the truth to be true and the false to be false, however much the guilty might dislike it. When you cried out to your Lord for help, He answered you: 'I will reinforce you with a thousand angels, rank upon rank.' God made this only as glad news, and so that your hearts might be set at rest by it—for help comes from none but God. God is Almighty, All-Wise. Remember when He covered you with drowsiness as a reassurance from Him, and sent down water upon you from the sky to purify you by it, to remove from you the defilement of Satan, to brace your hearts and to make your feet firm. When your Lord revealed to the angels, 'I am with you: so make firm those who believe. I will cast terror into the hearts of those who deny the truth. Strike, then, above their necks, and strike off every fingertip of theirs.' That was because they set themselves against God and His Messenger; and whoever sets himself against God and His Messenger—God is severe in punishment. 'That is for you—so taste it!' And for those who deny the truth there is the punishment of the Fire.[11] (5–14)

Believers, when you meet those who deny the truth advancing in force, do not turn your backs to them. Whoever turns his back to them on such a day—unless wheeling round to fight again or withdrawing to join another company—has drawn upon himself the anger of God, and his refuge is Hell: an evil destination. (15-16)

[11] Occasionalism – The Glorious Quran and Science

It was not you who killed them, but God killed them; and when Prophet you threw sand towards the nonbelievers, it was not you who threw, but God threw—so that He might favor the believers with a favorable trial from Himself. God is All-Hearing, All-Knowing.[12] (17)

That is so; and God undermines the stratagems of those who deny the truth. If you were seeking a decision, you who deny the truth, the decision has now come to you. If you desist, it will be better for you; but if you return, We shall return, and your host, however numerous, will avail you nothing. God is with the believers. (18–19)

Believers, obey God and His Messenger, and do not turn away from him while you are listening. Do not be like those who say, 'We hear,' when they do not hear. The worst of beasts in the sight of God are the deaf and the dumb who do not use their reason. Had God known any good in them, He would have made them hear; and had He made them hear, they would still have turned away in aversion. Believers, respond to God and to the Messenger when he calls you to that which will give you life. (20–23)

And know that God comes between a man and his own heart, and that to Him you will be gathered.[13] (24)

And guard against a trial that will not fall only upon the wrongdoers among you; and know that God is severe in punishment. (25)

Remember when you were few and reckoned weak in the land, afraid that people would snatch you away; then He gave you shelter, strengthened you with His help, and provided you with good things, so that you might be grateful. Believers, do not betray God and the Messenger, nor knowingly betray the trusts placed in you. And know that your possessions and your children are only a trial, and that with God is a tremendous reward. Believers, if you are conscious of God He will grant you a criterion to tell right from wrong, absolve you of your evil deeds, and forgive you. God is the Lord of great bounty. (26–29)

And remember when those who denied the truth plotted against you, to confine you, or kill you, or drive you out. They plotted, and God planned; and God is the best of planners. When Our signs are recited to them they say, 'We have heard. If we wished, we could say the like of this—these are nothing but tales of the ancients.' And when they said, 'O God, if this is indeed the truth from You, then rain down stones upon us from the sky, or bring us some painful punishment.' But God would not punish them while you were among

[12] Occasionalism – The Glorious Quran and Science
[13] Occasionalism – The Glorious Quran and Science

them, nor would God punish them while they were seeking forgiveness. Yet what plea have they, that God should not punish them, when they bar people from the Sacred Mosque, though they are not its guardians? Its guardians are none but those who are conscious of God—but most of them do not know. Their prayer at the House is nothing but whistling and clapping of hands. 'So taste the punishment for your denial of the truth.' Those who deny the truth spend their wealth to bar people from the way of God. They will go on spending it, and then it will become a source of anguish for them, and then they will be overcome; and those who deny the truth will be gathered into Hell— so that God may separate the vile from the good, and pile the vile one upon another, heaping them all together, and cast them into Hell. Those are the losers. Tell those who deny the truth that if they desist, what is past will be forgiven them; but if they return to it, the precedent of the earlier peoples has already gone before. And fight them until there is no more persecution and religion belongs wholly to God. Then if they desist, God sees well all that they do; but if they turn away, know that God is your Protector: how excellent a Protector, and how excellent a Helper! (30–40)

And know that whatever you gain in battle, a fifth of it belongs to God, and to the Messenger, and to near kindred, orphans, the needy and the wayfarer—if you believe in God and in what We sent down to Our servant on the day of discrimination, the day the two hosts met. God has power over all things. Remember when you were on the nearer bank of the valley and they on the farther bank, with the caravan below you. Had you arranged to meet, you would have failed to keep the appointment; but it happened so that God might bring to pass a matter already decreed—that whoever was to perish might perish on clear evidence, and whoever was to live might live on clear evidence. God is All-Hearing, All-Knowing. (41–42)

Remember when God showed them to you in your dream as few. Had He shown them to you as many, you would have lost heart and quarreled over the matter; but God kept you safe. He knows well what is in the breasts. And when you met, He made them appear few in your eyes and made you appear few in theirs, so that God might bring to pass a matter already decreed. To God all matters are returned. (43–44)

Believers, when you encounter a host, stand firm and remember God much, so that you may flourish. Obey God and His Messenger, and do not quarrel with one another, or you will lose heart and your strength will depart. Be steadfast: God is with the steadfast. Do not be like those who set out from their homes in insolence, showing off before people and barring others from the way of God. God encompasses all that they do. And remember when Satan made their deeds seem fair to them, and said, 'No one can overcome you

today, for I am at your side.' But when the two hosts came within sight of one another, he turned on his heels and said, 'I disown you. I see what you do not see. I fear God—and God is severe in punishment.' (45–48)

The hypocrites and those in whose hearts is a sickness said, 'Their religion has deluded these people.' But whoever puts his trust in God—God is Almighty, All-Wise. If only you could see when the angels take the souls of those who deny the truth, striking their faces and their backs: 'Taste the punishment of the burning!' 'This is for what your own hands have sent ahead—and God is never unjust to His servants.' Theirs is the way of Pharaoh's people and those before them: they denied the signs of God, so God seized them for their sins. God is Strong, severe in punishment. That is because God never changes a blessing He has bestowed upon a people until they change what is in themselves; and God is All-Hearing, All-Knowing. Theirs is the way of Pharaoh's people and those before them: they rejected the signs of their Lord, so We destroyed them for their sins and drowned Pharaoh's people. All of them were wrongdoers. (49–54)

The worst of beasts in the sight of God are those who deny the truth and will not believe: those with whom you made a covenant, who then break their covenant every time, and are not conscious of God. So if you come upon them in war, scatter by their example those who are behind them, so that they may take heed. And if you fear treachery from a people, throw their covenant back at them on equal terms: God does not love the treacherous. Let not those who deny the truth suppose that they have outstripped Us; they can never frustrate God. Make ready against them whatever force you can muster, and tethered horses, to strike fear into the enemy of God and your enemy, and others besides them whom you do not know but God knows. Whatever you spend in the way of God will be repaid to you in full, and you will not be wronged. And if they incline towards peace, incline to it too, and put your trust in God: He is the All-Hearing, the All-Knowing. If they mean to deceive you, God is enough for you. It is He who strengthened you with His help and with the believers, and joined their hearts together. Had you spent all that is on the earth, you could not have joined their hearts together; but God joined them. He is Almighty, All-Wise. Prophet, God is enough for you, and for those of the believers who follow you. Prophet, rouse the believers to fight. If there are twenty steadfast among you, they will overcome two hundred; and if there are a hundred of you, they will overcome a thousand of those who deny the truth, for they are a people who do not understand. Now God has lightened your burden, knowing that there is weakness in you. So if there are a hundred steadfast among you, they will overcome two hundred; and if there are a

thousand of you, they will overcome two thousand, by God's leave. God is with the steadfast. (55–66)

It is not for a prophet to hold captives until he has thoroughly subdued the land. You desire the passing goods of this world, but God desires the Hereafter for you. God is Almighty, All-Wise. Had it not been for a decree from God that went before, a tremendous punishment would have touched you for what you took. So enjoy what you have gained in battle as lawful and good, and be conscious of God: God is Most Forgiving, Ever Merciful. (67–69)

Prophet, say to the captives in your hands, 'If God knows of any good in your hearts, He will give you better than what was taken from you, and He will forgive you. God is Most Forgiving, Ever Merciful.' But if they intend to betray you, they betrayed God before, and He gave you power over them. God is All-Knowing, All-Wise. (70–71)

Those who believed and emigrated and strove with their possessions and their lives in the way of God, and those who gave shelter and help—they are protectors of one another. As for those who believed but did not emigrate, you owe them no protection until they emigrate; but if they ask you for help in the matter of religion, it is your duty to help them, except against a people with whom you have a treaty. God sees all that you do. (72)

Those who deny the truth are protectors of one another. Unless you do likewise, there will be persecution in the land and great corruption. Those who believed and emigrated and strove in the way of God, and those who gave shelter and help—they are the true believers. For them are forgiveness and a generous provision. And those who believed afterwards and emigrated and strove alongside you—they belong with you. But blood relations have a prior claim upon one another in the Book of God. God has full knowledge of all things. (73–75)

9. Repentance (Al-Tawba)

A declaration of release by God and His Messenger from the treaty you made with those who ascribe partners to God: 'Travel freely through the land for four months, but know that you cannot escape God, and that God will bring disgrace upon those who deny the truth.' And a proclamation from God and His Messenger to the people on the day of the Greater Pilgrimage: that God is released from obligation to the idolaters, and so is His Messenger. If you repent, it will be better for you; but if you turn away, know that you cannot escape God. And give those who deny the truth the news of a painful punishment—except those of the idolaters with whom you made a treaty and who have not failed you in anything, nor supported anyone against you. Honor the treaty with them to the end of its term: God loves those who are conscious of Him. (1–4)

Then, when the sacred months have passed, kill the idolaters wherever you find them; seize them, besiege them, and lie in wait for them at every ambush. But if they repent, keep up the prayer and pay the prescribed alms, let them go their way: God is Most Forgiving, Ever Merciful. And if any of the idolaters seeks your protection, grant him protection, so that he may hear the word of God; then convey him to a place where he is safe. That is because they are a people who do not know. How can there be a treaty with God and His Messenger for the idolaters—except those with whom you made a treaty at the Sacred Mosque? So long as they remain true to you, remain true to them: God loves those who are conscious of Him. How can there be, when, if they gained the upper hand over you, they would respect neither kinship nor covenant with you? They please you with their mouths while their hearts refuse, and most of them are lawbreakers. They have sold the signs of God for a paltry price and barred others from His way. Evil indeed is what they have been doing. Towards a believer they respect neither kinship nor covenant. It is they who are the transgressors. But if they repent, keep up the prayer and pay the prescribed alms, they are your brothers in religion. We make the signs clear for a people who know. And if they break their oaths after their treaty and revile your religion, then fight the leaders of denial—for their oaths are nothing to them—so that they may desist. Will you not fight a people who broke their oaths, who schemed to drive out the Messenger, and who began hostilities against you first? Do you fear them? It is God you should fear, if you are believers. Fight them, and God will punish them at your hands and disgrace them, and help you against them, and heal the breasts of a believing people, and remove the rage from their hearts. God turns in mercy to whom He will: God is All-Knowing, All-Wise. Or did you suppose that you would be left alone, when God has not yet

made known those of you who strive and take no intimate friend besides God, His Messenger and the believers? God is well aware of what you do. (5–16)

It is not for the idolaters to tend the mosques of God while bearing witness against themselves of their denial of the truth. Their works have come to nothing, and in the Fire they will remain. Only those tend the mosques of God who believe in God and the Last Day, keep up the prayer, pay the prescribed alms, and fear none but God. It may be that these will be among the rightly guided. Do you reckon the giving of water to pilgrims and the tending of the Sacred Mosque as equal to the deeds of one who believes in God and the Last Day and strives in the way of God? They are not equal in the sight of God. God does not guide the wrongdoing people. Those who believed and emigrated and strove in the way of God with their possessions and their lives are of a far higher rank with God. It is they who will triumph. Their Lord gives them glad news of mercy from Himself, and good pleasure, and Gardens in which there is lasting bliss for them, where they will remain for ever. Truly, with God is a tremendous reward. (17–22)

Believers, do not take your fathers and your brothers as allies if they prefer denial of the truth to faith. Whoever of you takes them as allies—those are the wrongdoers. Say, 'If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, the trade you fear may slacken, and the dwellings you delight in are dearer to you than God and His Messenger and striving in His way, then wait until God brings His command to pass.' God does not guide the people who defy Him. God has helped you on many fields, and on the day of Ḥunayn, when your great numbers pleased you but availed you nothing, and the earth, for all its breadth, closed in upon you, and you turned and fled. Then God sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts you could not see, and punished those who denied the truth: such is the recompense of the deniers. Yet after this God turns in mercy to whom He will: God is Most Forgiving, Ever Merciful. (23–27)

Believers, the idolaters are indeed unclean, so let them not approach the Sacred Mosque after this year of theirs. If you fear poverty, God will enrich you out of His bounty if He wills: God is All-Knowing, All-Wise. Fight those among the People of the Book who do not believe in God nor in the Last Day, who do not forbid what God and His Messenger have forbidden, and who do not follow the religion of truth—until they pay the tribute with their own hand, in a state of submission. The Jews say, 'Ezra is the son of God,' and the Christians say, 'The Messiah is the son of God.' That is what they say with their mouths, echoing the words of those who denied the truth before them. May God confound them! How they are turned away! They have taken their rabbis and their monks as lords besides

God, and also the Messiah son of Mary; yet they were commanded to worship none but One God—there is no god but He. Glory be to Him above what they associate with Him! They wish to put out the light of God with their mouths, but God refuses anything except that His light should be made perfect, however much those who deny the truth may dislike it. It is He who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religion, however much the idolaters may dislike it. Believers, many of the rabbis and monks devour people's wealth by falsehood and bar them from the way of God. And those who hoard up gold and silver and do not spend it in the way of God—give them the news of a painful punishment, on the Day when it will be heated in the fire of Hell and their foreheads, their sides and their backs will be branded with it: 'This is what you hoarded for yourselves—so taste what you were hoarding!' (28–35)

The number of months with God is twelve, laid down in the Book of God on the day He created the heavens and the earth; four of them are sacred. That is the right religion, so do not wrong yourselves in them. And fight the idolaters all together as they fight you all together, and know that God is with those who are conscious of Him. The postponing of a sacred month is only an increase in denial, by which those who deny the truth are led astray: they make it lawful one year and forbid it another, in order to make up the number of months God has made sacred, and so make lawful what God has forbidden. The evil of their deeds is made to seem fair to them. God does not guide the people who deny the truth. (36–37)

Believers, what is the matter with you that, when you are told, 'Go forth in the way of God,' you sink heavily to the ground? Are you content with the life of this world rather than the Hereafter? The enjoyment of the life of this world is but little compared with the Hereafter. If you do not go forth, He will punish you with a painful punishment and replace you with another people, and you will not harm Him in the least. God has power over all things. If you do not help him, God has already helped him: when those who denied the truth drove him out, one of two, when the two of them were in the cave, when he said to his companion, 'Do not grieve; God is with us.' Then God sent down His tranquillity upon him and supported him with hosts you could not see, and made the word of those who denied the truth the lowest, while the word of God is the highest. God is Almighty, All-Wise. Go forth, light or heavy, and strive with your possessions and your lives in the way of God. That is better for you, if only you knew. Had it been a gain near at hand and an easy journey, they would have followed you; but the distance seemed long to them. They will swear by God, 'Had we been able, we would have gone out with you,' destroying their own souls; and God knows that they are liars. (38–42)

May God pardon you Prophet! Why did you give them leave to stay behind before it had become clear to you which of them were truthful and you had come to know the liars? Those who believe in God and the Last Day do not ask you for leave from striving with their possessions and their lives. God knows well those who are conscious of Him. Only those ask you for leave who do not believe in God and the Last Day, and whose hearts are full of doubt, so that in their doubt they waver. Had they intended to go forth, they would have made some preparation for it. But God was averse to their setting out, so He held them back, and it was said, 'Stay behind with those who stay behind.' Had they gone out among you, they would have added nothing to you but confusion, and would have hurried about in your midst seeking to stir up discord among you; and there are some among you who would have listened to them. God knows well the wrongdoers. They sought to stir up discord before, and turned matters upside down for you, until the truth came and the command of God prevailed, much as they disliked it. Among them is one who says, 'Give me leave, and do not put me to trial.' Surely they have already fallen into trial! And Hell surely encompasses those who deny the truth. If good befalls you, it grieves them; but if a misfortune strikes you, they say, 'We took our precautions beforehand,' and turn away rejoicing. Say, 'Nothing will befall us except what God has decreed for us. He is our Protector; and in God let the believers put their trust.' Say, 'Are you waiting for anything to befall us except one of the two best things? And we are waiting for God to afflict you with a punishment from Himself or at our hands. So wait—we are waiting with you.' Say, 'Spend willingly or unwillingly, it will not be accepted from you, for you are a people who defy God.' Nothing prevents their contributions from being accepted from them except that they deny God and His Messenger, come to the prayer only sluggishly, and spend only with reluctance. So let neither their wealth nor their children impress you. God intends only to punish them by these in the life of this world, and that their souls should depart while they deny the truth. (43–55)

They swear by God that they are of you, but they are not of you; they are a people who are afraid. If they could find a refuge, or caves, or any hole to creep into, they would turn and bolt to it. Among them are some who find fault with you concerning the alms: if they are given a share of them they are content, but if they are not given a share, they are at once resentful. If only they had been content with what God and His Messenger gave them and said, 'God is enough for us; God will give us of His bounty, and so will His Messenger; to God we turn in longing.' The prescribed alms are only for the poor and the needy, for those who administer them, for those whose hearts are to be reconciled, for the freeing of slaves, for those burdened with debt, for the way of God, and for the wayfarer—an obligation ordained by God. God is All-Knowing, All-Wise. (56–60)

Among them are those who injure the Prophet, saying, 'He is all ear.' Say, 'An ear of good for you: he believes in God and trusts the believers, and is a mercy to those of you who believe.' Those who injure the Messenger of God will have a painful punishment. They swear by God to you in order to please you; but God and His Messenger have more right that they should please Him, if they are believers. Do they not know that whoever opposes God and His Messenger will have the fire of Hell, to remain in it? That is the great disgrace. (61–63)

The hypocrites are afraid that a sura may be sent down against them, telling them what is in their hearts. Say, 'Go on mocking: God will surely bring out what you fear.' If you question them, they will say, 'We were only talking idly and amusing ourselves.' Say, 'Was it God, His signs and His Messenger that you were mocking?' Make no excuses: you have denied the truth after having believed. If We pardon one party of you, We shall punish another, because they were guilty. The hypocrites, men and women, are all alike: they enjoin what is wrong and forbid what is right, and they keep their hands tightly closed. They have forgotten God, so He has forgotten them. The hypocrites—they are the defiant ones. God has promised the hypocrites, men and women, and those who deny the truth, the fire of Hell, to remain in it. It is enough for them. God has cursed them, and a lasting punishment is theirs. You are like those before you: they were mightier than you in strength, and more abundant in wealth and children. They enjoyed their portion, and you have enjoyed your portion as those before you enjoyed theirs; and you have indulged in idle talk as they indulged. Their works have come to nothing in this world and the Hereafter, and they are the losers. Has the account not reached them of those before them—the people of Noah, ʿĀd and Thamūd, the people of Abraham, the people of Midian and the overturned cities? Their messengers came to them with clear proofs. God would not wrong them; it was themselves they wronged. (64–70)

The believers, men and women, are protectors of one another: they enjoin what is right and forbid what is wrong, keep up the prayer, pay the prescribed alms, and obey God and His Messenger. On these God will have mercy. God is Almighty, All-Wise. God has promised the believers, men and women, Gardens beneath which rivers flow, where they will remain, and goodly dwellings in Gardens of lasting bliss; and the good pleasure of God is greater still. That is the supreme triumph. (71–72)

Prophet, strive against those who deny the truth and the hypocrites, and be firm with them. Their refuge is Hell—an evil destination. They swear by God that they said nothing, yet they did speak the word of denial and denied the truth after having surrendered themselves to God; and they plotted what they could not achieve. They resented nothing

except that God and His Messenger had enriched them out of His bounty. If they repent, it will be better for them; but if they turn away, God will punish them with a painful punishment in this world and the Hereafter, and they will have no protector or helper on the earth. (73–74)

Among them are some who made a covenant with God: 'If He gives us of His bounty, we shall surely give alms and be among the righteous.' But when He gave them of His bounty, they were miserly with it and turned away in aversion. So He requited them with hypocrisy in their hearts until the Day they meet Him, because they broke their promise to God and because they lied. Do they not know that God knows their secrets and their private counsels, and that God is the Knower of all that is unseen? Those who find fault with the believers who give freely in alms, and with those who have nothing to give but their own labor, and who mock them—God mocks them, and a painful punishment is theirs. Ask forgiveness for them or do not ask forgiveness for them: even if you ask forgiveness for them seventy times, God will not forgive them. That is because they have denied God and His Messenger; and God does not guide the people who defy Him. (75–80)

Those who were left behind rejoiced at sitting at home behind the Messenger of God, and hated to strive in the way of God with their possessions and their lives. They said, 'Do not go forth in the heat.' Say, 'The fire of Hell is hotter'—if only they understood. So let them laugh a little; they will weep much, as a recompense for what they have earned. If God brings you back to a party of them and they ask your leave to go forth, say, 'You will never go forth with me, nor fight an enemy at my side. You were content to sit at home the first time, so sit now with those who stay behind.' (81–83)

Never pray over any one of them who dies, nor stand at his grave: they denied God and His Messenger, and died defiant. Let neither their wealth nor their children impress you. God intends only to punish them by these in this world, and that their souls should depart while they deny the truth. When a sura is sent down saying, 'Believe in God and strive alongside His Messenger,' the men of means among them ask you for leave, saying, 'Let us stay with those who sit at home.' They are content to be with the women who stay behind. A seal has been set upon their hearts, so they do not understand. But the Messenger and those who believe with him strive with their possessions and their lives. Theirs are all good things, and it is they who will flourish. God has prepared for them Gardens beneath which rivers flow, where they will remain for ever. That is the supreme triumph. (84–89)

Some of the desert Arabs came with excuses, asking for leave, while those who lied to God and His Messenger stayed at home. A painful punishment will befall those of them who

deny the truth. No blame rests upon the weak, the sick, or those who have nothing to spend, provided they are sincere towards God and His Messenger. There is no way of reproach against those who do good: God is Most Forgiving, Ever Merciful. Nor upon those who came to you asking to be given mounts, and when you said, 'I can find nothing to mount you on,' turned back with their eyes overflowing with tears of grief that they had nothing to spend. The way of reproach is only against those who ask you for leave though they are rich. They are content to be with the women who stay behind. God has set a seal upon their hearts, so they do not know. (90–93)

They will make excuses to you when you return to them. Say, 'Make no excuses; we shall not believe you. God has already informed us of your doings. God will see your deeds, and so will His Messenger; then you will be brought back to the Knower of the unseen and the seen, and He will tell you what you used to do.' They will swear to you by God when you return to them, so that you may leave them alone. So leave them alone: they are filth, and their refuge is Hell, a recompense for what they have earned. They will swear to you so that you may be pleased with them; but even if you are pleased with them, God is not pleased with the people who defy Him. (94–96)

The desert Arabs are the most stubborn in denial and hypocrisy, and the most likely not to know the limits of what God has sent down to His Messenger. God is All-Knowing, All-Wise. Among the desert Arabs are some who regard what they spend as a fine, and wait for the turns of fortune to go against you. Upon them be the evil turn! God is All-Hearing, All-Knowing. And among the desert Arabs are some who believe in God and the Last Day, and regard what they spend as a means of drawing nearer to God and of winning the prayers of the Messenger. Truly it is a means of nearness for them: God will admit them into His mercy. God is Most Forgiving, Ever Merciful. (97–99)

As for the first and foremost of the emigrants and the helpers, and those who followed them in doing good: God is well pleased with them and they are well pleased with Him. He has prepared for them Gardens beneath which rivers flow, where they will remain for ever and ever. That is the supreme triumph. (100)

Among the desert Arabs around you there are hypocrites, and among the people of Medina too; they have grown hardened in hypocrisy. You do not know them; We know them. We shall punish them twice over, and then they will be returned to a tremendous punishment. And there are others who have confessed their sins, having mixed a good deed with another that was evil. It may be that God will turn to them in mercy: God is Most Forgiving, Ever Merciful. Take alms out of their wealth to cleanse them and purify them

by it, and pray for them: your prayer is a comfort to them. God is All-Hearing, All-Knowing. Do they not know that it is God who accepts repentance from His servants and receives the alms, and that God is the Ever-Relenting, the Ever Merciful? Say, 'Act! God will see your deeds, and so will His Messenger and the believers. Then you will be brought back to the Knower of the unseen and the seen, and He will tell you what you used to do.' And there are others who are held in suspense awaiting God's command: whether He will punish them or turn to them in mercy. God is All-Knowing, All-Wise. (101–106)

And there are those who built a mosque to cause harm and denial, to divide the believers, and as an outpost for one who made war on God and His Messenger before. They will surely swear, 'We intended nothing but good'; but God bears witness that they are liars. Never stand to pray in it. A mosque founded upon consciousness of God from the first day has more right that you should stand in it. In it are men who love to be purified; and God loves those who purify themselves. Which is better: one who founded his building upon consciousness of God and His good pleasure, or one who founded his building on the edge of a crumbling bank, so that it tumbled with him into the fire of Hell? God does not guide the wrongdoing people. The building they have built will not cease to be a source of doubt in their hearts, until their hearts are cut to pieces. God is All-Knowing, All-Wise. (107–110)

God has bought from the believers their lives and their possessions in exchange for the Garden: they fight in the way of God, and they kill and are killed—a promise binding upon Him in truth, in the Torah, the Gospel and the Qur'an. And who is more faithful to his covenant than God? So rejoice in the bargain you have made with Him: that is the supreme triumph. They are those who turn in repentance, who worship, who praise, who journey for His sake, who bow down, who prostrate themselves, who enjoin what is right and forbid what is wrong, and who keep within the limits set by God. Give glad news to the believers. (111–112)

It is not for the Prophet and those who believe to ask forgiveness for the idolaters, even if they are near of kin, after it has become clear to them that they are the companions of the Blaze. Abraham asked forgiveness for his father only because of a promise he had made him; but when it became clear to him that he was an enemy of God, he disowned him. Abraham was tender-hearted and forbearing. God would never let a people go astray after He has guided them until He has made clear to them what they should guard against. God has full knowledge of all things. To God belongs the sovereignty of the heavens and the earth; He gives life and He gives death. You have no protector or helper besides God. (113–116)

God has turned in mercy to the Prophet, and to the emigrants and the helpers who followed him in the hour of hardship, after the hearts of a party of them had all but swerved. Then He turned to them in mercy: He is Most Kind and Ever Merciful to them. And to the three who were left behind: when the earth, for all its breadth, closed in upon them, and their own souls closed in upon them, and they realized that there was no refuge from God except in Him, then He turned to them in mercy so that they might repent. God is the Ever-Relenting, the Ever Merciful. (117–118)

Believers, be conscious of God, and be with those who are truthful. It was not for the people of Medina and the desert Arabs around them to stay behind the Messenger of God, nor to prefer their own lives to his. That is because no thirst, nor weariness, nor hunger afflicts them in the way of God, nor do they take a step that enrages those who deny the truth, nor gain any advantage over an enemy, but a righteous deed is recorded for them on account of it. God does not let the reward of those who do good go to waste. Nor do they spend anything, small or great, nor cross any valley, but it is recorded to their credit, so that God may reward them for the best of what they used to do. (119–121)

It is not for the believers to go forth all together. Why should not a party from every section of them go forth to acquire a deeper understanding of religion, so that they may warn their people when they return to them, and so that they may be on their guard? Believers, fight those who deny the truth who are near to you, and let them find firmness in you. And know that God is with those who are conscious of Him. (122–123)

Whenever a sura is sent down, some of them say, 'Which of you has this increased in faith?' As for those who believe, it has increased them in faith, and they rejoice. But as for those in whose hearts is a sickness, it adds filth to their filth, and they die while denying the truth. Do they not see that they are tried once or twice every year? Yet they neither repent nor take heed. Whenever a sura is sent down, they look at one another: 'Is anyone watching you?' Then they slip away. God has turned their hearts away, because they are a people who do not understand. (124–127)

There has now come to you a Messenger from among yourselves. Your suffering weighs heavily upon him; he is deeply concerned for you, and to the believers he is kind and merciful. But if they turn away, say, 'God is enough for me. There is no god but He. In Him I have put my trust, and He is the Lord of the Mighty Throne.' (128–129)

10. Jonah (Yūnus)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Rā. These are the verses and the signs of the Book full of wisdom. Is it a wonder to people that We have sent revelation to a man from among them: 'Warn humankind, and give glad news to those who believe that they have a footing of truth with their Lord'? Those who deny the truth say, 'This is clearly a sorcerer.' (1–2)

Your Lord is God, who created the heavens and the earth in six eons and then established Himself upon the Throne, directing all affairs. There is no intercessor except after His leave. That is God, your Lord: so worship Him. Will you not then take heed? To Him is the return of you all—the promise of God is true. He originates creation and then repeats it, so that He may reward with justice those who believe and do good works. As for those who deny the truth, they will have a drink of scalding water and a painful punishment for their denial. (3–4)

It is He who made the sun a radiance and the moon a light, and measured out stations for it, so that you might know the number of years and the reckoning of time. God did not create all this except in truth. He sets out the signs in detail for a people who know. In the alternation of night and day, and in all that God has created in the heavens and the earth, there are signs for a people who are conscious of Him. Those who do not look for the meeting with Us, who are content with the life of this world and take their ease in it, and who are heedless of Our signs— their refuge is the Fire, for what they have earned. Those who believe and do good works—their Lord will guide them by their faith; rivers will flow beneath them in the Gardens of Bliss. Their cry there will be, 'Glory be to You, O God!' and their greeting there, 'Peace!'; and the close of their cry, 'All praise belongs to God, Lord of all the worlds.' (5–10)

If God were to hasten evil for people as they would hasten good, their term would already have been fulfilled for them. But We leave those who do not look for the meeting with Us to wander blindly in their rebellion. When affliction touches a human being, he calls upon Us, lying on his side, or sitting, or standing; but when We have removed his affliction from him, he passes on as though he had never called upon Us against an affliction that touched him. Thus are the deeds of the transgressors made to seem fair to them. We destroyed generations before you when they did wrong: their messengers came to them with clear proofs, but they would not believe. Thus do We requite the guilty people. Then We made you successors in the earth after them, to see how you would act. (11–14)

When Our clear signs are recited to them, those who do not look for the meeting with Us say, 'Bring a Qur'an other than this, or change it.' Say, 'It is not for me to change it of my own accord. I follow only what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day.' Say, 'Had God willed, I would not have recited it to you, nor would He have made it known to you. I have lived a lifetime among you before this. Will you not then use your reason?' (15–16)

Who does greater wrong than one who invents a lie against God or denies His signs? The guilty will never flourish. They worship, besides God, what can neither harm them nor benefit them, and they say, 'These are our intercessors with God.' Say, 'Would you inform God of something He does not know in the heavens or on the earth?' Glory be to Him! Exalted is He above all they associate with Him. Humankind was once a single community; then they fell into disagreement. Had it not been for a word that went before from your Lord, judgment would already have been passed between them over their disagreements. They say, 'Why has no sign been sent down to him from his Lord?' Say, 'The unseen belongs to God alone. So wait: I am waiting with you.' When We let people taste mercy after some hardship has touched them, at once they begin to scheme against Our signs. Say, 'God is swifter in scheming.' Our messengers are recording all that you scheme. (17–21)

It is He who enables you to travel by land and sea, until, when you are in ships that sail with them before a fair wind, and they rejoice in it, a violent wind comes upon them, and the waves come at them from every side, and they think themselves encompassed. Then they call upon God, sincere to Him in religion: 'If You deliver us from this, we shall surely be among the thankful.' Yet when He has delivered them, at once they act insolently on the earth without right. O humankind, your insolence is only against yourselves—a brief enjoyment of the life of this world; then to Us is your return, and We shall tell you what you used to do. (22–23)

The life of this world is like this: water that We send down from the sky, with which the plants of the earth, from which humans and cattle eat, grow intertwined, until, when the earth has taken on its adornment and made itself fair, and its people think they are masters over it, Our command comes upon it by night or by day, and We make it a mown field, as though it had not flourished yesterday. Thus do We set out the signs in detail for a people who reflect. (24)

God calls to the Abode of Peace, and guides whom He will to a straight path. For those who do good there is the best reward, and more besides. Neither darkness nor humiliation will

cover their faces. They are the companions of the Garden, and there they will remain for ever. As for those who have earned evil deeds, the recompense of an evil deed is its like, and humiliation will cover them. They will have no one to protect them from God: it will be as though their faces were veiled with patches of the darkness of night. They are the companions of the Fire, and there they will remain for ever. (25–27)

On the Day We gather them all together, We shall say to those who ascribed partners to God, 'Stay where you are, you and your partner-gods.' Then We shall separate them, and their partners will say, 'It was not us you were worshipping.' 'God is witness enough between us and you: we were quite unaware of your worship.' There every soul will experience what it sent ahead. They will be returned to God, their true Protector, and what they used to invent will desert them. (28–30)

Say, 'Who provides for you from the sky and the earth? Who has power over hearing and sight? Who brings the living out of the dead and the dead out of the living? And who directs all affairs?' They will say, 'God.' Then say, 'Will you not then be conscious of Him?' That, then, is God, your true Lord. And what is there after the truth but error? How then are you turned away? Thus the word of your Lord has proved true against those who defy Him: that they will not believe. Say, 'Is there any among your partner-gods who originates creation and then repeats it?' Say, 'It is God who originates creation and then repeats it. How then are you deluded?' Say, 'Is there any among your partner-gods who guides to the truth?' Say, 'It is God who guides to the truth. Is then He who guides to the truth more worthy to be followed, or he who cannot find the way unless he is guided? What is the matter with you? How do you judge?' Most of them follow nothing but conjecture; and conjecture avails nothing against the truth. God knows well what they do.[14] (31–36)

This Qur'an is not such as could be invented by anyone other than God. It is a confirmation of what came before it, and a full explanation of the Book, in which there is no doubt, from the Lord of all the worlds. Or do they say, 'He has invented it'? Say, 'Then bring a sura like it, and call upon whomever you can besides God, if you are truthful.' No: they have denied what they could not grasp with their knowledge, and whose interpretation has not yet come to them. In the same way those before them denied the truth; so see what was the end of the wrongdoers. (37–39)

[14] **Atheism Is Founded on Conjecture (Zann): A Scientific, Philosophical and Theological Commentary**

Among them are some who believe in it, and some who do not; and your Lord knows best those who spread corruption. If they deny you, say, 'My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do.' Among them are some who listen to you. But can you make the deaf hear, even though they do not understand? And among them are some who look at you. But can you guide the blind, even though they do not see? God does not wrong people in anything; it is people who wrong themselves. (40–44)

On the Day He gathers them, it will be as though they had stayed in the world no more than an hour of the day, recognizing one another. Lost indeed are those who denied the meeting with God and were not guided. Whether We show you something of what We have promised them, or take you to Us first, to Us is their return; and God is witness over all that they do. Every community has a messenger; and when their messenger comes, judgment is given between them with justice, and they are not wronged. They say, 'When will this promise be fulfilled, if you are truthful?' Say, 'I have no power to harm or benefit even myself, except as God wills. Every community has a term; when their term comes, they can neither delay it by an hour nor hasten it.' Say, 'Have you considered: if His punishment comes upon you by night or by day, what part of it would the guilty seek to hasten?' Is it then, when it has come to pass, that you will believe in it? 'Now—when before you were seeking to hasten it?' Then it will be said to those who did wrong, 'Taste the punishment of eternity! Are you recompensed for anything but what you used to earn?' (45–52)

They ask you, 'Is it true?' Say, 'Yes, by my Lord, it is true indeed—and you cannot escape it.' If every soul that has done wrong possessed all that is on the earth, it would offer it in ransom. They will hide their remorse when they see the punishment; and judgment will be given between them with justice, and they will not be wronged. Surely to God belongs all that is in the heavens and the earth. Surely the promise of God is true—but most of them do not know. He gives life and He gives death, and to Him you will be returned. (53–56)

O humankind, there has come to you an admonition from your Lord, and a healing for what is in the breasts, and guidance and mercy for the believers. Say, 'In the bounty of God and in His mercy—in that let them rejoice: it is better than all they amass.' Say, 'Have you considered the provision God has sent down for you, of which you have made some unlawful and some lawful?' Say, 'Has God given you leave, or are you inventing lies against God?' What will those who invent lies against God think on the Day of Resurrection? God is bountiful to people, but most of them are not thankful. (57–60)

In whatever affair you may be, and whatever portion of the Qur'an you recite, and whatever deed you do, We are witnesses over you when you are engaged in it. Not so much as the weight of an atom on the earth or in the sky escapes your Lord, nor anything smaller than that or greater, but it is in a clear Book. Surely the friends of God—no fear shall come upon them, nor shall they grieve: those who believe and are conscious of God. For them are glad tidings in the life of this world and in the Hereafter. There is no changing the words of God. That is the supreme triumph. Do not let what they say grieve you. Surely all power belongs to God: He is the All-Hearing, the All-Knowing. Surely to God belongs whoever is in the heavens and whoever is on the earth. Those who call upon partner-gods besides God are not following anything; they follow nothing but conjecture, and they do nothing but guess. It is He who made the night for you, that you might rest in it, and the day to give sight. Surely in that are signs for a people who listen. (61–67)

They say, 'God has taken a son.' Glory be to Him! He is Self-Sufficient; to Him belongs all that is in the heavens and all that is on the earth. You have no authority for this. Do you say about God what you do not know? Say, 'Those who invent lies against God will not flourish.' A brief enjoyment in this world; then to Us is their return; then We shall make them taste the severe punishment for their denial of the truth. (68–70)

Recite to them the account of Noah, when he said to his people, 'My people, if my presence and my reminding you of the signs of God are too much for you, then in God I have put my trust. So resolve upon your course, you and your partner-gods, and let your course not be a matter of doubt to you; then carry it out against me, and give me no respite. 'But if you turn away, I have asked you for no reward. My reward lies with God alone, and I have been commanded to be among those who surrender themselves to God.' But they denied him; so We delivered him and those with him in the ark, and made them successors, and drowned those who denied Our signs. See, then, what was the end of those who were warned! (71–73)

Then, after him, We sent messengers to their peoples, and they brought them clear proofs; but they would not believe in what they had denied before. Thus do We set a seal upon the hearts of the transgressors. Then, after them, We sent Moses and Aaron with Our signs to Pharaoh and his chiefs; but they were arrogant, and they were a guilty people. When the truth came to them from Us, they said, 'This is plainly sorcery.' Moses said, 'Do you say this of the truth when it has come to you? Is this sorcery? Sorcerers never flourish.' They said, 'Have you come to us to turn us away from what we found our fathers following, so that the two of you might have greatness in the land? We will never believe in you.' Pharaoh said, 'Bring me every skilled sorcerer.' When the sorcerers came, Moses said to

them, 'Throw down what you have to throw.' And when they had thrown, Moses said, 'What you have brought is sorcery; God will surely bring it to nothing. God does not set right the work of those who spread corruption. 'God establishes the truth by His words, however much the guilty may dislike it.' But none believed in Moses except some of the young of his people, for fear that Pharaoh and their chiefs would persecute them—for Pharaoh was high-handed in the land, and he was one of those who go beyond all bounds. (74–83)

Moses said, 'My people, if you believe in God, then put your trust in Him, if you have surrendered yourselves to Him.' They said, 'In God we have put our trust. Our Lord, do not make us a trial for the wrongdoing people, and deliver us by Your mercy from the people who deny the truth.' We revealed to Moses and his brother: 'Settle your people in houses in Egypt, and make your houses places of worship, and keep up the prayer; and give glad news to the believers.' Moses said, 'Our Lord, You have given Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord, so that they lead people astray from Your way. Our Lord, wipe out their wealth and harden their hearts, so that they will not believe until they see the painful punishment.' He said, 'Your prayer has been answered. So stand firm, both of you, and do not follow the path of those who do not know.' (84–89)

We brought the Children of Israel across the sea, and Pharaoh and his hosts pursued them in insolence and enmity, until, when drowning overtook him, he said, 'I believe that there is no god but He in whom the Children of Israel believe, and I am one of those who surrender themselves to Him.' 'Now? When you rebelled before, and were one of those who spread corruption? 'So today We shall save you in your body, that you may be a sign to those who come after you.' And yet most people are heedless of Our signs. We settled the Children of Israel in a goodly dwelling-place and provided them with good things. They did not fall into disagreement until knowledge had come to them. Your Lord will judge between them on the Day of Resurrection concerning that over which they disagreed. (90–93)

So if you are in doubt about what We have sent down to you, ask those who have been reading the Book before you. The truth has come to you from your Lord, so do not be among the doubters. And do not be among those who deny the signs of God, or you will be among the losers. Those against whom the word of your Lord has proved true will not believe, even if every sign were to come to them, until they see the painful punishment. If only there had been a single town that believed and whose faith benefited it—except the people of Jonah: when they believed, We removed from them the punishment of disgrace

in the life of this world and let them enjoy life for a while. Had your Lord willed, all who are on the earth would have believed, every one of them. Will you then compel people until they become believers? No soul can believe except by God's leave; and He lays abomination upon those who do not use their reason. Say, 'Look at what is in the heavens and on the earth.' But signs and warnings are of no avail to a people who will not believe. What are they waiting for but the like of the days of those who passed away before them? Say, 'Wait, then—I am waiting with you.' Then We deliver Our messengers and those who believe. Thus it is binding upon Us: We deliver the believers. (94–103)

Say, 'O people, if you are in doubt about my religion, know that I do not worship those you worship besides God; but I worship God, who will take your souls, and I have been commanded to be among the believers, and to set your face towards the religion as one of pure faith, and never to be among those who ascribe partners to God.' Do not call, besides God, upon what can neither benefit you nor harm you; if you do, you will then be among the wrongdoers. If God touches you with harm, none can remove it but He; and if He intends good for you, none can turn back His bounty. He bestows it upon whom He will of His servants. He is the Most Forgiving, the Ever Merciful. Say, 'O people, the truth has come to you from your Lord. Whoever is guided is guided only for his own good, and whoever goes astray does so only to his own loss. I am not a guardian over you.' Follow what is revealed to you, and be patient until God gives judgment: He is the best of judges. (104–109)

11. Hūd (Hūd)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Rā. This is a Book whose verses and the signs have been made firm and then set out in detail, from One who is All-Wise, All-Aware: that you should worship none but God. Say, 'I am to you a warner from Him and a bearer of glad news; and that you should ask forgiveness of your Lord and then turn to Him in repentance. He will let you enjoy a goodly provision until an appointed term, and He will give His grace to everyone deserving of grace. But if you turn away, I fear for you the punishment of a mighty Day. To God is your return, and He has power over all things.' (1–4)

See how they fold up their breasts to hide themselves from Him! But even as they wrap themselves in their garments, He knows what they conceal and what they make known. Surely He knows well what lies within the breasts. There is no creature that moves upon the earth but its provision rests upon God; He knows its dwelling-place and its place of deposit. All of it is in a clear Record. It is He who created the heavens and the earth in six eons—and His Throne was upon the water—so that He might test which of you is best in conduct. Yet if you say, 'You will be raised up after death,' those who deny the truth are sure to say, 'This is nothing but plain sorcery.' And if We hold back the punishment from them until a reckoned time, they are sure to say, 'What is holding it back?' But on the Day it comes to them, it will not be turned away from them, and what they used to mock will close in all around them. If We let a human being taste mercy from Us and then withdraw it from him, he becomes utterly despairing and ungrateful. And if We let him taste favor after hardship has touched him, he is sure to say, 'The evils have gone away from me,' and becomes exultant and boastful— except those who are steadfast and do good works: for them there is forgiveness and a great reward. (5–11)

So perhaps you Prophet would leave out part of what is revealed to you, and your breast is constrained by it, because they say, 'Why has no treasure been sent down to him, or an angel come with him?' You are only a warner, and God is Guardian over all things. Or do they say, 'He has invented it'? Say, 'Then bring ten invented suras like it, and call upon whomever you can apart from God, if you are truthful.' And if they do not respond to you, then know that it has been sent down with the knowledge of God, and that there is no god but Him. Will you then surrender yourselves to Him? Whoever desires the life of this world and its adornment, We shall pay them in full for their deeds in it, and they will not be shortchanged in it. These are the ones who will have nothing in the Hereafter but the Fire: what they wrought here will have come to nothing, and all they did will be in vain.

Can such a person be compared with one who stands upon a clear proof from his Lord, which a witness from Him recites, preceded by the Book of Moses as a guide and a mercy? Those people believe in it; but whoever of the factions denies it, the Fire is his promised place. So be in no doubt about it: it is the truth from your Lord, though most people do not believe. (12–17)

Who does greater wrong than one who invents a lie against God? They will be made to stand before their Lord, and the witnesses will declare, 'It was these who told lies about their Lord.' Surely the curse of God is upon the wrongdoers, who turn others away from the path of God and seek to make it crooked, and who deny the Hereafter. They can never frustrate God on the earth, nor have they any protectors apart from God. Their punishment will be doubled: they could not bear to hear, and they did not see. These are the ones who have lost their own souls, and what they used to invent has forsaken them. Without doubt, in the Hereafter they will be the greatest losers. But those who believe and do good works and humble themselves before their Lord—they are the companions of the Garden, and there they will remain for ever. The two parties are like the blind and the deaf set beside those who see and hear: can they be equal in likeness? Will you not then take heed? (18–24)

We sent Noah to his people and he said, 'I am to you a clear warner: worship none but God. I fear for you the punishment of a painful Day.' The chiefs of his people who denied the truth said, 'We see you as nothing but a mortal like ourselves, and we see that none follow you but the lowest among us, and that without reflection. We see no merit in you above us; rather, we think you are liars.' He said, 'My people, consider: if I stand upon a clear proof from my Lord, and He has given me a mercy from Himself which has been hidden from your eyes, are we to force it upon you while you are averse to it? My people, I ask of you no wealth for this: my reward rests only with God. And I will not drive away those who believe—they are going to meet their Lord—but I see that you are a people who act in ignorance. My people, who would help me against God if I drove them away? Will you not then take heed? I do not say to you that I possess the treasuries of God, nor that I know the unseen, nor do I say that I am an angel; nor do I say of those whom your eyes hold in contempt that God will never give them any good—God knows best what is in their souls. If I did, I would surely be one of the wrongdoers.' They said, 'Noah, you have disputed with us and prolonged the dispute. Now bring upon us what you threaten us with, if you are truthful.' He said, 'Only God will bring it upon you, if He wills, and you will not be able to frustrate Him. My counsel would be of no benefit to you, however much I

wished to counsel you, if God wills to let you go astray. He is your Lord, and to Him you will be returned.' (25–34)

Or do they say, 'He has invented it'? Say, 'If I have invented it, then my crime is upon me; but I am innocent of the crimes you commit.' (35)

And it was revealed to Noah: 'None of your people will believe except those who have already believed, so do not be distressed by what they have been doing. Build the Ark under Our eyes and by Our inspiration, and do not plead with Me for those who have done wrong: they are to be drowned.' So he set about building the Ark, and whenever the chiefs of his people passed by him they mocked him. He said, 'If you mock us, we shall mock you just as you mock, and soon you will know upon whom a punishment will come that will disgrace him, and upon whom a lasting punishment will descend.' Until, when Our command came and the oven gushed forth, We said, 'Load into it two of every kind, a pair, and your family—except those against whom the word has already gone forth—and those who believe.' But only a few had believed with him. He said, 'Board it! In the name of God be its course and its mooring. Surely my Lord is Most Forgiving, Ever Merciful.' And it sailed on with them amid waves like mountains. Noah called out to his son, who had kept apart, 'My son, board with us, and do not stay with those who deny the truth!' He said, 'I will take refuge on a mountain that will protect me from the water.' Noah said, 'There is no protector today from the command of God, except for the one on whom He has mercy.' And the waves came between them, and he was among the drowned. Then it was said, 'Earth, swallow your water! Sky, hold back!' And the water subsided, the matter was accomplished, and the Ark came to rest upon al-Jūdī. And it was said, 'Away with the wrongdoing people!' Noah called out to his Lord and said, 'My Lord, my son is of my family, and surely Your promise is true, and You are the most just of judges.' He said, 'Noah, he is not of your family: his was a deed not righteous. So do not ask Me about that of which you have no knowledge. I admonish you, lest you be one of the ignorant.' He said, 'My Lord, I take refuge with You from asking You about that of which I have no knowledge. Unless You forgive me and have mercy on me, I shall be one of the losers.' It was said, 'Noah, go down in peace from Us, with blessings upon you and upon communities that will spring from those with you. And there will be communities whom We shall let enjoy themselves for a while, and then a painful punishment from Us will touch them.' These are tidings of the unseen which We reveal to you Prophet: neither you nor your people knew them before this. So be steadfast: the final outcome belongs to those who are conscious of God. (36–49)

And to ʿĀd We sent their brother Hūd. He said, 'My people, worship God; you have no god other than Him. You are nothing but inventors of falsehood. My people, I ask of you no reward for this: my reward rests only with Him who brought me into being. Will you not then use your reason? My people, ask forgiveness of your Lord, then turn to Him in repentance: He will send the sky upon you in abundant rain, and add strength to your strength. So do not turn away as evildoers.' They said, 'Hūd, you have brought us no clear proof. We will not abandon our gods on your word, nor are we going to believe in you. We can only say that one of our gods has afflicted you with some evil.' He said, 'I call God to witness—and bear witness yourselves—that I am innocent of what you associate with Him apart from Him. So scheme against me, all of you, and give me no respite. I have put my trust in God, my Lord and your Lord. There is no creature that moves but He holds it by its forelock. Surely my Lord is on a straight path. And if you turn away, I have delivered to you what I was sent with to you; and my Lord will bring in your place a people other than you, and you can do Him no harm at all. Surely my Lord is Guardian over all things.' And when Our command came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a harsh punishment. Such were ʿĀd: they rejected the signs of their Lord, disobeyed His messengers, and followed the bidding of every obstinate tyrant. They were pursued by a curse in this world and on the Day of Resurrection. Behold, ʿĀd denied their Lord: so away with ʿĀd, the people of Hūd! (50–60)

And to Thamūd We sent their brother Ṣāliḥ. He said, 'My people, worship God; you have no god other than Him. It is He who raised you up out of the earth and settled you upon it, so ask His forgiveness and then turn to Him in repentance. Surely my Lord is Near, and ready to answer.' They said, 'Ṣāliḥ, before this you were one in whom we placed our hopes. Would you forbid us to worship what our forefathers worshipped? We are in grave doubt about that to which you call us.' He said, 'My people, consider: if I stand upon a clear proof from my Lord, and He has given me a mercy from Himself, who would help me against God if I disobeyed Him? You would only add to my ruin. My people, this is the she-camel of God, a sign for you. So leave her to graze on God's earth, and do her no harm, or a punishment near at hand will seize you.' But they hamstrung her. So he said, 'Enjoy yourselves in your homes for three days: that is a promise which will not be belied.' And when Our command came, We saved Ṣāliḥ and those who believed with him by a mercy from Us, and from the disgrace of that day. Surely your Lord is the Strong, the Almighty. And the blast seized those who had done wrong, and they lay fallen on their faces in their homes, as though they had never dwelt there. Behold, Thamūd denied their Lord: so away with Thamūd! (61–68)

Our messengers came to Abraham with glad news. They said, 'Peace.' He said, 'Peace,' and lost no time in bringing a roasted calf. But when he saw that their hands did not reach towards it, he thought them strange and felt a fear of them. They said, 'Do not fear: we have been sent to the people of Lot.' His wife was standing by, and she laughed. Then We gave her glad news of Isaac, and after Isaac, of Jacob. She said, 'Alas for me! Am I to bear a child, when I am an old woman and this my husband is an old man? This would indeed be a strange thing!' They said, 'Do you wonder at the command of God? The mercy of God and His blessings be upon you, people of this house! Surely He is Praiseworthy, Glorious.' Then, when the fear had left Abraham and the glad news had come to him, he began to plead with Us for the people of Lot. Abraham was indeed forbearing, tender-hearted, ever turning to God. 'Abraham, turn away from this! The command of your Lord has gone forth, and a punishment is coming upon them that cannot be turned back.' (69–76)

And when Our messengers came to Lot, he was distressed on their account and felt powerless to protect them, and he said, 'This is a day of calamity.' His people came hurrying towards him, and before this they had been committing abominations. He said, 'My people, here are my daughters: they are purer for you. So be conscious of God, and do not disgrace me before my guests. Is there not one right-minded man among you?' They said, 'You know well that we have no claim on your daughters, and you surely know what we want.' He said, 'If only I had strength against you, or could take refuge in some mighty support!' They said, 'Lot, we are the messengers of your Lord: they shall never reach you. So set out with your family in a part of the night, and let none of you look back—except your wife: what befalls them will befall her. Their appointed time is the morning. Is the morning not near?' So when Our command came, We turned that town upside down and rained upon it stones of baked clay, layer upon layer, marked out by your Lord. And it is never far from the wrongdoers. (77–83)

And to Midian We sent their brother Shuʿayb. He said, 'My people, worship God; you have no god other than Him. And do not give short measure and short weight. I see you in prosperity, but I fear for you the punishment of an encompassing Day. My people, give full measure and full weight in justice; do not defraud people of what is theirs, and do not go about the earth spreading corruption. What remains with God is better for you, if you are believers. And I am not a keeper over you.' They said, 'Shuʿayb, does your prayer command you that we should abandon what our forefathers worshipped, or that we should not do as we please with our own property? You are indeed the forbearing, the right-minded one!' He said, 'My people, consider: if I stand upon a clear proof from my Lord, and He has provided me with a goodly provision from Himself—I have no wish to

do, behind your backs, the very thing I forbid you. I desire nothing but to set things right as far as I am able, and my success rests only with God. In Him I have put my trust, and to Him I turn. My people, let not your hostility towards me bring upon you the like of what befell the people of Noah, or the people of Hūd, or the people of Ṣāliḥ—and the people of Lot are not far from you. Ask forgiveness of your Lord, then turn to Him in repentance. Surely my Lord is Ever Merciful, Most Loving.' (84–90)

They said, 'Shuʿayb, we do not understand much of what you say, and we see that you are weak among us. Were it not for your clan, we would have stoned you; you have no power over us.' He said, 'My people, is my clan weightier with you than God, that you have cast Him behind your backs? Surely my Lord encompasses all that you do. My people, act according to your station; I too am acting. Soon you will know upon whom a punishment will come that will disgrace him, and who is the liar. Watch, then; I am watching with you.' And when Our command came, We saved Shuʿayb and those who believed with him by a mercy from Us, and the blast seized those who had done wrong, and they lay fallen on their faces in their homes, as though they had never dwelt there. Away with Midian, as Thamūd was done away with! (91–95)

And We sent Moses with Our signs and a clear authority to Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not rightly guided. He will go before his people on the Day of Resurrection and lead them down into the Fire—and what an evil watering-place to be led to! They were pursued by a curse in this world and on the Day of Resurrection: what an evil gift to be given! (96–99)

That is some of the tidings of the towns which We relate to you Prophet: some of them are still standing, and some have been mown down. We did not wrong them; they wronged themselves. Their gods, on whom they called apart from God, were of no avail to them at all when the command of your Lord came; they added to them nothing but ruin. Such is the seizing of your Lord when He seizes towns in the midst of their wrongdoing: His seizing is painful and severe. Surely in that is a sign for whoever fears the punishment of the Hereafter. That is a Day on which humankind will be gathered together; that is a Day to be witnessed. And We delay it only until a reckoned term. On the Day it comes, no soul will speak except by His leave; some of them will be wretched and some blessed. As for those who are wretched, they will be in the Fire, where theirs will be groaning and sobbing, remaining there as long as the heavens and the earth endure, except as your Lord wills: surely your Lord does whatever He intends. As for those who are blessed, they will be in the Garden, remaining there as long as the heavens and the earth endure, except as your Lord wills—a gift unbroken. (100–108)

So be in no doubt about what these people worship: they worship only as their forefathers worshipped before them. And We shall surely pay them their portion in full, undiminished. We gave Moses the Book, but differences arose about it; and had it not been for a word that had already gone forth from your Lord, the matter would have been decided between them. Yet they are in grave doubt about it. Your Lord will surely pay each of them in full for their deeds: He is Aware of all they do. So stand firm, as you have been commanded, together with those who have turned to God with you, and do not overstep the bounds. He sees all that you do. And do not incline towards those who do wrong, or the Fire will touch you; you have no protectors apart from God, and then you will not be helped. (109–113)

And keep up the prayer at the two ends of the day and in the early hours of the night. Surely good deeds drive away evil deeds: that is a reminder for those who remember. And be steadfast, for God does not let the reward of those who do good go to waste. If only there had been, among the generations before you, people with a remnant of good sense who forbade corruption on the earth—but there were only a few, whom We saved. Those who did wrong pursued the luxuries they were given, and they were sinners. Your Lord would never destroy towns unjustly while their people were setting things right. Had your Lord willed, He could have made humankind one single community; but they will not cease to differ, except those on whom your Lord has mercy—and for this He created them. The word of your Lord has been fulfilled: 'I shall surely fill Hell with jinn and humankind together.' (114–119)

All that We relate to you of the tidings of the messengers is so that We may make your heart firm by it. In these there has come to you the truth, and an admonition and a reminder for the believers. Say to those who do not believe, 'Act according to your station; we too are acting. And wait; we too are waiting.' To God belongs the unseen of the heavens and the earth, and to Him the whole matter returns. So worship Him and put your trust in Him: your Lord is not unaware of what you do. (120–123)

12. Joseph (Yūsuf)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Rā. These are the verses and the signs of the Book that makes things clear. We have sent it down as an Arabic Qur'an, so that you may understand. (1–2)

We relate to you Prophet the best of stories in what We have revealed to you of this Qur'an, though before this you were among those unaware of it. When Joseph said to his father, 'Father, I saw eleven stars, and the sun and the moon: I saw them bowing down before me,' he said, 'My son, do not recount your vision to your brothers, or they will devise a plot against you. Surely Satan is to the human being an open enemy. Thus will your Lord choose you, and teach you the interpretation of events, and complete His favor upon you and upon the family of Jacob, as He completed it before upon your two forefathers, Abraham and Isaac. Surely your Lord is All-Knowing, All-Wise.' (3–6)

Surely in Joseph and his brothers there are signs for those who ask. When they said, 'Joseph and his brother are dearer to our father than we are, though we are a whole band. Our father is clearly in error. Kill Joseph, or cast him out to some land, so that your father's face may be yours alone; and after that you can be righteous people.' One of them said, 'Do not kill Joseph; rather, if you must do something, throw him into the bottom of the well, where some caravan may pick him up.' (7–10)

They said, 'Father, why do you not trust us with Joseph? We wish him well, truly. Send him with us tomorrow to roam and play, and we shall surely look after him.' He said, 'It grieves me that you should take him away, and I fear that a wolf may devour him while you are not paying attention to him.' They said, 'If a wolf devoured him with so many of us there, then we would be losers indeed!' (11–14)

So when they took him away and agreed together to put him in the bottom of the well, We revealed to him, 'You will surely tell them of this deed of theirs when they do not perceive who you are.' And at nightfall they came to their father weeping. They said, 'Father, we went off racing one another and left Joseph with our belongings, and a wolf devoured him. But you will not believe us, even though we are telling the truth.' And they brought his shirt stained with false blood. He said, 'No; your souls have enticed you into something. So—patience is most fitting; and it is God whose help is to be sought against what you describe.' (15–18)

A caravan came, and they sent their water-drawer, who let down his bucket. He said, 'Good news! Here is a boy!' And they hid him away as merchandise—but God knew well what they were doing. And they sold him for a paltry price, a few silver coins, for they set little value on him. (19–20)

The man from Egypt who bought him said to his wife, 'Make his stay honorable; he may prove useful to us, or we may take him as a son.' Thus We established Joseph in the land, and so that We might teach him the interpretation of events. God always prevails in His purpose, though most people do not know it. (21)

And when he reached his full strength, We gave him judgment and knowledge: thus do We reward those who do good. The woman in whose house he was living sought to seduce him. She bolted the doors and said, 'Come here!' He said, 'God forbid! He is my master, and has made my dwelling good. Surely the wrongdoers never prosper.' She desired him; and he would have desired her, had he not seen the proof of his Lord. Thus it was, so that We might turn evil and indecency away from him: he was one of Our chosen servants. They both raced to the door, and she tore his shirt from behind; and at the door they came upon her master. She said, 'What is the recompense of one who intended evil against your wife, but prison or a painful punishment?' He said, 'It was she who sought to seduce me.' And a witness from her own household testified: 'If his shirt is torn from the front, then she has spoken the truth and he is a liar; but if his shirt is torn from behind, then she has lied and he is truthful.' So when he saw that his shirt was torn from behind, he said, 'This is of your women's cunning; surely your cunning is great. Joseph, let this pass. And you wife, ask forgiveness for your sin: you have surely been at fault.' (22–29)

Some women in the city said, 'The governor's wife is trying to seduce her servant-boy! He has smitten her heart with love. We see that she is clearly in error.' When she heard of their malicious talk, she sent for them and prepared a banquet for them, and gave each of them a knife. Then she said, 'Come out before them!' And when they saw him they were awestruck by him, and cut their hands, and said, 'God preserve us! This is no mortal; this is none but a noble angel!' She said, 'This is the one about whom you blamed me. I did seek to seduce him, but he held firm. And if he does not do what I command him, he shall surely be imprisoned and be among the humiliated.' He said, 'My Lord, prison is dearer to me than what they call me to; and unless You turn their cunning away from me, I may incline towards them and become one of the ignorant.' So his Lord answered him and turned their cunning away from him. Surely He is the All-Hearing, the All-Knowing. (30–34)

Then it seemed good to them, even after they had seen the signs, to imprison him for a time. Two young men entered the prison with him. One of them said, 'I saw myself pressing wine.' The other said, 'I saw myself carrying bread on my head, from which the birds were eating.' They said, 'Tell us its interpretation; we see that you are one of those who do good.' (35–36)

He said, 'No food will come to you as your provision but I shall have told you its interpretation before it reaches you. That is part of what my Lord has taught me. I have forsaken the creed of a people who do not believe in God and who deny the Hereafter, and I follow the creed of my forefathers Abraham, Isaac and Jacob. It is not for us to associate anything with God: that is of the grace of God to us and to humankind, but most people are not grateful. My two companions of the prison, are diverse lords better, or God, the One, the All-Compelling? What you worship apart from Him are nothing but names which you and your forefathers have named: God has sent down no authority for them. Judgment belongs to God alone. He has commanded that you worship none but Him. That is the upright religion, but most people do not know it. My two companions of the prison: one of you will pour wine for his master; as for the other, he will be crucified, and the birds will eat from his head. The matter on which you sought my opinion has been decided.' And he said to the one of the two he thought would be saved, 'Mention me before your master.' But Satan made him forget to mention him to his master, and so Joseph stayed in prison for several years. (37–42)

The king said, 'I saw seven fat cows being devoured by seven lean ones, and seven green ears of grain and others withered. Chiefs, give me your ruling on my vision, if you can interpret visions.' They said, 'Confused dreams! And we are not skilled in the interpretation of dreams.' Then the one of the two who had been saved, remembering after a long time, said, 'I will tell you its interpretation; so send me.' (43–45)

'Joseph, man of truth! Give us your ruling on seven fat cows being devoured by seven lean ones, and seven green ears of grain and others withered, so that I may go back to the people and they may know.' He said, 'You will sow for seven years as usual; and whatever you reap, leave in its ear, except a little from which you eat. Then after that will come seven hard years which will consume what you have stored up for them, except a little which you will keep back. Then after that will come a year in which people will be given relief by rain, and in which they will press grapes and olives.' (46–49)

The king said, 'Bring him to me.' But when the messenger came to him, Joseph said, 'Go back to your master and ask him about the women who cut their hands. Surely my Lord

knows all about their cunning.' He said to the women, 'What was your business when you sought to seduce Joseph?' They said, 'God preserve us! We know of no evil in him.' The governor's wife said, 'Now the truth has come to light. It was I who sought to seduce him, and he is surely one of the truthful.' Joseph said, 'This is so that he may know that I did not betray him in his absence, and that God does not guide the cunning of the treacherous. I do not declare myself innocent: surely the soul is ever prone to command evil, except where my Lord has mercy. Surely my Lord is Most Forgiving, Ever Merciful.' (50–53)

The king said, 'Bring him to me; I will attach him to my own person.' And when he had spoken with him, he said, 'Today you stand before us, established and trusted.' He said, 'Set me over the storehouses of the land: I am a careful keeper, and knowing.' Thus We established Joseph in the land, to settle wherever he wished in it. We bestow Our mercy on whom We will, and We do not let the reward of those who do good go to waste. And the reward of the Hereafter is surely better for those who believe and are conscious of God. (54–57)

Joseph's brothers came and entered his presence. He recognized them, but they did not know him. When he had furnished them with their supplies, he said, 'Bring me a brother of yours from your father's side. Do you not see that I give full measure, and that I am the best of hosts? If you do not bring him to me, there will be no measure for you from me, and you shall not come near me.' They said, 'We will try to win his father over to it; we will surely do so.' He said to his servants, 'Put their goods back into their saddlebags, so that they may recognize them when they return to their family—perhaps they will come back.' (58–62)

So when they returned to their father, they said, 'Father, the measure has been withheld from us. So send our brother with us, that we may obtain a measure; we shall surely look after him.' He said, 'Am I to trust you with him as I trusted you with his brother before? But God is the best of guardians, and He is the Most Merciful of the merciful.' And when they opened their baggage, they found their goods had been returned to them. They said, 'Father, what more could we ask? Here are our goods, returned to us. We shall get provisions for our family, and look after our brother, and gain an extra camel-load: that is a measure easily got.' He said, 'I will never send him with you until you give me a solemn pledge by God that you will surely bring him back to me, unless you are completely hemmed in.' And when they had given him their pledge, he said, 'God is Guardian over what we say.' And he said, 'My sons, do not enter by a single gate, but enter by different gates. Yet I cannot avail you anything against God: judgment belongs to God alone. In Him I have put my trust, and in Him let all who trust put their trust.' And when they entered in

the way their father had told them, it availed them nothing against God; it was only a need in Jacob's soul which he thus satisfied. He was indeed possessed of knowledge, because We had taught him; but most people do not know. (63–68)

And when they entered Joseph's presence, he took his brother to himself and said, 'I am your brother; so do not grieve over what they have been doing.' Then, when he had furnished them with their supplies, he put the drinking-cup into his brother's saddlebag. Then a crier called out, 'People of the caravan, you are thieves!' They said, turning towards them, 'What is it that you are missing?' They said, 'We are missing the king's goblet. Whoever brings it shall have a camel-load, and I guarantee it.' They said, 'By God, you know well that we did not come to spread corruption in the land, and we are not thieves.' They said, 'Then what shall be the penalty for it, if you are liars?' They said, 'The penalty for it: the one in whose saddlebag it is found, he himself shall be the penalty for it. Thus do we punish the wrongdoers.' So he began with their bags before his brother's bag, and then he drew it out of his brother's bag. Thus did We contrive for Joseph: under the king's law he could not have taken his brother, unless God had so willed. We raise in rank whom We will; and above everyone who has knowledge there is One who knows more. (69–76)

They said, 'If he has stolen, a brother of his stole before him.' But Joseph kept it hidden within himself and did not reveal it to them. He said to himself, 'You are in a worse position; and God knows best what you allege.' They said, 'Mighty governor, he has a father, a very old man; so take one of us in his place. We see that you are one of those who do good.' He said, 'God forbid that we should take anyone but the one with whom we found our property: then we would surely be wrongdoers.' So when they despaired of him, they withdrew to confer in private. The eldest of them said, 'Do you not know that your father took from you a solemn pledge by God, and how before this you failed in your duty regarding Joseph? I will not leave this land until my father gives me leave, or God judges for me: He is the best of judges. Go back to your father and say, “Father, your son has stolen. We testify only to what we know, and we could not guard against the unseen. Ask the town where we were, and the caravan with which we traveled: we are surely telling the truth.”' (77–82)

He said, 'No; your souls have enticed you into something. So—patience is most fitting. It may be that God will bring them all back to me. Surely He is the All-Knowing, the All-Wise.' And he turned away from them and said, 'Alas, my grief for Joseph!' And his eyes turned white with the sorrow he suppressed. They said, 'By God, you will go on remembering Joseph until you waste away, or become one of the dead!' He said, 'I complain of my anguish and my grief to God alone, and I know from God what you do not know. My sons,

go and search for Joseph and his brother, and do not despair of the comfort of God: no one despairs of the comfort of God except those who deny the truth.' (83–87)

So when they entered his presence they said, 'Mighty governor, hardship has afflicted us and our family, and we have come with goods of little worth. So give us full measure and be charitable to us: surely God rewards the charitable.' He said, 'Do you know what you did to Joseph and his brother in your ignorance?' They said, 'Can it be that you are Joseph?' He said, 'I am Joseph, and this is my brother. God has been gracious to us. Surely whoever is conscious of God and steadfast—God does not let the reward of those who do good go to waste.' They said, 'By God, God has surely preferred you above us, and we were indeed at fault.' He said, 'No reproach shall be upon you this day. May God forgive you: He is the Most Merciful of the merciful. Go with this shirt of mine and cast it over my father's face; he will regain his sight. Then bring me your whole family.' (88–93)

And as the caravan set out, their father said, 'I surely sense the scent of Joseph, though you may think me doting.' They said, 'By God, you are still in your old error!' Then, when the bearer of glad news came, he cast it over his face and his sight returned. He said, 'Did I not tell you that I know from God what you do not know?' They said, 'Father, ask forgiveness for our sins; we were indeed at fault.' He said, 'I shall ask my Lord to forgive you. Surely He is the Most Forgiving, the Ever Merciful.' (94–98)

And when they entered Joseph's presence, he took his parents to himself and said, 'Enter Egypt, God willing, in safety.' And he raised his parents up onto the throne, and they fell down before him in prostration. He said, 'Father, this is the interpretation of my vision of long ago: my Lord has made it come true. He was good to me when He brought me out of prison, and brought you here from the desert after Satan had sown discord between me and my brothers. Surely my Lord is subtle in what He wills: He is the All-Knowing, the All-Wise. My Lord, You have given me something of sovereignty and taught me something of the interpretation of events. Originator of the heavens and the earth, You are my Protector in this world and the Hereafter. Let me die as one who has surrendered himself to You, and join me with the righteous.' (99–101)

That is of the tidings of the unseen which We reveal to you Prophet. You were not with them when they agreed upon their plan and set about their scheming. And most people, however eager you may be, will not believe. You ask no reward of them for it: it is nothing but a reminder to all the worlds. And how many a sign there is in the heavens and the earth which they pass by, turning away from it! And most of them do not believe in God without associating others with Him. Do they feel secure that an overwhelming

punishment from God will not come upon them, or that the Hour will not come upon them suddenly while they do not perceive it? Say, 'This is my way: I call to God upon clear insight, I and those who follow me. Glory be to God! And I am not one of those who associate others with Him.' (102–108)

And We sent none before you but men, to whom We gave revelation, from among the people of the towns. Have they not traveled through the land and seen what was the end of those before them? Surely the abode of the Hereafter is better for those who are conscious of God. Will you not then use your reason? Until, when the messengers had despaired and thought that they had been counted liars, Our help came to them, and whoever We willed was saved; and Our might is never turned back from the people who are guilty. Surely in their stories there is a lesson for those endowed with understanding. This is no invented tale, but a confirmation of what came before it, a detailed exposition of all things, and a guidance and a mercy for people who believe. (109–111)

13. Thunder (Al-Raʿd)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm Rā. These are the verses and the signs of the Book; and what has been sent down to you from your Lord is the truth, though most people do not believe. It is God who raised up the heavens without any pillars that you can see, then established Himself upon the Throne. He made the sun and the moon subservient, each running its course to an appointed term. He governs the whole matter, and sets out the signs in detail, so that you may be certain of meeting your Lord.[15] It is He who spread out the earth and placed in it firm mountains and rivers; and of every kind of fruit He made in it two, a pair. He draws the night as a veil over the day. Surely in that are signs for people who reflect. And on the earth, there are tracts lying side by side, and gardens of vines, and sown fields, and palm-trees growing in clusters and singly, all watered with one water; yet We make some of them excel others in taste. Surely in that are signs for people who use their reason. (1–4)

If you would wonder, then wondrous indeed is their saying, 'What? When we have become dust, shall we really be in a new creation?' Those are the ones who deny their Lord; those are the ones who will have shackles about their necks; those are the companions of the Fire, and there they will remain. They ask you to hasten on the evil before the good, though exemplary punishments have already come to pass before them. Surely your Lord is full of forgiveness for humankind despite their wrongdoing, and surely your Lord is severe in punishment. Those who deny the truth say, 'Why has no sign been sent down to him from his Lord?' You are only a warner; and every people has had its guide. (5–7)

God knows what every female bears, and by how much the wombs fall short or exceed: with Him everything has its measure. He is the Knower of the Unseen and the Seen, the Great, the Highest. It is all the same whether any of you speaks in secret or aloud, whether he hides himself in the night or walks abroad in the day: for each person there are attendants, before him and behind him, who guard him by the command of God. Surely God does not change the condition of a people until they change what is within themselves. And when God wills harm for a people, there is no turning it back, nor have they any protector apart from Him. (8–11)

[15] In this verse and one in Sura Luqman (31:10), God presents gravity that has our cosmos going as a Sign of His creativity and manifestation of His attribute of Al Khaliq, Al Baree and Al Musawir. Here, Allah calls it also as a Sign for our Afterlife, as in numerous places Allah uses the First Creation of our universe as an exhibit and proof for what is to come in Afterlife, as towards the end of Sura Yasin.

It is He who shows you the lightning, inspiring fear and hope, and who raises up the heavy clouds. The thunder glorifies Him with praise, and so do the angels in awe of Him. He sends the thunderbolts and strikes with them whom He wills—yet still they dispute about God, though He is mighty in power. To Him belongs the true call. Those whom they call upon apart from Him answer them with nothing, any more than water reaches the mouth of one who stretches out his two hands towards it: it will never reach it. The call of those who deny the truth is nothing but wandering in error. To God bow down all who are in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and the evenings. (12–15)

Say, 'Who is the Lord of the heavens and the earth?' Say, 'God.' Say, 'Have you then taken, apart from Him, protectors who have no power to benefit or harm even themselves?' Say, 'Are the blind and the seeing equal? Or are the depths of darkness and the light equal?' Or have they assigned to God partners who created as He created, so that the creation seems alike to them? Say, 'God is the Creator of all things, and He is the One, the All-Compelling.' (16)

He sends down water from the sky, and the valleys flow, each according to its measure, and the torrent carries a swelling foam; and from what they heat in the fire, seeking ornaments or implements, there comes a foam like it. Thus does God set forth truth and falsehood: as for the foam, it passes away as dross; but as for what benefits people, it remains in the earth.[16] (17)

Thus does God set forth comparisons. For those who respond to their Lord there is the best reward. But those who do not respond to Him—if they had all that is on the earth and as much again with it, they would offer it to ransom themselves. Theirs will be an evil reckoning; their refuge will be Hell, and what an evil resting-place! (18)

Is one who knows that what has been sent down to you from your Lord is the truth like one who is blind? Only those endowed with understanding take heed: those who fulfill the covenant of God and do not break the pledge; who join together what God has commanded to be joined, who stand in awe of their Lord and fear an evil reckoning; who are steadfast in seeking the face of their Lord, who keep up the prayer and spend out of what We have provided for them, secretly and openly, and who repel evil with good. For them is the final Home: Gardens of lasting bliss which they will enter, together with the righteous among

[16] **Atheism Is Founded on Conjecture (Zann): A Scientific, Philosophical and Theological Commentary**

their forebears, their spouses and their descendants; and the angels will come in to them from every gate: 'Peace be upon you for what you endured in patience! How excellent is the final Home!' But those who break the covenant of God after it has been solemnly bound, who cut apart what God has commanded to be joined, and who spread corruption on the earth—on them is the curse, and theirs is the evil Home. God enlarges provision for whom He wills, and measures it out. They rejoice in the life of this world, yet the life of this world, beside the Hereafter, is nothing but a passing enjoyment. (19–26)

Those who deny the truth say, 'Why has no sign been sent down to him from his Lord?' Say, 'God lets go astray whom He wills, and guides to Himself whoever turns to Him: those who believe, and whose hearts find rest in the remembrance of God—surely it is in the remembrance of God that hearts find rest— those who believe and do good works: blessedness is theirs, and a beautiful place of return.' Thus have We sent you among a community before whom other communities have passed away, so that you may recite to them what We have revealed to you; yet they deny the Gracious One. Say, 'He is my Lord; there is no god but Him. In Him I have put my trust, and to Him is my return.' If there were a Qur'an by which mountains were moved, or the earth cleft asunder, or the dead made to speak—it would be this. No; the whole matter belongs to God. Do the believers not know that, had God willed, He could have guided all humankind? And calamity will not cease to strike those who deny the truth, for what they have done, or to alight near their homes, until the promise of God comes. Surely God does not fail His promise. (27–31)

Messengers before you were mocked, and I gave respite to those who denied the truth; then I seized them—and how was My punishment! Is then He who stands over every soul, knowing what it has earned, like any other? Yet they assign partners to God. Say, 'Name them! Or would you inform Him of something on the earth that He does not know? Or is it a mere show of words?' No; their scheming has been made to seem fair to those who deny the truth, and they have been turned away from the path. And whomever God lets go astray has no guide. For them is punishment in the life of this world, and the punishment of the Hereafter is harder still; and they will have no one to shield them from God. (32–34)

The likeness of the Garden promised to those who are conscious of God: rivers flow beneath it; its fruit is everlasting, and so is its shade. That is the final end of those who are conscious of God, while the final end of those who deny the truth is the Fire. Those to whom We gave the Book rejoice in what has been sent down to you; but among the factions there are some who deny part of it. Say, 'I have only been commanded to worship God and not to associate anything with Him. To Him I call, and to Him is my return.' And

thus We have sent it down as a decisive judgment in Arabic. If you were to follow their desires after the knowledge that has come to you, you would have no protector against God, and none to shield you. We sent messengers before you and gave them wives and offspring; and it was not for any messenger to bring a sign except by God's leave. For every term there is a Book. God erases what He wills and confirms what He wills, and with Him is the Mother of the Book. Whether We show you part of what We have promised them, or take you to Us before that, your duty is only to deliver the message, and the reckoning is Ours. Do they not see that We come to the land, diminishing it from its edges? God judges, and there is none to reverse His judgment; and He is swift in reckoning. Those before them also schemed, but all scheming belongs to God: He knows what every soul earns. And those who deny the truth will come to know whose is the final Home. Those who deny the truth say, 'You are not a messenger.' Say, 'God suffices as a witness between me and you, and so does whoever has knowledge of the Book.' (35–43)

14. Abraham (Ibrāhīm)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Rā. This is a Book which We have sent down to you so that you may bring humankind out of the depths of darkness into the light, by the leave of their Lord, to the path of the Almighty, the Praiseworthy— God, to whom belongs all that is in the heavens and all that is on the earth. And woe to those who deny the truth, for a severe punishment: those who love the life of this world more than the Hereafter, who turn others away from the path of God and seek to make it crooked. They have gone far astray. We have never sent a messenger except in the language of his own people, so that he might make things clear to them. Then God lets go astray whom He wills and guides whom He wills; and He is the Almighty, the All-Wise. (1–4)

We sent Moses with Our signs: 'Bring your people out of the depths of darkness into the light, and remind them of the Days of God.' Surely in that are signs for everyone who is steadfast and grateful. And when Moses said to his people, 'Remember the favor of God upon you, when He delivered you from the people of Pharaoh, who afflicted you with a terrible punishment, slaughtering your sons and sparing your women. In that was a tremendous trial from your Lord. And when your Lord proclaimed: "If you are grateful, I will surely give you more; but if you are ungrateful, My punishment is severe indeed."' And Moses said, 'If you are ungrateful, you and everyone on the earth together, still God is Self-Sufficient, Praiseworthy.' (5–8)

Have the tidings not reached you of those before you—the people of Noah, ʿĀd and Thamūd, and those who came after them, whom none knows but God? Their messengers came to them with clear proofs, but they thrust their hands into their mouths and said, 'We deny what you have been sent with, and we are in grave doubt about that to which you call us.' Their messengers said, 'Can there be doubt about God, the Originator of the heavens and the earth? He calls you so that He may forgive you your sins and give you respite until an appointed term.' They said, 'You are nothing but mortals like us. You want to turn us away from what our forefathers used to worship. Bring us, then, some clear authority.' Their messengers said to them, 'We are indeed only mortals like you, but God bestows His grace on whom He wills of His servants. It is not for us to bring you an authority except by the leave of God; and in God let the believers put their trust. And why should we not put our trust in God, when He has guided us in our ways? We shall surely bear with patience whatever harm you do us; and in God let all who trust put their trust.' (9–12)

Those who denied the truth said to their messengers, 'We shall surely drive you out of our land, unless you return to our creed.' Then their Lord revealed to them: 'We shall surely destroy the wrongdoers, and We shall surely settle you in the land after them. That is for whoever fears standing before Me and fears My warning.' And they sought a decision, and every obstinate tyrant was brought to nothing. Ahead of him lies Hell, and he is given festering water to drink, which he gulps down but can scarcely swallow. Death comes at him from every side, yet he does not die; and ahead of him lies a harsh punishment. The likeness of those who deny their Lord: their deeds are like ashes which the wind blows hard on a stormy day. They have no power over anything they have earned. That is the farthest straying. (13–18)

Do you not see that God created the heavens and the earth in truth? If He wills, He can remove you and bring a new creation: that is no great matter for God. They will all come forth before God; then the weak will say to those who were arrogant, 'We were your followers. Can you now avert from us anything of the punishment of God?' They will say, 'Had God guided us, we would have guided you. It is all the same for us whether we grieve or endure: there is no escape for us.' And when the matter has been decided, Satan will say, 'God made you a promise of truth; I too made you a promise, but I failed you. I had no authority over you, except that I called you and you answered me. So do not blame me, but blame yourselves. I cannot come to your aid, nor can you come to mine. I disown your having associated me with God before.' Surely for the wrongdoers there is a painful punishment. But those who believe and do good works will be admitted to Gardens beneath which rivers flow, there to remain by the leave of their Lord; their greeting there will be 'Peace!' (19–23)

Do you not see how God sets forth a comparison? A good word is like a good tree: its root is firm and its branches reach into the sky; it yields its fruit at every season by the leave of its Lord. God sets forth comparisons for people, so that they may take heed. And the likeness of an evil word is an evil tree, torn up from the surface of the earth, with no stability at all. God makes firm those who believe, with the firm word, in the life of this world and in the Hereafter; and God lets the wrongdoers go astray. God does whatever He wills. (24–27)

Do you not see those who have exchanged the favor of God for ingratitude, and have brought their people down to the abode of ruin— Hell, which they will enter to burn? What an evil place to settle! They have set up rivals to God, to lead others astray from His path. Say, 'Enjoy yourselves; your journey's end is the Fire.' Tell My servants who believe to keep up the prayer, and to spend out of what We have provided for them, secretly and

openly, before a Day comes on which there will be no bargaining and no friendship. (28–31)

It is God who created the heavens and the earth, and sent down water from the sky, and brought forth by it fruits as provision for you; and He made the ships subservient to you, to run upon the sea by His command, and He made the rivers subservient to you. He made the sun and the moon subservient to you, constant in their courses, and He made the night and the day subservient to you. And He has given you something of everything you asked Him for. If you were to count the favors of God, you could never number them. Surely the human being is most unjust, most ungrateful. (32–34)

And when Abraham said, 'My Lord, make this town secure, and keep me and my offspring away from worshipping idols. My Lord, they have led many people astray. Whoever follows me is of me; and whoever disobeys me—surely You are Most Forgiving, Ever Merciful. Our Lord, I have settled some of my offspring in a valley without cultivation, by Your Sacred House—our Lord, that they may keep up the prayer. So, make the hearts of some people incline towards them, and provide them with fruits, so that they may be grateful. Our Lord, You know what we conceal and what we make known; nothing on the earth or in the heaven is hidden from God. All praise belongs to God, who has given me, in my old age, Ishmael and Isaac. Surely my Lord is the Hearer of prayers. My Lord, make me one who keeps up the prayer, and my descendants too. Our Lord, accept my prayer. Our Lord, forgive me and my parents and the believers on the Day the reckoning is held.'[17] (35–41)

Do not think that God is unaware of what the wrongdoers do. He only gives them respite until a Day on which eyes will stare in horror, as they rush headlong, their heads raised up, their gaze not returning to them, and their hearts an empty void. So warn humankind of the Day when the punishment will come upon them, and those who did wrong will say, 'Our Lord, give us respite for a little while: we shall answer Your call and follow the messengers.' 'But did you not swear before that you would never pass away? You dwelt in the dwellings of those who wronged themselves, and it was made clear to you how We dealt with them, and We set forth comparisons for you.' They devised their scheme, but

[17] **"My Lord, Make This City Secure": A Historical and Theological Commentary on Qur'an 14:35–41, with a Century-by-Century History of Mecca's Security from Abraham to the Mecca Defence Alliance of 2026**
The Siege of Jeddah, 1517: Portugal, the Red Sea, and the Defense of the Holy Cities

their scheme was with God—even though their scheme was such as to move the mountains. (42–46)

So do not think that God will fail His promise to His messengers. Surely God is Almighty, the Lord of Retribution. On the Day the earth is changed into another earth, and the heavens likewise, and they come forth before God, the One, the All-Compelling, you will see the guilty on that Day bound together in chains, their garments of pitch, their faces covered by the Fire, so that God may repay every soul for what it has earned. Surely God is swift in reckoning. (47–51)

This is a message for humankind, that they may be warned by it, and that they may know that He is One God, and that those endowed with understanding may take heed. (52)

15. Al-Ḥijr (Al-Ḥijr)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Rā. These are the verses and the signs of the Book, and of a Qur'an that makes things clear. It may be that those who deny the truth will one day wish that they had surrendered themselves to God. Leave them to eat and enjoy themselves, and let hope beguile them: they will come to know. We never destroyed a town but it had a known decree, and no community can hasten its term, nor can they delay it. They say, 'You to whom the Reminder has been sent down—you are surely possessed! Why do you not bring us the angels, if you are one of the truthful?' We do not send down the angels except with the truth, and then they would be given no respite. It is We who have sent down the Reminder, and We shall surely be its Guardian. We sent messengers before you among the factions of old, and no messenger ever came to them but they mocked him. Thus do We let it make its way into the hearts of the guilty: they do not believe in it, though the example of the ancients has already passed. Even if We opened to them a gate from the sky, and they went on ascending through it, they would still say, 'Our eyes have only been dazzled; no, we are a people bewitched.' (1–15)

And We have set constellations in the sky, and made it beautiful for those who look, and guarded it from every outcast satan— except one who steals a hearing, and is pursued by a bright flame. And the earth—We spread it out, and cast upon it firm mountains, and caused everything to grow in it in due balance; and We have provided in it means of livelihood for you, and for those whom you do not provide for. There is not a thing but its storehouses are with Us, and We send it down only in a known measure. And We send the fertilizing winds, then We send down water from the sky and give it to you to drink; and it is not you who store it up. It is We who give life and cause death, and it is We who are the inheritors. And We surely know those of you who went before, and We surely know those who come after. And it is your Lord who will gather them: He is All-Wise, All-Knowing.[18] (16–25)

We created the human being from sounding clay, from dark mud molded into shape, and the jinn We created before that, from the fire of a scorching wind. And when your Lord said to the angels, 'I am creating a mortal from sounding clay, from dark mud molded into shape. So when I have fashioned him and breathed into him of My spirit, fall down before

[18] **A Scientific, Philosophical, and Theological Commentary on Quran 15:16–25**
Why Does the Quran Name A Surah After the Constellations?

him in prostration,' the angels prostrated themselves, all of them together— except Iblīs: he refused to be among those who prostrated. He said, 'Iblīs, what is the matter with you, that you are not among those who prostrated?' He said, 'I am not one to prostrate before a mortal whom You created from sounding clay, from dark mud molded into shape.' He said, 'Then go out from here, for you are an outcast, and surely the curse shall be upon you until the Day of Judgment.' He said, 'My Lord, grant me respite until the Day they are raised up.' He said, 'You are among those granted respite until the Day of the appointed time.' He said, 'My Lord, because You have led me astray, I shall surely make evil seem fair to them on the earth, and I shall surely lead them all astray— except Your servants among them, the sincere.' He said, 'This is a path leading straight to Me: surely over My servants you shall have no authority, except for those who follow you among the misguided; and surely Hell is the promised place for them all. It has seven gates, and to each gate is assigned a portion of them.' Surely those who are conscious of God will be amid Gardens and springs. 'Enter them in peace and security!' We shall strip away whatever rancor is in their breasts; as brothers they will sit on couches, facing one another. No weariness will touch them there, nor will they ever be expelled from it. Tell My servants that I am indeed the Most Forgiving, the Ever Merciful, and that My punishment is indeed the painful punishment. (26–50)

And tell them of the guests of Abraham, when they came in to him and said, 'Peace.' He said, 'We are afraid of you.' They said, 'Do not be afraid: we bring you glad news of a boy endowed with knowledge.' He said, 'Do you bring me glad news though old age has come upon me? What glad news, then, do you bring?' They said, 'We bring you glad news in truth; so do not be of those who despair.' He said, 'Who despairs of the mercy of his Lord but those who have gone astray?' He said, 'What then is your errand, O messengers?' They said, 'We have been sent to a people who are guilty— all except the household of Lot: we shall surely save them, every one, except his wife; We have decreed that she will be among those who stay behind.' (51–60)

So when the messengers came to the household of Lot, he said, 'You are people unknown to me.' They said, 'No; we have come to you with that about which they have been doubting. We have come to you with the truth, and we are surely truthful. So set out with your family in a part of the night, and follow behind them; let none of you look back, and go on to where you are commanded.' And We conveyed to him this decree: that the last remnant of those people would be cut off by the morning. And the people of the city came, rejoicing. He said, 'These are my guests, so do not shame me. Be conscious of God, and do not disgrace me.' They said, 'Did we not forbid you to shelter anyone at all?' He said, 'Here are my daughters, if you must do something.' By your life, they were wandering blindly in

their intoxication— and the blast seized them at sunrise. We turned the city upside down, and rained upon them stones of baked clay. Surely in that are signs for those who read the marks. And it lies on a road still in use: surely in that is a sign for the believers. (61–77)

And the dwellers of the Thicket were wrongdoers too, so We took retribution on them; and both of them lie on a plain highway. And the people of al-Ḥijr denied the messengers. We gave them Our signs, but they turned away from them. They used to hew out dwellings from the mountains, feeling secure; but the blast seized them in the morning, and all that they had earned availed them nothing. (78–84)

We did not create the heavens and the earth and all that is between them except in truth. The Hour is surely coming, so forgive with a gracious forgiveness. Surely your Lord is the All-Knowing Creator. We have given you seven of the oft-repeated verses and signs, and the glorious Qur'an. Do not strain your eyes towards what We have let some of them enjoy, and do not grieve over them; and lower your wing over the believers, and say, 'I am indeed the plain warner,' just as We sent down upon those who divided the Scripture, who made the Qur'an into fragments. So by your Lord, We shall surely question them all about what they used to do. So proclaim openly what you are commanded, and turn away from those who associate others with God. We are surely sufficient for you against the mockers, who set up another god alongside God: they will come to know. We know well that your breast is constrained by what they say. So glorify your Lord with praise, and be among those who prostrate themselves, and worship your Lord until the certainty comes to you. (85–99)

16. The Bee (Al-Naḥl)

In the name of God, the Gracious, the Ever Merciful.

God's command has come, so do not seek to hasten it. Glory be to Him! He is exalted far above what they associate with Him. He sends down the angels with the spirit of His command upon whichever of His servants He wills: 'Give warning that there is no god but Me, so be conscious of Me.' He created the heavens and the earth in truth; He is exalted far above what they associate with Him. He created the human being from a drop of fluid—and look, he is an open adversary! And the cattle He created for you: in them there is warmth and other benefits, and from them you eat. In them there is beauty for you when you bring them home at evening and when you lead them out to pasture. They carry your loads to lands you could not reach without great hardship to yourselves. Your Lord is truly Kind, Ever Merciful. And horses, mules and donkeys, for you to ride and as an adornment. And He creates what you do not know. It is for God to point out the right way, though some ways swerve from it. Had He willed, He could have guided you all. (1–9)

It is He who sends down water for you from the sky: from it comes drink, and from it come the trees on which you pasture your flocks. With it He makes grow for you crops, olives, date-palms, vines, and every kind of fruit. Surely in that is a sign for people who reflect. He has made the night and the day subservient to you, and the sun and the moon; and the stars are made subservient by His command. Surely in that are signs for people who use their reason. And whatever He has multiplied for you on the earth in its varied colors: surely in that is a sign for people who take heed. It is He who made the sea subservient, so that you may eat from it fresh flesh and bring out of it ornaments to wear; and you see the ships plowing through it, so that you may seek of His bounty, and perhaps be thankful. And He has set firm mountains upon the earth so that it should not shake with you, and rivers and pathways, so that you might find your way, and landmarks; and by the stars they guide themselves. Is He who creates, then, like one who cannot create? Will you not take heed? (10–17)

If you tried to count the favors of God you could never number them. God is truly Forgiving, Ever Merciful. God knows what you conceal and what you make known. Those they call upon besides God create nothing; they are themselves created: dead, not living, and they do not know when they will be raised. Your God is one God. Those who do not believe in the Hereafter—their hearts are in denial, and they are arrogant. There is no doubt that God knows what they conceal and what they make known: He does not love the arrogant. (18–23)

When they are asked, 'What has your Lord sent down?' they say, 'Fables of the ancients'—so that on the Day of Resurrection they will bear their own burdens in full, and some of the burdens of those whom they led astray without knowledge. How evil is what they will bear! Those before them plotted too; then God came upon their structure at its foundations, and the roof fell down upon them from above, and the punishment came upon them from where they did not perceive. Then on the Day of Resurrection He will disgrace them and say, 'Where are My partners, over whom you used to quarrel?' Those given knowledge will say, 'Disgrace and misery this Day are upon those who denied the truth—' those whom the angels take in death while they are wronging themselves. Then they will offer submission: 'We were doing nothing wrong.' Oh yes! God knows well what you were doing. So enter the gates of Hell, to remain there. How evil is the abode of the arrogant! (24–29)

And when those who are conscious of God are asked, 'What has your Lord sent down?' they say, 'Good.' For those who do good in this world there is good, and the home of the Hereafter is better still. How excellent is the home of those who are conscious of God: Gardens of lasting bliss which they will enter, beneath which rivers flow; there they will have whatever they wish. Thus does God reward those who are conscious of Him, those whom the angels take in death while they are in a state of purity, saying, 'Peace be upon you. Enter the Garden for what you used to do.' Are they waiting for anything but that the angels should come to them, or that your Lord's command should come? Thus did those before them. God did not wrong them; they wronged themselves. So the evil of their deeds struck them, and what they used to mock engulfed them. (30–34)

Those who associate others with God say, 'Had God willed, we would not have worshipped anything besides Him, neither we nor our forefathers, nor would we have declared anything forbidden without Him.' Thus did those before them. Are the messengers responsible for anything but delivering the message clearly? We have raised up in every community a messenger saying, 'Worship God and shun false gods.' Among them were some whom God guided, and some upon whom error was justly fixed. So travel through the earth and see what was the end of those who denied. However eager you are for their guidance, God does not guide those whom He lets go astray, and they will have no helpers. They swear by God their most solemn oaths that God will not raise up anyone who dies. Oh yes He will—a promise binding upon Him in truth, though most people do not know—so that He may make clear to them what they differed about, and so that those who denied the truth may know that they were liars. When We will a thing, Our only word to it is 'Be', and it is. Those who emigrated for God's sake after being wronged—We shall surely settle

them well in this world, and the reward of the Hereafter is greater, if only they knew—those who are steadfast and put their trust in their Lord. (35–42)

Prophet, We sent before you none but men to whom We gave revelation—ask the people of the Reminder if you do not know— with clear proofs and scriptures. And We have sent down to you the Reminder, so that you may make clear to people what has been sent down for them, and so that they may reflect. (43–44)

Do those who devise evil schemes feel secure that God will not make the earth swallow them, or that the punishment will not come upon them from where they do not perceive, or that He will not seize them in the midst of their comings and goings, so that they cannot escape, or that He will not seize them by slow degrees? Your Lord is truly Kind, Ever Merciful. Have they not looked at the things God has created, how their shadows turn to the right and to the left, bowing down before God in utter humility? To God bows down everything in the heavens and every living creature on the earth, and the angels too, and they are not proud: they fear their Lord above them, and do what they are commanded. (45–50)

God has said, 'Do not take two gods: He is only one God. So fear Me, and Me alone.' To Him belongs whatever is in the heavens and the earth, and to Him obedience is due for ever. Will you then be conscious of anything other than God? Whatever favor you have is from God. Then, when harm touches you, it is to Him you cry out for help; yet when He removes the harm from you, at once some of you associate others with their Lord, showing ingratitude for what We have given them. Enjoy yourselves, then—soon you will know. (51–55)

They set aside, for things they do not even know, a share of what We have provided for them. By God, you will be questioned about what you used to fabricate. They assign daughters to God—glory be to Him!—and for themselves what they desire. When one of them is given news of a baby girl, his face darkens and he chokes back his grief; he hides himself from people because of the bad news he has been given: should he keep her in disgrace, or bury her in the dust? How evil is their judgment! Those who do not believe in the Hereafter have the attribute of evil, while to God belongs the highest attribute: He is the Almighty, the All-Wise. If God were to take people to task for their wrongdoing, He would not leave a single living creature upon the earth; but He gives them respite until an appointed term, and when their term comes they cannot delay it by an hour, nor can they bring it forward. They assign to God what they themselves dislike, while their tongues utter the lie that the best will be theirs. Without doubt, the Fire will be theirs, and they will be hurried into it. (56–62)

By God, We sent messengers to communities before you, but Satan made their deeds seem fair to them; so he is their patron today, and a painful punishment awaits them. We have sent down the Book to you only so that you may make clear to them what they differ about, and as a guidance and a mercy for people who believe. (63–64)

God sends down water from the sky and with it gives life to the earth after its death. Surely in that is a sign for people who listen. And in the cattle there is surely a lesson for you: We give you to drink from what is in their bellies—from between waste matter and blood—pure milk, pleasant to those who drink it. And from the fruits of the date-palm and the vine you take an intoxicant and good provision. Surely in that is a sign for people who use their reason. And your Lord inspired the bee: 'Take for yourself dwellings in the mountains and in the trees and in what people build; then eat of every kind of fruit, and follow the ways of your Lord made easy for you.' From their bellies comes a drink of varying colors, in which there is healing for people. Surely in that is a sign for people who reflect. (65–69)

God created you; then He will cause you to die. Some of you will be brought back to the most feeble stage of life, so that they know nothing after having known. God is All-Knowing, All-Powerful. God has favored some of you above others in provision; yet those who have been favored will not hand over their provision to those their slaves, so as to make them equal in it. Do they then deny the favor of God? God has given you spouses from among yourselves, and through your spouses He has given you children and grandchildren, and provided you with good things. Will they then believe in falsehood and deny the favor of God? And will they worship, besides God, things that have no power to provide them with anything from the heavens or the earth, and never could? So do not coin likenesses for God. God knows, and you do not know. (70–74)

God sets forth a comparison: a slave owned by another, with no power over anything, and a man to whom We have given good provision from Us, who spends from it secretly and openly. Are the two equal? All praise belongs to God—but most of them do not know. And God sets forth a comparison of two men, one of them dumb, with no power over anything, a burden to his master—wherever he sends him, he brings back no good. Is he equal to one who commands justice and is himself on a straight path? To God belongs the unseen of the heavens and the earth. The matter of the Hour is but as the twinkling of an eye, or nearer still: God has power over all things. God brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and hearts, so that you might be thankful. Do they not see the birds held poised in the air of the sky? Nothing holds them but God. Surely in that are signs for people who believe. God has made your houses places

of rest for you, and made for you from the skins of cattle tents that you find light on the day you travel and the day you camp; and from their wool and fur and hair, furnishings and goods for a time. God has made for you, out of what He has created, shade; and He has made for you shelters in the mountains; and He has made for you garments to protect you from the heat, and coats of mail to protect you in your battles. Thus He perfects His favor upon you, so that you may surrender yourselves to Him. But if they turn away, your only duty Prophet is to deliver the message clearly. They recognize God's favor, and then they deny it: most of them are ungrateful. (75–83)

On the Day We raise up a witness from every community, those who denied the truth will not be permitted to plead, nor will they be allowed to make amends. When those who did wrong see the punishment, it will not be lightened for them, nor will they be granted respite. When those who associated others with God see their partners, they will say, 'Our Lord, these are our partners, whom we used to call upon besides You.' But they will throw back at them the words, 'You are surely liars!' On that Day they will offer their submission to God, and what they used to invent will desert them. Those who denied the truth and barred others from the way of God—We shall add punishment upon their punishment for the corruption they used to spread. (84–88)

On the Day We raise up in every community a witness against them from among themselves, We shall bring you Prophet as a witness against these. We have sent down the Book to you as an exposition of everything, and as guidance and mercy and glad news for those who surrender themselves to God. (89)

God commands justice, the doing of good, and generosity towards relatives; and He forbids what is indecent, what is wrong, and oppression. He admonishes you so that you may take heed. Fulfill the covenant of God when you have made a covenant, and do not break oaths after they have been confirmed and you have made God your surety: God knows what you do. Do not be like a woman who unravels her yarn into loose threads after she has spun it strong, by taking your oaths as a means of deceit among yourselves because one community is more numerous than another. God is only testing you by this; and on the Day of Resurrection He will surely make clear to you what you used to differ about. (90–92)

Had God willed, He could have made you a single community; but He lets go astray whom He wills, and guides whom He wills; and you will surely be questioned about what you used to do. Do not take your oaths as a means of deceit among yourselves, or a foot will slip after it has been firmly planted, and you will taste evil for having barred others from

the way of God, and a tremendous punishment will be yours. Do not sell the covenant of God for a paltry price: what is with God is better for you, if only you knew. What you have runs out, but what is with God endures. We shall surely give those who were steadfast their reward according to the best of what they used to do. Whoever does good, whether male or female, and is a believer—We shall surely give them a good life, and We shall surely give them their reward according to the best of what they used to do. (93–97)

So when you recite the Qur'an, seek refuge with God from the accursed Satan: he has no power over those who believe and put their trust in their Lord; his power is only over those who take him as a patron and who associate others with God. When We substitute one verse in place of another—and God knows best what He sends down—they say, 'You are just a forger!' No: most of them have no knowledge. Say, 'The Holy Spirit has brought it down from your Lord with the truth, to strengthen those who believe, and as guidance and glad news for those who surrender themselves to God.' We know well that they say, 'It is only a human being who teaches him.' The tongue of the one they allude to is foreign, while this is clear Arabic speech. Those who do not believe in the signs of God—God will not guide them, and a painful punishment awaits them. It is only those who do not believe in the signs of God who fabricate falsehood; it is they who are the liars. Whoever denies God after having believed—except one who is compelled, while his heart remains at peace in faith—but whoever opens his breast to denial, upon them is the wrath of God, and a tremendous punishment awaits them. That is because they preferred the life of this world to the Hereafter, and because God does not guide people who deny the truth. These are the ones whose hearts, hearing and sight God has sealed; it is they who are the heedless. Without doubt, in the Hereafter they will be the losers. But as for those who emigrated after being persecuted, and then strove and were steadfast—your Lord, after all that, is surely Forgiving, Ever Merciful. On the Day when every soul will come pleading for itself, every soul will be paid in full for what it did, and they will not be wronged. God sets forth a comparison: a town that was secure and at ease, its provision coming to it in abundance from every quarter; then it showed ingratitude for the favors of God, so God made it taste the garment of hunger and fear because of what they used to do. A messenger came to them from among themselves, but they rejected him, so the punishment seized them while they were doing wrong. (98–113)

So eat of the lawful and good things God has provided for you, and be thankful for the favor of God, if it is Him you worship. He has forbidden you only carrion, blood, the flesh of swine, and what has been consecrated to other than God. But whoever is driven by necessity, neither craving nor transgressing—God is Forgiving, Ever Merciful. Do not say,

for the sake of the lies your tongues utter, 'This is lawful and this is forbidden,' so as to fabricate falsehood against God: those who fabricate falsehood against God will not prosper— a brief enjoyment, and then a painful punishment awaits them. To those who were Jews We forbade what We have told you before. We did not wrong them; they wronged themselves. Then, to those who do evil in ignorance and afterwards repent and set things right—your Lord, after all that, is surely Forgiving, Ever Merciful. (114–119)

Abraham was a community in himself, devoutly obedient to God, true in faith, and he was not one of those who associate others with God: thankful for His favors. God chose him and guided him to a straight path. We gave him good in this world, and in the Hereafter he will surely be among the righteous. Then We revealed to you Prophet, 'Follow the creed of Abraham, true in faith; he was not one of those who associate others with God.' The Sabbath was ordained only for those who differed about it; and your Lord will surely judge between them on the Day of Resurrection concerning what they differed about. (120–124)

Call to the way of your Lord with wisdom and good counsel, and argue with them in the way that is best. Your Lord knows best who has strayed from His way, and He knows best who are guided. If you retaliate, retaliate to the same extent as you were injured; but if you endure with patience, that is surely best for those who are patient. Be patient—and your patience is only by God's help—and do not grieve over them, nor be distressed by what they plot: God is with those who are conscious of Him and those who do good. (125–128)

17. The Night Journey (Al-Isrā')

In the name of God, the Gracious, the Ever Merciful.

Glory be to Him who carried His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, in order to show him some of Our signs. He alone is the All-Hearing, the All-Seeing. We gave Moses the Book and made it a guidance for the Children of Israel: 'Take no guardian besides Me, you descendants of those We carried with Noah! He was truly a thankful servant.' (1–3)

We decreed for the Children of Israel in the Book: 'Twice you will spread corruption in the land, and you will rise to great arrogance.' When the first of the two promises came to pass, We sent against you servants of Ours of great might, who ravaged your homes; and it was a promise fulfilled. Then We gave you back the turn against them, and aided you with wealth and sons, and made you more numerous. We said, 'If you do good, you do good for your own souls; and if you do evil, it is against them.' Then, when the second promise came to pass, We sent others to disfigure your faces, to enter the Temple as they had entered it the first time, and to destroy utterly all that fell into their hands. It may be that your Lord will have mercy on you; but if you return, We shall return. And We have made Hell a prison for those who deny the truth. (4–8)

This Qur'an surely guides to the way that is most upright, and gives glad news to the believers who do good works that a great reward awaits them, and that for those who do not believe in the Hereafter We have prepared a painful punishment. Man prays for evil as he prays for good: man is ever hasty. We have made the night and the day two signs. We have darkened the sign of the night and made the sign of the day bright, so that you may seek bounty from your Lord, and may know the number of years and the reckoning of time. Everything We have set out in detail. Every human being's fate We have fastened upon his own neck, and on the Day of Resurrection We shall bring out for him a record he will find spread wide open: 'Read your record. Today your own soul suffices as a reckoner against you.' (9–14)

Whoever is guided is guided only for his own good, and whoever goes astray does so only to his own loss. No soul bears the burden of another, and We never punish until We have sent a messenger. When We intend to destroy a town, We command those in it who live in luxury, and they act wickedly in it; then the word is justly fulfilled against it, and We destroy it utterly. How many generations We have destroyed since Noah! Your Lord suffices as one who is Aware of the sins of His servants and Sees them. Whoever desires

this fleeting life—We hasten for him in it whatever We will, for whomever We wish; then We appoint Hell for him, in which he will burn, disgraced and rejected. But whoever desires the Hereafter and strives for it as it should be striven for, and is a believer—it is they whose striving will be appreciated. To each of these—to these and to those—We give freely of your Lord's gift, and your Lord's gift is not withheld from anyone. See how We have favored some of them above others; yet the Hereafter is greater in rank and greater in favor. (15–21)

Do not set up another god alongside God, or you will sit down disgraced and forsaken. Your Lord has decreed that you worship none but Him, and that you be good to your parents. If one or both of them reach old age with you, do not say to them so much as 'Ugh!', and do not rebuff them, but speak to them in words of honor, and lower to them the wing of humility out of mercy, and say, 'My Lord, have mercy on them, as they cared for me when I was small.' Your Lord knows best what is in your hearts. If you are righteous, He is surely Forgiving to those who turn to Him again and again. Give relatives their due, and the needy, and the traveler, and do not squander wastefully: the squanderers are the brothers of the satans, and Satan was ever ungrateful to his Lord. But if you must turn away from them, while seeking a mercy from your Lord that you hope for, then speak to them gently. Do not keep your hand chained to your neck, nor open it to its fullest extent, or you will be left blamed and destitute. Your Lord gives provision abundantly to whom He wills, and measures it out; He is surely Aware of His servants and Sees them. (22–30)

Do not kill your children for fear of poverty: We provide for them and for you. Killing them is surely a great sin. Do not go near unlawful sexual intercourse: it is an indecency, and an evil way. Do not take the life that God has made sacred except by right. If anyone is killed wrongfully, We have given his heir authority; but let him not be excessive in killing, for he is already helped. Do not go near the property of the orphan, except in the best way, until he comes of age. And fulfill the covenant: the covenant will be asked about. Give full measure when you measure, and weigh with a straight balance: that is better, and fairest in the end. Do not pursue what you have no knowledge of: the hearing, the sight and the heart—each of these will be asked about. Do not walk upon the earth with arrogance: you cannot tear open the earth, nor reach the mountains in height. The evil of all this is hateful in the sight of your Lord. (31–38)

This is part of the wisdom your Lord has revealed to you Prophet. Do not set up another god alongside God, or you will be thrown into Hell, blamed and rejected. Has your Lord

favored you with sons and taken for Himself daughters from among the angels? You surely say a monstrous thing! (39–40)

We have set things out in various ways in this Qur'an so that they may take heed, but it only increases their aversion. Say, ⌜O Prophet,⌝ "Had there been other gods besides Him—as they claim—then they would have certainly sought a way to ⌜challenge⌝ the Lord of the Throne." Glory be to Him! He is exalted far above what they say—exalted beyond measure! The seven heavens and the earth and all that is in them glorify Him. There is nothing that does not celebrate His praise, but you do not understand their glorification. He is truly Forbearing, Forgiving.[19] (41–44)

When you recite the Qur'an, We place between you and those who do not believe in the Hereafter a hidden barrier, and We put coverings over their hearts, so that they do not understand it, and a deafness in their ears. When you mention your Lord alone in the Qur'an, they turn their backs in aversion. We know well what they listen for when they listen to you, and when they confer in secret, when the wrongdoers say, 'You are following nothing but a man bewitched.' See what comparisons they strike for you! They have gone astray and cannot find a way. They say, 'When we have become bones and dust, shall we really be raised up as a new creation?' Say, 'Be stones or iron, or any created thing you think even harder to raise.' Then they will say, 'Who will bring us back?' Say, 'He who created you the first time.' Then they will shake their heads at you and say, 'When will it be?' Say, 'It may well be soon— the Day He calls you and you answer with praise of Him, and you think that you stayed only a little while.' (45–52)

Tell My servants to say what is best. Satan sows discord among them; Satan is an open enemy to humankind. Your Lord knows you best. If He wills He has mercy on you, and if He wills He punishes you. We have not sent you Prophet to be their guardian. Your Lord knows best all who are in the heavens and the earth. We favored some prophets above others, and We gave David the Psalms. Say, 'Call on those you claim to be gods besides Him: they have no power to remove harm from you, nor to change it.' Those they call upon themselves seek a means of approach to their Lord—which of them shall be nearest—and hope for His mercy and fear His punishment. Your Lord's punishment is truly to be feared.

[19] The order in our universe speaks of Monotheism or only One Divine Will.
The Architecture of Divine Unity: A Scientific, Philosophical, and Theological Commentary on Quranic Monotheism – The Glorious Quran and Science
Divine Unity, Cosmic Order, and the Grammar of Creation: A Scientific, Philosophical, and Theological Commentary on Qur'ān 21:22, 23:91, and 17:41–44 – The Glorious Quran and Science

There is no town that We shall not destroy before the Day of Resurrection, or punish with a severe punishment; that is written in the Book. (53–58)

Nothing prevents Us from sending signs except that the people of old rejected them. We gave Thamūd the she-camel as a visible sign, yet they wronged her. We send signs only to inspire fear. Prophet, We told you that your Lord encompasses all people. We made the vision We showed you only a trial for people, and so too the tree cursed in the Qur'an. We warn them, but it only increases their outrageous transgression. (59–60)

When We said to the angels, 'Bow down before Adam,' they bowed down—all except Iblīs. He said, 'Am I to bow down before one You created from clay?' He said, 'Do You see this one whom You have honored above me? If You give me respite until the Day of Resurrection, I shall surely bring his descendants under my sway, all but a few.' He said, 'Go! Whoever of them follows you—Hell will be your recompense, an ample recompense. Rouse whichever of them you can with your voice, assail them with your cavalry and your infantry, share with them in their wealth and children, and make them promises'—but Satan promises them nothing but delusion. 'As for My servants, you will have no power over them; your Lord suffices as a Guardian.' (61–65)

Your Lord is He who drives the ships through the sea for you, so that you may seek of His bounty. He is truly Ever Merciful to you. When harm touches you at sea, all those you call upon desert you, except Him; yet when He brings you safely to land, you turn away. Man is ever ungrateful. Do you feel secure that He will not make a part of the land swallow you up, or send a storm of stones upon you? Then you would find no guardian for yourselves. Or do you feel secure that He will not send you back to sea once more, and send against you a shattering gale and drown you for your ingratitude? Then you would find no one to demand restitution from Us on your behalf. We have honored the children of Adam; We have carried them on land and sea, provided them with good things, and favored them greatly above many of those We have created. (66–70)

On the Day We summon every people with their leader, whoever is given his record in his right hand—these will read their record, and will not be wronged by so much as the thread of a date-stone. But whoever is blind in this life will be blind in the Hereafter, and further astray from the way. They nearly tempted you away from what We have revealed to you, so that you would fabricate against Us something else; and then they would have taken you as a friend. Had We not made you stand firm, you might have inclined towards them a little; then We would have made you taste a double punishment in life and a double in death, and you would have found no helper against Us. They nearly scared you out of

the land, to drive you from it; but then they would not have stayed after you except a little while— Our way with the messengers We sent before you. You will find no change in Our way. (71–77)

Keep up the prayer from the declining of the sun until the darkness of the night, and the recitation at dawn: the recitation at dawn is truly witnessed. And during part of the night, rise from sleep with it as an extra offering of your own; it may be that your Lord will raise you to a praised station. Say, 'My Lord, make me enter in truth and make me go out in truth, and grant me from Yourself a supporting authority.' And say, 'The truth has come and falsehood has vanished: falsehood is ever bound to vanish.' (78–81)

We send down in the Qur'an what is healing and mercy for the believers, but it only increases the wrongdoers in loss. When We bestow favor on man, he turns away and keeps aloof; and when evil touches him, he despairs. Say, 'Everyone acts according to his own disposition, and your Lord knows best who is best guided on the way.' (82–84)

They ask you Prophet about the Spirit. Say, 'The Spirit is of my Lord's command, and you have been given only a little knowledge.' If We willed, We could surely take away what We have revealed to you; then you would find no one to plead for you against Us— except as a mercy from your Lord. His favor towards you is truly great. Say, 'If all humankind and the jinn gathered together to produce the like of this Qur'an, they could not produce its like, even if they backed one another.' We have set out for people in this Qur'an every kind of illustration, yet most people refuse everything but denial. They say, 'We will not believe in you until you make a spring gush out of the earth for us, or have a garden of date-palms and vines, and make rivers gush through it in abundance, or make the sky fall down upon us in pieces, as you claim it will, or bring God and the angels before us face to face, or have a house of gold, or ascend into the sky—and we will not believe in your ascent until you bring down to us a book we can read.' Say, 'Glory be to my Lord! Am I anything but a human being, a messenger?' Nothing has prevented people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?' Say, 'If there had been angels walking about the earth at their ease, We would have sent down to them from the sky an angel as a messenger.' Say, 'God suffices as a witness between me and you: He is surely Aware of His servants and Sees them.' (85–96)

Whoever God guides is truly guided, and whoever He lets go astray—you will find no protectors for them besides Him. We shall gather them on the Day of Resurrection upon their faces, blind, dumb and deaf. Their abode is Hell: whenever it dies down, We increase the blaze for them. That is their recompense, because they rejected Our signs and said,

'When we have become bones and dust, shall we really be raised as a new creation?' Do they not see that God, who created the heavens and the earth, is able to create the like of them? He has appointed for them a term about which there is no doubt, yet the wrongdoers refuse everything but denial. Say, 'If you possessed the treasuries of my Lord's mercy, you would hold them back for fear of spending; man is ever grudging.' (97–100)

We gave Moses nine clear signs—ask the Children of Israel. When he came to them, Pharaoh said to him, 'Moses, I think you are bewitched!' He said, 'You know well that none but the Lord of the heavens and the earth has sent these down as eye-opening proofs; and I think, Pharaoh, that you are doomed.' So he resolved to drive them out of the land, but We drowned him and all who were with him. After him We said to the Children of Israel, 'Dwell in the land; and when the promise of the Hereafter comes, We shall bring you all together as a mingled crowd.' (101–104)

With the truth We have sent it down, and with the truth it has come down. We have sent you only as a bearer of glad news and a warner. It is a Qur'an We have divided into parts, so that you may recite it to people at intervals; and We have sent it down in successive revelations. Say, 'Believe in it or do not believe.' Those who were given knowledge before it fall down on their faces in prostration when it is recited to them, and say, 'Glory be to our Lord! Our Lord's promise has surely been fulfilled.' They fall down on their faces weeping, and it increases them in humility. Say, 'Call upon God, or call upon the Gracious One: by whichever name you call, His are the most beautiful names.' Do not raise your voice in your prayer, nor make it too quiet, but seek a way between. And say, 'All praise belongs to God, who has taken no son, who has no partner in sovereignty, and who needs no protector against weakness.' And proclaim His greatness again and again. (105–111)

18. The Cave (Al-Kahf)

In the name of God, the Gracious, the Ever Merciful.

All praise belongs to God, who has sent down the Book to His servant and has placed no crookedness in it— unerringly straight, to warn of severe punishment from Him, and to give glad news to the believers who do good works that a fine reward awaits them, in which they will remain for ever; and to warn those who say, 'God has taken a son.' They have no knowledge of it, nor had their forefathers. Monstrous is the word that comes out of their mouths: they speak nothing but a lie. Perhaps you Prophet will grieve yourself to death in their footsteps, if they do not believe in this message. (1–6)

We have made whatever is on the earth an adornment for it, so that We may test them and see which of them is best in conduct; and We shall surely reduce all that is on it to barren ground. Or do you think that the Companions of the Cave and of the Inscription were a wonder among Our signs? When the youths took refuge in the Cave, they said, 'Our Lord, grant us mercy from Yourself, and arrange right guidance for us in our affair.' So We sealed their ears in the Cave for a number of years; then We roused them, so that We might know which of the two parties could best reckon the length of time they had stayed. (7–12)

We shall relate to you their story in truth. They were youths who believed in their Lord, and We increased them in guidance. We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. We shall never call upon any god besides Him: if we did, we would have uttered an outrageous thing. These people of ours have taken gods besides Him. Why do they not bring clear authority for them? Who does greater wrong than one who fabricates a lie against God? Now that you have withdrawn from them and from what they worship besides God, take refuge in the Cave: your Lord will spread His mercy over you, and arrange ease for you in your affair.' (13–16)

You would have seen the sun, when it rose, inclining away from their Cave to the right, and when it set, passing them by on the left, while they lay in an open space within it. That is one of the signs of God. Whoever God guides is truly guided, and whoever He lets go astray—you will find no protector to guide him. You would have thought them awake, though they were asleep. We turned them over to the right and to the left, with their dog stretching out its forelegs at the entrance. Had you come upon them, you would have turned and fled from them, filled with terror of them. (17–18)

So it was that We roused them, so that they might question one another. One of them said, 'How long have you stayed?' They said, 'We have stayed a day, or part of a day.' They said, 'Your Lord knows best how long you have stayed. Send one of you to the city with this silver coin of yours, and let him see which food is purest and bring you some provision from it; and let him be careful, and let no one become aware of you. For if they come to know of you, they will stone you or force you back into their religion, and then you will never prosper.' In this way We brought them to light, so that people might know that the promise of God is true, and that there is no doubt about the Hour. When they were disputing among themselves about their affair, some said, 'Build a structure over them: their Lord knows best about them.' Those who prevailed in their affair said, 'We shall surely build a place of worship over them.' Some will say, 'Three, the fourth of them their dog'; others will say, 'Five, the sixth of them their dog'—guessing at the unseen; and others will say, 'Seven, and the eighth of them their dog.' Say, 'My Lord knows best their number; none knows them but a few.' So do not argue about them except on a plain matter, and do not ask any of them for an opinion about them. Never say of anything, 'I shall do that tomorrow,' without adding, 'if God wills.' And remember your Lord when you forget, and say, 'May my Lord guide me to something nearer than this to right conduct.' They stayed in their Cave three hundred years, and add nine. Say, 'God knows best how long they stayed. To Him belongs the unseen of the heavens and the earth: how clearly He sees, how keenly He hears! They have no protector besides Him, and He shares His rule with no one.' (19–26)

Recite what has been revealed to you of the Book of your Lord: none can change His words, and you will find no refuge besides Him. Keep yourself patiently with those who call upon their Lord morning and evening, seeking His face. Do not let your eyes pass beyond them, desiring the finery of the life of this world; and do not obey one whose heart We have made heedless of Our remembrance, who follows his own desire, and whose case has gone beyond all bounds. Say, 'The truth is from your Lord: let whoever wishes believe, and whoever wishes deny.' We have prepared for the wrongdoers a Fire whose canopy will encompass them. If they cry for relief, they will be relieved with water like molten metal that scalds the faces. How evil a drink, and how evil a resting-place! As for those who believe and do good works—We do not let the reward of one who does good go to waste. Theirs will be Gardens of lasting bliss, beneath which rivers flow; there they will be adorned with bracelets of gold, and will wear green garments of fine silk and rich brocade, reclining there on raised couches. How excellent a reward, and how fine a resting-place! (27–31)

Set forth for them the comparison of two men: for one of them We made two gardens of vines, surrounded them with date-palms, and placed crops between them. Each of the two gardens yielded its produce and failed in nothing, and We caused a river to gush forth between them. He had abundant fruit, and he said to his companion, as he conversed with him, 'I have more wealth than you, and a stronger following.' He went into his garden, wronging himself, and said, 'I do not think this will ever perish, nor do I think the Hour will ever come; and even if I am brought back to my Lord, I shall surely find something better than this in exchange.' His companion said to him, as he conversed with him, 'Do you deny Him who created you from dust, then from a drop of fluid, then fashioned you as a man? But as for me, He is God, my Lord, and I associate no one with my Lord. If only, when you entered your garden, you had said: What God wills! There is no power except with God. Though you see me less than you in wealth and children, it may be that my Lord will give me something better than your garden, and send upon it a reckoning from the sky, so that it becomes a bare slope of slippery earth, or its water sinks deep into the ground, so that you can never seek it out.' And his fruit was encompassed by ruin, and he began to wring his hands over all he had spent on it, now fallen down upon its trellises, and said, 'If only I had not associated anyone with my Lord!' He had no party to help him besides God, nor could he help himself. There, protection belongs to God alone, the True. He is best in reward, and best in the final outcome. (32–44)

Set forth for them the comparison of the life of this world: it is like water We send down from the sky; the vegetation of the earth mingles with it, and then it becomes dry stubble which the winds scatter. God has power over all things. Wealth and children are the adornment of the life of this world; but the lasting good deeds are better with your Lord in reward, and better in hope. On the Day We set the mountains in motion and you see the earth laid bare, We shall gather them all and leave not one of them behind. They will be presented before your Lord in ranks: 'Now you have come to Us as We created you the first time, though you claimed We would never appoint a meeting for you.' The record will be laid open, and you will see the guilty terrified of what is in it. They will say, 'Woe to us! What kind of record is this, that leaves out nothing small or great, but has counted it?' They will find everything they did present there; and your Lord wrongs no one. (45–49)

When We said to the angels, 'Bow down before Adam,' they bowed down—all except Iblīs. He was one of the jinn, and he rebelled against the command of his Lord. Will you then take him and his offspring as protectors instead of Me, when they are your enemies? How evil an exchange for the wrongdoers! I did not make them witnesses of the creation of the heavens and the earth, nor of their own creation; nor would I take as helpers those who

lead astray. On the Day He says, 'Call upon those you claimed to be My partners,' they will call upon them, but they will not answer them; and We shall place between them a place of destruction. The guilty will see the Fire and know that they are about to fall into it, and they will find no way to escape it. (50–53)

We have set out for people in this Qur'an every kind of illustration, but man is, more than anything, contentious. Nothing prevents people from believing when guidance comes to them, and from asking forgiveness of their Lord, except their waiting for the precedent of the ancients to come upon them, or for the punishment to come upon them face to face. We send the messengers only as bearers of glad news and warners; but those who deny the truth argue with falsehood to refute the truth, and take My signs and the warnings they are given as a mockery. Who does greater wrong than one who, when reminded of the signs of his Lord, turns away from them and forgets what his own hands have sent ahead? We have placed coverings over their hearts, so that they do not understand it, and a deafness in their ears; and though you call them to guidance, they will never be guided. Your Lord is the Forgiving, the Possessor of mercy. If He were to take them to task for what they have earned, He would hasten the punishment for them; but they have an appointed time from which they will find no escape. Those towns—We destroyed them when they did wrong, and We set an appointed time for their destruction. (54–59)

Moses said to his servant, 'I will not give up until I reach the junction of the two seas, though I journey for ages.' When they reached the junction between them, they forgot their fish, which took its way into the sea, slipping away. When they had passed on, he said to his servant, 'Bring us our morning meal; we have surely met with weariness on this journey of ours.' He said, 'Did you see? When we rested at the rock, I forgot the fish—none but Satan made me forget to mention it—and it took its way into the sea in a wondrous manner!' He said, 'That is what we were seeking.' So they turned back, retracing their footsteps, and found one of Our servants to whom We had granted mercy from Us, and whom We had taught knowledge from Our own presence. Moses said to him, 'May I follow you, so that you may teach me some of the right guidance you have been taught?' He said, 'You will never be able to bear with me patiently. How could you be patient about things of which you have no comprehension?' He said, 'You will find me patient, God willing, and I shall not disobey you in anything.' He said, 'Then if you follow me, do not ask me about anything until I myself speak of it to you.' (60–70)

So they set out, until, when they boarded a boat, he made a hole in it. He said, 'Have you made a hole in it to drown its people? You have surely done a dreadful thing!' He said, 'Did I not say that you would never be able to bear with me patiently?' He said, 'Do not take me

to task for forgetting, and do not be hard on me in my affair.' So they went on, until, when they met a boy, he killed him. He said, 'Have you killed an innocent soul, who had taken no life? You have surely done a terrible thing!' He said, 'Did I not tell you that you would never be able to bear with me patiently?' He said, 'If I ask you about anything after this, do not keep me in your company: you have received enough excuse from me.' So they went on, until, when they came to the people of a town, they asked its people for food, but they refused to give them hospitality. They found there a wall on the point of collapse, and he set it straight. He said, 'If you had wished, you could have taken payment for that.' He said, 'This is the parting between me and you. I shall tell you the meaning of what you could not bear with patiently. As for the boat, it belonged to poor people who worked on the sea; I wanted to damage it, because behind them was a king who was seizing every boat by force. As for the boy, his parents were believers, and we feared that he would oppress them with rebellion and denial; so we wished that their Lord should give them in exchange one purer than him and closer in affection. As for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure that was theirs. Their father had been a righteous man, and your Lord wished that they should reach maturity and bring out their treasure, as a mercy from your Lord. I did not do it of my own accord. That is the meaning of what you could not bear with patiently.' (71–82)

They ask you Prophet about Dhū l-Qarnayn. Say, 'I shall recite to you something of his story.' We established him in the land and gave him a way to everything. So he followed a way, until, when he reached the setting of the sun, he found it setting in a murky spring, and found a people nearby. We said, 'Dhū l-Qarnayn, either punish them or treat them with kindness.' He said, 'As for one who does wrong, we shall punish him; then he will be returned to his Lord, who will punish him with a terrible punishment. But as for one who believes and does good, he will have the best reward, and we shall speak to him gently in our command.' Then he followed a way, until, when he reached the rising of the sun, he found it rising upon a people for whom We had provided no shelter from it. So it was; and We fully encompassed in knowledge all that was with him. (83–91)

Then he followed a way, until, when he reached a place between two mountain-barriers, he found beside them a people who could scarcely understand a word. They said, 'Dhū l-Qarnayn, Gog and Magog are spreading corruption in the land. Shall we pay you tribute, on condition that you set up a barrier between us and them?' He said, 'That in which my Lord has established me is better. So help me with strength, and I will set up a rampart between you and them. Bring me pieces of iron.' Then, when he had leveled the gap between the two cliffs, he said, 'Blow!' Then, when he had made it glow like fire, he said,

'Bring me molten copper to pour over it.' So they could neither scale it nor pierce through it. He said, 'This is a mercy from my Lord. But when the promise of my Lord comes, He will level it to the ground; and the promise of my Lord is ever true.' On that Day We shall let them surge against one another like waves; the trumpet will be blown, and We shall gather them all together. On that Day We shall present Hell plainly to those who denied the truth, whose eyes had been under a veil from My remembrance, and who could not bear to hear. Do those who deny the truth think that they can take My servants as protectors instead of Me? We have prepared Hell as a lodging for those who deny the truth. (92–102)

Say, 'Shall we tell you who are the greatest losers in their deeds? Those whose efforts in the life of this world have gone astray, while they think they are doing good work.' They are the ones who reject the signs of their Lord and the meeting with Him; so their deeds come to nothing, and on the Day of Resurrection We shall assign them no weight. That is their recompense—Hell—because they denied the truth and took My signs and My messengers in mockery. But those who believe and do good works will have the Gardens of Paradise as a lodging, where they will remain for ever, never desiring any change from them. (103–108)

Say, 'If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it to replenish it.'[20] (109)

Say, 'I am only a human being like you. It is revealed to me that your God is one God. So whoever hopes for the meeting with his Lord, let him do good work, and let him associate no one in the worship of his Lord.' (110)

[20] This seminal verse can be best demonstrated with all the links I am going to add as annotations over time, Inshallah, to present a comprehensive scientific and philosophical commentary. In the mean while please review all our Highlighted articles in my blog: Highlights – The Glorious Quran and Science.
Every Nobel Prize in Sciences is A Eulogy And Glorification of God, the Creator and the Sustainer of Our Universe

19. Mary (Maryam)

In the name of God, the Gracious, the Ever Merciful.

Kāf Hā Yā ʿAyn Ṣād. (1)

This is an account of your Lord's mercy to His servant Zachariah, when he called to his Lord in a secret cry. He said, 'My Lord, my bones have grown weak within me, and my head is aflame with gray hair; and never, my Lord, have I been unblessed in my prayer to You. I fear what my kinsmen will do after me, and my wife is barren; so grant me from Yourself an heir, who will inherit from me and inherit from the house of Jacob; and make him, my Lord, well-pleasing to You.' 'Zachariah, We give you glad news of a boy whose name is John; We have given no one that name before him.' He said, 'My Lord, how can I have a boy, when my wife is barren and I have reached extreme old age?' He said, 'So it will be.' Your Lord says, 'It is easy for Me: I created you before, when you were nothing.' (2–9)

He said, 'My Lord, give me a sign.' He said, 'Your sign is that you will not speak to people for three nights, though you are sound.' So he came out to his people from the sanctuary and signaled to them to glorify God morning and evening. (10–11)

'John, hold fast to the Book.' And We gave him wisdom while still a child, and tenderness from Us, and purity; and he was conscious of God, and dutiful to his parents; and he was neither overbearing nor rebellious. Peace be upon him the day he was born, the day he dies, and the day he is raised up alive. (12–15)

And mention in the Book Mary, when she withdrew from her family to a place in the east, and screened herself away from them. Then We sent to her Our Spirit, which appeared before her as a well-formed man. She said, 'I seek refuge from you with the Gracious One—if you are conscious of God!' He said, 'I am only a messenger of your Lord, sent to grant you a pure boy.' She said, 'How can I have a boy, when no man has touched me, and I have not been unchaste?' He said, 'So it will be.' Your Lord says, 'It is easy for Me; and it is so that We may make him a sign for people and a mercy from Us. It is a matter already decreed.' So she conceived him, and withdrew with him to a distant place. The pains of labor drove her to the trunk of a palm-tree. She said, 'If only I had died before this, and been a thing forgotten, utterly forgotten!' Then a voice called to her from below her: 'Do not grieve. Your Lord has placed a stream beneath you; and shake the trunk of the palm-tree towards you: it will drop fresh ripe dates upon you. So eat and drink and be

comforted. And if you see any human being, say: I have vowed a fast to the Gracious One, so today I shall speak to no one.' (16–26)

Then she brought him to her people, carrying him. They said, 'Mary, you have surely done an unheard-of thing! Sister of Aaron, your father was not a bad man, nor was your mother unchaste.' She pointed to him. They said, 'How can we talk to one who is an infant in the cradle?' He said, 'I am a servant of God. He has given me the Book and made me a prophet; He has made me blessed wherever I may be, and enjoined on me the prayer and the prescribed alms as long as I live, and dutiful to my mother; He has not made me overbearing or wretched. Peace be upon me the day I was born, the day I die, and the day I am raised up alive.' Such was Jesus, son of Mary: a statement of the truth about which they are in doubt. It is not for God to take a son—glory be to Him! When He decrees a matter, He only says to it, 'Be', and it is. Jesus said, 'God is my Lord and your Lord, so worship Him: this is a straight path.' But the factions differed among themselves; so woe to those who deny the truth at the witnessing of a tremendous Day! How clearly they will hear and see on the Day they come to Us! But today the wrongdoers are in plain error. Warn them of the Day of Regret, when the matter will be decided, while they are heedless and do not believe. It is We who shall inherit the earth and all who are on it, and to Us they will be returned. (27–40)

And mention in the Book Abraham: he was a man of truth, a prophet. When he said to his father, 'Father, why do you worship what cannot hear or see, and cannot benefit you in any way? Father, there has come to me knowledge that has not come to you; so follow me, and I will guide you on an even path. Father, do not worship Satan: Satan is rebellious against the Gracious One. Father, I fear that a punishment from the Gracious One will touch you, and that you will become a companion of Satan.' He said, 'Do you turn away from my gods, Abraham? If you do not stop, I shall surely stone you. Now leave me for a long while!' He said, 'Peace be upon you. I shall ask my Lord to forgive you; He has been ever gracious to me. I shall withdraw from you and from what you call upon besides God, and I shall call upon my Lord; it may be that in calling upon my Lord I shall not be unblessed.' When he had withdrawn from them and from what they worshipped besides God, We granted him Isaac and Jacob, and each of them We made a prophet. We granted them of Our mercy, and We gave them a high and true renown. (41–50)

And mention in the Book Moses: he was chosen, and he was a messenger, a prophet. We called to him from the right side of the Mount, and brought him near in intimate converse. And out of Our mercy We granted him his brother Aaron as a prophet. And mention in the Book Ishmael: he was true to his promise, and he was a messenger, a prophet. He enjoined

on his people the prayer and the prescribed alms, and he was well-pleasing to his Lord. And mention in the Book Idrīs: he was a man of truth, a prophet, and We raised him to a high station. (51–57)

These are the ones God has favored among the prophets: of the descendants of Adam, and of those We carried with Noah, and of the descendants of Abraham and Israel, and of those We guided and chose. When the signs of the Gracious One were recited to them, they fell down in prostration, weeping. But after them came successors who neglected the prayer and followed their desires; so they will meet with ruin— except those who repent and believe and do good: these will enter the Garden, and will not be wronged in the least— Gardens of lasting bliss, which the Gracious One has promised His servants in the unseen: His promise is sure to be fulfilled. There they will hear no idle talk, only 'Peace'; and there they will have their provision morning and evening. That is the Garden We shall give as inheritance to those of Our servants who were conscious of God. (58–63)

The angels say, 'We descend only by the command of your Lord. To Him belongs what lies before us and what lies behind us and all that is in between; and your Lord is never forgetful— Lord of the heavens and the earth and all that is between them. So worship Him, and be steadfast in His worship. Do you know of anyone who bears His name?' (64–65)

Man says, 'When I am dead, shall I really be brought out alive?' Does man not remember that We created him before, when he was nothing? By your Lord, We shall surely gather them together with the satans; then We shall bring them, on their knees, around Hell; then from every group We shall drag out those of them most insolent against the Gracious One; then We surely know best those most deserving to burn in it. There is none of you who will not pass over it: that is a decree of your Lord, settled and final. Then We shall save those who were conscious of God, and leave the wrongdoers there on their knees. (66–72)

When Our clear signs are recited to them, those who deny the truth say to those who believe, 'Which of the two parties is better in station and finer in company?' How many generations We have destroyed before them, who were finer in possessions and outward show! Say, 'Whoever is in error, let the Gracious One prolong his span, until, when they see what they were promised—either the punishment or the Hour—they will know who is worse in station and weaker in forces.' God increases in guidance those who are guided; and the lasting good deeds are better with your Lord in reward, and better in their outcome. Have you seen the one who rejects Our signs and says, 'I shall surely be given wealth and children'? Has he looked into the unseen, or taken a pledge from the Gracious

One? By no means! We shall record what he says, and We shall prolong his punishment for him; We shall inherit from him what he speaks of, and he will come to Us alone. (73–80)

They have taken gods besides God, so that they might be a source of power for them. By no means! They will reject their worship, and will turn against them. Do you not see that We have sent the satans against those who deny the truth, to incite them to violence? So do not be in haste against them: We are counting out their days. On the Day We gather those conscious of God before the Gracious One as an honored delegation, and drive the guilty to Hell as a thirsty herd, none will have power to intercede, except one who has taken a covenant with the Gracious One. They say, 'The Gracious One has taken a son.' You have surely asserted something monstrous: the heavens are nearly torn apart by it, the earth split open, and the mountains fall down in ruin, that they should attribute a son to the Gracious One. It does not befit the Gracious One to take a son: there is no one in the heavens and the earth who will not come before the Gracious One as a servant. He has counted them and numbered them exactly, and every one of them will come to Him on the Day of Resurrection alone. (81–95)

On those who believe and do good works the Gracious One will bestow love. We have made it easy in your own tongue Prophet only so that you may give glad news by it to those conscious of God, and warn by it a contentious people. How many generations We have destroyed before them! Do you perceive a single one of them, or hear from them so much as a whisper? (96–98)

20. Ṭā Hā (Ṭā Hā)

In the name of God, the Gracious, the Ever Merciful.

Ṭā Hā. (1)

We have not sent down the Qur'an to you Prophet to distress you, but only as a reminder for those who stand in awe of God: a revelation from Him who created the earth and the high heavens, the Gracious One, established upon the Throne. To Him belongs whatever is in the heavens and whatever is on the earth, whatever is between them, and whatever lies beneath the soil. Whether you speak aloud or not, He knows the secret and what is still more hidden. God—there is no god but Him; His are the most beautiful names. (2–8)

Has the story of Moses reached you? When he saw a fire, he said to his family, 'Stay here. I have caught sight of a fire; perhaps I can bring you a brand from it, or find guidance at the fire.' When he came to it, he was called: 'Moses! I am your Lord. Take off your sandals: you are in the sacred valley of Ṭuwā. I have chosen you, so listen to what is revealed. I am God; there is no god but Me. So worship Me, and keep up the prayer for My remembrance. The Hour is surely coming—I all but keep it hidden—so that every soul may be repaid for what it strives for. So do not let one who does not believe in it and follows his own desire turn you away from it, or you will perish. (9–16)

And what is that in your right hand, Moses?' He said, 'It is my staff. I lean on it, and beat down leaves with it for my sheep, and I have other uses for it.' He said, 'Throw it down, Moses.' So he threw it down—and there it was, a snake, slithering. He said, 'Take hold of it and do not fear: We shall restore it to its former state. And draw your hand to your side: it will come out white, without harm—another sign, so that We may show you some of Our greatest signs. Go to Pharaoh: he has transgressed all bounds.' He said, 'My Lord, open up my breast for me, and make my task easy for me, and loosen the knot from my tongue, so that they may understand my speech; and appoint for me a helper from my family—Aaron, my brother. Strengthen me through him, and let him share my task, so that we may glorify You much and remember You much: You are ever watching over us.' (17–35)

He said, 'Your request is granted, Moses. And We had already bestowed favor on you another time, when We inspired your mother with what was inspired: Put him in the chest, then cast it into the river; the river will throw it up on the bank, and one who is an enemy to Me and an enemy to him will take him up. And I cast love from Me over you, so that you should be reared under My eye. When your sister went and said: Shall I show you someone who will take care of him? So We returned you to your mother, so that her eye

might be comforted and she would not grieve. And you killed a man, and We saved you from distress, and tested you with many trials. Then you stayed for years among the people of Midian; then you came here, Moses, as ordained. I have chosen you for Myself. Go, you and your brother, with My signs, and do not slacken in remembering Me. Go, both of you, to Pharaoh: he has transgressed all bounds. Speak to him gently, so that perhaps he may take heed or feel fear.' (36–44)

They said, 'Our Lord, we fear that he will act hastily against us, or transgress all bounds.' He said, 'Do not fear. I am with you both: I hear and I see. Go to him and say: We are two messengers of your Lord, so send the Children of Israel with us and do not torment them. We have come to you with a sign from your Lord, and peace be upon whoever follows guidance. It has been revealed to us that the punishment will fall upon whoever rejects and turns away.' (45–48)

He said, 'So who is your Lord, Moses?' He said, 'Our Lord is He who gave everything its form and then guided it.' He said, 'Then what of the former generations?' He said, 'Knowledge of them is with my Lord, in a Book: my Lord neither errs nor forgets. (49–52)

It is He who made the earth a cradle for you, traced out roads for you in it, and sent down water from the sky.' With it We bring forth pairs of plants of every kind: eat, and pasture your cattle. Surely in that are signs for those endowed with reason. From it We created you, and into it We shall return you, and from it We shall bring you out once again.[21] (53–55)

We showed him all Our signs, but he rejected them and refused. He said, 'Have you come to drive us out of our land with your sorcery, Moses? We shall surely bring you sorcery to match it. So appoint between us and you a meeting, which neither we nor you shall fail to keep, at a place midway.' He said, 'Your meeting will be the day of the festival, and let the people be gathered in the forenoon.' (56–59)

So Pharaoh withdrew, gathered his schemes, and came. Moses said to them, 'Woe to you! Do not fabricate a lie against God, or He will wipe you out with a punishment. Whoever fabricates lies has already failed.' So they argued among themselves over their plan, and conferred in secret. They said, 'These two are surely sorcerers who want to drive you out of your land with their sorcery, and do away with your exemplary way of life. So gather

[21] **The Cradle, the Rain, and the Return: A Scientific, Philosophical, and Theological Commentary on Qur'ān 20:53–55 (Sūrat Ṭā-Hā)**
Botanical Diversity and Resurrection in Quran 20 53 to 55

your scheme together, then come forward in ranks: whoever has the upper hand today will surely prosper.' They said, 'Moses, either you throw, or we shall be the first to throw.' He said, 'No, you throw.' And at once their ropes and staffs seemed to him, by their sorcery, to be slithering. So Moses felt a fear within himself. We said, 'Do not fear: you are the one who will prevail. Throw down what is in your right hand: it will swallow up what they have contrived. What they have contrived is only a sorcerer's trick, and the sorcerer will not prosper wherever he goes.' (60–69)

So the sorcerers were thrown down in prostration, and said, 'We believe in the Lord of Aaron and Moses.' He said, 'You believe in him before I have given you permission? He must be your master, who taught you sorcery. I shall surely cut off your hands and feet on opposite sides, and crucify you on the trunks of palm-trees, and you will surely know which of us is more severe in punishment and more lasting!' They said, 'We shall never prefer you to the clear signs that have come to us, nor to Him who created us. So decree whatever you will decree: you can only decree in the life of this world. We believe in our Lord, so that He may forgive us our sins and the sorcery you forced us to practice. God is better, and more lasting.' (70–73)

Whoever comes to his Lord as a guilty sinner—for him is Hell, where he will neither die nor live; but whoever comes to Him as a believer who has done good works—for them are the highest ranks: Gardens of lasting bliss, beneath which rivers flow, where they will remain for ever. That is the reward of those who purify themselves. (74–76)

We revealed to Moses: 'Set out with My servants by night, and strike for them a dry path through the sea; have no fear of being overtaken, and do not be afraid.' Pharaoh pursued them with his hosts, and the sea overwhelmed them completely. Pharaoh led his people astray, and did not guide them. (77–79)

Children of Israel, We saved you from your enemy, and made a covenant with you on the right side of the Mount, and sent down to you manna and quails: 'Eat of the good things We have provided for you, but do not transgress in this, or My wrath will fall upon you; and whoever My wrath falls upon has surely perished. Yet I am surely Forgiving towards those who repent and believe and do good, and then stay on the right path.' (80–82)

'What has made you hurry on ahead of your people, Moses?' He said, 'They are close on my footsteps, and I hurried to You, my Lord, so that You might be pleased.' He said, 'We have tested your people in your absence, and the Sāmirī has led them astray.' So Moses returned to his people, angry and grieved. He said, 'My people, did your Lord not make you a fine promise? Did the covenant seem too long for you, or did you wish that wrath

from your Lord should fall upon you, that you broke your promise to me?' They said, 'We did not break our promise to you of our own accord; but we were made to carry loads of the people's ornaments, and we threw them into the fire, and so did the Sāmirī.' Then he produced for them a calf, a body that lowed; and they said, 'This is your god and the god of Moses, but he has forgotten.' Could they not see that it returned no word to them, and had no power to harm or benefit them? Aaron had already said to them, 'My people, you are only being tested by this. Your Lord is surely the Gracious One, so follow me and obey my command.' They said, 'We shall go on devoted to it until Moses returns to us.' (83–91)

He said, 'Aaron, what stopped you, when you saw them going astray, from following me? Did you disobey my command?' He said, 'Son of my mother, do not seize me by my beard or my head! I feared that you would say: You have divided the Children of Israel, and did not heed my word.' He said, 'And what was your business, Sāmirī?' He said, 'I saw what they did not see: I took a handful of dust from the messenger's footprint and threw it in. That is what my soul prompted me to do.' He said, 'Be gone! All your life you will say: Touch me not. And there is a promise for you that will not be broken. Now look at your god, to which you remained devoted: we shall surely burn it, and then scatter it in the sea as dust. Your God is only God, besides whom there is no god; He encompasses all things in knowledge.' (92–98)

In this way We relate to you Prophet some of the accounts of what has gone before; and We have given you a Reminder from Our own presence. Whoever turns away from it will bear a burden on the Day of Resurrection, remaining under it for ever—an evil load for them on the Day of Resurrection, the Day the trumpet is blown, when We shall gather the guilty, bleary-eyed, murmuring to one another, 'You stayed only ten days.' We know best what they will say, when the most exemplary of them in conduct says, 'You stayed only a day.' (99–104)

They ask you about the mountains. Say, 'My Lord will blast them into scattered dust, and leave them a level plain, in which you will see no crookedness or curve.' On that Day they will follow the summoner, from whom there is no swerving; voices will be hushed before the Gracious One, and you will hear nothing but a faint murmur. On that Day intercession will be of no benefit, except for one whom the Gracious One permits, and whose word He approves. He knows what lies before them and what lies behind them, while they cannot encompass Him in knowledge. Faces will be humbled before the Ever-Living, the Self-Subsisting; and whoever bears a burden of wrongdoing will have failed. But whoever does good works, being a believer, will fear neither injustice nor deprivation. So We have sent it down as an Arabic Qur'an, and set out in it warnings in various ways, so that they may

become conscious of God, or that it may awaken remembrance in them. Exalted is God, the true King! Do not hasten with the Qur'an before its revelation to you is completed, but say, 'My Lord, increase me in knowledge.' We made a covenant with Adam before, but he forgot; and We found in him no firm resolve. When We said to the angels, 'Bow down before Adam,' they bowed down—all except Iblīs, who refused. So We said, 'Adam, this is an enemy to you and to your wife. Do not let him drive you both out of the Garden, so that you fall into hardship. In it you will neither go hungry nor go naked, nor will you thirst there, nor suffer the heat of the sun.' But Satan whispered to him, saying, 'Adam, shall I show you the tree of immortality, and a kingdom that never decays?' So they both ate of it, and their nakedness became apparent to them, and they began to sew together leaves of the Garden to cover themselves. Adam disobeyed his Lord, and so went astray. Then his Lord chose him, turned to him in mercy, and guided him. He said, 'Go down from it, both of you together, each an enemy to the other. And when guidance comes to you from Me, whoever follows My guidance will not go astray, nor fall into misery; but whoever turns away from My remembrance will have a straitened life, and on the Day of Resurrection We shall raise him blind.' He will say, 'My Lord, why have You raised me blind, when I used to see?' He will say, 'Thus it is. Our signs came to you and you forgot them; and thus, today, you are forgotten.' That is how We repay those who go to excess and do not believe in the signs of their Lord: the punishment of the Hereafter is surely more severe and more lasting. Has it not guided them, how many generations We destroyed before them, through whose dwellings they now walk? Surely in that are signs for those endowed with reason. (105–128)

Had it not been for a word that went forth from your Lord, and an appointed term, the punishment would have been inevitable. So be patient with what they say, and celebrate the praise of your Lord before the rising of the sun and before its setting; and glorify Him during the hours of the night and at the two ends of the day, so that you may be content. Do not strain your eyes towards what We have given some of them to enjoy, the splendor of the life of this world, by which We test them: the provision of your Lord is better and more lasting. Command your family to pray, and be steadfast in it yourself. We do not ask you for provision; it is We who provide for you. And the best outcome belongs to consciousness of God. (129–132)

They say, 'Why does he not bring us a sign from his Lord?' Has there not come to them the clear evidence of what was in the earlier scriptures? Had We destroyed them with a punishment before this, they would have said, 'Our Lord, if only You had sent us a messenger, we would have followed Your signs before we were humbled and disgraced.'

Say, 'Everyone is waiting, so wait: you will come to know who are the people of the even path, and who are guided.' (133–135)

21. The Prophets (Al-Anbiyāʾ)

In the name of God, the Gracious, the Ever Merciful.

The reckoning of people has drawn near, yet they turn away in heedlessness. No new reminder comes to them from their Lord but they listen to it while they play, their hearts distracted. The wrongdoers whisper to one another in secret: 'Is this anything but a human being like yourselves? Will you then go to sorcery with your eyes open?' He said, 'My Lord knows every word spoken in the heaven and the earth: He is the All-Hearing, the All-Knowing.' No—they say, 'A jumble of dreams!' No—'He has invented it!' No—'He is a poet! Let him bring us a sign, as the earlier messengers were sent with one.' Not one of the towns We destroyed before them believed; will these then believe? Before you Prophet We sent none but men to whom We gave revelation—ask the people of the Reminder if you do not know— and We did not give them bodies that needed no food, nor were they immortal. Then We made good Our promise to them: We saved them and whomever We willed, and We destroyed those who went beyond all bounds. (1–9)

Now We have sent down to you a Book in which is your reminder. Will you not use your reason? How many a town We have shattered that was given to wrongdoing, and raised up after it another people! When they sensed Our might, they began to run from it. 'Do not run! Return to the luxury you enjoyed and to your dwellings; perhaps you will be questioned.' They said, 'Woe to us! We were indeed wrongdoers.' And that cry of theirs did not cease until We made them like stubble, lifeless and still. (10–15)

We did not create the heaven and the earth and all that is between them in play. Had We wished to take up a pastime, We would have taken it from what is with Us—if We were to do such a thing at all. No—We hurl the truth against falsehood, and it crushes its head, and at once it vanishes. Woe to you for what you ascribe to God! To Him belong all who are in the heavens and the earth. Those who are near Him are not too proud to worship Him, nor do they grow weary; they glorify Him night and day, and never flag. (16–20)

Or have they taken gods from the earth who can raise the dead? Had there been other gods besides Allah in the heavens or the earth, both ⌜realms⌝ would have surely been corrupted. So Glorified is Allah, Lord of the Throne, far above what they claim.[22] He is not

[22] The order in our universe speaks of Monotheism or only One Divine Will.
The Architecture of Divine Unity: A Scientific, Philosophical, and Theological Commentary on Quranic Monotheism – The Glorious Quran and Science
Divine Unity, Cosmic Order, and the Grammar of Creation: A Scientific, Philosophical, and Theological Commentary on Qurʾān 21:22, 23:91, and 17:41–44 – The Glorious Quran and Science

questioned about what He does, but they will be questioned. Or have they taken gods besides Him? Say, 'Bring your proof. This is the Reminder of those with me and the Reminder of those before me.' But most of them do not know the truth, and so they turn away. We never sent any messenger before you without revealing to him: 'There is no god but Me, so worship Me.' They say, 'The Gracious One has taken a son.' Glory be to Him! No—they are honored servants; they do not speak before He speaks, and they act by His command. He knows what is before them and what is behind them; they intercede only for those with whom He is pleased, and they tremble in awe of Him. If any of them were to say, 'I am a god besides Him,' that one We would repay with Hell: that is how We repay the wrongdoers. (21–29)

Do those who deny the truth not see that the heavens and the earth were once one joined mass, and that We split them apart, and that We made from water every living thing? Will they not then believe?[23] And We set firm mountains upon the earth so that it should not shake with them, and We made broad passes in it as pathways, so that they might find their way. And We made the sky a well-guarded roof—yet they turn away from its signs.[24] And it is He who created the night and the day, and the sun and the moon, each swimming along in an orbit.[25] (30–33)

We have not granted immortality to any human being before you Prophet: if you die, will they live for ever? Every soul will taste death. We test you with evil and with good as a trial, and to Us you will be returned. When those who deny the truth see you, they only make a mockery of you: 'Is this the one who speaks of your gods?'—while it is they who deny the mention of the Gracious One. (34–36)

The human being was created of haste. I shall show you My signs, so do not ask Me to hasten them. They say, 'When will this promise be fulfilled, if you are truthful?' If only those who deny the truth knew the time when they will not be able to ward off the Fire from their faces or from their backs, and will find no help! No—it will come upon them suddenly and confound them; they will be unable to turn it back, nor will they be granted respite. (37–40)

---

[23] Prophet Muhammad could not have accidentally come to know this profound scientific reality. This verse like so many others speaks of an Omniscient source. This is also mentioned in 24:45 and 25:54.
[24] **The Glorious Quran: 'We made the sky a well-secured canopy'**

[25] **The Glorious Qur'an 21:30–33 – Scientific and Theological Insights – In 5 Minutes**
Celestial Signs in the Qur'an: A Spiritual and Scientific Reflection

Messengers before you were also mocked, and those who scoffed at them were engulfed by the very thing they used to mock. Say, 'Who can guard you by night and by day from the Gracious One?' Yet they turn away from the remembrance of their Lord. Or do they have gods who can defend them against Us? They cannot even help themselves, nor can they be shielded from Us. No—We let these people and their fathers enjoy life until it had grown long for them. Do they not see that We come to the land, reducing it from its outlying borders? Are they then the victors? Say, 'I warn you only by revelation'—but the deaf do not hear the call when they are warned. Yet if even a breath of your Lord's punishment touched them, they would surely cry, 'Woe to us! We were indeed wrongdoers.' We shall set up the scales of justice for the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed, We shall bring it forth; and We suffice as reckoners. (41–47)

We gave Moses and Aaron the criterion, a light and a reminder for those conscious of God, who fear their Lord though He is unseen, and who tremble at the thought of the Hour. And this is a blessed Reminder that We have sent down. Will you then reject it? Long before, We gave Abraham his right guidance, and We knew him well. When he said to his father and his people, 'What are these images to which you are so devoted?' they said, 'We found our fathers worshipping them.' He said, 'Then you and your fathers have been in manifest error.' They said, 'Have you brought us the truth, or are you just playing?' He said, 'No indeed—your Lord is the Lord of the heavens and the earth, who brought them into being, and I am one of those who bear witness to that. By God, I shall surely plot against your idols once you have turned your backs and gone.' So he broke them into pieces, all but the biggest of them, so that they might turn back to it. They said, 'Who has done this to our gods? He is surely a wrongdoer.' Some said, 'We heard a young man speaking of them; he is called Abraham.' They said, 'Then bring him before the eyes of the people, so that they may bear witness.' They said, 'Was it you who did this to our gods, Abraham?' He said, 'No—it was this biggest one of them who did it. Ask them, if they can speak!' So they turned to themselves and said, 'It is you who are the wrongdoers.' Then they relapsed into their old ways: 'You know very well that these do not speak.' He said, 'Do you then worship, instead of God, what can neither benefit you in the least nor harm you? Shame on you and on what you worship instead of God! Will you not use your reason?' They said, 'Burn him, and stand by your gods, if you are going to act!' We said, 'O fire, be coolness and safety for Abraham.' They intended harm against him, but We made them the greatest losers. We delivered him, and Lot, to the land We have blessed for all peoples. And We gave him Isaac, and Jacob as an added gift, and We made each of them righteous. We made them leaders guiding by Our command, and We inspired them to do good works, to keep

up the prayer and to give the prescribed alms; and they worshipped Us. And to Lot We gave judgment and knowledge, and We delivered him from the town that practiced vile deeds; they were an evil people, given to rebellion. We admitted him into Our mercy; he was one of the righteous. (48–75)

And Noah: long before, he called out, and We answered him, and delivered him and his household from the great distress. We helped him against the people who rejected Our signs; they were an evil people, so We drowned them all. (76–77)

And David and Solomon, when they gave judgment concerning the field into which some people's sheep had strayed by night—We were witness to their judgment. We gave Solomon understanding of the case, and to each of them We gave judgment and knowledge. And We made the mountains and the birds join David in glorifying Us: it was We who did this. We taught him the making of coats of mail for you, to protect you in your battles. Will you then be thankful? And to Solomon We subjected the stormy wind, which sped at his command to the land We have blessed—We have knowledge of all things—and some of the devils, who dived for him and did other work besides; and it was We who kept watch over them. (78–82)

And Job, when he called out to his Lord, 'Affliction has touched me, and You are the most merciful of the merciful.' We answered him and removed the affliction that was upon him, and We gave him back his family and as many again with them, as a mercy from Us and a reminder for those who worship. And Ishmael, Idrīs and Dhū l-Kifl: each was among the steadfast. We admitted them into Our mercy; they were among the righteous. And the man of the fish, when he went off in anger, thinking that We would not constrain him; then he called out in the depths of darkness, 'There is no god but You; glory be to You! I have indeed been among the wrongdoers.' We answered him and delivered him from his anguish: thus do We deliver the believers. And Zachariah, when he called out to his Lord, 'My Lord, do not leave me without an heir, though You are the best of inheritors.' We answered him, and gave him John, and made his wife fit to bear a child for him. They were all quick to do good works; they called on Us in hope and in fear, and were humble before Us. And the one who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all the worlds. (83–91)

Truly this community of yours is one community, and I am your Lord, so worship Me. But they have split their affair into fragments among themselves; to Us they will all return. Whoever does good works and is a believer, his effort will not go unacknowledged: We are recording it for him. There is a ban upon any town We have destroyed: its people shall

not return, until, when Gog and Magog are let loose and they swarm down from every height, and the true promise draws near—then the eyes of those who denied the truth will stare fixedly: 'Woe to us! We were heedless of this; indeed, we were wrongdoers.' You and what you worship instead of God are fuel for Hell: to it you shall come down. Had these been gods, they would not have come down to it; but all will remain in it for ever. There they will groan, and there they will hear nothing. (92–100)

But those for whom the best reward has already gone forth from Us will be kept far from it; they will not hear its faintest sound, and they will remain for ever in what their souls desire. The greatest terror will not grieve them, and the angels will receive them: 'This is your Day, which you were promised.' On that Day We shall roll up the sky like a scroll rolled up for writings. As We began the first creation, so We shall repeat it: a promise binding upon Us. Truly We shall do it. (101–104)

We wrote in the Psalms, after the Reminder, that the earth shall be inherited by My righteous servants. Truly in this is a message for a people who worship. We have sent you Prophet only as a mercy for all the worlds. Say, 'It is revealed to me only that your God is one God. Will you then surrender yourselves to Him?' If they turn away, say, 'I have proclaimed the message to you all alike; I do not know whether what you are promised is near or far. He knows what is spoken aloud, and He knows what you conceal. I do not know—perhaps it is a trial for you, and an enjoyment for a time.' He said, 'My Lord, judge with truth. Our Lord is the Gracious One, whose help is sought against what you ascribe to Him.' (105–112)

22. The Pilgrimage (Al-Ḥajj)

In the name of God, the Gracious, the Ever Merciful.

O humankind, be conscious of your Lord: the quaking of the Hour is a tremendous thing. On the Day you see it, every nursing mother will forget her nursling, and every pregnant woman will drop her burden, and you will see people as if drunk, though they are not drunk—because the punishment of God is so severe. Yet among people there are some who dispute about God without knowledge, and follow every rebellious devil, of whom it has been decreed that whoever takes him for a friend, he will lead him astray and guide him to the punishment of the blazing Fire. (1–4)

O humankind, if you are in doubt about the resurrection, consider that We created you from dust, then from a drop, then from a clinging form, then from a morsel of flesh, formed and unformed, so that We might make things clear to you. We settle in the wombs whatever We will for an appointed term; then We bring you out as infants; then We let you grow so that you may reach your full strength. Some of you are taken in death, and some are kept back to the most feeble stage of life, so that they know nothing after having known. And you see the earth lifeless; then, when We send down water upon it, it stirs and swells and puts forth every kind of beautiful growth. That is because God is the Truth: He gives life to the dead, and He has power over all things; and because the Hour is coming, of which there is no doubt, and God will raise up those who are in the graves. Yet among people there are some who dispute about God without knowledge, without guidance, and without an illuminating Book, turning away in arrogance to lead others from the path of God. Disgrace is his in this world, and on the Day of Resurrection We shall make him taste the punishment of burning: 'That is for what your own hands have sent ahead; God is never unjust to His servants.' (5–10)

And among people there is one who worships God on the very edge: if good comes to him, he is content with it, but if a trial befalls him, he reverts to his old ways. He loses both this world and the Hereafter—that is the manifest loss. He calls, instead of God, on what can neither harm him nor benefit him—that is straying far indeed. He calls on one whose harm is nearer than his benefit: an evil patron indeed, and an evil companion! God will admit those who believe and do good works into Gardens beneath which rivers flow. God does whatever He intends. Whoever thinks that God will not help the Prophet in this world and the Hereafter, let him stretch a rope up to the sky, then cut himself off, and see whether his scheme removes what enrages him. Thus have We sent it down as clear signs; and God guides whom He intends. (11–16)

As for those who believe, and the Jews, the Sabians, the Christians, the Magians, and those who associate others with God—God will judge between them on the Day of Resurrection. God is witness over all things. Do you not see that to God bow down all who are in the heavens and all who are on the earth—the sun, the moon, the stars, the mountains, the trees, the living creatures, and many among humankind? But many others have deserved punishment. Whoever God disgraces, none can honor. God does whatever He wills. These are two adversaries who dispute about their Lord. For those who deny the truth, garments of fire will be cut out; scalding water will be poured over their heads, melting what is in their bellies, and their skins; and for them there are hooked rods of iron. Whenever, in their anguish, they try to get out of it, they will be driven back into it: 'Taste the punishment of burning!' But God will admit those who believe and do good works into Gardens beneath which rivers flow; there they will be adorned with bracelets of gold and with pearls, and their clothing there will be of silk. They were guided to good speech, and guided to the path of the One worthy of all praise. (17–24)

As for those who deny the truth and bar others from the path of God and from the Sacred Mosque—which We have appointed for all people alike, those who dwell there and those who come from afar—and whoever intends to profane it by wrongdoing: We shall make them taste a painful punishment. Remember when We settled Abraham at the site of the House: 'Do not associate anything with Me, and purify My House for those who circle it, those who stand, and those who bow and prostrate themselves. And proclaim the Pilgrimage to people: they will come to you on foot and on every lean camel, coming from every distant pass, to witness benefits for themselves, and to celebrate the name of God on the appointed days over the livestock He has provided them.[26] So eat of them, and feed the poor. Then let them complete their rites of cleansing, fulfill their vows, and circle the Ancient House.' So it is. Whoever honors the sacred ordinances of God, it is better for him with his Lord. Livestock have been made lawful to you, except what is recited to you as forbidden; so shun the filth of idols, and shun false speech, devoting yourselves purely to God, associating nothing with Him. Whoever associates anything with God is as if he had fallen from the sky and been snatched by the birds, or swept away by the wind to a far-off place. So it is. Whoever honors the rites of God—that comes from the consciousness of God in the hearts. You have benefits from the sacrificial animals until an appointed time; then their place of sacrifice is near the Ancient House. For every community We have appointed a rite, that they may celebrate the name of God over the livestock He has provided them. Your God is one God, so surrender yourselves to Him; and give glad news

[26] The success of yearly Hajj or pilgrimage to Mecca was foretold to Abraham, 1800 years before the era of Jesus.

to the humble, whose hearts tremble when God is mentioned, who bear patiently whatever befalls them, who keep up the prayer, and who spend out of what We have provided for them. (25–35)

We have made the sacrificial camels among the rites of God for you; there is good in them for you. So pronounce the name of God over them as they stand in rows; and when they have fallen on their sides, eat of them, and feed the one who is content and the one who asks. Thus have We subjected them to you, so that you may be thankful. Neither their flesh nor their blood reaches God; what reaches Him is your consciousness of Him. Thus has He subjected them to you, so that you may glorify God for having guided you.[27] And give glad news to those who do good. God will defend those who believe; God does not love any treacherous ingrate. Permission to fight is given to those who are being fought against, because they have been wronged—and God is well able to help them— those who have been driven from their homes without right, only because they say, 'Our Lord is God.' Had God not repelled some people by means of others, monasteries, churches, synagogues and mosques, in which the name of God is much remembered, would surely have been destroyed. God will surely help those who help Him: God is strong and mighty. They are those who, if We establish them in the land, keep up the prayer, give the prescribed alms, enjoin what is right and forbid what is wrong. With God rests the outcome of all affairs. (36–41)

If they reject you Prophet, so before them did the people of Noah, ʿĀd and Thamūd, and the people of Abraham, and the people of Lot, and the people of Midian; and Moses too was rejected. I gave the deniers respite, then I seized them—and how terrible was My rejection of them! How many a town We have destroyed while it was given to wrongdoing, so that it lies fallen in upon its roofs! How many a well abandoned, and how many a lofty palace! Have they not traveled through the land, so that they might have hearts to understand with, or ears to hear with? It is not the eyes that are blind, but the hearts within the breasts. (42–46)

They ask you to hasten the punishment, but God will never break His promise. A day with your Lord is like a thousand years of your reckoning.[28] How many a town I gave respite to while it was given to wrongdoing, and then I seized it! To Me is the final return. (47–48)

[27] To be read with some of the verses of the short Sura: Common Kindnesses (Al-Māʿūn).
[28] This and similar verses offer us the concept of relativity of time, which in scientific terms is presented by the theories of relativity of Albert Einstein.

Say, 'O humankind, I am only a clear warner to you.' Those who believe and do good works will have forgiveness and a generous provision, while those who strive against Our signs, seeking to frustrate them, will be the companions of the blazing Fire. We never sent before you any messenger or prophet but that, when he recited, Satan insinuates something into his recitation. But God removes what Satan insinuates, and then God confirms His signs—God is All-Knowing, All-Wise—so that He may make what Satan insinuates a trial for those in whose hearts is a sickness and whose hearts are hardened—the wrongdoers are in deep-seated opposition— and so that those who have been given knowledge may know that it is the truth from your Lord, and believe in it, and their hearts be humbled before Him. God surely guides those who believe to a straight path. Those who deny the truth will not cease to be in doubt about it until the Hour comes upon them suddenly, or the punishment of a Day, devoid of all hopes, comes upon them. Sovereignty on that Day will belong to God; He will judge between them. Those who believed and did good works will be in Gardens of bliss, while those who denied the truth and rejected Our signs will have a humiliating punishment. (49–57)

Those who emigrated in the cause of God and were then killed or died, God will surely provide for them a goodly provision: God is truly the best of providers. He will surely admit them by an entrance with which they will be well pleased. God is All-Knowing, Forbearing. So it is. Whoever retaliates in kind for the injury done to him, and is then wronged again, God will surely help him. God is ever Pardoning, All-Forgiving. That is because God makes the night pass into the day and the day pass into the night, and because God is All-Hearing, All-Seeing. That is because God is the Truth, and what they call upon besides Him is falsehood, and because God is the Most High, the Most Great. (58–62)

Do you not see that God sends down water from the sky, and the earth turns green? God is Subtle, All-Aware. To Him belongs all that is in the heavens and all that is on the earth; God is truly the Self-Sufficient, the One worthy of all praise. Do you not see that God has subjected to you all that is on the earth, and the ships that sail the sea by His command? He holds back the sky from falling upon the earth, except by His leave.[29] God is most kind and merciful to people. It is He who gave you life, then will cause you to die, then will give you life again. Truly the human being is ungrateful. (63–66)

For every community We have appointed a rite which they observe; so let them not dispute with you about the matter. Call people to your Lord: you are surely on straight

[29] God has provided mechanism to minimize meteoric strikes on our planet.

guidance. If they argue with you, say, 'God knows best what you do. God will judge between you on the Day of Resurrection concerning the things over which you differed.' Do you not know that God knows all that is in the heaven and the earth? All that is in a Record; that is easy for God. (67–70)

Yet they worship, instead of God, things for which He has sent down no authority, and of which they have no knowledge. The wrongdoers will have no helper. When Our clear signs are recited to them, you can see the denial in the faces of those who deny the truth: they all but attack those who recite Our signs to them. Say, 'Shall I tell you of something worse than that? The Fire, which God has promised to those who deny the truth—an evil destination!' O humankind, a comparison is drawn, so listen to it: those you call upon instead of God could never create a fly, even if they all joined together to do it; and if a fly were to snatch something from them, they could not recover it from it. Feeble are the seeker and the sought! They have not valued God as He should be valued. God is surely strong and mighty. (71–74)

God chooses messengers from among the angels and from among humankind. God is All-Hearing, All-Seeing. He knows what is before them and what is behind them; and to God all matters are returned. You who believe, bow down and prostrate yourselves, worship your Lord, and do good, so that you may flourish. Strive for God as He deserves to be striven for. He has chosen you and laid no hardship upon you in religion—the faith of your father Abraham. He named you 'those who surrender themselves to God,' both before and in this Revelation, so that the Messenger may be a witness over you, and you may be witnesses over humankind. So keep up the prayer, give the prescribed alms, and hold fast to God: He is your Protector—an excellent Protector, and an excellent Helper! (75–78)

23. The Believers (Al-Mu'minūn)

In the name of God, the Gracious, the Ever Merciful.

Truly the believers have flourished: those who are humble in their prayer, who turn away from idle talk, who are active in giving the prescribed alms, who guard their chastity, except with their spouses or their slave-girls, for then they are not to be blamed— but whoever seeks beyond that, those are the transgressors— who are faithful to their trusts and their pledges, and who keep guard over their prayers. These are the heirs, who will inherit Paradise, and there they will remain forever. (1–11)

We created the human being from an extract of clay; then We placed him as a drop of fluid in a secure lodging; then We made the drop into a clinging form, and the clinging form into a morsel of flesh, and the morsel into bones, and clothed the bones with flesh; and then We brought him into being as another creation. So blessed be God, the best of creators! Then after that you will surely die, and then on the Day of Resurrection you will surely be raised up. (12–16)

We have created above you seven pathways, and We are never heedless of creation. We send down water from the sky in due measure, and We settle it in the earth—and We are surely able to take it away. By it We raise up for you gardens of palms and vines, in which there are many fruits for you, and of which you eat, and a tree that springs from Mount Sinai, yielding oil and seasoning for those who eat. And in the livestock there is surely a lesson for you: We give you a drink from their mammary glands, and you have many other benefits from them, and of them you eat; and on them, as on ships, you are carried. (17–22)

We sent Noah to his people, and he said, 'My people, worship God; you have no god but Him. Will you not be conscious of Him?' But the leading men of his people who denied the truth said, 'This is only a human being like yourselves, who wants to make himself superior to you. Had God willed, He would have sent down angels. We never heard of such a thing among our forefathers. He is only a man possessed by madness; so wait and watch him for a while.' He said, 'My Lord, help me, for they have called me a liar.' So We revealed to him: 'Build the ark under Our eyes and by Our revelation. Then, when Our command comes and the oven boils over, take into it a pair of every kind, and your household— except those of them against whom the word has already gone forth—and do not plead with Me for those who have done wrong: they are to be drowned. And when you and those with you are settled on the ark, say, 'All praise belongs to God, who has delivered us from the wrongdoing people.' And say, 'My Lord, let me land at a blessed landing-place: You are

the best of those who bring to land.'' In that there are surely signs; and We are always putting people to the test. (23–30)

Then We raised up after them another generation, and We sent among them a messenger from among themselves: 'Worship God; you have no god but Him. Will you not be conscious of Him?' But the leading men of his people, who denied the truth and rejected the meeting of the Hereafter, and whom We had made affluent in the life of this world, said, 'This is only a human being like yourselves: he eats what you eat and drinks what you drink. If you obey a human being like yourselves, you will surely be losers. Does he promise you that when you are dead and have become dust and bones, you will be brought out again? Far-fetched, far-fetched is what you are promised! There is nothing but our life in this world: we die and we live, and we shall not be raised up. He is only a man who has invented a lie against God, and we are not going to believe him.' He said, 'My Lord, help me, for they have called me a liar.' He said, 'In a little while they will surely be full of regret.' Then the blast seized them in justice, and We made them like scum swept away. So away with the wrongdoing people! Then We raised up after them other generations. No community can bring forward its appointed term, nor delay it. Then We sent Our messengers one after another. Every time a messenger came to his community they called him a liar; so We made them follow one another to destruction, and We made them into tales. So away with a people who do not believe! (31–44)

Then We sent Moses and his brother Aaron with Our signs and clear authority to Pharaoh and his chiefs, but they were arrogant; they were a haughty people. They said, 'Are we to believe in two human beings like ourselves, when their people are our slaves?' So they called them both liars, and they became of those who were destroyed. We gave Moses the Book, so that they might be guided. And We made the son of Mary and his mother a sign, and We gave them shelter on a high ground, a place of rest with flowing springs. (45–50)

'O messengers, eat of the good things and do good works: I know well what you do. And truly this community of yours is one community, and I am your Lord, so be conscious of Me.' But they split their affair among themselves into sects, each faction rejoicing in what it has. So leave them in their flood of confusion for a while. Do they think that, in the wealth and sons We lavish upon them, We are hastening good things to them? No—they do not perceive. Those who tremble in awe of their Lord, who believe in the signs of their Lord, who do not associate anything with their Lord, and who give what they give with hearts that tremble at the thought that they will return to their Lord— these are the ones who hasten to do good, and they are the first to reach it. We do not burden any soul beyond its capacity. With Us is a Record that speaks the truth, and they will not be wronged. But their

hearts are in a flood of confusion about this, and they have other deeds besides, which they go on doing— until, when We seize those corrupted with wealth, with punishment, they cry out for help. 'Do not cry out today! You will receive no help from Us. My signs were recited to you, but you used to turn back on your heels, in arrogance, spending the night telling tales, speaking abuse of it.' (51–67)

Have they not pondered the Word? Or has something come to them that never came to their forefathers? Or do they not recognize their Messenger, and so reject him? Or do they say, 'He is possessed'? No—he has brought them the truth, but most of them hate the truth. If the truth were to follow their desires, the heavens and the earth and all who are in them would fall into ruin. No—We have brought them their Reminder, but they turn away from their Reminder. Or do you ask them for some payment? The payment of your Lord is better; He is the best of providers. You are surely calling them to a straight path, but those who do not believe in the Hereafter are deviating from the path. Even if We had mercy on them and removed the distress that afflicts them, they would still persist in their rebellion, wandering blindly. We have already seized them with punishment, yet they did not submit to their Lord, nor do they humble themselves— until, when We open upon them a gate of severe punishment, they are plunged into despair. (68–77)

It is He who brought into being for you hearing, sight and hearts—little thanks you give! It is He who multiplied you across the earth, and to Him you will be gathered. It is He who gives life and causes death, and His is the alternation of night and day. Will you not use your reason? But they say the same as the ancients said. They say, 'What! When we are dead and have become dust and bones, shall we really be raised up? We and our forefathers were promised this before; this is nothing but fables of the ancients.' Say, 'To whom belong the earth and all who are in it, if you know?' They will say, 'To God.' Say, 'Will you not then take heed?' Say, 'Who is the Lord of the seven heavens and the Lord of the Tremendous Throne?' They will say, 'They belong to God.' Say, 'Will you not then be conscious of Him?' Say, 'In whose hand is the dominion over all things—who protects, while none can protect against Him—if you know?' They will say, 'It belongs to God.' Say, 'How then are you so bewitched?' No—We have brought them the truth, and they are surely liars. God has never had ⌜any⌝ offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allah above what they claim![30] (78–91)

[30] The order in our universe speaks of Monotheism or only One Divine Will.
The Architecture of Divine Unity: A Scientific, Philosophical, and Theological Commentary on Quranic Monotheism – The Glorious Quran and Science

He is the Knower of the unseen and the seen: exalted is He above what they associate with Him. Say, 'My Lord, if You should show me what they are promised, then, my Lord, do not place me among the wrongdoing people.' We are surely able to show you what We have promised them. Repel evil with what is better. We know best what they ascribe to Us. And say, 'My Lord, I seek refuge with You from the promptings of the devils, and I seek refuge with You, my Lord, lest they come near me.' (92–98)

They go on until, when death comes to one of them, he says, 'My Lord, send me back, so that I may do good in what I left behind.' No indeed! It is only a word he utters. Behind them is a barrier until the Day they are raised up. When the Trumpet is blown, there will be no ties of kinship between them that Day, nor will they ask after one another. Those whose scales are heavy—they are the ones who will flourish, while those whose scales are light—they are the ones who have lost their souls; in Hell they will remain for an extended time. The Fire will scorch their faces, and they will grimace in it. 'Were My signs not recited to you, and did you not reject them?' They will say, 'Our Lord, our wretchedness overcame us, and we were a people gone astray. Our Lord, take us out of it; if we return to evil, then we shall indeed be wrongdoers.' He will say, 'Away with you into it! Do not speak to Me. There was a group of My servants who used to say, 'Our Lord, we believe, so forgive us and have mercy on us: You are the most merciful of the merciful,' but you made them a laughing-stock, until they made you forget My remembrance, and you used to laugh at them. Today I have rewarded them for their patience: they are the ones who have triumphed.' He will say, 'How many years did you remain on the earth?' They will say, 'We remained a day, or part of a day; ask those who keep count.' He will say, 'You remained only a little while, if only you had known. Did you think that We created you in jest, and that you would not be returned to Us?' (99–115)

Exalted is God, the True King! There is no god but Him, Lord of the Noble Throne. Whoever calls upon another god alongside God—for which he has no proof—his reckoning is with his Lord alone. Those who deny the truth will not flourish. And say, 'My Lord, forgive and have mercy: You are the most merciful of the merciful.' (116–118)

Divine Unity, Cosmic Order, and the Grammar of Creation: A Scientific, Philosophical, and Theological Commentary on Qurʾān 21:22, 23:91, and 17:41–44 – The Glorious Quran and Science

24. Light (Al-Nūr)

In the name of God, the Gracious, the Ever Merciful.

A sura that We have sent down and appointed; and We have sent down in it signs, clear signs, that you will remember and take heed. (1)

The woman and the man guilty of fornication: flog each of them a hundred lashes, and let no pity for them move you in the matter of God's law, if you believe in God and the Last Day; and let a group of the believers witness their punishment. The fornicator marries none but a fornicatress or an idolatress, and the fornicatress none marries but a fornicator or an idolater; such a thing is forbidden to the believers. Those who accuse chaste women and then do not produce four witnesses: flog them eighty lashes, and never again accept their testimony. They are the ones who rebel against God— except those who repent after that and mend their ways, for God is All-Forgiving, Ever Merciful. (2–5)

As for those who accuse their own wives and have no witnesses but themselves, the testimony of such a man shall be to swear four times by God that he is telling the truth, and a fifth time, that the curse of God be upon him if he is lying. The punishment is averted from her if she swears four times by God that he is lying, and a fifth time, that the wrath of God be upon her if he is telling the truth. (6–9)

Were it not for the bounty of God upon you and His mercy, and that God is Ever-Relenting, All-Wise you would have suffered for this. Those who brought the slander are a group from among you. Do not consider it a bad thing for you; no, it is good for you. Each one of them has earned his share of the sin, and the one who took the greater part in it will have a tremendous punishment. When you heard it, why did the believing men and women not think well of their own people and say, 'This is an obvious slander?' Why did they not bring four witnesses to it? Since they have not brought the witnesses, it is they who are the liars in the sight of God. Were it not for the bounty of God upon you and His mercy in this world and the Hereafter, a tremendous punishment would have touched you for what you plunged into, when you passed it on with your tongues, and spoke with your mouths what you had no knowledge of, and thought it a light matter, while in the sight of God it was grave. When you heard it, why did you not say, 'It is not for us to speak of this. God forbid! -- This is a monstrous slander?' God warns you never to do the like of this again, if you are believers. God makes the signs clear to you: God is All-Knowing, All-Wise. Those who love to see indecency spread among the believers will have a painful punishment in this world and the Hereafter. God knows, and you do not know. Were it not for the bounty

of God upon you and His mercy, and that God is most kind and merciful you would have been ruined. You who believe, do not follow in the footsteps of Satan; whoever follows in the footsteps of Satan should know that he enjoins indecency and wrongdoing. Were it not for the bounty of God upon you and His mercy, not one of you would ever have been purified; but God purifies whom He wills. God is All-Hearing, All-Knowing. (10–21)

Let not those among you who possess bounty and means swear off giving to their kin, to the needy, and to those who have emigrated in the cause of God; let them pardon and overlook. Do you not love that God should forgive you? God is All-Forgiving, Ever Merciful. (22)

Those who accuse chaste, unsuspecting, believing women are cursed in this world and the Hereafter, and theirs will be a tremendous punishment, on the Day when their own tongues, hands and feet will testify against them about what they used to do. On that Day God will pay them in full their just due, and they will know that God is the manifest Truth. Corrupt women are for corrupt men, and corrupt men for corrupt women; good women are for good men, and good men for good women. These are innocent of what the slanderers say; theirs is forgiveness and a generous provision. (23–26)

You who believe, do not enter houses other than your own until you have asked leave and greeted their people. That is better for you, so that you may take heed. If you find no one in, do not enter until you are given leave; and if you are told, 'Go back,' then go back—that is purer for you. God knows well what you do. There is no blame on you for entering uninhabited houses in which you have some use. God knows what you reveal and what you conceal. Tell the believing men to lower their gaze and guard their chastity: that is purer for them. God is well aware of what they do. And tell the believing women to lower their gaze and guard their chastity, and not to display their adornment except what ordinarily appears of it; to draw their head-coverings over their bosoms and necklines; and not to display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their womenfolk, their slaves, male attendants who have no sexual desire, or children who are not yet aware of women's nakedness; and not to stamp their feet so as to draw attention to the adornment they hide. And turn to God in repentance, all of you believers, so that you may flourish. (27–31)

Marry off the single among you, and the righteous among your male and female slaves. If they are poor, God will enrich them out of His bounty: God is All-Embracing, All-Knowing. Let those who cannot find the means to marry keep themselves chaste until God enriches

them out of His bounty. If any of the slaves seek a contract of emancipation, draw it up for them if you know there is good in them, and give them some of the wealth God has given you. Do not force your slave-girls into prostitution, when they wish to remain chaste, in order to gain the passing goods of this life; and if anyone forces them, then after their being forced God is All-Forgiving, Ever Merciful to them. (32–33)

We have sent down to you clarifying signs, and an example from those who passed away before you, and an admonition for those who are conscious of God. (34)

God is the Light of the heavens and the earth. The likeness of His Light is a niche in which there is a lamp; the lamp is in a glass; the glass is as if it were a brilliant star, kindled from a blessed tree, an olive neither of the east nor of the west, whose oil would almost shine out even if no fire touched it. Light upon light! God guides to His Light whom He wills. God draws comparisons for people, and God has knowledge of all things. Such a light shines in houses which God has permitted to be raised, and in which His name is remembered; in them He is glorified morning and evening by men whom neither trade nor selling distracts from the remembrance of God, from keeping up the prayer and giving the prescribed alms; they fear a Day when hearts and eyes will be turned over, so that God may reward them for the best of what they did, and give them more out of His bounty. God provides for whom He wills without reckoning. (35–38)

As for those who deny the truth, their deeds are like a mirage on a plain, which the thirsty man takes for water, until, when he comes to it, he finds it to be nothing; but he finds God there, who pays him his account in full. God is swift in reckoning. Or like layers of darkness in a deep sea covered by wave upon wave, with clouds above it—darkness upon darkness. If he stretches out his hand, he can hardly see it. The one to whom God gives no light has no light at all. (39–40)

Do you not see that all who are in the heavens and the earth glorify God, and the birds with wings outspread? Each knows its own prayer and its own glorifying; and God knows well what they do. To God belongs the sovereignty of the heavens and the earth, and to God is the final return. Do you not see that God drives the clouds, then joins them together, then piles them into a mass, and you see the rain come pouring from their midst? He sends down from the sky mountainous masses of cloud with hail in them, striking with it whom He wills and turning it away from whom He wills. The flash of His lightning all but takes away the sight. God alternates the night and the day. In that there is surely a lesson for

those who have eyes to see. And God has created every living creature from water.[31] Some of them move upon their bellies, some walk upon two legs, and some walk upon four. God creates whatever He wills: God has power over all things. (41–45)

We have sent down clarifying signs; and God guides whom He wills to a straight path. They say, 'We believe in God and the Messenger, and we obey'; then a group of them turns away after that. Such people are not believers. When they are called to God and His Messenger, that he may judge between them, a group of them turns away; but if the right is on their side, they come to him submissively. Is there a sickness in their hearts? Or do they doubt? Or do they fear that God and His Messenger will deal unjustly with them? No—it is they who are the wrongdoers. The only words of the believers, when they are called to God and His Messenger that he may judge between them, are to say, 'We hear and we obey.' These are the ones who will flourish. Whoever obeys God and His Messenger, and fears God and is conscious of Him—these are the ones who will triumph. They swear by God with their most solemn oaths that if you were to command them, they would surely go forth. Say, 'Do not swear; what is required is obedience of the recognized kind. God is well aware of what you do.' Say, 'Obey God and obey the Messenger.' If you turn away, he is responsible only for what has been laid upon him, and you for what has been laid upon you. If you obey him, you will be guided. The Messenger's duty is only to deliver the message clearly. (46–54)

God has promised those among you who believe and do good works that He will surely make them successors in the land, as He made those before them successors; that He will surely establish for them the religion He has approved for them; and that He will surely exchange their fear for security: 'They worship Me and associate nothing with Me.' Whoever denies the truth after that—they are the ones who rebel. Keep up the prayer, give the prescribed alms, and obey the Messenger, so that you may receive mercy. Do not think that those who deny the truth can frustrate God on the earth. Their refuge is the Fire—an evil destination indeed! (55–57)

You who believe, let slaves, and those among you who have not yet reached puberty, ask your leave before entering at three times: before the dawn prayer, when you lay aside your garments at midday, and after the night prayer—three times of privacy for you. Outside these times there is no blame on you or on them: they move about among you, some of you with others. Thus does God make the signs clear to you: God is All-Knowing, All-Wise. When the children among you reach puberty, let them ask leave as those before

[31] Prophet Muhammad could not have accidentally come to know this profound scientific reality. This verse like so many others speaks of an Omniscient source. This is also mentioned in 21:30 and 25:54.

them have asked leave. Thus does God make His signs clear to you: God is All-Knowing, All-Wise. As for women past child-bearing who have no hope of marriage, there is no blame on them if they lay aside their outer garments, provided they do not make a display of their adornment; but to refrain is better for them. God is All-Hearing, All-Knowing. (58–60)

There is no restriction on the blind, nor on the lame, nor on the sick, nor on yourselves, in eating from your own houses, or the houses of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, or houses whose keys are in your keeping, or those of your friends. There is no blame on you whether you eat together or separately. And when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make the signs clear to you, so that you may use your reason. (61)

The true believers are those who believe in God and His Messenger, and who, when they are with him on some matter of common concern, do not leave until they have asked his leave. Those who ask your leave are the ones who believe in God and His Messenger. So when they ask your leave for some affair of their own, give leave to whom you will among them, and ask God's forgiveness for them: God is All-Forgiving, Ever Merciful. Do not treat the Messenger's summons among you as you would a summons from one of you to another. God knows those of you who slip away under cover of one another. Let those who go against his command beware lest a trial befall them, or a painful punishment. (62–63)

Surely to God belongs all that is in the heavens and the earth. He knows well the state you are in; and on the Day they are returned to Him, He will tell them what they did. God has knowledge of all things. (64)

25. The Criterion (Al-Furqān)

In the name of God, the Gracious, the Ever Merciful.

Blessed is He who has sent down the Criterion to His servant, so that he may be a warner to all the worlds— He to whom belongs the sovereignty of the heavens and the earth, who has taken no son and has no partner in sovereignty, who created every thing and ordained it in exact measure. Yet they have taken, besides Him, gods who create nothing and are themselves created, who have no power to harm or benefit even themselves, and who control neither death, nor life, nor resurrection. (1–3)

Those who deny the truth say, 'This is nothing but a falsehood he has invented, and other people have helped him with it.' They have brought forth only injustice and lies. And they say, 'Fables of the ancients, which he has had written down; they are dictated to him morning and evening.' Say, 'It has been sent down by Him who knows the secret of the heavens and the earth. He is ever All-Forgiving, Ever Merciful.'[32] (4-6)

They say, 'What sort of messenger is this, who eats food and walks about in the markets? Why has no angel been sent down to him, to be a warner alongside him? Or why has no treasure been dropped down to him, or why has he no garden to eat from?' And the wrongdoers say, 'You are following nothing but a man bewitched.' See what comparisons they draw for you! They have gone astray, and cannot find a way. Blessed is He who, if He wills, can give you better than that: Gardens beneath which rivers flow, and palaces too. (7–10)

It is actually the coming of the Hour that they reject.[33] For those who deny the Hour We have prepared a blazing Fire. When it sees them from afar, they will hear its raging and roaring. And when they are flung, chained together, into a narrow place in it, they will call out there for destruction. 'Do not call today for one destruction; call for many destructions!' Say, 'Is that better, or the Garden of eternity promised to those who are conscious of God, which will be their reward and their final destination? There they will have whatever they wish, and remain for ever—a promise your Lord has bound Himself

[32] These are seminal verses of the Quran. The Christian apologists of the past and the atheist critics of today present baseless criticism against the Quran and Allah proposes a very coherent defense. If this Quran reveals secrets of the heavens and the earth that Muhammad could not have known then it follows that the Quran is word of the All Knowing. The coherence that commentators show with modern science is one line such reasoning. Several annotations in this translation are about the resonance of the Quran and modern science. For example, 21:30-33 and 51:47-49.

[33] Denial of God or atheism goes hand in hand with denial of Afterlife or accountability. It is mentioned several times in the Quran. Also see the last verse of chapter 41, Ha Mim Sajdah.

to fulfill.' On the Day He gathers them together with what they worship instead of God, He will say, 'Was it you who led these servants of Mine astray, or did they stray from the path themselves?' They will say, 'Glory be to You! It was not fitting for us to take any protectors besides You; but You let them and their fathers enjoy life until they forgot the Reminder and became a people lost to ruin.' God will say, 'They have now given you the lie in what you say; you can neither avert the punishment nor find help.' Whoever of you does wrong, We shall make him taste a great punishment. (11–19)

The messengers We sent before you Prophet all ate food and walked about in the markets. We have made some of you a trial for others: will you be steadfast? Your Lord is ever watchful. Those who do not expect to meet Us say, 'Why have the angels not been sent down to us? Why do we not see our Lord?' They are full of arrogance within themselves, and have revolted with a monstrous insolence. On the Day they see the angels there will be no glad news for the guilty that Day, and the angels will say, 'A forbidden barrier stands between you and joy!' We shall turn to whatever deeds they did and make them like scattered dust. The companions of the Garden on that Day will have a better abode and a fairer place of rest. On the Day the sky is split open with the clouds, and the angels are sent down in a grand descent, true sovereignty that Day will belong to the Gracious One; and it will be a hard Day for those who deny the truth. On that Day the wrongdoer will bite his hands and say, 'If only I had taken a path with the Messenger! Woe is me! If only I had not taken so-and-so for a friend! He led me away from the Reminder after it had come to me.' Satan always deserts the human being in the end. (20–29)

The Messenger says, 'My Lord, my people have taken this Qur'an as something to be abandoned.' Thus have We appointed for every prophet an enemy from among the guilty; but your Lord suffices as guide and helper. (30–31)

Those who deny the truth say, 'Why was the Qur'an not sent down to him all at once?' It is so, that We may strengthen your heart by it; and We have recited it to you in measured, distinct stages. They never bring you any argument but We bring you the truth, and a better explanation.[34] (32–33)

Those who will be gathered on their faces to Hell—they are in the worst place, and the furthest astray from the path. (33–34)

[34] Revelation in the Arena of History: A Historical, Philosophical, and Theological Commentary on Quran 25:32–33 – The Glorious Quran and Science

We gave Moses the Book, and appointed his brother Aaron to assist him. We said, 'Go, both of you, to the people who have rejected Our signs.' Then We destroyed them utterly. And the people of Noah: when they rejected the messengers, We drowned them and made them a sign for humankind. We have prepared a painful punishment for the wrongdoers. And ʿĀd, and Thamūd, and the people of al-Rass, and many generations in between: to each of them We gave examples as warnings, and each of them We destroyed completely. These people have surely passed by the town on which the evil rain was showered. Have they not seen it? No—they have no expectation of resurrection. When they see you, they only make a mockery of you: 'Is this the one God has sent as a messenger? He would almost have led us away from our gods, had we not held firmly to them.' They will come to know, when they see the punishment, who is further astray from the path. Have you considered the one who has taken his own desire as his god? Are you to be a guardian over him? Or do you think that most of them hear or use their reason? They are only like cattle—no, they are further astray from the path. (35–44)

Do you not see how your Lord lengthens the shadow? Had He willed, He could have made it stand still. Then We made the sun its guide, then We draw it in towards Us, little by little. It is He who made the night a garment for you, and sleep a repose, and made the day a rising-up to life. It is He who sends the winds as glad news ahead of His mercy; and We send down from the sky pure water, to give life by it to a dead land, and to give drink from it to the many cattle and people We have created. Many times We have repeated this to people, so that they might take heed; but most people refuse everything but ingratitude. Had We willed, We could have raised up a warner in every town. So do not yield to those who deny the truth, but strive against them with it the Qur'an in a mighty striving. (45–52)

It is He who has let loose the two bodies of water, one sweet and fresh, the other salt and bitter, and has set between them a barrier, a forbidden partition. It is He who created from water human beings, and gave them kinship by blood and by marriage.[35] Your Lord is ever Powerful. Yet they worship, instead of God, what can neither benefit nor harm them. The one who denies the truth is ever a partisan against his Lord. We have sent you only as a bearer of glad news and a warner. Say, 'I ask no reward of you for it, except that whoever wishes may take a path to his Lord.' Put your trust in the Living One who never dies, and celebrate His praise. He suffices as one aware of the sins of His servants— He who created the heavens and the earth and all that is between them in six eons, and then established Himself upon the Throne: the Gracious One. Ask, then, one who is well informed about

[35] Prophet Muhammad could not have accidentally come to know this profound scientific reality. This verse like so many others speaks of an Omniscient source. This is also mentioned in 21:30 and 24:45.

Him. When they are told, 'Bow down before the Gracious One,' they say, 'And what is the Gracious One? Are we to bow down to whatever you command us?' And it only increases their aversion. Blessed is He who has set constellations in the sky, and placed in it a lamp and a moon giving light. It is He who made the night and the day to succeed one another, for whoever wishes to take heed or wishes to give thanks.[36] (53–62)

The servants of the Gracious One are those who walk upon the earth with humility, and who, when the ignorant address them, say, 'Peace'; who pass the night before their Lord, prostrating and standing; who say, 'Our Lord, turn away from us the punishment of Hell, for its punishment is a relentless torment; it is an evil abode and an evil resting-place'; who, when they spend, are neither wasteful nor niggardly, but keep a just balance between the two; who do not call upon any other god alongside God, nor take the life that God has made sacred, except by right, nor commit fornication—whoever does these things will meet with the penalty of sin: his punishment will be doubled on the Day of Resurrection, and he will remain in it for ever, disgraced— except those who repent, believe and do good works: for them God will change their evil deeds into good ones. God is ever All-Forgiving, Ever Merciful. Whoever repents and does good has truly turned to God in repentance. They are also those who do not bear false witness, and who, when they pass by idle talk, pass by with dignity; who, when they are reminded of the signs of their Lord, do not fall down at them deaf and blind; and who say, 'Our Lord, grant us in our spouses and our offspring the delight of our eyes, and make us an example for those who are conscious of God.' These will be rewarded with the highest chamber of the Garden for their steadfastness, and there they will be met with greeting and peace, remaining there for ever—a good abode and a good resting-place! Say, 'My Lord would not concern Himself with you were it not for your prayer. But you have rejected the truth, and so the punishment will be inevitable.' (63–77)

[36] **Why Does the Quran Name A Surah After the Constellations?**

26. The Poets (Al-Shuʿarāʾ)

In the name of God, the Gracious, the Ever Merciful.

Ṭā Sīn Mīm. These are the signs of the clear Book. (1–2)

Perhaps you Prophet will wear yourself out with grief that they will not believe. If We willed, We could send down upon them from the sky a sign before which their necks would stay bowed in submission. Yet no new reminder comes to them from the Gracious One but they turn away from it. They have rejected it, so the news of what they used to mock will surely come to them. Do they not look at the earth—how many of every noble kind We have caused to grow in it?[37] Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful.[38] (3–9)

When your Lord called to Moses: 'Go to the wrongdoing people, the people of Pharaoh. Will they not be conscious of God?' He said, 'My Lord, I fear that they will reject me, and my breast will be constricted and my tongue will not move freely; so send for Aaron. And they hold a crime against me, so I fear that they will kill me.' He said, 'By no means! Go, both of you, with Our signs; We are with you, listening. Go to Pharaoh and say: We are the messengers of the Lord of all the worlds— send the Children of Israel with us.' (10–17)

Pharaoh said, 'Did we not bring you up among us as a child, and did you not stay among us for years of your life? And then you did the deed you did—you are one of the ungrateful.' He said, 'I did it then, when I was one of those astray. So I fled from you when I feared you; then my Lord granted me judgment and made me one of the messengers. And is this a favor you hold over me—that you have enslaved the Children of Israel?' (18–22)

Pharaoh said, 'And what is the Lord of all the worlds?' He said, 'The Lord of the heavens and the earth and all that is between them, if you would only be sure.' He said to those around him, 'Do you not hear?' He said, 'Your Lord, and the Lord of your forefathers of old.' He said, 'This messenger of yours who has been sent to you is surely mad.' He said, 'The Lord of the east and the west and all that is between them, if you would only understand.' He said, 'If you take any god other than me, I will surely make you one of the imprisoned.' He said, 'Even if I bring you something plain to see?' He said, 'Bring it, then,

[37] **"Do they not see the earth?" — A commentary on Quran 26:7**

[38] **Plant Kingdom: A Proof of Allah's Divinity According to the Quran**
Allah the Creator, the Maker and the Fashioner: Kingdom Of Plants

if you are telling the truth.' So he threw down his staff, and at once it was a serpent, plain to see; and he drew out his hand, and at once it was white to the onlookers. He said to the chiefs around him, 'This is surely a skilled sorcerer, who wants to drive you out of your land by his sorcery. What, then, do you advise?' They said, 'Put him and his brother off a while, and send gatherers into the cities to bring you every skilled sorcerer.' So the sorcerers were assembled at the appointed time on a day made known, and the people were told, 'Will you gather together, so that we may follow the sorcerers, if they are the ones who win?' (23–40)

When the sorcerers came, they said to Pharaoh, 'Shall we have a reward if we are the ones who win?' He said, 'Yes, and you will then be among those brought near to me.' Moses said to them, 'Throw down what you have to throw.' So they threw down their ropes and their staffs, and said, 'By the might of Pharaoh, it is we who will win.' Then Moses threw down his staff, and at once it swallowed up what they had faked. And the sorcerers fell down, bowing in worship. They said, 'We believe in the Lord of all the worlds, the Lord of Moses and Aaron.' He said, 'You have believed in him before I gave you leave! He must be your chief, who taught you sorcery—but you will soon know. I will cut off your hands and your feet on opposite sides, and I will crucify you all.' They said, 'No harm: to our Lord we shall return. We hope that our Lord will forgive us our sins, since we were the first of the believers.' (41–51)

Then We inspired Moses: 'Set out by night with My servants, for you will be pursued.' And Pharaoh sent gatherers into the cities: 'These are but a small band, and they have enraged us, but we are a host, all on our guard.' So We brought them out of gardens and springs, and treasures and a noble dwelling— thus it was; and We gave them as an inheritance to the Children of Israel. They pursued them at sunrise, and when the two hosts came in sight of each other, the companions of Moses said, 'We are surely overtaken!' He said, 'By no means! My Lord is with me; He will guide me.' Then We inspired Moses: 'Strike the sea with your staff.' And it parted, and each part was like a mighty mountain. And We brought the others near to that place, and We saved Moses and all who were with him; then We drowned the others. Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful. (52–68)

Recite to them the story of Abraham, when he said to his father and his people, 'What do you worship?' They said, 'We worship idols, and we remain devoted to them.' He said, 'Do they hear you when you call, or do they benefit you or harm you?' They said, 'No, but we found our fathers doing the same.' He said, 'Have you considered what you have been worshipping, you and your fathers of old? They are enemies to me—all but the Lord of all

the worlds, who created me, and it is He who guides me; who gives me food and drink; and when I am ill, it is He who heals me; who will cause me to die, and then will give me life; and who, I hope, will forgive me my faults on the Day of Judgment. My Lord, grant me judgment and join me to the righteous; give me a good name among later generations; make me one of the heirs of the Garden of bliss; forgive my father, for he is one of those astray; and do not disgrace me on the Day they are raised up, the Day when neither wealth nor sons will be of any use, except for one who comes to God with a sound heart.' (69–89)

The Garden will be brought near for those conscious of God, and the blazing Fire will be brought into view for those who went astray, and they will be asked, 'Where are those you used to worship beside God? Can they help you, or help themselves?' Then they will be flung headlong into it, they and those who went astray, and the hosts of Iblīs, all together. There they will say, as they quarrel with one another, 'By God, we were clearly in error when we held you equal with the Lord of all the worlds. It was only the sinners who led us astray, and now we have no one to intercede for us, and no loving friend. If only we could have another chance, we would be among the believers!' Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful. (90–104)

The people of Noah rejected the messengers, when their brother Noah said to them, 'Will you not be conscious of God? I am a trustworthy messenger to you, so be conscious of God and obey me. I ask of you no reward for it; my reward lies only with the Lord of all the worlds. So be conscious of God and obey me.' They said, 'Are we to believe in you, when it is the lowest of people who follow you?' He said, 'What knowledge do I have of what they used to do? Their reckoning is only with my Lord, if you could but perceive it. I am not going to drive away the believers; I am only a plain warner.' They said, 'Noah, if you do not stop, you will surely be stoned.' He said, 'My Lord, my people have rejected me, so judge decisively between me and them, and save me and the believers who are with me.' So We saved him and those with him in the laden ship, and afterwards We drowned the rest. Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful. (105–122)

The people of ʿĀd rejected the messengers, when their brother Hūd said to them, 'Will you not be conscious of God? I am a trustworthy messenger to you, so be conscious of God and obey me. I ask of you no reward for it; my reward lies only with the Lord of all the worlds. Do you build a monument on every height to amuse yourselves, and raise up strongholds as if you would live for ever? And when you lay hold, do you lay hold like tyrants? So be conscious of God and obey me. Be conscious of Him who has aided you with all that you

know: He has aided you with cattle and sons, and gardens and springs. I fear for you the punishment of a tremendous Day.' They said, 'It is all the same to us whether you preach or are not one of the preachers. This is nothing but the way of the ancients, and we are not going to be punished.' So they rejected him, and We destroyed them. Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful. (123–140)

The people of Thamūd rejected the messengers, when their brother Ṣāliḥ said to them, 'Will you not be conscious of God? I am a trustworthy messenger to you, so be conscious of God and obey me. I ask of you no reward for it; my reward lies only with the Lord of all the worlds. Will you be left secure in what you have here— among gardens and springs, and fields of crops, and palm-trees with tender spathes? And you carve houses out of the mountains with great skill. So be conscious of God and obey me, and do not obey the bidding of those who exceed all bounds, who spread corruption in the land and do not set things right.' They said, 'You are only one of the bewitched. You are nothing but a human being like us. So bring a sign, if you are telling the truth.' He said, 'Here is a she-camel: she has a share of drink, and you have a share of drink, each on an appointed day. Do not touch her with harm, or the punishment of a tremendous Day will seize you.' But they hamstrung her, and then became full of regret, for the punishment seized them. Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful. (141–159)

The people of Lot rejected the messengers, when their brother Lot said to them, 'Will you not be conscious of God? I am a trustworthy messenger to you, so be conscious of God and obey me. I ask of you no reward for it; my reward lies only with the Lord of all the worlds. Do you, of all beings in the world, approach males, and leave the wives your Lord has created for you? No—you are a people who transgress.' They said, 'Lot, if you do not stop, you will surely be driven out.' He said, 'I am one of those who abhor what you do. My Lord, save me and my family from what they do.' So We saved him and his family, all of them, except an old woman who stayed behind. Then We destroyed the rest, and We rained down upon them a rain—and how evil was the rain of those who had been warned! Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful. (160–175)

The forest-dwellers rejected the messengers, when Shuʿayb said to them, 'Will you not be conscious of God? I am a trustworthy messenger to you, so be conscious of God and obey me. I ask of you no reward for it; my reward lies only with the Lord of all the worlds. Give full measure, and do not be among those who cause loss; weigh with honest scales; do not

cheat people out of what is theirs, and do not go about the land spreading corruption. Be conscious of Him who created you and the generations of old.' They said, 'You are only one of the bewitched. You are nothing but a human being like us, and we think you are one of the liars. So make a piece of the sky fall upon us, if you are telling the truth.' He said, 'My Lord knows best what you do.' So they rejected him, and the punishment of the Day of the Shadow seized them; it was the punishment of a tremendous Day. Surely in that is a sign, yet most of them would not believe. And surely your Lord is the Almighty, the Ever Merciful. (176–191)

Truly this is a sending-down from the Lord of all the worlds: the Trustworthy Spirit brought it down upon your heart Prophet, so that you might be one of the warners, in a clear Arabic tongue. And truly it is in the scriptures of former peoples. Is it not a sign for them that the learned among the Children of Israel know it? Had We sent it down upon one who was not an Arab, and he had recited it to them, they would not have believed in it. Thus have We let it pass into the hearts of the sinners: they will not believe in it until they see the painful punishment, and it will come upon them suddenly, when they do not perceive it, and they will say, 'Shall we be given respite?' Do they then seek to hasten Our punishment? Have you considered—if We let them enjoy life for years, and then what they were promised comes upon them, what use to them will be all they were given to enjoy? We never destroyed a town without its having warners, as a reminder; and We are never unjust. (192–209)

It was not the satans who brought it down: it does not befit them, nor are they able to. They are banished far from hearing it. So do not call upon any other god alongside God, or you will be among those who are punished. And warn your nearest kinsfolk, and lower your wing to the believers who follow you. And if they disobey you, say, 'I am clear of what you do.' And put your trust in the Almighty, the Ever Merciful, who sees you when you stand in prayer, and your movements among those who bow down in worship. He is the All-Hearing, the All-Knowing. Shall I tell you upon whom the satans descend? They descend upon every lying sinner: they pass on what they have heard, and most of them are liars. And as for the poets, it is those who go astray who follow them. Do you not see that they wander in every valley, and that they say what they do not do? Except those who believe, and do good works, and remember God often, and defend themselves after they have been wronged. And those who do wrong will soon know what kind of overturning they will be overturned to. (210–227)

27. The Ants (Al-Naml)

In the name of God, the Gracious, the Ever Merciful.

Ṭā Sīn. These are the signs of the Qur'an, a clear Book, a guidance and glad news for the believers, who keep up the prayer and give the prescribed alms, and who are certain of the Hereafter. As for those who do not believe in the Hereafter, We have made their deeds seem fair to them, so they wander blindly. It is they who will have the worst of punishment, and in the Hereafter they will be the greatest losers. And truly you Prophet receive the Qur'an from One who is All-Wise, All-Knowing. (1–6)

Moses said to his family, 'I have seen a fire. I will bring you news from it, or bring you a burning brand, so that you may warm yourselves.' When he came to it, a voice called: 'Blessed is whoever is in the fire and whoever is around it! And glory be to God, Lord of all the worlds! Moses, it is I, God, the Almighty, the All-Wise. Throw down your staff.' But when he saw it writhing like a snake, he turned and fled and did not look back. 'Moses, do not be afraid: the messengers do not fear in My presence, except one who has done wrong and then replaced evil with good—for I am Most Forgiving, Ever Merciful. Put your hand inside your cloak: it will come out white, unharmed—one of nine signs for Pharaoh and his people. They are a people given to rebellion.' (7–12)

But when Our signs came to them in all their clarity, they said, 'This is plain sorcery.' And they rejected them, though in their souls they were convinced of them, out of wrongdoing and arrogance. See, then, how the corrupters ended. (13–14)

We gave knowledge to David and Solomon, and they said, 'Praise be to God, who has favored us above many of His believing servants.' Solomon succeeded David, and he said, 'O people, we have been taught the speech of birds, and we have been given of all things. This is surely a manifest favor.' Solomon's hosts of jinn, humans and birds were marshaled before him, and kept in ordered ranks, until, when they came to the Valley of the Ants, an ant said, 'O ants, go into your dwellings, or Solomon and his hosts will crush you without knowing it.' He smiled, laughing at her words, and said, 'My Lord, inspire me to be thankful for the favor You have bestowed on me and on my parents, and to do good works that please You, and admit me by Your mercy among Your righteous servants.' (15–19)

Solomon inspected the birds and said, 'Why do I not see the hoopoe? Or is he among the absent? I will surely punish him severely, or slaughter him, unless he brings me a clear reason.' But the hoopoe did not stay away long. He came and said, 'I have found out something you do not know. I have come to you from Sheba with sure news. I found a

woman ruling over them, who has been given of all things, and who has a mighty throne. I found her and her people bowing down to the sun instead of God. Satan has made their deeds seem fair to them and barred them from the way, so they are not guided— so that they do not bow down to God, who brings forth what is hidden in the heavens and the earth, and knows what you conceal and what you disclose. God—there is no god but He, the Lord of the Mighty Throne.' Solomon said, 'We shall see whether you have told the truth or are one of the liars. Go with this letter of mine and deliver it to them, then withdraw from them and see what reply they return.' (20–28)

The Queen said, 'O chiefs, a noble letter has been delivered to me. It is from Solomon, and it says: In the name of God, the Gracious, the Ever Merciful. Do not exalt yourselves against me, but come to me surrendered to God.' She said, 'O chiefs, advise me in this matter of mine: I decide no matter until you are present with me.' They said, 'We are people of strength and great prowess in war, but the command is yours; so consider what you will command.' She said, 'When kings enter a town they ruin it, and make the mightiest of its people the most abased. That is how they act. I will send them a gift, and see what the envoys bring back.' (29–35)

When her envoy came to Solomon, he said, 'Would you add to my wealth? What God has given me is better than what He has given you. No—it is you who rejoice in your gift. Go back to them: we shall surely come upon them with hosts they cannot withstand, and we shall drive them out of it, abased and humbled.' He said, 'O chiefs, which of you will bring me her throne before they come to me surrendered to God?' A powerful one of the jinn said, 'I will bring it to you before you rise from your place; I have the strength for it, and I am trustworthy.' One who had knowledge of the Book said, 'I will bring it to you before your glance returns to you.' And when he saw it set before him, he said, 'This is of the bounty of my Lord, to test me whether I am thankful or ungrateful. Whoever is thankful is thankful only for his own good, and whoever is ungrateful—my Lord is Self-Sufficient, Most Generous.' He said, 'Disguise her throne for her; we shall see whether she is guided or is one of those who are not guided.' So when she came, she was asked, 'Is your throne like this?' She said, 'It is as though it were the very one.' Solomon said, 'We were given knowledge before her, and we have surrendered ourselves to God.' But what she had been worshipping beside God had kept her back, for she came from a people who denied the truth. She was told, 'Enter the palace.' When she saw it she took it for a pool of water and bared her legs. He said, 'It is a palace paved smooth with glass.' She said, 'My Lord, I have wronged myself; I surrender myself, with Solomon, to God, Lord of all the worlds.' (36–44)

To Thamūd We sent their brother Ṣāliḥ: 'Worship God!' And at once they were two factions, quarreling with each other. He said, 'My people, why do you seek to hasten the evil before the good? Why do you not ask forgiveness of God, so that you may be shown mercy?' They said, 'We read an evil omen in you and those with you.' He said, 'Your omen is with God. No—you are a people being put to the test.' There were in the city nine men who spread corruption in the land and did not set things right. They said, 'Swear to one another by God that we will attack him and his family by night, and then we will say to his next of kin: We did not witness the destruction of his family, and we are telling the truth.' They plotted a plot, and We plotted a plot, while they did not perceive it. See, then, how their plot ended: We destroyed them and their people, all together. There are their houses, fallen in ruins because of the wrong they did. Surely in that is a sign for a people who know. And We saved those who believed and were conscious of God. (45–53)

And Lot, when he said to his people, 'Do you commit that indecency with your eyes open? Do you approach men with desire rather than women? No—you are a people who act in ignorance.' The only answer of his people was to say, 'Expel the household of Lot from your town: they are people who keep themselves pure!' So We saved him and his family, except his wife: We ordained that she should be of those who stayed behind. And We rained down upon them a rain—and how evil was the rain of those who had been warned! (54–58)

Say Prophet, 'Praise be to God, and peace upon His servants whom He has chosen.' Is God better, or what they associate with Him? Who is it that created the heavens and the earth, and sent down for you water from the sky, by which We cause to grow gardens full of beauty, whose trees you could never have caused to grow? Is there a god alongside God? No—they are a people who swerve from the truth. Who is it that made the earth a stable abode, and set rivers within it, and placed firm mountains upon it, and set a barrier between the two seas? Is there a god alongside God? No—most of them do not know. Who is it that answers the distressed when they call upon Him, and removes the harm, and makes you successors on the earth? Is there a god alongside God? How little you reflect! Who is it that guides you in the darkness of land and sea, and sends the winds as heralds of His mercy? Is there a god alongside God? Exalted is God far above what they associate with Him. Who is it that originates creation and then repeats it, and who provides for you from the sky and the earth? Is there a god alongside God? Say, 'Bring your proof, if you are telling the truth.' (59–64)

Say, 'No one in the heavens or the earth knows the unseen except God; nor do they perceive when they will be raised up.' No—their knowledge fails to reach the Hereafter;

no—they are in doubt about it; no—they are blind to it. Those who deny the truth say, 'When we and our fathers have become dust, shall we really be brought forth? We were promised this before, we and our fathers: this is nothing but the fables of the ancients.' Say, 'Travel through the land and see how the sinners ended.' And do not grieve over them, nor be distressed by what they plot. And they say, 'When will this promise come to pass, if you are telling the truth?' Say, 'It may be that part of what you seek to hasten is close behind you.' And truly your Lord is full of bounty towards people, but most of them are not thankful. And truly your Lord knows what their breasts conceal and what they disclose. There is nothing hidden in the heaven or the earth but it is in a clear Record. (65–75)

Truly this Qur'an relates to the Children of Israel most of that about which they differ. And truly it is a guidance and a mercy for the believers. Truly your Lord will judge between them by His decree; He is the Almighty, the All-Knowing. So put your trust in God: you stand upon the manifest truth. You cannot make the dead hear, nor make the deaf hear the call when they turn their backs and go away; nor can you guide the blind out of their error. You can make none hear but those who believe in Our signs, and so have surrendered themselves. And when the word falls due against them, We shall bring forth for them a creature from the earth, which will speak to them: that people had no certainty in Our signs. And on the Day We gather from every community a troop of those who denied Our signs, and they are kept in ranks— until, when they come, He will say, 'Did you deny My signs without having grasped them in knowledge? Or what was it you were doing?' And the word will fall due against them because of the wrong they did, and they will not speak. (76–85)

Did they not see that We made the night so that they might rest in it, and the day giving sight? Surely in that are signs for a people who believe. On the Day the Trumpet is blown, all who are in the heavens and all who are on the earth will be struck with terror, except those whom God wills; and all will come to Him in humility. And you will see the mountains, which you think so firm, passing away like the passing of clouds: the work of God, who has perfected all things. He is well aware of what you do. Whoever comes with a good deed will have better than it, and they will be secure from the terror of that Day. And whoever comes with an evil deed—they will be flung face down into the Fire: 'Are you repaid for anything but what you used to do?' 'I have only been commanded to worship the Lord of this city, who has made it sacred, and to whom all things belong; and I have been commanded to be one of those who surrender themselves to God, and to recite the Qur'an.' So whoever is guided is guided only for his own good; and to whoever goes

astray, say, 'I am only one of the warners.' And say, 'Praise be to God. He will show you His signs, and you will recognize them. Your Lord is not unaware of what you do.' (86–93)

28. The Story (Al-Qaṣaṣ)

In the name of God, the Gracious, the Ever Merciful.

Ṭā Sīn Mīm. These are the signs of the clear Book. We recite to you Prophet something of the story of Moses and Pharaoh, in truth, for a people who believe. Pharaoh exalted himself in the land and divided its people into factions, oppressing one group among them, slaughtering their sons and sparing their women. He was one of the corrupters. And We wished to show favor to those who were oppressed in the land, and to make them leaders, and to make them the heirs, and to establish them in the land, and to show Pharaoh and Hāmān and their hosts, at their hands, the very thing they feared. (1–6)

We inspired the mother of Moses: 'Suckle him; then, when you fear for him, cast him into the river, and do not fear or grieve: We shall return him to you and make him one of the messengers.' Then Pharaoh's household picked him up, so that he might become for them an enemy and a sorrow. Truly Pharaoh and Hāmān and their hosts were in the wrong. Pharaoh's wife said, 'A joy to my eyes and to yours! Do not kill him; perhaps he will bring us some benefit, or we may take him as a son.' And they did not perceive. The heart of Moses' mother became empty of all else; she would almost have given him away, had We not strengthened her heart, so that she might be one of the believers. She said to his sister, 'Follow him.' So she watched him from a distance, while they did not perceive. And We had made him refuse the wet-nurses from the outset, so she said, 'Shall I direct you to a household who will rear him for you and take good care of him?' So We returned him to his mother, that her eye might be comforted and that she might not grieve, and that she might know that the promise of God is true; but most of them do not know. (7–13)

When he reached his full strength and maturity, We gave him judgment and knowledge: thus do We reward those who do good. He entered the city at a time when its people were unaware, and found in it two men fighting, one of his own people and the other of his enemies. The one from his people called to him for help against the one from his enemies, so Moses struck him with his fist and finished him off. He said, 'This is of Satan's doing; he is a clear misleading enemy.' He said, 'My Lord, I have wronged myself, so forgive me,' and He forgave him: He is the Most Forgiving, the Ever Merciful. He said, 'My Lord, because You have favored me, I will never be a supporter of the sinners.' (14–17)

Next morning he was in the city, fearful and watchful, when the man who had sought his help the day before cried out to him again. Moses said to him, 'You are clearly a troublemaker.' But when he was about to lay hands on the one who was an enemy to them

both, the man said, 'Moses, do you want to kill me as you killed a man yesterday? You only want to be a tyrant in the land; you do not want to be one of those who set things right.' And a man came running from the far side of the city and said, 'Moses, the chiefs are deliberating to kill you, so leave: I am giving you sincere counsel.' So he left it, fearful and watchful, saying, 'My Lord, save me from the wrongdoing people.' (18–21)

And when he turned his face towards Midian, he said, 'It may be that my Lord will guide me to the right way.' When he came to the water of Midian, he found there a crowd of people watering their flocks, and he found, apart from them, two women holding back their flock. He said, 'What is the matter with you two?' They said, 'We cannot water until the shepherds have driven off, and our father is a very old man.' So he watered their flock for them, then withdrew into the shade and said, 'My Lord, I am in need of whatever good You may send down to me.' Then one of the two came to him, walking shyly, and said, 'My father invites you, so that he may reward you for having watered for us.' And when he came to him and told him the story, he said, 'Do not fear: you have escaped from the wrongdoing people.' One of the two said, 'Father, hire him: the best one you can hire is the strong and trustworthy.' He said, 'I wish to marry you to one of these two daughters of mine, on condition that you serve me for eight years; and if you complete ten, that will be of your own accord. I do not wish to be hard on you; you will find me, God willing, one of the righteous.' He said, 'That is settled between me and you: whichever of the two terms I fulfill, let there be no injustice to me. And God is witness over what we say.' (22–28)

When Moses had completed the term and was traveling with his family, he noticed a fire on the side of the Mount. He said to his family, 'Wait here: I have noticed a fire. Perhaps I can bring you news from it, or a brand from the fire, so that you may warm yourselves.' When he came to it, a voice called from the right side of the valley, in the blessed spot, from the tree: 'Moses, it is I, God, Lord of all the worlds. Throw down your staff.' But when he saw it writhing like a snake, he turned and fled and did not look back. 'Moses, come forward and do not fear: you are safe. Put your hand inside your cloak: it will come out white, unharmed. And draw your arm close to you against fear. These are two proofs from your Lord to Pharaoh and his chiefs: they are a people given to rebellion.' He said, 'My Lord, I have killed one of them, and I fear that they will kill me. My brother Aaron is more eloquent than I in speech, so send him with me as a helper to confirm me; I fear that they will reject me.' He said, 'We shall strengthen your arm with your brother, and give you both authority, so that they will not reach you. By Our signs, you two and those who follow you will be the victors.' (29–35)

But when Moses came to them with Our clear signs, they said, 'This is nothing but invented sorcery; we never heard of this among our forefathers of old.' Moses said, 'My Lord knows best who has brought guidance from Him, and whose will be the final home. Truly the wrongdoers will not prosper.' Pharaoh said, 'O chiefs, I know of no god for you other than me. So, Hāmān, kindle a fire for me upon the clay and build me a lofty tower, so that I may climb up to the God of Moses—though I think he is one of the liars.' (36–38)

He and his hosts behaved arrogantly in the land, without right, and thought that they would not be returned to Us. So We seized him and his hosts and flung them into the sea. See, then, how the wrongdoers ended. We made them leaders who call to the Fire, and on the Day of Resurrection they will not be helped. We made a curse to follow them in this world, and on the Day of Resurrection they will be among the despised. And We gave Moses the Book, after We had destroyed the earlier generations, as clear insight for people, and a guidance and a mercy, so that they might take heed. (39–43)

You Muhammad were not on the western side when We decreed the matter to Moses, nor were you among the witnesses; but We raised up generations, and long was their span. Nor were you dwelling among the people of Midian, reciting Our signs to them; but it is We who sent messengers. Nor were you on the side of the Mount when We called out; but this is a mercy from your Lord, so that you may warn a people to whom no warner came before you, so that they may take heed, and so that—should a disaster strike them for what their own hands have sent ahead—they should not say, 'Our Lord, if only You had sent us a messenger, we would have followed Your signs and been among the believers.' Yet now that the truth has come to them from Us, they say, 'Why has he not been given the like of what Moses was given?' Did they not deny what Moses was given before? They say, 'Two works of sorcery backing each other,' and they say, 'We deny them both.' Say, 'Then bring a Book from God that gives better guidance than these two, and I will follow it, if you are telling the truth.' And if they do not answer you, know that they only follow their own desires; and who is more astray than one who follows his own desire without guidance from God? Truly God does not guide the wrongdoing people. (44–50)

We have caused the Word to reach them, so that they may take heed. Those to whom We gave the Book before it believe in it, and when it is recited to them they say, 'We believe in it: it is the truth from our Lord. Even before it we had surrendered ourselves to God.' These will be given their reward twice over, because they endured patiently, and repel evil with good, and spend out of what We have provided for them; and when they hear idle talk they turn away from it and say, 'To us our deeds and to you your deeds. Peace be upon you: we do not seek the ignorant.' (51–55)

You Prophet cannot guide whomever you love; but God guides whomever He wills, and He knows best those who are guided. They say, 'If we follow the guidance with you, we shall be snatched from our land.' Have We not established for them a secure sanctuary, to which fruits of every kind are brought, as provision from Us? But most of them do not know. How many a town have We destroyed that exulted in its livelihood! There are their dwellings, uninhabited after them except for a little; and it is We who are the inheritors. Your Lord would never destroy towns until He had raised up in their mother-city a messenger reciting Our signs to them; nor would We destroy towns unless their people were wrongdoers. Whatever you have been given is only the enjoyment of the life of this world and its adornment; but what is with God is better and more lasting. Will you not then understand? (56–60)

Can the one to whom We have made a fine promise, which he will see fulfilled, be like the one to whom We have given the enjoyment of this worldly life, and who on the Day of Resurrection will be among those brought up for judgment? On the Day He calls to them and says, 'Where are those partners you used to claim?' those against whom the word has fallen due will say, 'Our Lord, these are the ones we led astray; we led them astray as we ourselves were astray. We disown them before You: it was not us they worshipped.' It will be said, 'Call upon your partners!' And they will call upon them, but they will not answer them; and they will see the punishment—if only they had been guided! On the Day He calls to them and says, 'What answer did you give the messengers?' all tidings will be darkened for them on that Day, and they will not even ask one another. But as for one who repents and believes and does good works, it may be that he will be among those who flourish. Your Lord creates whatever He wills, and chooses: the choice is not theirs. Glory be to God, exalted far above what they associate with Him! And your Lord knows what their breasts conceal and what they disclose. He is God: there is no god but He. To Him belongs praise in this world and in the Hereafter; His is the judgment, and to Him you will be returned. (61–70)

Say Prophet, 'Have you considered: if God made the night perpetual over you until the Day of Resurrection, what god other than God could bring you light? Will you not then listen?' Say, 'Have you considered: if God made the day perpetual over you until the Day of Resurrection, what god other than God could bring you a night in which to rest? Will you not then see?' It is out of His mercy that He has made for you the night and the day, so that you may rest in the one and seek of His bounty in the other, and so that you may be thankful. On the Day He calls to them and says, 'Where are those partners you used to claim?' We shall draw out from every community a witness, and say, 'Bring your proof,'

and then they will know that the truth belongs to God, and all that they used to invent will desert them. (71–75)

Qārūn was one of the people of Moses, but he oppressed them. We had given him such treasures that the keys to them would have weighed down a band of strong men. His people said to him, 'Do not exult: God does not love those who exult. Seek, with what God has given you, the home of the Hereafter; but do not forget your share of this world. Do good, as God has done good to you, and do not seek corruption in the land: God does not love the corrupters.' He said, 'I have been given it only because of knowledge I possess.' Did he not know that God had destroyed, before him, generations stronger than he and greater in what they had amassed? But the sinners will not be questioned about their sins. So he went out before his people in his finery. Those who desired the life of this world said, 'If only we had the like of what Qārūn has been given! He is truly a man of great fortune.' But those who had been given knowledge said, 'Woe to you! The reward of God is better for one who believes and does good works—and none attain it but those who are steadfast.' Then We caused the earth to swallow him and his dwelling. He had no party to help him against God, nor was he one of those who could help themselves. And those who only the day before had longed to be in his place began to say, 'Ah! It is God who enlarges provision for whichever of His servants He wills, and measures it out. Had God not been gracious to us, He would have caused the earth to swallow us too. Ah! Those who deny the truth do not flourish.' (76–82)

That home of the Hereafter We grant to those who do not seek to exalt themselves in the land, or to spread corruption. And the final outcome belongs to those who are conscious of God. Whoever comes with a good deed will have better than it; and whoever comes with an evil deed—those who do evil deeds will be repaid only according to what they did. He who has made the Qur'an binding upon you will surely bring you back to a place of return. Say, 'My Lord knows best who has brought guidance, and who is in clear error.' You never expected that the Book would be delivered to you; it was only a mercy from your Lord. So never be a supporter of those who deny the truth, and never let them turn you away from the signs of God after they have been sent down to you. Call to your Lord, and do not be one of those who associate others with Him. And do not call upon any other god alongside God: there is no god but He. Everything is perishing except His Face. His is the judgment, and to Him you will be returned. (83–88)

29. The Spider (Al-ʿAnkabūt)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm. Do people think that they will be left alone because they say, 'We believe,' and will not be tested? We tested those who came before them: God will surely make known those who are truthful, and He will surely make known the liars. Or do those who do evil deeds think they can outrun Us? How bad is their judgment! Whoever hopes to meet God—God's appointed term is surely coming; and He is the All-Hearing, the All-Knowing. Whoever strives, strives only for his own good: God is in no need of all the worlds. As for those who believe and do good works, We shall surely erase their evil deeds from them, and reward them according to the best of what they did. We have enjoined on the human being kindness to his parents; but if they strive to make you associate with Me something of which you have no knowledge, do not obey them. To Me is your return, and I will inform you of what you used to do. And those who believe and do good works—We shall surely admit them among the righteous. (1–9)

Among people there are some who say, 'We believe in God,' but when they suffer harm in God's cause they take people's persecution as though it were the punishment of God; yet if help comes from your Lord they will surely say, 'We were with you all along.' Does God not know best what is in the breasts of all beings? God will surely make known those who believe, and He will surely make known the hypocrites. Those who deny the truth say to those who believe, 'Follow our way, and we will bear your sins.' But they will not bear any of their sins: they are liars. They will surely bear their own burdens, and other burdens along with their burdens; and on the Day of Resurrection they will surely be questioned about what they used to invent. (10–13)

We sent Noah to his people, and he remained among them a thousand years less fifty; then the Flood overtook them while they persisted in wrongdoing. But We saved him and those in the ship, and We made it a sign for all the worlds. (14–15)

And Abraham, when he said to his people, 'Worship God and be conscious of Him. That is better for you, if you only knew. You worship mere idols instead of God, and you fabricate a falsehood. Those you worship instead of God have no power to provide for you; so seek provision from God, and worship Him, and be thankful to Him: to Him you will be returned. If you reject the message, communities before you rejected it too; and the only duty of the messenger is to convey it clearly.' (16–18)

Do they not see how God originates creation, and then repeats it? That is surely easy for God. Say, 'Travel through the earth and see how He originated creation; then God will bring into being the later growth. God has power over all things. He punishes whom He wills and shows mercy to whom He wills; and to Him you will be turned back. You cannot escape Him on the earth or in the heaven, and you have no protector or helper besides God.' Those who deny the signs of God and the meeting with Him—they have despaired of My mercy, and they will have a painful punishment. (19–23)

The only answer of his people was to say, 'Kill him, or burn him!' But God saved him from the fire. Surely in that are signs for a people who believe. He said, 'You have taken idols instead of God only out of affection for one another in the life of this world; but on the Day of Resurrection you will disown one another and curse one another, and your refuge will be the Fire, and you will have no helpers.' Lot believed in him, and he said, 'I am emigrating to my Lord: He is the Almighty, the All-Wise.' And We gave him Isaac and Jacob, and We placed prophethood and the Book among his descendants; We gave him his reward in this world, and in the Hereafter he will be among the righteous. (24–27)

And Lot, when he said to his people, 'You commit an indecency that no one in all the worlds ever committed before you. Do you approach men, and cut off the highway, and commit what is abominable in your gatherings?' The only answer of his people was to say, 'Bring us the punishment of God, if you are telling the truth.' He said, 'My Lord, help me against the people who spread corruption.' When Our messengers came to Abraham with the glad news, they said, 'We are going to destroy the people of that town: its people are wrongdoers.' He said, 'But Lot is in it.' They said, 'We know best who is in it. We shall surely save him and his family, except his wife: she will be of those who stay behind.' And when Our messengers came to Lot, he was troubled on their account and felt powerless to protect them. They said, 'Do not fear, and do not grieve: we shall save you and your family, except your wife; she will be of those who stay behind. We are bringing down upon the people of this town a scourge from the sky, because of their rebellion.' And We have left of it a clear sign for a people who understand. (28–35)

To Midian We sent their brother Shuʿayb. He said, 'My people, worship God, and look forward to the Last Day, and do not go about the land spreading corruption.' But they rejected him, so the earthquake seized them, and morning found them lying prostrate in their homes. And ʿĀd and Thamūd—it is clear to you from their dwellings. Satan made their deeds seem fair to them and barred them from the way, though they had been clear-sighted. And Qārūn, Pharaoh and Hāmān: Moses came to them with clear signs, but they behaved arrogantly in the land, yet they could not outrun Us. Each of them We seized for

his sin: against some We sent a storm of stones; some were seized by the blast; some We caused the earth to swallow; and some We drowned. It was not God who wronged them; it was they who wronged themselves. The likeness of those who take protectors other than God is that of the spider that makes itself a house—and the frailest of houses is the house of the spider, if they only knew. God knows whatever they call upon besides Him. He is the Almighty, the All-Wise. Such are the comparisons We draw for people, but only those who have knowledge grasp them. God created the heavens and the earth in truth. Surely in that is a sign for the believers. (36–44)

Prophet, recite what has been revealed to you of the Book, and keep up the prayer: the prayer restrains from indecency and wrong. And the remembrance of God is greater still; and God knows what you do. Do not argue with the People of the Book except in the best manner—save with those of them who do wrong—and say, 'We believe in what has been sent down to us and what was sent down to you; our God and your God is One, and to Him we surrender ourselves.' Thus have We sent down the Book to you. Those to whom We gave the Book believe in it, and among these people too there are some who believe in it; and none deny Our signs except those who deny the truth. (45–47)

You never recited any book before it, nor did you write one with your right hand; otherwise those who follow falsehood would have had cause to doubt. No—it is clear signs in the breasts of those who have been given knowledge; and none deny Our signs except the wrongdoers. They say, 'Why have signs not been sent down to him from his Lord?' Say, 'The signs are with God alone, and I am only a plain warner.' Is it not enough for them that We have sent down to you the Book, which is recited to them? Surely in that is a mercy and a reminder for a people who believe. Say, 'God is sufficient as a witness between me and you: He knows all that is in the heavens and the earth. Those who believe in falsehood and deny God—it is they who are the losers.' (48–52)

They challenge you to hasten the punishment. Had a term not been appointed, the punishment would have come to them already; and it will surely come upon them suddenly, when they do not perceive it. They challenge you to hasten the punishment—yet Hell will surely encompass those who deny the truth, on the Day the punishment overwhelms them from above them and from beneath their feet, and He says, 'Taste what you used to do!' (53–55)

My believing servants, My earth is spacious: so worship Me alone. Every soul will taste death; then to Us you will be returned. Those who believe and do good works—We shall surely lodge them in lofty dwellings of the Garden, beneath which rivers flow, there to

remain for ever. How excellent is the reward of those who labor, who are steadfast and put their trust in their Lord! How many a creature there is that does not carry its own provision! God provides for it and for you. He is the All-Hearing, the All-Knowing. If you ask them who created the heavens and the earth and made the sun and the moon subservient, they will surely say, 'God.' How then are they turned away? God enlarges provision for whichever of His servants He wills, and measures it out for him: God has knowledge of all things. If you ask them who sends down water from the sky and with it gives life to the earth after its death, they will surely say, 'God.' Say, 'Praise be to God!' But most of them do not understand. (56–63)

The life of this world is nothing but diversion and play; the home of the Hereafter—that is truly life, if they only knew. When they board a ship they call upon God, devoting their faith to Him alone; but as soon as He brings them safely to land, they associate others with Him, showing ingratitude for what We have given them, and enjoying themselves for a while. But they will come to know. Do they not see that We have made a secure sanctuary, while all around them people are snatched away? Will they then believe in falsehood and deny the favor of God? And who does greater wrong than one who invents a lie against God, or denies the truth when it comes to him? Is there not in Hell a dwelling for those who deny the truth? But those who strive for Our sake—We shall surely guide them to Our ways. Truly God is with those who do good. (64–69)

30. The Byzantines (Al-Rūm)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm. The Byzantines have been defeated in the nearest part of the land; but after their defeat they will be victorious within a few years. The decision belongs to God, before and after; and on that day the believers will rejoice in the help of God. He helps whom He wills; He is the Almighty, the Ever Merciful. This is the promise of God: God does not break His promise, but most people do not know. They know only the outer surface of the life of this world, while of the Hereafter they are heedless. Have they not reflected within themselves? God did not create the heavens and the earth and all that is between them except in truth and for an appointed term; yet many people deny that they will meet their Lord. (1–8)

Have they not traveled through the land and seen how those before them ended? They were stronger than they, and they tilled the earth and built it up more than these have built it up; and their messengers came to them with manifest signs. It was not God who wronged them; it was they who wronged themselves. Then the end of those who did evil was evil, because they rejected the signs of God and used to mock them. God originates creation, then He repeats it; then to Him you will be returned. (9–11)

On the Day the Hour arrives, the sinners will be struck dumb with despair, and they will have no intercessors among their partners; and they will disown their partners. On the Day the Hour arrives—on that Day they will be sorted out: those who believed and did good works will be made joyful in a meadow; but those who denied the truth and rejected Our signs and the meeting of the Hereafter—they will be brought into the punishment. (12–16)

So celebrate the glory of God when you reach evening and when you rise in the morning—to Him belongs praise in the heavens and the earth—and in the late afternoon and when you reach midday. He brings the living out of the dead and the dead out of the living, and He gives life to the earth after its death: and thus will you be brought forth. Among His signs is that He created you from dust; and then, behold, you are human beings spreading far and wide. And among His signs is that He created for you spouses from among yourselves, so that you might find rest in them, and He set love and mercy between you. Surely in that are signs for a people who reflect. And among His signs is the creation of the heavens and the earth, and the diversity of your tongues and your colors. Surely in that are signs for those who know. And among His signs is your sleep by night and by day, your seeking of His bounty. Surely in that are signs for a people who listen. And among His signs

is that He shows you the lightning, for fear and for hope, and sends down water from the sky, and with it gives life to the earth after its death. Surely in that are signs for a people who understand. (17–24)

And among His signs is that the heaven and the earth stand firm by His command.[39] (25)

Then, when He calls you with a single call from the earth, behold, you will come forth. To Him belongs whoever is in the heavens and the earth: all are obedient to Him. It is He who originates creation and then repeats it—and that is even easier for Him. His is above all comparison in the heavens and the earth; He is the Almighty, the All-Wise. (26–27)

He draws for you a comparison from your own selves: do you have, among the slaves, any partners in what We have provided for you, so that you are equal in it, and you fear them as you fear one another? Thus do We spell out the signs for a people who understand. No—the wrongdoers follow their own desires without knowledge. Who, then, can guide one whom God has let go astray? They will have no helpers. So set your face towards the religion, as one of pure faith: the natural disposition God has instilled in humankind—there is no altering the creation of God. That is the upright religion, but most people do not know. Turn to Him in repentance, be conscious of Him, keep up the prayer, and do not be among those who associate others with God, those who have split up their religion and become sects, each party exulting in what it has. When harm touches people, they call upon their Lord, turning to Him; then, when He lets them taste mercy from Him, at once a group of them associate others with their Lord, showing ingratitude for what We have given them. So enjoy yourselves—you will come to know. Or have We sent down to them some authority that speaks of what they associate with Him? (28–35)

When We let people taste mercy, they rejoice in it; but when an evil befalls them for what their own hands have sent ahead, at once they despair. Do they not see that God enlarges provision for whom He wills, and sparingly for whom He wills? Surely in that are signs for a people who believe. So give the near relative his due, and the needy, and the traveler: that is best for those who seek the Face of God, and it is they who will flourish. Whatever you give at interest, so that it may increase upon people's wealth, does not increase with God; but whatever you give as the prescribed alms, seeking the Face of God—it is they

[39] **Occasionalism – The Glorious Quran and Science**
The Metaphysics of Continuous Creation: A Scientific, Philosophical, and Theological Commentary on Quran 30:25 and 35:41
Video: Allah is Sustaining the Heavens and the Earth, Lest These Vanish
Holding and Recording in Quran 35:41 and 6:59 in Conversation with Physical Information Theory and the Simulation Hypothesis
The cosmos held in being: a commentary on Qurʾān 30:25 and 35:41

who receive manifold increase. It is God who created you, then provided for you, then will cause you to die, then will give you life. Is there any of your partners who can do any of that? Glory be to Him, exalted far above what they associate with Him! Corruption has appeared on land and sea because of what people's hands have earned, so that He may let them taste something of what they have done, and so that they may turn back. Say, 'Travel through the land and see how those before you ended: most of them were people who associated others with God.' So set your face towards the upright religion before there comes from God a Day that cannot be averted. On that Day they will be split apart: whoever denies the truth, his denial will fall upon him; and those who do good works are preparing a place for themselves, so that He may reward out of His bounty those who believe and do good works. Truly He does not love those who deny the truth. (36–45)

And among His signs is that He sends the winds as bearers of glad news, to let you taste something of His mercy, and so that the ships may sail by His command, and so that you may seek of His bounty, and so that you may be thankful. Before you We sent messengers to their own peoples, and they came to them with manifest signs; then We took vengeance on those who sinned. It was ever Our duty to help the believers. It is God who sends the winds, and they stir up the clouds; then He spreads them across the sky as He wills, and breaks them into fragments, and you see the rain coming forth from their midst. And when He makes it fall on whichever of His servants He wills, at once they rejoice, though before it was sent down upon them they had been in despair. Look, then, at the marks of God's mercy—how He gives life to the earth after its death. Surely that same One will give life to the dead: He has power over all things. But if We sent a wind and they saw their crops turn yellow, even then they would go on denying. You Prophet cannot make the dead hear, nor make the deaf hear the call, when they turn their backs and go away; nor can you guide the blind out of their error. You can make none hear but those who believe in Our signs, and so have surrendered themselves. It is God who created you from weakness, then after weakness gave you strength, then after strength ordained weakness and gray hair. He creates whatever He wills; He is the All-Knowing, the All-Powerful. (46–54)

On the Day the Hour arrives, the sinners will swear that they stayed no more than an hour: thus were they deluded. But those who were given knowledge and faith will say, 'You have stayed, by God's decree, until the Day of Resurrection—and this is the Day of Resurrection, but you did not know.' On that Day their excuses will not benefit the wrongdoers, nor will they be allowed to make amends. (55–57)

We have set out for people in this Qur'an every kind of illustration; yet if you bring them a sign, those who deny the truth will surely say, 'You are only following falsehood.' Thus

does God seal the hearts of those who do not know. So be steadfast: the promise of God is true. And do not let those who have no certainty unsettle you. (58–60)

31. Luqmān (Luqmān)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm. These are the verses and the signs of the decisive Book, a guidance, and a mercy for those who do good, who keep up the prayer and give the prescribed alms, and who are certain of the Hereafter. These are the ones who stand upon guidance from their Lord, and these are the ones who will flourish. Among people there is one who buys idle tales, to lead others away from the path of God without knowledge, and to make a mockery of it. For such there is a humiliating punishment. When Our signs are recited to him, he turns away in arrogance, as if he had not heard them, as if there were a deafness in his ears. So, give him news of a painful punishment. Those who believe and do good works will have Gardens of bliss, there to remain for ever: the promise of God is true, and He is the Almighty, the All-Wise. He created the heavens without any pillars that you can see and cast firm mountains upon the earth lest it sway with you and scattered through it every kind of creature. And We sent down water from the sky and caused every noble kind to grow in it.[40] This is the creation of God. Now show Me what those besides Him have created? No—the wrongdoers are in clear error. (1–11)

We endowed Luqmān with wisdom: 'Be thankful to God.' Whoever is thankful is thankful only for his own good; and whoever is ungrateful—God is Self-Sufficient, Worthy of all praise. When Luqmān said to his son, admonishing him, “O my dear son! Do not ascribe divine powers to anything besides God: for, behold, such a false ascribing of divinity is indeed a terrible wrong.” (12–13)

We have enjoined on the human beings care for his parents: his mother carried him, bearing strain upon strain, and his weaning takes two years. Be thankful to Me and to your parents: to Me is the journey's end. But if they strive to make you associate with Me something of which you have no knowledge, do not obey them; yet keep company with them in this world with kindness, and follow the way of one who turns to Me. Then to Me is your return, and I will inform you of what you used to do. (14–15)

And Luqmān said, 'My son, if it should be but the weight of a mustard-seed, and it were inside a rock, or in the heavens or in the earth, God would bring it forth. Truly God is Most Subtle, All-Aware.[41] (16)

---

[40] In this verse and one in Sura Ar-Ra'd (13:2), God presents gravity that has our cosmos going as a Sign of His creativity and manifestation of His attribute of Al Khaliq, Al Baree and Al Musawir.
[41] Occasionalism – The Glorious Quran and Science

My son, keep up the prayer, enjoin what is right and forbid what is wrong, and bear patiently whatever befalls you: that is a matter requiring resolve. Do not avert your face from people out of arrogance or contempt and do not walk with pride on the earth: for, behold, God does not love arrogant and boastful people. Be moderate in your pace, and lower your voice: truly the most hateful of voices is the braying of the donkey.' (17–19)

People, do you not see that God has made subservient to you all that is in the heavens and all that is on the earth, and has lavished upon you His favors, outward and inward? Yet among people there are some who argue about God without knowledge, without guidance, and without an illuminating Book. When they are told, 'Follow what God has sent down,' they say, 'No, we will follow what we found our fathers doing'—even though Satan is calling them to the punishment of the Blaze? Whoever surrenders his face to God and does good has grasped the firmest handhold: with God rests the outcome of all things. As for one who denies the truth, let not his denial grieve you. To Us is their return, and We shall inform them of what they did: God knows well what is in the breasts of all. We let them enjoy themselves for a little while; then We shall drive them to a crushing punishment. If you ask them who created the heavens and the earth, they will surely say, 'God.' Say, 'Praise be to God!' But most of them do not know. To God belongs all that is in the heavens and the earth: truly God is the Self-Sufficient, Worthy of all praise. (20–26)

If all the trees on the earth were pens, and the sea were ink, with seven more seas to replenish it, the words of God would not run out: truly God is Almighty, All-Wise.[42] (27)

Your creation and your resurrection are but as those of a single soul: truly God is All-Hearing, All-Seeing. (28)

Prophet, do you not see that God makes the night pass into the day and the day pass into the night, and has made the sun and the moon subservient, each running its course to an appointed term, and that God is aware of what you do? That is because God is the Truth, and whatever they call upon besides Him is falsehood, and because God is the Most High, the Most Great. Do you not see that the ships sail through the sea by the favor of God, to show you some of His signs? Surely in that are signs for every steadfast and thankful person. When giant waves cover them like shadows of death, they call upon God, devoting

[42] This seminal verse can be best demonstrated with all the links I am going to add as annotations over time, Inshallah, to present a comprehensive scientific and philosophical commentary. In the mean while please review all our Highlighted articles in my blog: **Highlights – The Glorious Quran and Science**. **Every Nobel Prize in Sciences is A Eulogy And Glorification of God, the Creator and the Sustainer of Our Universe**

their faith to Him alone; but when He brings them safely to land, some of them waver. None reject Our signs except every treacherous and thankless person. O humankind, be conscious of your Lord, and fear a Day when no father will avail his son, nor a son avail his father in the least. The promise of God is true, so do not let the life of this world delude you, and do not let the Deceiver delude you about God. Truly God alone has knowledge of the Hour; He sends down the rain; He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Truly God is All-Knowing, All-Aware. (29–34)

32. Bowing Down in Worship (Al-Sajda)

In the name of God, the Gracious, the Ever Merciful.

Alif Lām Mīm. The sending-down of the Book, in which there is no doubt, is from the Lord of all the worlds. Or do they say, 'He has invented it'? No—it is the truth from your Lord, so that you may warn a people to whom no warner came before you, so that they may be guided. It is God who created the heavens and the earth and all that is between them in six eons, and then established Himself upon the Throne. Apart from Him you have no protector and no intercessor. Will you not then take heed? He directs the command from the heaven to the earth; then it ascends to Him in a day whose measure is a thousand years by your reckoning. Such is the Knower of the unseen and the seen, the Almighty, the Ever Merciful, who made good everything that He created. He began the creation of the human being from clay; then He made his progeny from an extract of a humble fluid; then He fashioned him, and breathed into him of His spirit; and He gave you hearing and sight and hearts. How little thanks you give! They say, 'When we have vanished into the earth, shall we really be made anew?' No—they deny the meeting with their Lord. Say, 'The angel of death, who has been put in charge of you, will take you; then to your Lord you will be returned.' (1–11)

Prophet, if only you could see the sinners hanging their heads before their Lord: 'Our Lord, we have seen and we have heard, so send us back and we will do good: now we are certain.' Had We willed, We could have given every soul its guidance; but My word has come true: I will surely fill Hell with jinn and humans together. 'So taste the punishment, because you forgot the meeting of this Day of yours. We have forgotten you. Taste the everlasting punishment for what you used to do.' (12–14)

Only those believe in Our signs who, when they are reminded of them, fall down in worship and celebrate the praise of their Lord, and are not arrogant. Their sides forsake their beds as they call upon their Lord in fear and in hope, and they spend out of what We have provided for them. No soul knows what comfort of the eye is kept hidden for them, as a reward for what they used to do. Is one who believes like one who is rebellious? They are not equal. As for those who believe and do good works, they will have the Gardens of Refuge as a lodging, for what they used to do. But as for those who rebel, their refuge will be the Fire. Whenever they wish to come out of it they will be driven back into it, and told, 'Taste the punishment of the Fire which you used to deny.' And We shall surely let them taste the nearer punishment before the greater punishment, so that they may turn back.

Who does greater wrong than one who is reminded of the signs of his Lord, and then turns away from them? We shall surely take retribution from the sinners. (15–22)

We gave Moses the Book—so do not be in doubt about meeting him—and We made it a guidance for the Children of Israel. And We appointed from among them leaders guiding by Our command, when they were steadfast and had certainty in Our signs. Your Lord will judge between them on the Day of Resurrection concerning what they used to differ about. (23–25)

Is it not a guidance to them, how many generations We destroyed before them, in whose dwellings they walk about? Surely in that are signs. Will they not then listen? Do they not see that We drive the water to the barren land, and bring forth by it crops from which their cattle and they themselves eat? Will they not then see? And they say, 'When will this decision be, if you are telling the truth?' Say, 'On the Day of Decision, the faith of those who denied the truth will not benefit them, nor will they be given respite.' So turn away from them and wait: they too are waiting. (26–30)

33. The Joint Forces (Al-Aḥzāb)

In the name of God, the Gracious, the Ever Merciful.

O Prophet, be conscious of God, and do not yield to those who deny the truth or to the hypocrites. God is All-Knowing, All-Wise. Follow what is revealed to you from your Lord; God is well aware of what you do. And put your trust in God: God suffices as a guardian. God has not placed two hearts in any man's breast; nor has He made your wives whom you declare to be as your mothers' backs your mothers in fact; nor has He made your adopted sons your sons in fact. That is only your own talk, the saying of your mouths—but God speaks the truth, and He guides to the way. (1–4)

Call them by their fathers' names: that is more just in the sight of God. And if you do not know their fathers, then they are your brothers in faith and your dependants. You are not to blame for what you do in error, but only for what your hearts intend deliberately. God is Ever Forgiving, Ever Merciful. The Prophet has a closer claim on the believers than they have on themselves, and his wives are their mothers. Blood relatives have a prior claim on one another in the Book of God over the other believers and the emigrants, except that you may do a kindness to your friends. That is written in the Book. (5–6)

And remember when We took from the prophets their pledge—from you, and from Noah, Abraham, Moses, and Jesus son of Mary: We took from them a solemn pledge, so that He might question the truthful about their truthfulness. And for those who deny the truth He has prepared a painful punishment. (7–8)

O you who believe, remember God's favor to you when hosts came against you, and We sent against them a wind and hosts you could not see. God sees all that you do. When they came upon you from above you and from below you, when eyes turned aside and hearts rose into throats, and you entertained all kinds of thoughts about God— there the believers were tried, and shaken with a violent shaking. And when the hypocrites and those in whose hearts is a sickness said, 'God and His Messenger promised us nothing but delusion'; and when a party of them said, 'People of Yathrib, there is no standing for you here, so go back,' while another party asked the Prophet's leave, saying, 'Our houses are exposed'—though they were not exposed; they only wished to flee. Had the city been entered against them from its every side, and had they then been asked to turn and fight against the believers, they would have done it, and would have hesitated over it but little. Yet they had already made a covenant with God that they would not turn their backs; and a covenant with God must be answered for. Say, 'Flight will not profit you if you flee from

death or from being killed; and even then you would be left to enjoy life only a little while.' Say, 'Who is it that can shield you from God if He intends harm for you, or if He intends mercy for you?' They will find for themselves no protector or helper apart from God. (9–17)

God knows well those among you who hold others back, and those who say to their brothers, 'Come over to us,' and who come to the fight but seldom, grudging towards you. When fear comes, you see them looking at you, their eyes rolling like one who swoons at the point of death; but when the fear has passed, they lash you with sharp tongues, greedy for the spoils. These have never believed, so God has made their deeds come to nothing; and that is easy for God. They suppose the joint forces have not gone away; and if the joint forces were to come again, they would wish they were out in the desert among the Bedouin, asking for news of you. And even if they were among you, they would fight but little. You have indeed in the Messenger of God a beautiful example for anyone whose hope is in God and the Last Day, and who remembers God much. (18–21)

When the believers saw the joint forces, they said, 'This is what God and His Messenger promised us; God and His Messenger spoke truly.' And it only increased them in faith and surrender. Among the believers are men who have been true to the covenant they made with God: some of them have fulfilled their vow by death, and some are still waiting; and they have not altered in the least— so that God may reward the truthful for their truthfulness and punish the hypocrites if He wills, or turn to them in mercy. God is Ever Forgiving, Ever Merciful. God turned back those who denied the truth in all their rage; they gained no good. God spared the believers the fighting: God is Strong, Almighty. And He brought down from their strongholds those of the People of the Book who had backed them, and cast terror into their hearts: some you killed, and some you took captive. And He made you heirs to their land, their houses and their wealth, and to a land on which you had never yet set foot. God has power over all things. (22–27)

O Prophet, say to your wives, 'If you desire the life of this world and its adornment, then come, I will provide for you and release you in a gracious manner. But if you desire God and His Messenger and the Home of the Hereafter, then God has prepared for those of you who do good a great reward.' Wives of the Prophet, whoever of you commits a flagrant indecency, the punishment will be doubled for her; and that is easy for God. But whoever of you is devoutly obedient to God and His Messenger and does good, We shall give her a double reward, and We have prepared for her a generous provision. Wives of the Prophet, you are not like any other women. If you are conscious of God, do not be soft of speech, lest one in whose heart is a sickness should be moved to desire; but speak in a fitting

manner. Remain in your homes, and do not display yourselves as in the former days of ignorance. Keep up the prayer, give the prescribed alms, and obey God and His Messenger. God only wishes to remove all impurity from you, people of the House, and to purify you completely. And bear in mind what is recited in your homes of the signs of God and of wisdom. God is All-Subtle, All-Aware. (28–34)

For men who surrender themselves to God and women who surrender themselves, believing men and believing women, devout men and devout women, truthful men and truthful women, steadfast men and steadfast women, humble men and humble women, men who give alms and women who give alms, men who fast and women who fast, men who guard their chastity and women who guard theirs, men who remember God much and women who remember Him—for them God has prepared forgiveness and a great reward. (35)

It is not for a believing man or a believing woman, once God and His Messenger have decided a matter, to have any choice of their own in the matter. Whoever disobeys God and His Messenger has strayed into manifest error. And remember when you said to the one on whom God had bestowed favor and on whom you had bestowed favor, 'Keep your wife to yourself and be conscious of God,' and you hid within yourself what God was going to bring to light; you feared people, though God has a better right that you should fear Him. So when Zayd had ended his tie with her, We gave her to you in marriage, so that there should be no blame on the believers in respect of the wives of their adopted sons once these have ended their ties with them. And God's command is to be carried out. There is no blame on the Prophet for what God has made his duty. Such was God's way with those who passed away before—and God's command is a decree determined— those who delivered the messages of God and feared Him, and feared no one but God. God suffices as a reckoner. Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. God has knowledge of all things. O you who believe, remember God with much remembrance, and glorify Him morning and evening. It is He who sends blessings upon you, as do His angels, to bring you out of the depths of darkness into the light; and He is Ever Merciful to the believers. Their greeting on the Day they meet Him will be 'Peace'; and He has prepared for them a generous reward. (36–44)

O Prophet, We have sent you as a witness, a bearer of glad news and a warner, one who calls to God by His leave, and a light-giving lamp. Give the believers the glad news that they will have great bounty from God. Do not yield to those who deny the truth or to the hypocrites; disregard the hurt they do, and put your trust in God. God suffices as a guardian. (45–48)

O you who believe, when you marry believing women and then divorce them before you have touched them, you have no waiting period to reckon against them. So provide for them and release them in a gracious manner. O Prophet, We have made lawful to you your wives to whom you have given their dowers, and slave-girls from what God has granted you as spoils, and the daughters of your paternal uncles and aunts and the daughters of your maternal uncles and aunts who emigrated with you, and any believing woman who gives herself to the Prophet, waiving any dower, if the Prophet wishes to marry her—this is for you alone, and not for the other believers. We know well what We have laid down for them concerning their wives and slave-girls—so that there may be no constraint upon you. God is Ever Forgiving, Ever Merciful. You may defer whichever of them you please and receive whichever you please; and if you seek any you have set aside, there is no blame on you. That is more likely to bring them comfort, so that they do not grieve, and so that all of them are content with what you give them. God knows what is in your hearts: God is All-Knowing, Forbearing. No further women are lawful to you after this, nor may you exchange them for other wives, even though their beauty should please you—except those your right hand possesses. God is watchful over all things. (49–52)

O you who believe, do not enter the houses of the Prophet for a meal unless leave is given you, and without waiting for it to be prepared; but when you are invited, enter, and when you have eaten, disperse, without lingering for conversation. That would hurt the Prophet, and he would be shy of telling you; but God is not shy of the truth. And when you ask his wives for anything, ask them from behind a curtain; that is purer for your hearts and for theirs. It is not for you to hurt the Messenger of God, nor ever to marry his wives after him: that would be an enormity in the sight of God. Whether you reveal a thing or conceal it, God has knowledge of all things. There is no blame on them in respect of their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their womenfolk, or their slaves. And be conscious of God, wives of the Prophet: God is witness over all things. God and His angels send blessings upon the Prophet. O you who believe, invoke blessings upon him and greet him with greetings of peace. Those who hurt God and His Messenger—God has cursed them in this world and the Hereafter, and has prepared for them a humiliating punishment. And those who hurt believing men and believing women for what they have not done bear the guilt of slander and flagrant sin. (53–58)

O Prophet, tell your wives and your daughters and the women of the believers to draw their outer garments close about them. That is more likely to ensure that they are recognized and not harmed. God is Ever Forgiving, Ever Merciful. If the hypocrites, and those in whose hearts is a sickness, and those who spread alarm in the city do not desist,

We shall surely rouse you against them, and then they will remain your neighbors there only a little while— accursed; wherever they are found they will be seized and put to death. Such was God's way with those who passed away before; and you will find no change in God's way. (59–62)

People ask you about the Hour. Say, 'Knowledge of it is with God alone.' And what will make you understand? The Hour may well be near. God has cursed those who deny the truth and prepared for them a blazing Fire, to remain in it for ever; they will find no protector and no helper. On the Day their faces are turned over in the Fire, they will say, 'If only we had obeyed God and obeyed the Messenger!' And they will say, 'Our Lord, we obeyed our chiefs and our great men, and they led us astray from the way. Our Lord, give them double punishment, and curse them with a mighty curse.' (63–68)

O you who believe, do not be like those who hurt Moses; God cleared him of what they said, and he was honored in the sight of God. O you who believe, be conscious of God, and speak words that are straight to the point, and He will set your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger has won a mighty triumph. We offered the Trust to the heavens and the earth and the mountains, but they refused to carry it and shrank from it; and the human being took it up. He has indeed been unjust and ignorant— so that God may punish the hypocrites, men and women, and the idolaters, men and women, and turn in mercy to the believers, men and women. God is Ever Forgiving, Ever Merciful. (69–73)

34. Sheba (Saba')

In the name of God, the Gracious, the Ever Merciful.

All praise belongs to God, to whom belongs whatever is in the heavens and whatever is on the earth; and to Him belongs all praise in the Hereafter. He is the All-Wise, the All-Aware. He knows what goes down into the earth and what comes out of it, what comes down from the sky and what ascends into it. He is the Ever Merciful, the Ever Forgiving. Those who deny the truth say, 'The Hour will never come to us.' Say, 'Yes, by my Lord, it will surely come to you—by Him who knows the unseen. Not an atom's weight in the heavens or on the earth escapes Him, nor anything smaller than that or greater, but it is in a clear Record— so that He may reward those who believe and do good works. For them there is forgiveness and a generous provision.' But those who strive against Our signs, seeking to frustrate them—for them there is a punishment of painful torment. (1–5)

Those who have been given knowledge see that what has been sent down to you from your Lord is the truth, and that it guides to the path of the Almighty, the Praiseworthy. And those who deny the truth say, 'Shall we show you a man who tells you that when you have been torn utterly to pieces you will be raised in a new creation? Has he invented a lie against God, or is there madness in him?' No—those who do not believe in the Hereafter are in punishment and in far-reaching error. Do they not see what lies before them and behind them of the sky and the earth? If We willed, We could make the earth swallow them, or let fragments of the sky fall upon them. Surely in that is a sign for every servant who turns to God. (6–9)

We bestowed grace on David from Ourselves: 'O mountains, echo God's praise with him, and you birds!' And We made iron soft for him: 'Make coats of mail, and measure well the links.' And do good works, all of you: I see well what you do. And to Solomon We subjected the wind: its morning course a month's journey, and its evening course a month's journey. We made a spring of molten brass flow for him, and of the jinn some worked before him by his Lord's leave; and whoever of them turned aside from Our command, We made him taste the punishment of the Blaze. They made for him whatever he wished: sanctuaries, statues, basins like reservoirs, and cauldrons fixed in place. 'Work in gratitude, O family of David!' But few of My servants are truly grateful. Then, when We decreed death for him, nothing showed them that he had died but a creature of the earth gnawing at his staff; and when he fell, the jinn saw plainly that, had they known the unseen, they would not have remained in humiliating toil. (10–14)

There was a sign for Sheba in their dwelling-place: two gardens, to the right and to the left. 'Eat of your Lord's provision and give thanks to Him—a good land, and a forgiving Lord!' But they turned away, so We sent against them the flood of the dam, and We changed their two gardens into two gardens bearing bitter fruit, tamarisks, and a few lote-trees. Thus We repaid them for their ingratitude; and do We repay any but the ungrateful? And We placed between them and the towns We had blessed other towns within sight of one another, and We made the journey between them easy: 'Travel through them by night and by day in safety.' But they said, 'Our Lord, make the stages of our journey longer,' and they wronged themselves. So We made them into tales of the past, and We scattered them utterly. Surely in that are signs for everyone who is steadfast and grateful. Iblīs found his opinion of them confirmed, for they followed him—all except a group of believers. Yet he had no authority over them, except that We might distinguish those who believe in the Hereafter from those who are in doubt about it. Your Lord is watchful over all things. (15–21)

Say, 'Call upon those whom you claim as gods besides God. They do not possess an atom's weight in the heavens or on the earth; they have no share in either, and He has no helper among them.' Intercession is of no avail with Him except for one to whom He gives leave. Then, when terror is lifted from their hearts, they will say, 'What did your Lord say?' They will say, 'The truth; and He is the Most High, the Most Great.' Say, 'Who provides for you from the heavens and the earth?' Say, 'God. And either we or you are upon guidance or in manifest error.' Say, 'You will not be asked about the sins we have committed, nor shall we be asked about what you do.' Say, 'Our Lord will bring us all together, then He will judge between us with truth. He is the Judge, the All-Knowing.' Say, 'Show me those whom you have attached to Him as partners. No indeed! He is God, the Almighty, the All-Wise.' We have sent you only as a bearer of glad news and a warner to all humankind, but most people do not know. They say, 'When will this promise come to pass, if you are truthful?' Say, 'You have an appointment with a Day which you can neither delay by a single hour nor hasten.' (22–30)

Those who deny the truth say, 'We will never believe in this Qur'an, nor in what came before it.' If only you could see the wrongdoers made to stand before their Lord, throwing words back at one another! Those who were held in contempt will say to those who were arrogant, 'Had it not been for you, we would have been believers.' Those who were arrogant will say to those who were held in contempt, 'Did we keep you from the guidance after it came to you? No—you were sinners yourselves.' And those who were held in contempt will say to those who were arrogant, 'No—it was your plotting, night and day, when you commanded us to deny God and to set up rivals to Him.' They will hide their

remorse when they see the punishment, and We shall put chains on the necks of those who denied the truth. Will they be repaid for anything but what they used to do? We never sent a warner to any town but those of it who lived in luxury said, 'We deny what you have been sent with.' And they said, 'We have more wealth and more children, and we shall not be punished.' Say, 'My Lord gives provision in abundance to whom He wills, and measures it out to whom He wills, but most people do not know.' It is not your wealth or your children that bring you near to Us, but those who believe and do good works—theirs will be a double reward for what they did, and they will dwell secure in the lofty chambers. And those who strive against Our signs, seeking to frustrate them—they will be brought to the punishment. Say, 'My Lord gives provision in abundance to whom He wills of His servants, and measures it out to him as He wills. Whatever you spend, He will replace it; and He is the best of providers.' (31–39)

On the Day He gathers them all together, He will say to the angels, 'Was it you these people used to worship?' They will say, 'Glory be to You! You are our protector, not they. No—they worshipped the jinn; most of them believed in them.' 'So today none of you has power to benefit or harm another.' And We shall say to those who did wrong, 'Taste the punishment of the Fire which you called a lie.' When Our clear signs are recited to them, they say, 'This is only a man who wants to turn you away from what your fathers worshipped.' And they say, 'This is nothing but an invented falsehood.' And those who deny the truth say of the truth when it comes to them, 'This is nothing but plain sorcery.' Yet We had not given them any books to study, nor had We sent them any warner before you. Those before them also denied the truth, and these people have not attained even a tenth of what We gave them; yet they denied My messengers—and how terrible was My reproof! (40–45)

Say, 'I counsel you one thing only: that you stand up before God, in pairs and singly, and then reflect. There is no madness in your companion. He is only a warner to you ahead of a severe punishment.' Say, 'Whatever reward I may have asked of you is yours. My reward is with God alone; and He is witness over all things.' Say, 'My Lord hurls forth the truth; He is the Knower of all that is hidden.' Say, 'The truth has come, and falsehood can neither originate anything nor restore it.' Say, 'If I go astray, I go astray only to my own loss; and if I am guided, it is by what my Lord reveals to me. He is All-Hearing, Ever Near.' (46–50)

If only you could see them when they are stricken with terror, with no escape, and are seized from a place near at hand! They will say, 'We believe in it now.' But how can they attain it from a place so far away, when they denied it before, and hurled guesses at the

unseen from a place far away? A barrier is set between them and what they desire, as was done with their kind before; for they were in doubt and disquiet. (51–54)

35. The Creator (Fāṭir)

In the name of God, the Gracious, the Ever Merciful.

All praise belongs to God, the Originator of the heavens and the earth, who makes the angels messengers having wings, two, three and four. He adds to creation whatever He wills: God has power over all things. Whatever mercy God opens up for people, none can withhold; and whatever He withholds, none can release after Him. He is the Almighty, the All-Wise. O humankind, remember God's favor upon you. Is there any creator other than God, who provides for you from the sky and the earth? There is no god but Him. How then are you turned away? (1–3)

If they call you a liar, Prophet, messengers before you were called liars; and to God all matters are returned. O humankind, God's promise is true, so let not the life of this world deceive you, and let not the Deceiver deceive you about God. Satan is an enemy to you, so treat him as an enemy. He only calls his party to be among the companions of the Blaze. Those who deny the truth will have a severe punishment; and those who believe and do good works will have forgiveness and a great reward. What of the one whose evil deed is made to seem fair to him, so that he sees it as good? God lets whom He wills go astray and guides whom He wills; so do not let your soul waste away in sighs over them. God knows well what they do. (4–8)

It is God who sends the winds, and they raise up the clouds; then We drive them to a dead land and with them revive the earth after its death. Such will be the Resurrection. Whoever desires honor—all honor belongs to God. To Him ascends the good word, and the righteous deed He raises up. But those who plot evil deeds will have a severe punishment, and their plotting will come to nothing. God created you from dust, then from a drop; then He made you into pairs. No female conceives or gives birth except with His knowledge; and no one grows old or has his life cut short except as it is in a Record. That is easy for God. (9–11)

The two seas are not alike: one fresh and sweet, pleasant to drink, the other salt and bitter. Yet from each you eat fresh flesh and bring out ornaments to wear, and you see the ships cleaving through it so that you may seek His bounty, and so that you may be grateful. He makes the night pass into the day and the day pass into the night, and He has made the sun and the moon subservient, each running for an appointed term. Such is God, your Lord; His is the sovereignty. Those you call upon besides Him do not own so much as the skin of a date-stone. If you call upon them, they do not hear your call; and if they heard,

they could not answer you. On the Day of Resurrection they will disown your associating them with God. None can tell you the truth like One who is All-Aware. (12–14)

O humankind, it is you who stand in need of God; and God is the Self-Sufficient, the Praiseworthy. If He willed, He could remove you and bring a new creation; and that is not difficult for God. No burdened soul will bear the burden of another; and if a heavily laden soul calls for its load to be carried, nothing of it will be carried, even by a close relative. You can only warn those who fear their Lord unseen and keep up the prayer. Whoever purifies himself does so for his own good; and to God is the journey's end. The blind and the seeing are not equal, nor the depths of darkness and the light, nor the shade and the scorching heat; nor are the living and the dead equal. God makes whom He wills hear, but you cannot make those in the graves hear. You are only a warner. We have sent you with the truth as a bearer of glad news and a warner; and there is no community but a warner has passed among them. If they call you a liar, those before them also called their messengers liars: their messengers came to them with clear proofs, with scriptures, and with the illuminating Book. Then I seized those who denied the truth—and how terrible was My reproof! (15–26)

Do you not see that God sends down water from the sky, and by it We bring forth fruits of varied colors? And in the mountains are streaks, white and red of varying shades, and others raven-black; and among people and beasts and cattle likewise, of varied colors. It is those of His servants who have knowledge who truly stand in awe of God. God is Almighty, Ever Forgiving. Those who recite the Book of God, keep up the prayer, and spend of what We have provided for them, secretly and openly, may hope for a trade that will never fail, so that He may pay them their rewards in full and give them more out of His bounty. He is Ever Forgiving, Ever Appreciative. (27–30)

What We have revealed to you of the Book is the truth, confirming what came before it. God is All-Aware of His servants, All-Seeing. Then We gave the Book as an inheritance to those of Our servants whom We chose. Among them are some who wrong themselves, some who take a middle course, and some who, by God's leave, are foremost in good deeds. That is the great bounty: Gardens of Eden which they will enter, adorned there with bracelets of gold and with pearls, and their garments there will be of silk. They will say, 'All praise belongs to God, who has removed all sorrow from us. Our Lord is indeed Ever Forgiving, Ever Appreciative: He who out of His bounty has settled us in the abode of lasting stay, where no toil touches us, and no weariness touches us.' But those who deny the truth will have the fire of Hell: no end will be decreed for them so that they might die, nor will its punishment be lightened for them. Thus do We repay every ungrateful one.

There they will cry out, 'Our Lord, bring us out, and we will do good, not what we used to do!' 'Did We not give you lives long enough for anyone who would take heed to take heed? And the warner came to you. So taste it: the wrongdoers have no helper.' (31–37)

God knows the unseen of the heavens and the earth; He knows well what is in the breasts. It is He who made you successors on the earth. Whoever denies the truth, his denial is against himself; the denial of those who deny only increases their Lord's abhorrence of them, and their denial only increases them in loss. Say, 'Have you considered your partner-gods whom you call upon besides God? Show me what they have created of the earth. Or have they a share in the heavens? Or have We given them a Book, so that they stand on clear proof from it?' No—the wrongdoers promise one another nothing but delusion. (38–40)

God holds the heavens and the earth lest they cease; and if they ceased, none could bring them back after Him. He is Ever Forbearing, Ever Forgiving.[43] (41)

They swore by God their most solemn oaths that if a warner came to them, they would be better guided than any community; yet when a warner came to them, it only increased them in aversion, in arrogance in the land and in evil plotting. But evil plotting engulfs none but its authors. So are they waiting for anything but the way God dealt with the ancients? You will find no change in God's way; you will find no turning aside in God's way. Have they not traveled through the land and seen how those before them ended, though they were mightier than these in strength? Nothing in the heavens or on the earth can frustrate God: He is All-Knowing, All-Powerful. If God were to take people to task for what they have earned, He would not leave a single creature on the face of the earth. But He grants them respite until an appointed term; and when their term comes—God is ever watchful over His servants. (42–45)

[43] **Occasionalism – The Glorious Quran and Science**
The Metaphysics of Continuous Creation: A Scientific, Philosophical, and Theological Commentary on Quran 30:25 and 35:41
Video: Allah is Sustaining the Heavens and the Earth, Lest These Vanish
Holding and Recording in Quran 35:41 and 6:59 in Conversation with Physical Information Theory and the Simulation Hypothesis
The cosmos held in being: a commentary on Qurʾān 30:25 and 35:41

36. Yā Sīn (Yā Sīn)

In the name of God, the Gracious, the Ever Merciful.

Yā Sīn. (1)

By the Qur'an, full of wisdom, you are indeed one of the messengers, upon a straight path— a revelation sent down by the Almighty, the Ever Merciful, so that you may warn a people whose fathers were not warned, and so they are heedless. The word has already proved true against most of them, for they do not believe. We have put shackles round their necks, reaching up to their chins, so that their heads are forced up; and We have set a barrier before them and a barrier behind them, and covered them over, so that they cannot see. It is all the same to them whether you warn them or do not warn them: they will not believe. You can only warn one who follows the Reminder and fears the Gracious One in the unseen. Give such a one glad news of forgiveness and a noble reward. It is We who give life to the dead, and We write down what they have sent ahead and the traces they leave behind; and everything We have accounted for in a clear register. (2–12)

Set before them a parable: the people of the town, when the messengers came to it. When We sent to them two, they called them both liars; so We strengthened them with a third, and they said, 'We have been sent to you.' They said, 'You are only human beings like ourselves; the Gracious One has sent down nothing. You are only lying.' They said, 'Our Lord knows that we have been sent to you, and our duty is only to deliver the message clearly.' They said, 'We augur ill from you. If you do not desist, we will surely stone you, and a painful punishment from us will fall on you.' They said, 'Your ill omen lies with yourselves. Is it because you have been reminded? No—you are a people who transgress all bounds.' Then from the farthest part of the city a man came running. He said, 'My people, follow the messengers! Follow those who ask of you no reward, and who are rightly guided. Why should I not worship the One who brought me into being, and to whom you will be returned? Shall I take other gods besides Him? If the Gracious One intended harm for me, their intercession would avail me nothing, nor could they save me. Then I would indeed be in manifest error. I believe in your Lord, so listen to me.' (13–25)

It was said, 'Enter the Garden.' He said, 'If only my people knew how my Lord has forgiven me and made me one of the honored.' After him We sent down no host from the sky against his people, nor did We need to: it was but a single blast, and at once they were still and silent. (26–29)

Alas for the servants! No messenger ever came to them but they mocked him. Do they not see how many generations We destroyed before them, and that they do not return to them? Yet all of them, gathered together, will be brought before Us. A sign for them is the dead earth: We give it life and bring forth grain from it, and of it they eat. And We have placed in it gardens of palms and vines, and made springs gush out in it, so that they may eat of its fruit—though their hands did not make it. Will they not then give thanks? Glory be to Him who created all the pairs: of what the earth grows, of themselves, and of things they do not know. A sign for them is the night: We strip the day from it, and they are plunged in darkness. And the sun runs its course to a resting-place appointed for it: that is the ordaining of the Almighty, the All-Knowing. And the moon—We have measured out for it stations, until it returns like an old, dried-up palm-stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day: each swims along in an orbit. (30–40)

And a sign for them is that We carried their offspring in the laden ship, and We have created for them the like of it, in which they ride. If We willed, We could drown them: then there would be no one to answer their cry, nor would they be rescued— except by a mercy from Us, and as enjoyment for a while. When they are told, 'Beware of what lies before you and what lies behind you, so that you may be shown mercy,' they turn away. Not one sign of their Lord's signs comes to them but they turn away from it. And when they are told, 'Spend out of what God has provided for you,' those who deny the truth say to those who believe, 'Are we to feed someone whom God could feed if He willed? You are in nothing but manifest error.' (41–47)

They say, 'When will this promise come to pass, if you are truthful?' They are waiting for nothing but a single blast, which will seize them while they are still disputing, and they will not be able to make a bequest, nor return to their own people. (48–50)

The Trumpet will be blown, and at once they will hurry from their graves to their Lord. They will say, 'Woe to us! Who has raised us from our resting-place?' 'This is what the Gracious One promised; the messengers spoke the truth.' It will be but a single blast, and at once they will all be brought before Us together. 'Today no soul will be wronged in anything, and you will be repaid only for what you used to do. The companions of the Garden today are happily engaged; they and their spouses recline in the shade upon couches. They will have fruit there, and all they call for. “Peace!”—a word from a Lord Ever Merciful. But stand apart today, you who were guilty! Did I not enjoin upon you, children of Adam, that you should not serve Satan, for he is a declared enemy to you, but that you should worship Me? This is a straight path. Yet he has led astray a great multitude

of you. Did you not use your reason? This is the Hell you were promised. Burn in it today, because you denied the truth.' (51–64)

Today We shall set a seal upon their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn. If We willed, We could have blotted out their eyes; then they would race to the path—but how could they see? And if We willed, We could have transformed them where they stood, so that they could neither go forward nor turn back. Whomever We grant long life, We reverse in constitution. Will they not then understand? (65–68)

We have not taught him poetry, nor would it befit him. This is nothing but a reminder and a clear Qur'an, to warn whoever is alive, and so that the word may prove true against those who deny the truth. (69–70)

Do they not see that We have created for them, among the things Our hands have made, cattle of which they are the owners? We have subdued these to them, so that some they ride and of some they eat; and they have other benefits from them, and drinks. Will they not then give thanks? Yet they have taken gods other than God, hoping to be helped. They cannot help them, though they stand as a host arrayed for them. So do not let their words grieve you. We know what they conceal and what they reveal. (71–76)

Does the human being not see that We created him from a drop? Yet behold, he is an open adversary! He coins a comparison for Us and forgets his own creation. He says, 'Who will give life to bones when they have crumbled to dust?' Say, 'He who brought them into being the first time will give them life again; He has full knowledge of every creation— He who produces fire for you out of the green tree, so that from it you kindle a flame.' Is not He who created the heavens and the earth able to create the like of them? Yes indeed! He is the Supreme Creator, the All-Knowing. His command, when He intends a thing, is only to say to it, 'Be,' and it is. So glory be to Him in whose hand is the dominion of all things; and to Him you will be returned.[44] (77–83)

[44] **Afterlife – The Glorious Quran and Science**

37. Ranged in Rows (Al-Ṣāffāt)

In the name of God, the Gracious, the Ever Merciful.

By those ranged in ranks, and those who drive back with a driving, and those who recite a reminder: your God is surely One, Lord of the heavens and the earth and all that is between them, and Lord of all the points of sunrise. We have adorned the lowest heaven with the adornment of the stars, and a guard against every rebellious devil. They cannot listen in on the Exalted Assembly, but are pelted from every side, driven off; and theirs is a perpetual punishment— except for one who snatches away a fragment, and a piercing flame pursues him. (1–10)

So ask them: are they the harder to create, or those others We have created? We created them from sticky clay. You marvel, while they mock, and when they are reminded they take no heed, and when they see a sign they ridicule it, and say, 'This is nothing but plain sorcery. What! When we are dead and have become dust and bones, shall we really be raised up— and our forefathers too?' Say, 'Yes—and you will be humbled.' It will be but a single shout, and at once they will be looking on. They will say, 'Woe to us! This is the Day of Judgment.' 'This is the Day of Decision, which you used to call a lie.' 'Gather together those who did wrong, with their partners and what they used to worship besides God, and lead them to the path of the Blaze; and stop them, for they are to be questioned: What is the matter with you, that you do not help one another?' No—on that Day they will surrender themselves. They will turn to one another, questioning. They will say, 'It was you who used to come at us from the right.' They will say, 'No—you yourselves were not believers. We had no authority over you; no, you were a people who transgressed all bounds. So our Lord's word has proved true against us: we shall surely taste the punishment. We led you astray, for we ourselves were astray.' So on that Day they will share in the punishment. Thus do We deal with the guilty. When they were told, 'There is no god but God,' they grew proud, and said, 'Are we to abandon our gods for a mad poet?' No—he has brought the truth, and confirmed the messengers. You will surely taste the painful punishment, and you will be repaid only for what you used to do— (11–39)

except the chosen servants of God. For them there is a provision well known: fruits; and they will be honored in Gardens of delight, upon couches, facing one another. A cup will be passed round among them from a flowing spring, white, delicious to those who drink, in which there is no harm, nor are they made drunk by it. And with them will be companions of modest gaze, with lovely eyes, as if they were hidden eggs. (40–49)

They will turn to one another, asking questions. One of them will say, 'I had a close companion who used to say, “Are you really one of those who believe that when we are dead and have become dust and bones we shall be brought to judgment?”' He will say, 'Will you look down?' Then he will look down and see him in the midst of the Blaze. He will say, 'By God, you almost brought me to ruin! Had it not been for the grace of my Lord, I too would have been among those brought to Hell. Are we then not to die except for our first death, and are we not to be punished? This is indeed the supreme triumph!' For the like of this let all who labor labor. Is that a better welcome, or the tree of Zaqqūm? We have made it a trial for the wrongdoers. It is a tree that grows out of the bottom of the Blaze; its fruit-clusters are like the heads of devils. They will eat from it and fill their bellies with it; then, on top of it, they will have a brew of scalding water; and then their return will be to the Blaze. They found their fathers astray, and in their footsteps they rush on. Before them most of the ancients went astray, though We had sent warners among them. See, then, how those who were warned ended— except the chosen servants of God. (50–74)

Noah called upon Us, and how excellent were We in answering! We saved him and his family from the great distress, and made his offspring the survivors, and left for him a good name among later generations: 'Peace be upon Noah among all the worlds!' Thus do We reward those who do good: he was one of Our believing servants. Then We drowned the others. (75–82)

And of his party was Abraham, when he came to his Lord with a sound heart, when he said to his father and his people, 'What is it that you worship? Is it a falsehood—gods other than God—that you desire? What, then, do you think of the Lord of all the worlds?' Then he cast a glance at the stars and said, 'I am sick.' So they turned their backs on him and went away. Then he turned to their gods and said, 'Will you not eat? What is the matter with you, that you do not speak?' Then he turned on them, striking with his right hand. They came rushing towards him. He said, 'Do you worship what you yourselves carve, when God created you and all that you make?' They said, 'Build a structure for him, and throw him into the blazing fire.' They plotted against him, but We brought them low. (83–98)

He said, 'I am going to my Lord; He will guide me. My Lord, grant me a son from among the righteous.' So We gave him glad news of a forbearing boy. And when he was old enough to run alongside him, he said, 'My son, I have seen in a dream that I am sacrificing you. See what you think.' He said, 'My father, do as you are commanded; you will find me, God willing, one of the steadfast.' When they had both surrendered themselves to God,

and he had laid him down on his forehead, We called out to him, 'Abraham! You have fulfilled the vision.' Thus do We reward those who do good. This was indeed a clear trial. And We ransomed him with a tremendous sacrifice, and left for him a good name among later generations: 'Peace be upon Abraham!' Thus do We reward those who do good: he was one of Our believing servants. (99–111)

And We gave him glad news of Isaac, a prophet, one of the righteous. We blessed him and Isaac; and among their descendants are some who do good and some who clearly wrong themselves. We bestowed favor on Moses and Aaron, and saved them and their people from the great distress; We helped them, so that they were the victors; We gave them the Book that makes things clear, and guided them to the straight path; and We left for them a good name among later generations: 'Peace be upon Moses and Aaron!' Thus do We reward those who do good: they were among Our believing servants. (112–122)

Elijah too was one of the messengers, when he said to his people, 'Will you not be conscious of God? Do you call upon Baal, and forsake the best of creators— God, your Lord and the Lord of your forefathers?' But they called him a liar, so they will surely be brought to punishment— except the chosen servants of God. And We left for him a good name among later generations: 'Peace be upon Elijah!' Thus do We reward those who do good: he was one of Our believing servants. (123–132)

Lot too was one of the messengers. We saved him and his family, all of them, except an old woman among those who stayed behind; then We destroyed the others. You pass by them in the morning and by night. Will you not then understand? Jonah too was one of the messengers. He fled to the laden ship, and cast lots, and was among the losers; then the fish swallowed him, for he was blameworthy. Had he not been one of those who glorify God, he would have remained in its belly until the Day they are raised. But We cast him up on the barren shore, and he was sick, and We caused a gourd plant to grow over him. And We sent him to a hundred thousand, or more; they believed, so We let them enjoy life for a while. (133–148)

So ask them: does your Lord have daughters, while they have sons? Or did We create the angels female while they were watching? Is it not of their own falsehood that they say, 'God has begotten'? They are surely liars. Has He chosen daughters over sons? What is the matter with you? How do you judge? Will you not then take heed? Or do you have a clear authority? Then bring your scripture, if you are truthful. They have set up a kinship between Him and the jinn, yet the jinn know well that they will be brought to judgment. Glory be to God, far above what they describe!— except the chosen servants of God. You

and what you worship can tempt none away from Him, except the one who is to burn in the Blaze. 'There is not one of us but has a known station; we are the ones ranged in ranks; we are the ones who glorify Him.' (149–166)

They used to say, 'If only we had a reminder from the ancients, we would have been the chosen servants of God.' Yet now they deny it. They will come to know. Our word has already gone forth to Our servants the messengers: it is they who will be helped, and Our host—they are the victors. So turn away from them for a while, and watch them; they will soon see. Do they seek to hasten Our punishment? When it descends into their courtyard, evil will be the morning of those who were warned. So turn away from them for a while, and watch; they will soon see. Glory be to your Lord, the Lord of Might, far above what they describe! And peace be upon the messengers, and all praise belongs to God, Lord of all the worlds. (167–182)

38. Ṣād (Ṣād)

In the name of God, the Gracious, the Ever Merciful.

Ṣād. By the Qur'an, full of reminder! Yet those who deny the truth are sunk in pride and defiance. How many a generation We destroyed before them! They cried out, but it was no longer the time for escape. They marvel that a warner has come to them from among themselves, and those who deny the truth say, 'This is a sorcerer, a liar. Has he made the gods into one God? This is indeed an astonishing thing!' Their chiefs go off, saying, 'Go your way, and hold fast to your gods. This is surely a thing designed. We never heard of this in the latest religion; this is nothing but a fabrication. Has the Reminder been sent down to him, out of all of us?' No—they are in doubt about My Reminder; no, they have not yet tasted My punishment. (1–8)

Or do they possess the treasuries of the mercy of your Lord, the Almighty, the Great Bestower? Or is theirs the sovereignty of the heavens and the earth and all that is between them? Then let them climb up by the ropes! They are a host, of all the parties in league against you, who will be routed here. Before them the people of Noah denied the truth, and ʿĀd, and Pharaoh of the stakes, and Thamūd, and the people of Lot, and the dwellers of the Thicket—those were the parties. Every one of them called the messengers liars, so My punishment justly fell. These wait only for a single blast, which will allow no respite. They say, 'Our Lord, hasten our share to us before the Day of Reckoning!' Bear with patience what they say, and remember Our servant David, a man of strength; he always turned to God. (9–17)

We made the mountains join him in glorifying God at evening and at sunrise, and the birds, gathered together: all turned to Him. We strengthened his kingdom, and gave him wisdom and decisive speech. Has the story of the litigants reached you, when they climbed over the wall into his private chamber? When they came in to David, he was alarmed by them. They said, 'Do not be afraid. We are two litigants, one of whom has wronged the other; so judge between us with truth, do not be unjust, and guide us to the even path. This is my brother. He has ninety-nine ewes, and I have one ewe; and he said, “Give her into my charge,” and he overbore me in argument.' He said, 'He has wronged you in asking for your ewe to add to his ewes. Many partners do wrong one to another—except those who believe and do good works, and they are few.' And David perceived that We had tested him; so he asked forgiveness of his Lord, fell down bowing, and turned to Him in repentance. So We forgave him that; and he has nearness to Us and a beautiful place of return. 'David, We have made you a successor on the earth, so judge between people with

truth, and do not follow desire, lest it lead you astray from the way of God. Those who stray from the way of God will have a severe punishment because they forgot the Day of Reckoning.' (18–26)

We did not create the heaven and the earth and all that is between them in vain. That is the supposition of those who deny the truth—so woe to those who deny the truth, from the Fire! Shall We treat those who believe and do good works like those who spread corruption on the earth? Or shall We treat those who are conscious of God like the wicked? This is a blessed Book which We have sent down to you, so that they may ponder its signs, and so that those endowed with understanding may take heed. (27–29)

And to David We gave Solomon—an excellent servant! He always turned to God. When, towards evening, swift horses standing on three feet were paraded before him, he said, 'I have loved the love of good things above the remembrance of my Lord,' until the sun was hidden behind the veil. 'Bring them back to me!' And he began to stroke their legs and necks. We certainly tested Solomon, and cast upon his throne a mere body; then he turned to God. He said, 'My Lord, forgive me, and grant me a kingdom such as will not belong to anyone after me. You are indeed the Great Bestower.' So We made the wind subservient to him, running gently by his command wherever he directed, and the devils, every builder and diver, and others bound together in fetters. 'This is Our gift: so give freely or withhold, without reckoning.' And he has nearness to Us and a beautiful place of return. (30–40)

And remember Our servant Job, when he called to his Lord, 'Satan has touched me with weariness and torment.' 'Stamp your foot! Here is a cool place to wash in, and drink.' And We gave him back his family, and the like of them with them, as a mercy from Us and a reminder for those endowed with understanding. 'Take in your hand a bunch of twigs and strike with it, and do not break your oath.' We found him steadfast—an excellent servant! He always turned to God. (41–44)

And remember Our servants Abraham, Isaac and Jacob, men of strength and vision. We purified them with a pure quality: remembrance of the Home to come. They are, with Us, among the chosen, the good. And remember Ishmael, Elisha and Dhū al-Kifl; all of them were among the good. This is a reminder. And for those conscious of God there is a beautiful place of return: (45–49)

Gardens of Eden, whose gates will be opened for them. Reclining there, they will call for abundant fruit and drink, and with them will be companions of modest gaze, equal in age. 'This is what you are promised for the Day of Reckoning. This is Our provision; it will never run out.' (50–54)

So it is. But for those who transgress all bounds there is an evil place of return: Hell, where they will burn—an evil resting-place. So it is. Let them taste it: scalding water and festering pus, and other torments of its kind in pairs. 'This is a crowd rushing in with you. No welcome to them! They are to burn in the Fire.' They will say, 'No—it is you who have no welcome! You brought this upon us—an evil place to settle!' They will say, 'Our Lord, whoever brought this upon us, give him double punishment in the Fire.' And they will say, 'What is the matter with us, that we do not see men we used to count among the wicked? Did we take them in mockery, or have our eyes missed them?' Such is the truth: the wrangling of the people of the Fire. (55–64)

Say, 'I am only a warner. There is no god but God, the One, the Subduer, Lord of the heavens and the earth and all that is between them, the Almighty, the Ever Forgiving.' Say, 'This is a momentous message, and you are turning away from it. I had no knowledge of the Exalted Assembly when they disputed. It is revealed to me only that I am a clear warner.' (65–70)

When your Lord said to the angels, 'I am about to create a human being from clay. When I have fashioned him and breathed into him of My spirit, fall down before him in prostration.' So the angels prostrated themselves, all of them together— except Iblīs. He grew proud, and was one of those who deny the truth. He said, 'Iblīs, what prevented you from prostrating yourself before what I created with My two hands? Are you too proud, or are you one of the exalted?' He said, 'I am better than he: You created me from fire, and You created him from clay.' He said, 'Then get out of here, for you are accursed, and My curse is upon you until the Day of Judgment.' He said, 'My Lord, grant me respite until the Day they are raised.' He said, 'You are among those granted respite until the Day of the appointed time.' He said, 'Then by Your might, I will surely lead them all astray, except Your chosen servants among them.' He said, 'This is the truth—and the truth I speak: I will surely fill Hell with you and with all those of them who follow you.' (71–85)

Say, 'I ask of you no reward for this, nor am I one of those who pretend. This is nothing but a reminder to all the worlds, and you will surely come to know its tidings after a while.' (86–88)

39. The Throngs (Al-Zumar)

In the name of God, the Gracious, the Ever Merciful.

The sending down of the Book is from God, the Almighty, the All-Wise. We have sent down the Book to you with the truth; so worship God, making your faith sincerely His. Surely sincere faith is due to God alone. As for those who take protectors other than Him, saying, 'We worship them only so that they may bring us nearer to God'—God will judge between them concerning that in which they differ. God does not guide one who is a liar and ungrateful. Had God wished to take a son, He could have chosen whatever He willed from what He creates. Glory be to Him! He is God, the One, the Subduer. He created the heavens and the earth with truth. He wraps the night around the day and wraps the day around the night; He has made the sun and the moon subservient, each running for an appointed term. Is He not the Almighty, the Ever Forgiving? (1–5)

He created you from a single soul, then made from it its mate, and He sent down for you eight head of cattle in pairs. He creates you in your mothers' wombs, creation after creation, within three darknesses. Such is God, your Lord; His is the sovereignty. There is no god but Him. How then are you turned away? If you deny the truth, God has no need of you; yet He is not pleased with ingratitude in His servants. And if you are grateful, He is pleased with it in you. No burdened soul will bear the burden of another. Then to your Lord is your return, and He will tell you what you used to do. He knows well what is in the breasts. (6–7)

When affliction touches a human being, he calls upon his Lord, turning to Him; but when He grants him a favor from Himself, he forgets what he had been calling for before, and sets up rivals to God to lead others astray from His way. Say, 'Enjoy your denial a little while; you are one of the companions of the Fire.' Is one who worships devoutly through the hours of the night, prostrating and standing, wary of the Hereafter and hoping for the mercy of his Lord like one who does not? Say, 'Are those who know equal to those who do not know?' Only those endowed with understanding take heed. (8–9)

Say, 'God says: O My servants who believe, be conscious of your Lord. For those who do good in this world there is good; and God's earth is wide. Surely the steadfast will be paid their reward in full, without reckoning.' Say, 'I have been commanded to worship God, making my faith sincerely His, and I have been commanded to be the first of those who surrender themselves to God.' Say, 'I fear, if I disobey my Lord, the punishment of a tremendous Day.' Say, 'It is God I worship, making my faith sincerely His; so worship

whatever you will besides Him.' Say, 'The real losers are those who will lose themselves and their families on the Day of Resurrection. Is that not the manifest loss? They will have canopies of fire above them and canopies beneath them.' With this God puts fear into His servants: 'O My servants, be conscious of Me.' (10–16)

Those who shun the worship of false gods and turn to God—for them there is glad news. So give glad news to My servants, who listen to what is said and follow the best of it. These are the ones God has guided; these are the ones endowed with understanding. What of one against whom the word of punishment has proved true? Can you rescue one who is in the Fire? But those who are mindful of their Lord will have lofty dwellings built for them, one above the other, beneath which rivers flow: God's promise—God does not fail in His promise. (17–20)

Do you not see that God sends down water from the sky and threads it through the earth as springs; then by it He brings forth crops of varied colors; then they wither and you see them turn yellow; then He makes them into broken stubble? Surely in that is a reminder for those endowed with understanding. (21)

Is one whose breast God has opened to surrender to Him, so that he walks in a light from his Lord, like one whose heart is hardened? Woe, then, to those whose hearts are hardened against the remembrance of God! They are in manifest error. God has sent down the finest of discourses: a Book consistent with itself, its teachings paired. The skins of those who stand in awe of their Lord shiver at it; then their skins and their hearts soften to the remembrance of God. Such is the guidance of God: He guides with it whom He wills; and whomever God lets go astray has no guide. (22–23)

Is one who will shield himself with his face from the worst of the punishment on the Day of Resurrection like one who is secure? It will be said to the wrongdoers, 'Taste what you used to earn.' Those before them also denied the truth, and the punishment came upon them from where they did not expect. So God made them taste disgrace in the life of this world; and the punishment of the Hereafter is surely greater, if only they knew. (24–26)

We have set out for people in this Qur'an every kind of parable, so that they may take heed: an Arabic Qur'an, free of any crookedness, so that they may become conscious of God. God sets forth a parable: a man belonging to partners who quarrel over him, and a man belonging wholly to one master. Are the two alike in condition? All praise belongs to God! But most of them do not know. (27–29)

You will die, and they will die; then, on the Day of Resurrection, you will dispute with one another before your Lord. Who does greater wrong than one who invents a lie against God and calls the truth a lie when it comes to him? Is there not in Hell a lodging for those who deny the truth? But the one who brings the truth, and the one who confirms it—these are the ones conscious of God. They will have whatever they wish with their Lord. Such is the reward of those who do good, so that God may absolve them of the worst of what they did and pay them their reward for the best of what they used to do. (30–35)

Is God not sufficient for His servant? Yet they would frighten you with those besides Him. Whomever God lets go astray has no guide; and whomever God guides, none can lead astray. Is God not Almighty, Lord of retribution? If you ask them who created the heavens and the earth, they will surely say, 'God.' Say, 'Have you considered, then, those you call upon besides God? If God intended harm for me, could they remove His harm? Or if He intended mercy for me, could they withhold His mercy?' Say, 'God is sufficient for me; in Him let the trusting put their trust.' Say, 'My people, act according to your station; I too am acting. You will come to know who it is that a disgracing punishment will come upon, and upon whom a lasting punishment will descend.' (36–40)

We have sent down to you the Book for humankind with the truth. Whoever is guided, it is for his own good; and whoever goes astray, goes astray only to his own loss. You are not a guardian over them. God takes the souls at the time of their death, and those that have not died, in their sleep. He keeps hold of those for whom He has decreed death, and sends the others back until an appointed term. Surely in that are signs for people who reflect. Or have they taken intercessors besides God? Say, 'Even though they have no power over anything, and no understanding?' Say, 'All intercession belongs to God. His is the sovereignty of the heavens and the earth; then to Him you will be returned.' (41–44)

When God alone is mentioned, the hearts of those who do not believe in the Hereafter shrink with aversion; but when those besides Him are mentioned, at once they rejoice. Say, 'O God, Originator of the heavens and the earth, Knower of the unseen and the seen! You will judge between Your servants concerning that in which they used to differ.' If those who did wrong possessed all that is on the earth, and as much again with it, they would offer it to ransom themselves from the worst of the punishment on the Day of Resurrection. And there will appear to them from God what they had never reckoned with; the evils of what they earned will appear to them, and what they used to mock will engulf them. (45–48)

When affliction touches a human being, he calls upon Us; then, when We grant him a favor from Us, he says, 'I was given this only because of knowledge.' No—it is a trial, but most of them do not know. Those before them said the same, but what they had earned was of no use to them. So the evils of what they earned struck them; and those of these people who do wrong—the evils of what they earn will strike them too, and they will not escape. Do they not know that God gives provision in abundance to whom He wills, and measures it out? Surely in that are signs for people who believe. (49–52)

Say, 'God says: O My servants who have transgressed against themselves, do not despair of the mercy of God. God forgives all sins; He is the Ever Forgiving, the Ever Merciful. Turn to your Lord, and surrender yourselves to Him, before the punishment comes upon you; then you will not be helped. Follow the best of what has been sent down to you from your Lord, before the punishment comes upon you suddenly, while you are unaware, lest any soul should say, "Alas for me, for what I neglected towards God, and I was indeed one of the mockers!" Or should say, "If only God had guided me, I would have been among those conscious of Him!" Or should say, when it sees the punishment, "If only I had another chance, I would be among those who do good!"' No indeed! My signs came to you, but you called them lies and grew proud, and were one of those who deny the truth. (53–59)

On the Day of Resurrection you will see those who lied against God with their faces blackened. Is there not in Hell a lodging for the proud? And God will deliver those who were conscious of Him to their place of safety: no evil will touch them, nor will they grieve. God is the Creator of all things, and He is Guardian over all things. His are the keys of the heavens and the earth; and those who deny the signs of God—it is they who are the losers. (60–63)

Say, 'Is it something other than God you bid me worship, you ignorant people?' It has been revealed to you, and to those before you: 'If you associate anything with God, your work will surely come to nothing, and you will surely be among the losers.' No—worship God alone, and be among the grateful. They have not valued God with the value due to Him. The whole earth will be in His grasp on the Day of Resurrection, and the heavens rolled up in His right hand. Glory be to Him! He is far above what they associate with Him. The Trumpet will be blown, and all who are in the heavens and all who are on the earth will fall senseless, except those whom God wills. Then it will be blown again, and at once they will be standing, looking on. The earth will shine with the light of its Lord; the Record will be set in place; the prophets and the witnesses will be brought forward; judgment will be given between them with truth, and they will not be wronged. Every soul will be paid in full for what it did; and He knows best what they do. (64–70)

Those who denied the truth will be driven to Hell in throngs; and when they reach it, its gates will be opened, and its keepers will say to them, 'Did messengers not come to you from among yourselves, reciting to you the signs of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes indeed'—but the word of punishment has proved true against those who deny the truth. It will be said, 'Enter the gates of Hell, to remain there for ever.' How evil is the abode of the proud! (71–72)

And those who were conscious of their Lord will be led to the Garden in throngs; and when they reach it, its gates already opened, its keepers will say to them, 'Peace be upon you! You have done well, so enter it, to remain for ever.' They will say, 'All praise belongs to God, who has fulfilled His promise to us and given us the earth as an inheritance, to settle in the Garden wherever we please.' How excellent is the reward of those who labor! And you will see the angels circling round the Throne, glorifying their Lord with praise. Judgment will be given between them with truth, and it will be said, 'All praise belongs to God, Lord of all the worlds.' (73–75)

40. The Forgiver (Ghāfir)

In the name of God, the Gracious, the Ever Merciful.

Ḥā Mīm. (1)

The sending down of the Book is from God, the Almighty, the All-Knowing, Forgiver of sin and Accepter of repentance, severe in punishment, abounding in bounty. There is no god but Him; to Him is the final return. None dispute the signs of God except those who deny the truth; so do not let their coming and going in the land deceive you Prophet. Before them the people of Noah denied, and the factions that came after them; every community plotted against its messenger to seize him, and argued with falsehood to refute the truth by it—so I seized them, and how was My punishment! Thus the word of your Lord came true against those who deny the truth: that they are the companions of the Fire. (2–6)

Those who bear the Throne and those around it glorify their Lord with praise and believe in Him, and ask forgiveness for those who believe: 'Our Lord, You embrace all things in mercy and knowledge; so forgive those who repent and follow Your way, and guard them from the punishment of Hell. Our Lord, admit them to the Gardens of Eden which You have promised them, together with the righteous among their forebears, their spouses and their offspring: You are the Almighty, the All-Wise. And guard them from evil deeds; whoever You guard from evil deeds on that Day, You have shown him mercy—and that is the supreme triumph.' Those who denied the truth will be called to: 'God's loathing of you is greater than your loathing of yourselves today; for when you were called to faith, you denied.' They will say, 'Our Lord, twice You have made us lifeless and twice You have given us life; now we confess our sins. Is there any way out?' 'This is because when God alone was invoked, you denied; yet when partners were ascribed to Him, you believed. Judgment belongs to God, the Most High, the Most Great.' (7–12)

It is He who shows you His signs and sends down provision for you from the sky; yet none take heed except those who turn to Him. So call upon God, devoting your religion sincerely to Him, however hateful it may be to those who deny the truth. Exalted above all ranks, Lord of the Throne, He casts the Spirit of His command upon whomever of His servants He wills, to warn of the Day of Meeting— the Day when they will come forth, with nothing of them hidden from God. 'Whose is the kingdom this Day?' 'God's, the One, the All-Compelling. This Day every soul will be repaid for what it has earned; there is no injustice this Day. God is swift in reckoning.' (13–17)

Warn them of the Day that draws ever nearer, when hearts will rise choking into throats; the wrongdoers will have no loyal friend, nor any intercessor who would be heeded. He knows the treachery of the eyes and all that the breasts conceal. God judges with truth, while those they call upon besides Him judge nothing at all. Truly God is the All-Hearing, the All-Seeing. (18–20)

Have they not traveled in the land and seen what was the end of those before them? They were mightier than these in strength and in the traces they left on the earth, yet God seized them for their sins, and they had none to shield them from God. That was because their messengers kept coming to them with clear proofs and they denied; so God seized them. Truly He is Strong, severe in punishment. (21–22)

We sent Moses with Our signs and a clear authority to Pharaoh, Hāmān and Korah, but they said, 'A lying sorcerer!' When he brought them the truth from Us, they said, 'Kill the sons of those who believe with him, and let their women live.' But the plotting of those who deny the truth goes nowhere but astray. Pharaoh said, 'Let me kill Moses, and let him call upon his Lord! I fear that he will change your religion, or cause corruption to spread in the land.' Moses said, 'I take refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning.' (23–27)

A believing man of Pharaoh's household, who kept his faith hidden, said, 'Will you kill a man because he says, “My Lord is God,” when he has brought you clear proofs from your Lord? If he is a liar, his lie is on his own head; but if he is truthful, some of what he threatens you with will befall you. God does not guide one who is a transgressor and a liar. My people, yours is the kingdom today, and you are dominant in the land—but who will help us against the might of God if it comes upon us?' Pharaoh said, 'I show you only what I myself see, and I guide you only to the path of right conduct.' (28–29)

The man who believed said, 'My people, I fear for you something like the day of the factions— like the fate of the people of Noah, of ʿĀd, of Thamūd and of those who came after them. And God desires no injustice for His servants. My people, I fear for you the Day of Mutual Calling, the Day you will turn and flee, with none to protect you from God. Whomever God leaves to stray has no guide. Joseph came to you before with clear proofs, yet you never ceased to doubt what he brought you, until, when he died, you said, “God will never send a messenger after him.” Thus God leaves to stray the one who is a transgressor and a doubter— (30–34)

those who dispute the signs of God without any authority that has come to them. Hateful is that in the sight of God and of those who believe. Thus God sets a seal upon every

arrogant, tyrannical heart.' Pharaoh said, 'Hāmān, build me a tower, that I may reach the ways— the ways of the heavens—and look upon the God of Moses; for I think him a liar.' Thus the evil of his deed was made to seem fair to Pharaoh, and he was barred from the way; and Pharaoh's plotting ended only in ruin. (35–37)

The man who believed said, 'My people, follow me: I will guide you to the path of right conduct. My people, this present life is only a passing enjoyment; it is the Hereafter that is the abode of permanence. Whoever does an evil deed will be repaid only with its like; but whoever does good, male or female, being a believer—these will enter the Garden, where they will be provided for without reckoning. My people, how is it that I call you to salvation while you call me to the Fire? You call me to deny God and to associate with Him that of which I have no knowledge, while I call you to the Almighty, the All-Forgiving. Without doubt, what you call me to has no claim to be invoked in this world or in the Hereafter; our return is to God, and the transgressors are the companions of the Fire. You will remember what I say to you; and I entrust my affair to God. Truly God sees His servants.' So God guarded him from the evils they plotted, while an evil punishment engulfed the people of Pharaoh: (38–45)

the Fire—they are exposed to it morning and evening; and on the Day the Hour comes it will be said, 'Make the people of Pharaoh enter the severest punishment.' And when they argue with one another in the Fire, the weak will say to those who were arrogant, 'We were your followers; will you now relieve us of some portion of the Fire?' Those who were arrogant will say, 'We are all in it together; God has judged between His servants.' Those in the Fire will say to the keepers of Hell, 'Call upon your Lord to lighten the punishment for us for a single day.' They will say, 'Did your messengers not keep coming to you with clear proofs?' They will say, 'Yes.' They will say, 'Then call—but the calling of those who deny the truth is only in vain.' (46–50)

We will surely help Our messengers and those who believe, in the life of this world and on the Day the witnesses stand up— the Day when their excuses will not benefit the wrongdoers: the curse is theirs, and theirs the evil abode. We gave Moses guidance, and made the Children of Israel heirs to the Book, a guidance and a reminder for those endowed with understanding. So be patient: God's promise is true. Ask forgiveness for your sin, and glorify your Lord with praise in the evening and the early morning. Those who dispute the signs of God without any authority that has come to them have nothing in their breasts but a pride they will never attain to. So seek refuge in God: truly He is the All-Hearing, the All-Seeing. (51–56)

Surely the creation of the heavens and the earth is greater than the creation of humankind, but most people do not know. The blind and the seeing are not equal, nor are those who believe and do good works and the evildoer. How little you reflect! The Hour is surely coming; there is no doubt of it; yet most people do not believe. Your Lord has said, 'Call upon Me and I will answer you. Those who are too proud to worship Me will enter Hell abased.' (57–60)

It is God who made the night for you to rest in, and the day to give sight. Truly God is full of bounty towards people, but most people do not give thanks. Such is God, your Lord, the Creator of all things; there is no god but Him. How then are you turned away? Thus are turned away those who reject the signs of God. It is God who made the earth a fixed abode for you and the sky a canopy, who shaped you and made your shapes excellent, and provided you with good things. Such is God, your Lord: so blessed be God, Lord of all the worlds. He is the Living One; there is no god but Him. So call upon Him, devoting your religion sincerely to Him. All praise belongs to God, Lord of all the worlds. (61–65)

Say, 'I have been forbidden to worship those you call upon besides God, now that clear proofs have come to me from my Lord, and I have been commanded to surrender myself to the Lord of all the worlds.' It is He who created you from dust, then from a drop, then from a clinging form; then He brings you forth as an infant; then He lets you live to reach your full strength, then to become old—though some of you are taken before that—and to reach an appointed term, so that you may understand. It is He who gives life and causes death; and when He decrees a matter, He says to it only 'Be,' and it is. (66–68)

Do you not see those who dispute the signs of God—how they are turned away? Those who reject the Book and what We sent Our messengers with will soon know, when the iron collars are about their necks, and the chains, and they are dragged into scalding water, and then thrust into the Fire as fuel. Then they will be asked, 'Where now are those you used to associate besides God?' They will say, 'They have forsaken us; no—what we called upon before was nothing at all.' Thus God leaves to stray those who deny the truth. 'That is because you exulted on the earth without right, and because you were insolent. Enter the gates of Hell, to remain there. Evil is the abode of the arrogant.' (69–76)

So be patient: God's promise is true. Whether We show you part of what We have promised them, or We take you to Us first, it is to Us that they will be returned. We sent messengers before you; of some We have told you, and of others We have not told you. It was not for any messenger to bring a sign except by God's leave. Then when the command

of God comes, judgment is given in truth, and there the followers of falsehood are lost. (77–78)

It is God who made cattle for you, that you might ride some of them and eat of some; and you have other benefits in them, and by them you may reach any need that is in your hearts; on them and on ships you are carried. He shows you His signs: which, then, of the signs of God will you deny? (79–81)

Have they not traveled in the land and seen what was the end of those before them? They were more numerous than these, mightier in strength and in the traces they left on the earth; yet what they had earned availed them nothing. When their messengers came to them with clear proofs, they exulted in what knowledge they had; and what they used to mock closed in around them. Then, when they saw Our might, they said, 'We believe in God alone, and we reject what we used to associate with Him.' But their believing, once they had seen Our might, did not benefit them—such is God's way, which has always held among His servants—and there those who denied the truth were lost. (82–85)

41. Clearly Explained (Fuṣṣilat)

In the name of God, the Gracious, the Ever Merciful.

Ḥā Mīm. (1)

A sending down from the Gracious, the Ever Merciful: a Book whose signs have been clearly explained, as an Arabic Qur'an for a people who know, bearing glad news and warning. Yet most of them turn away, and so they do not hear. They say, 'Our hearts are veiled from what you call us to, and in our ears is a deafness, and between us and you there is a screen. So act as you will; we too are acting.' Say, 'I am only a human being like you. It is revealed to me that your God is One God; so go straight to Him and ask His forgiveness.' And woe to those who associate others with Him, who do not give the prescribed alms, and who deny the Hereafter. Those who believe and do good works will have a reward that never ends. (2–8)

Say, 'Do you really deny the One who created the earth in two eons, and set up rivals to Him? He is the Lord of all the worlds.' He placed firm mountains upon it, rising above it, and blessed it, and measured out in it its means of sustenance in four eons, in due proportion for all who seek. Then He turned His design to the sky while it was yet smoke, and said to it and to the earth, 'Come, both of you, willingly or unwillingly.' They said, 'We come willingly.' So He ordered them into seven heavens in two eons, and inspired each heaven with its task. And We adorned the lowest heaven with lamps, and made it secure. That is the ordaining of the Almighty, the All-Knowing. (9–12)

If they turn away, say, 'I warn you of a thunderbolt like the thunderbolt of ʿĀd and Thamūd.' When the messengers came to them from before them and from behind them, saying, 'Worship none but God,' they said, 'Had our Lord willed, He would have sent down angels; so we deny what you have been sent with.' As for ʿĀd, they grew arrogant in the land without right, and said, 'Who is mightier than we in strength?' Did they not see that God, who created them, was mightier than they in strength? And they went on rejecting Our signs. So We sent against them a howling wind through days of disaster, to make them taste the punishment of disgrace in the life of this world; but the punishment of the Hereafter is more disgracing still, and they will not be helped. As for Thamūd, We guided them, but they preferred blindness to guidance; so the thunderbolt of a humiliating punishment seized them for what they had earned. And We saved those who believed and were conscious of God. (13–18)

On the Day the enemies of God are gathered to the Fire, they will be driven on in ranks, until, when they reach it, their hearing, their sight and their skins will testify against them about what they used to do. They will say to their skins, 'Why did you testify against us?' They will say, 'God, who gives speech to all things, has given us speech. He created you the first time, and to Him you are returned. You did not hide yourselves lest your hearing, your sight and your skins should testify against you; rather you thought that God did not know much of what you did. And that thought of yours, which you thought about your Lord, has brought you to ruin, and you have become losers.' If they endure, the Fire is still their abode; and if they ask to make amends, they will not be among those allowed to make amends. (19–24)

We assigned them companions who made what lay before them and behind them seem fair to them; and the word came true against them, among communities of jinn and humankind that passed away before them. Truly they were losers. Those who deny the truth say, 'Do not listen to this Qur'an; drown it out with noise, so that you may prevail.' So We will surely make those who deny the truth taste a severe punishment, and We will surely repay them for the worst of what they used to do. That is the recompense of the enemies of God: the Fire, in which they will have the abode of eternity—a recompense for their rejecting Our signs. Those who denied the truth will say, 'Our Lord, show us those among the jinn and humankind who led us astray; we will put them beneath our feet, that they may be among the lowest.' Those who say, 'Our Lord is God,' and then stand firm—the angels descend upon them: 'Do not fear, and do not grieve, but rejoice in the Garden which you were promised. We are your allies in the life of this world and in the Hereafter; there you will have whatever your souls desire, and there you will have whatever you call for, as hospitality from One who is All-Forgiving, Ever Merciful.' (25–32)

Who speaks better than one who calls to God, does good, and says, 'I am one of those who surrender themselves to God'? Good and evil are not equal. Repel evil with what is better, and the one between whom and you there was enmity will become as though he were a warm friend. But none is granted this except those who are patient, and none is granted it except one of great good fortune. And if a prompting from Satan should prompt you, seek refuge in God: truly He is the All-Hearing, the All-Knowing. (33–36)

Among His signs are the night and the day, and the sun and the moon. Do not bow down to the sun, nor to the moon, but bow down to God who created them, if it is Him you worship. But if they are too proud—those who are with your Lord glorify Him night and day, and never tire. And among His signs is this: you see the earth humbled and still, but

when We send down water upon it, it stirs and swells. Surely He who gives it life is the giver of life to the dead: truly He has power over all things. (37–39)

Those who twist Our signs are not hidden from Us. Is one who is cast into the Fire better, or one who comes safely through on the Day of Resurrection? Do what you will: truly He sees what you do. Those who reject the Reminder when it comes to them—and it is a Book of unassailable might: falsehood cannot come at it from before it or from behind it; a sending down from One All-Wise, Worthy of all praise. Nothing is said to you Prophet but what was said to the messengers before you. Truly your Lord is a Lord of forgiveness, and a Lord of painful retribution. Had We made it a Qur'an in a foreign tongue, they would have said, 'Why have its signs not been clearly explained? What—a foreign book and an Arab messenger?' Say, 'To those who believe it is a guidance and a healing; but those who do not believe have a deafness in their ears, and it is a blindness to them. These are as if called from a far-off place.' We gave Moses the Book, and differences arose about it; and had it not been for a word that went forth before from your Lord, judgment would have been given between them. Yet they are in doubt about it, deeply suspicious. (40–45)

Whoever does good does it for his own self, and whoever does evil does it against himself; and your Lord is never unjust to His servants. To Him is referred all knowledge of the Hour. No fruit emerges from its sheath, and no female conceives or gives birth, but with His knowledge. On the Day He calls to them, 'Where are My partners?' they will say, 'We declare to You: there is no witness among us.' What they used to call upon before will have failed them, and they will know that there is no escape for them. (46–48)

The human being never tires of praying for good; but if evil touches him, he despairs and loses hope. And if We let him taste mercy from Us after an affliction has touched him, he is sure to say, 'This is my due; I do not think the Hour will ever come, and even if I am returned to my Lord, surely with Him I shall have the best of rewards.' But We will certainly tell those who denied the truth what they did, and We will certainly make them taste a harsh punishment. When We bestow favor on the human being, he turns away and withdraws to his own side; but when evil touches him, he is full of long prayers. Say, 'Have you considered: if it is from God and you then deny it, who is further astray than one who is in deep opposition?' We will show them Our signs on the horizons and within themselves, until it becomes clear to them that it is the truth. Is it not enough that your Lord is witness over all things? Truly they are in doubt about the meeting with their Lord. Truly He encompasses all things. (49–54)

42. Consultation (Al-Shūrā)

In the name of God, the Gracious, the Ever Merciful.

Ḥā Mīm. ʿAyn Sīn Qāf. (1–2)

Thus does God, the Almighty, the All-Wise, reveal to you Prophet, as to those before you. To Him belongs whatever is in the heavens and whatever is on the earth; He is the Most High, the Supreme. The heavens are all but rent apart from above them, as the angels glorify their Lord with praise and ask forgiveness for those on the earth. Surely God is the All-Forgiving, the Ever Merciful. As for those who take protectors other than Him, God is watchful over them; you are not a guardian over them. (3–6)

Thus We have revealed to you an Arabic Qur'an, that you may warn the Mother of Cities and all around it, and warn of the Day of Gathering, of which there is no doubt: one party in the Garden, and one party in the Blaze. Had God willed, He would have made them one community; but He admits whom He wills into His mercy, and the wrongdoers have no protector and no helper. Or have they taken protectors other than Him? It is God who is the Protector; He gives life to the dead, and He has power over all things. Whatever you differ about, its judgment rests with God. 'Such is God, my Lord; in Him I put my trust, and to Him I turn. Originator of the heavens and the earth: He has made for you mates from among yourselves, and mates among the cattle, multiplying you thereby. There is nothing like Him; He is the All-Hearing, the All-Seeing. His are the keys of the heavens and the earth; He enlarges provision for whom He wills, and measures it out. Truly He has knowledge of all things.' (7–12)

He has laid down for you as religion what He enjoined upon Noah, and what We have revealed to you, and what We enjoined upon Abraham, Moses and Jesus: 'Establish the religion, and do not be divided in it.' Hard upon those who associate others with God is what you call them to. God chooses for Himself whom He wills, and guides to Himself whoever turns to Him. They became divided only after knowledge had come to them, out of rivalry among themselves. Had it not been for a word that went forth before from your Lord, reprieving them until an appointed term, judgment would have been given between them. And those who were made heirs to the Book after them are in doubt about it, deeply suspicious. So call people to this, and stand firm as you have been commanded. Do not follow their desires, but say, 'I believe in whatever Book God has sent down, and I am commanded to deal justly between you. God is our Lord and your Lord. To us our deeds and to you your deeds; there is no argument between us and you. God will bring us

together, and to Him is the journey's end.' As for those who argue about God after He has been acknowledged, their argument is void with their Lord; upon them is wrath, and theirs is a severe punishment. It is God who has sent down the Book with the truth, and the Balance. And what will make you know? Perhaps the Hour is near. Those who do not believe in it seek to hasten it, while those who believe are apprehensive of it and know that it is the truth. Surely those who dispute about the Hour are far astray. (13–18)

God is gentle to His servants; He provides for whom He wills; He is the Strong, the Almighty. Whoever desires the harvest of the Hereafter, We increase for him his harvest; and whoever desires the harvest of this world, We give him some of it, but he has no share in the Hereafter. Or do they have partners who have laid down for them as religion what God has not permitted? Had it not been for the decisive word, judgment would have been given between them. Truly the wrongdoers will have a painful punishment. You will see the wrongdoers fearful because of what they have earned, and it is sure to fall upon them. But those who believe and do good works will be in the meadows of the Gardens; they will have whatever they wish with their Lord. That is the great bounty. That is what God gives as glad news to His servants who believe and do good works. Say, 'I ask of you no reward for it, except love for my kin.' Whoever earns a good deed, We increase its goodness for him. Truly God is All-Forgiving, Most Appreciative. (19–23)

Or do they say, 'He has invented a lie against God'? If God willed, He could seal your heart. God wipes out falsehood and establishes the truth by His words. Truly He knows what is in the breasts. It is He who accepts repentance from His servants and pardons evil deeds, and He knows what you do. He answers those who believe and do good works, and gives them more of His bounty; but for those who deny the truth there is a severe punishment. Were God to enlarge provision for all His servants, they would behave insolently in the land; but He sends down in measure whatever He wills. Truly He is well aware of His servants, and sees them. It is He who sends down the rain after they have despaired, and spreads out His mercy. He is the Protector, Worthy of all praise. (24–28)

Among His signs is the creation of the heavens and the earth, and the living creatures He has scattered through them both; and He has the power to gather them together when He wills. Whatever misfortune befalls you is for what your own hands have earned—and He pardons much. You cannot escape Him on the earth, and apart from God you have no protector and no helper. And among His signs are the ships on the sea, like mountains. If He wills, He stills the wind, and they lie motionless on its surface. Surely in that are signs for everyone steadfast and thankful. Or He wrecks them for what they have earned—and

He pardons much— and so that those who dispute Our signs may know that there is no escape for them. (29–35)

Whatever you have been given is the enjoyment of the life of this world; but what is with God is better and more lasting for those who believe and put their trust in their Lord, who avoid the greater sins and indecencies, and who, when they are angry, forgive; who answer their Lord, and keep up the prayer, and whose affairs are decided by consultation among themselves, and who spend out of what We have provided for them; and who, when injustice falls upon them, defend themselves. The recompense of an injury is an injury like it; but whoever pardons and sets things right, his reward is with God. Truly He does not love the wrongdoers. Whoever defends himself after being wronged—against these there is no way of blame; the way of blame is only against those who wrong people and transgress in the land without right. For these there is a painful punishment. But whoever is patient and forgives—that is surely a matter of firm resolve. (36–43)

Whomever God leaves to stray has no protector after Him. You will see the wrongdoers, when they see the punishment, saying, 'Is there any way to return?' And you will see them brought before it, humbled by disgrace, looking with a furtive glance; and those who believed will say, 'Truly the losers are those who have lost themselves and their families on the Day of Resurrection.' Surely the wrongdoers are in a lasting punishment. They will have no protectors to help them apart from God; and whomever God leaves to stray has no way forward. (44–46)

Answer your Lord before there comes from God a Day that cannot be turned back. On that Day you will have no refuge, and no power of denial. But if they turn away—We have not sent you as a guardian over them; your task is only to deliver the message. When We let the human being taste mercy from Us, he rejoices in it; but if some evil befalls them for what their hands have sent before, then the human being is ungrateful. To God belongs the kingdom of the heavens and the earth. He creates what He wills: He grants daughters to whom He wills, and He grants sons to whom He wills, or He gives them both sons and daughters; and He makes barren whom He wills. Truly He is All-Knowing, All-Powerful. (47–50)

It is not for any human being that God should speak to him except by inspiration, or from behind a veil, or by sending a messenger to reveal, by His leave, what He wills. Truly He is Most High, All-Wise. And thus have We revealed to you a Spirit of Our command. You did not know what the Book was, nor the faith; but We have made it a light by which We guide whom We will of Our servants. And truly you guide to a straight path, the path of God, to

whom belongs whatever is in the heavens and whatever is on the earth. Surely to God all things return. (51–53)

43. Ornaments of Gold (Al-Zukhruf)

In the name of God, the Gracious, the Ever Merciful.

Ḥā Mīm. (1)

By the Book that makes things clear, We have made it an Arabic Qur'an, so that you may understand; and it is, in the Mother of the Book with Us, exalted indeed, full of wisdom. (2–4)

Shall We withdraw the Reminder from you altogether because you are a people who transgress? How many a prophet We sent among the ancients! Yet no prophet came to them but they mocked him. So We destroyed people mightier than these in power, and the example of the ancients has gone before. If you ask them, 'Who created the heavens and the earth?' they will surely say, 'The Almighty, the All-Knowing created them'— He who made the earth a cradle for you, and made pathways for you in it, so that you might be guided; who sends down water from the sky in measure—and by it We revive a dead land; thus will you be brought forth— who created all the pairs, and made for you ships and cattle to ride on, so that you might settle upon their backs, and then remember your Lord's favor when you are seated upon them and say, 'Glory be to Him who has subjected this to us, for we could never have mastered it ourselves; and surely to our Lord we are returning.' (5–14)

Yet they assign to Him a portion of His own servants. The human being is clearly ungrateful. Or has He taken daughters from what He creates, and chosen sons for you? When one of them is given news of the birth of what he ascribes to the Gracious One, his face darkens and he is choked with grief: 'One who is brought up among ornaments, and in a dispute cannot make herself clear?' They have made the angels, who are servants of the Gracious One, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned. (15–19)

They say, 'Had the Gracious One willed, we would not have worshipped them.' They have no knowledge of that; they only guess. Or have We given them a Book before this, to which they hold fast? No; they say, 'We found our fathers following a way, and we are guided in their footsteps.' Even so, We never sent a warner before you to any town but its affluent people said, 'We found our fathers following a way, and we are following in their footsteps.' He said, 'Even if I bring you better guidance than what you found your fathers following?' They said, 'We deny what you have been sent with.' So We took retribution on them: see, then, what was the end of those who denied. And when Abraham said to his

father and his people, 'I am free of what you worship— all except Him who created me; and He will guide me.' And he made it a word enduring among his descendants, so that they might return to God. (20–28)

Rather, I let these people and their forebears enjoy life, until the truth came to them, and a messenger who makes things clear. But when the truth came to them, they said, 'This is sorcery, and we deny it.' And they say, 'Why was this Qur'an not sent down to some great man of the two cities?' Is it they who distribute the mercy of your Lord? It is We who have distributed among them their livelihood in the life of this world, and raised some of them above others in rank, so that some may take others into service. And the mercy of your Lord is better than what they amass. Were it not that all humankind might become a single community of deniers, We would have given those who deny the Gracious One roofs of silver for their houses, and stairways by which to climb, and doors for their houses, and couches on which to recline, and ornaments of gold. Yet all that is nothing but the enjoyment of the life of this world; and the Hereafter, with your Lord, is for those who are conscious of God. (29–35)

Whoever turns blindly from the remembrance of the Gracious One, We assign to him a satan, who becomes his companion. These surely bar them from the way, while they think they are rightly guided. Until, when he comes to Us, he says, 'If only there had been between me and you the distance of the two easts! What an evil companion!' Since you did wrong, it will not profit you this Day that you are partners in the punishment. (36–39)

Can you make the deaf hear, or guide the blind and the one in manifest error? Whether We take you away, We shall surely take retribution on them, or We show you what We have promised them—for We have full power over them. So hold fast to what has been revealed to you: truly you are on a straight path. It is truly a Reminder for you and for your people, and you will all be questioned. Ask those of Our messengers whom We sent before you: did We ever appoint gods to be worshipped besides the Gracious One? (40–45)

We sent Moses with Our signs to Pharaoh and his chiefs, and he said, 'I am a messenger of the Lord of all the worlds.' But when he came to them with Our signs, they laughed at them. Yet every sign We showed them was greater than its sister; and We seized them with punishment, so that they might return. They said, 'Sorcerer, call upon your Lord for us, by the covenant He has made with you; we shall surely be guided.' But when We removed the punishment from them, they broke their word. Pharaoh proclaimed among his people, 'My people, is not the kingdom of Egypt mine, and these rivers flowing beneath me? Do you not see? Am I not better than this one, who is contemptible and can hardly

make himself clear? Why then have bracelets of gold not been cast upon him, or angels come with him in procession?' So he made light of his people, and they obeyed him; truly they were a rebellious people. And when they had provoked Us, We took retribution on them and drowned them all, and made them a thing of the past and an example for those who came after. (46–56)

When the son of Mary is held up as an example, your people cry out at it, and say, 'Are our gods better, or he?' They put this to you only for argument's sake: indeed they are a contentious people. He was no more than a servant on whom We bestowed favor, and whom We made an example for the Children of Israel. Had We willed, We could have made angels among you, succeeding you on the earth. (57–60)

And he is surely a sign of the Hour; so have no doubt about it, but follow Me: this is a straight path. Let not Satan bar you; truly he is a clear enemy to you. When Jesus came with clear proofs, he said, 'I have come to you with wisdom, and to make clear to you some of what you differ about. So be conscious of God, and obey me. God is my Lord and your Lord; so worship Him. This is a straight path.' But the factions differed among themselves. So woe to those who did wrong, from the punishment of a painful Day! Are they waiting for anything but the Hour, that it should come upon them suddenly while they are unaware? Close friends on that Day will be enemies to one another—except those who are conscious of God. 'My servants, there is no fear for you this Day, nor will you grieve—you who believed in Our signs and surrendered yourselves to God. Enter the Garden, you and your spouses, to be made glad.' Dishes of gold and goblets will be passed around them; in it is whatever souls desire and eyes delight in; and there you will remain for ever. This is the Garden which you have been made to inherit for what you used to do; in it you have abundant fruit, of which you may eat. But the evildoers will remain for ever in the punishment of Hell; it will not be lightened for them, and in it they will despair. We did not wrong them; it was they who were the wrongdoers. They will cry, 'O Mālik, let your Lord make an end of us!' He will say, 'You are here to stay.' We brought you the truth, but most of you are averse to the truth. (61–78)

Or have they settled on some scheme? Then We too are settling matters. Or do they think We do not hear their secrets and their private counsels? Indeed We do, and Our messengers are beside them, writing it down. (79–80)

Say, 'If the Gracious One had a son, I would be the first to worship him.' Glory be to the Lord of the heavens and the earth, the Lord of the Throne, far above what they describe! So leave them to plunge and play, until they meet the Day of theirs which they are

promised. It is He who is God in the heaven and God on the earth; He is the All-Wise, the All-Knowing. Blessed is He to whom belongs the kingdom of the heavens and the earth and all that is between them; with Him is knowledge of the Hour, and to Him you will be returned. Those they call upon besides Him have no power of intercession—only those who bear witness to the truth, and who know. If you ask them who created them, they will surely say, 'God.' How then are they turned away? And God hears his cry, 'My Lord, these are a people who do not believe.' So turn away from them and say, 'Peace.' They will come to know. (81–89)

44. Smoke (Al-Dukhān)

In the name of God, the Gracious, the Ever Merciful.

Ḥā Mīm. (1)

By the Book that makes things clear, We sent it down on a blessed night—for We have ever been warning— a night in which every matter of wisdom is made distinct, as a command from Us—for We have ever been sending messengers— as a mercy from your Lord. Truly He is the All-Hearing, the All-Knowing, Lord of the heavens and the earth and all that is between them, if only you had certain faith. There is no god but Him; He gives life and causes death—your Lord and the Lord of your forefathers of old. Yet they play about in doubt. (2–9)

So watch for the Day when the sky brings forth a visible smoke that will envelop the people: this is a painful punishment. 'Our Lord, remove the punishment from us; we are believers.' How will the reminder avail them, when a messenger who makes things clear had already come to them, and they turned away from him and said, 'One tutored by others, a madman'? We shall remove the punishment for a little while; you will surely return to your ways. On the Day We seize with the greatest seizing, We shall surely take retribution. (10–16)

Before them We tested the people of Pharaoh, when a noble messenger came to them: 'Hand over to me the servants of God: I am a trustworthy messenger to you. Do not exalt yourselves against God: I bring you a clear authority. I take refuge in my Lord and your Lord lest you stone me; and if you do not believe me, then leave me alone.' (17–21)

Then he called upon his Lord: 'These are a people steeped in sin.' 'Set out with My servants by night, for you will be pursued. Leave the sea parted and still: they are an army to be drowned.' How many gardens and springs they left behind, and sown fields and noble dwellings, and comforts in which they took delight! So it was; and We made another people inherit them. Neither the sky nor the earth wept for them, nor were they given respite. And We saved the Children of Israel from the humiliating punishment of Pharaoh; he was surely a haughty man, one of those who transgress all bounds. We chose them, knowingly, above all peoples, and gave them signs in which there was a clear trial. (22–33)

Yet these people say, 'There is nothing but our first death; we shall not be raised again. Bring back our forefathers, if you are truthful!' Are they better, or the people of Tubbaʿ and those before them? We destroyed them: they were evildoers. We did not create the

heavens and the earth and all that is between them in play. We created them only with the truth, but most of them do not know. (34–39)

Surely the Day of Decision is the appointed time for all of them— the Day when no friend will avail a friend at all, nor will they be helped, except those on whom God has mercy. Truly He is the Almighty, the Ever Merciful. Surely the tree of Zaqqūm is the food of the sinner; like molten brass it boils in the bellies, as scalding water boils. 'Seize him, and drag him into the midst of the Blaze; then pour over his head the punishment of scalding water. Taste! You were the mighty, the noble one! This is what you used to doubt.' Those who are conscious of God will be in a secure place, amid Gardens and springs, dressed in fine silk and rich brocade, facing one another. So it will be; and We shall pair them with companions of beautiful, wide eyes. There they will call for every kind of fruit, in security. They will not taste death there, beyond the first death; and He will guard them from the punishment of the Blaze— a bounty from your Lord. That is the supreme triumph. (40–57)

We have made it easy in your own tongue, so that they may take heed. So watch; they too are watching. (58–59)

45. Kneeling (Al-Jāthiya)

In the name of God, the Gracious, the Ever Merciful.

Ḥā Mīm. (1)

The sending down of the Book is from God, the Almighty, the All-Wise. Surely in the heavens and the earth there are signs for the believers; and in your own creation, and in the living creatures He scatters abroad, there are signs for a people who have certain faith; and in the alternation of night and day, and in the provision God sends down from the sky, giving life by it to the earth after its death, and in the shifting of the winds, there are signs for a people who use their reason. These are the signs of God which We recite to you in truth. In what discourse, then, after God and His signs, will they believe? (2–6)

Woe to every sinful liar who hears the signs of God recited to him, and then persists in his arrogance as though he had not heard them. Give him news of a painful punishment. When he learns something of Our signs, he takes them in mockery. For such there is a humiliating punishment: behind them is Hell. What they have earned will avail them nothing, nor will those they have taken as protectors apart from God; and theirs is a tremendous punishment. This is guidance; and those who deny the signs of their Lord will have a punishment of painful torment. (7–11)

It is God who has subjected the sea to you, so that ships may sail upon it by His command, and so that you may seek of His bounty, and so that you may give thanks. And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him. Surely in that are signs for a people who reflect. (12–13)

Tell those who believe to forgive those who do not look for the days of God, so that He may repay a people for what they used to earn. Whoever does good does it for his own self, and whoever does evil does it against himself; then to your Lord you will be returned. (14–15)

We gave the Children of Israel the Book, the authority and prophethood; We provided them with good things, and favored them above all peoples. We gave them clear proofs of the matter; and they differed only after knowledge had come to them, out of rivalry among themselves. Your Lord will judge between them on the Day of Resurrection concerning what they differed about. Then We set you upon a clear way of the matter, so follow it, and do not follow the desires of those who do not know. They cannot avail you against God at all. The wrongdoers are protectors of one another, but God is the Protector of those who

are conscious of Him. This is clear insight for people, and a guidance and mercy for a people who have certain faith. (16–20)

Or do those who commit evil deeds suppose that We will make them like those who believe and do good works, equal in their life and in their death? How badly they judge! God created the heavens and the earth with the truth, so that every soul may be repaid for what it has earned; and they will not be wronged. Have you considered the one who takes his own desire as his god, whom God leaves to stray in spite of knowledge, setting a seal upon his hearing and his heart, and placing a veil over his sight? Who then will guide him after God? Will you not take heed? (21–23)

They say, 'There is nothing but our life in this world: we die and we live, and nothing destroys us but time.' They have no knowledge of that; they only guess. When Our signs are recited to them in all their clarity, their only argument is to say, 'Bring back our forefathers, if you are truthful.' Say, 'It is God who gives you life, then causes you to die, then gathers you to the Day of Resurrection, of which there is no doubt; but most people do not know.'[45] (24–26)

To God belongs the kingdom of the heavens and the earth; and on the Day the Hour arrives, on that Day the followers of falsehood will be lost. You will see every community kneeling; every community will be called to its record: 'This Day you will be repaid for what you used to do. This is Our record, which speaks against you with truth: We were recording whatever you did.' As for those who believed and did good works, their Lord will admit them into His mercy. That is the clear triumph. But as for those who denied the truth: 'Were My signs not recited to you? Yet you were arrogant, and were a people who sinned. When it was said, “The promise of God is true, and the Hour—there is no doubt about it,” you said, “We do not know what the Hour is; we think it no more than a guess, and we are not convinced.”' (27–32)

The evil of what they did will become apparent to them, and what they used to mock will close in around them. It will be said, 'This Day We forget you, as you forgot the meeting of this Day of yours. Your abode is the Fire, and you have no helpers. That is because you

[45] **Atheism Is Founded on Conjecture (Zann): A Scientific, Philosophical and Theological Commentary**
Atheism, Conjecture, and the Qur’anic Demand for Knowledge
Atheism, the Afterlife, and Conjecture: A Quranic Exploration

took the signs of God in mockery, and the life of this world deceived you.' So this Day they will not be brought out of it, nor will they be allowed to make amends. (33–35)

So praise belongs to God, Lord of the heavens and Lord of the earth, Lord of all the worlds. His is the grandeur in the heavens and the earth; He is the Almighty, the All-Wise. (36–37)

46. The Sand Dunes (Al-Aḥqāf)

In the name of God, the Gracious, the Ever Merciful.

Ḥā Mīm. (1)

The sending down of the Book is from God, the Almighty, the All-Wise. We did not create the heavens and the earth and all that is between them except with the truth, and for an appointed term; yet those who deny the truth turn away from what they have been warned of. Say, 'Have you considered what you call upon besides God? Show me what part of the earth they have created; or do they have a share in the heavens? Bring me a Book from before this, or some trace of knowledge, if you are truthful.' Who is further astray than one who calls, besides God, upon those who will not answer him until the Day of Resurrection, and who are heedless of their calling? When people are gathered, they will be enemies to them, and will deny their worship. (2–6)

When Our signs are recited to them in all their clarity, those who deny the truth say of the truth when it comes to them, 'This is plain sorcery.' Or do they say, 'He has invented it'? Say, 'If I have invented it, you have no power to help me against God. He knows best what you busy yourselves with saying about it; He suffices as a witness between me and you. He is the All-Forgiving, the Ever Merciful.' Say, 'I am no novelty among the messengers; I do not know what will be done with me or with you. I only follow what is revealed to me, and I am only a clear warner.' Say, 'Have you considered: if it is from God and you deny it, while a witness from the Children of Israel has testified to its like and believed, and you are too proud—' Surely God does not guide the wrongdoing people. (7–10)

Those who deny the truth say of those who believe, 'Had it been any good, they would not have reached it before us.' And since they are not guided by it, they will say, 'This is an ancient lie.' Before it was the Book of Moses, a guide and a mercy; and this is a Book confirming it, in the Arabic tongue, to warn those who do wrong and as glad news for those who do good. Surely those who say, 'Our Lord is God,' and then stand firm—no fear will come upon them, nor will they grieve. They are the companions of the Garden, there to remain for ever, a reward for what they used to do. (11–14)

We have enjoined on the human being kindness to his parents. His mother carried him with hardship and gave birth to him with hardship; and his bearing and his weaning take thirty months. Then, when he reaches his full strength and reaches forty years, he says, 'My Lord, move me to be thankful for Your favor which You have bestowed on me and on my parents, and to do good works that please You; and make my offspring righteous for

me. I turn to You in repentance, and I am one of those who surrender themselves to You.' These are the ones from whom We accept the best of what they have done, and whose evil deeds We pass over, they being among the companions of the Garden: the true promise they were promised. (15–16)

But there is one who says to his parents, 'Fie on you both! Do you promise me that I shall be brought forth, when generations have passed away before me?' And they both cry to God for help: 'Woe to you! Believe! Surely the promise of God is true.' But he says, 'This is nothing but fables of the ancients.' These are the ones against whom the word has come true, among communities of jinn and humankind that passed away before them. Truly they were losers. For all there are ranks according to what they have done, so that He may pay them in full for their deeds; and they will not be wronged. On the Day those who denied the truth are brought before the Fire: 'You squandered your good things in your worldly life and took your enjoyment of them; so this Day you are repaid with the punishment of humiliation, because you were arrogant on the earth without right, and because you were rebellious.' (17–20)

Mention the brother of ʿĀd, when he warned his people among the sand dunes—and warners had come and gone before him and after him—saying, 'Worship none but God: I fear for you the punishment of a tremendous Day.' They said, 'Have you come to turn us away from our gods? Then bring us what you threaten us with, if you are truthful.' He said, 'Knowledge is only with God. I convey to you what I have been sent with, but I see that you are an ignorant people.' Then, when they saw it as a cloud advancing towards their valleys, they said, 'This is a cloud that will bring us rain.' No—it is what you sought to hasten: a wind bearing a painful punishment, destroying everything by the command of its Lord. And by morning nothing could be seen but their dwellings. Thus do We repay a people who sin. (21–25)

We had established them in a way We have not established you, and We gave them hearing and sight and hearts; but their hearing, their sight and their hearts availed them nothing, since they went on rejecting the signs of God; and what they used to mock closed in around them. We destroyed the towns around you, and We displayed the signs in every way, so that they might return. Why then did those they had taken as gods besides God, to bring them near to Him, not help them? No—they vanished from them. Such was their lie, and what they used to invent. (26–28)

And recall when We turned towards you a company of the jinn, listening to the Qur'an. When they were in its presence, they said, 'Be silent!' And when it was finished, they went

back to their people as warners. They said, 'Our people, we have heard a Book sent down after Moses, confirming what came before it, guiding to the truth and to a straight road. Our people, answer the caller of God and believe in Him: He will forgive you your sins and guard you from a painful punishment. Whoever does not answer the caller of God cannot escape on the earth, and has no protectors apart from Him. Such are in manifest error.' (29–32)

Do they not see that God, who created the heavens and the earth and was not wearied by their creation, has the power to give life to the dead? Yes indeed: He has power over all things. On the Day those who denied the truth are brought before the Fire: 'Is this not the truth?' They will say, 'Yes, by our Lord.' He will say, 'Then taste the punishment for having denied the truth.' (33–34)

So be patient, as the messengers of firm resolve were patient, and do not seek to hasten it for them. On the Day they see what they are promised, it will be as if they had stayed only an hour of a day. This is a message to be delivered: shall any be destroyed except the rebellious people? (35)

47. Muhammad (Muḥammad)

In the name of God, the Gracious, the Ever Merciful.

Those who deny the truth and turn others away from the path of God—He has made their deeds come to nothing. But those who believe and do good works, and believe in what has been sent down to Muhammad—for it is the truth from their Lord—He has erased their misdeeds and set their condition right. That is because those who deny the truth follow falsehood, while those who believe follow the truth from their Lord. In this way God sets out for people their likenesses. (1–3)

So when you meet those who deny the truth in battle, strike at their necks; then, when you have thoroughly subdued them, bind the captives fast. Afterwards release them, either as a favor or for ransom, until war lays down its burdens. So it is. Had God willed, He could have taken vengeance on them Himself, but it is so that He may test some of you by means of others. As for those who are killed in the way of God, He will never let their deeds come to nothing: He will guide them and set their condition right, and admit them to the Garden He has made known to them. You who believe, if you help God, He will help you and make your feet stand firm. (4–7)

But those who deny the truth—ruin is theirs, and He will make their deeds come to nothing. That is because they hated what God sent down, so He made their deeds worthless. Have they not traveled through the land and seen how those before them ended? God destroyed them utterly, and the like of it awaits those who deny the truth. That is because God is the Protector of those who believe, while those who deny the truth have no protector. God will admit those who believe and do good works into Gardens beneath which rivers flow; but those who deny the truth take their enjoyment and eat as cattle eat, and the Fire will be their dwelling. How many a town, mightier in strength than your town which has driven you out, have We destroyed, and there was no one to help them! (8–13)

Is one who stands on clear proof from his Lord like one whose evil deeds are made to seem fair to him, and who follows his own desires? Here is a picture of the Garden promised to those conscious of God: in it are rivers of water unpolluted, rivers of milk whose taste never changes, rivers of wine delicious to those who drink, and rivers of purified honey; in it they have every kind of fruit, and forgiveness from their Lord. Are they like those who remain in the Fire for ever and are given scalding water to drink, which tears apart their bowels? (14–15)

Among them are some who listen to you Prophet, but when they leave your presence they say to those who have been given knowledge, 'What was he saying just now?' These are the ones whose hearts God has sealed, and who follow their own desires. But those who accept guidance—He increases them in guidance and grants them their consciousness of God. Are they waiting for anything but the Hour, that it should come upon them suddenly? Its signs have already come. And when it has come upon them, what use will their reminder be to them? So know that there is no god but God, and ask forgiveness for your sin and for the believing men and women. God knows your comings and goings and your dwelling-place. (16–19)

Those who believe say, 'If only a sura were sent down!' But when a decisive sura is sent down and fighting is mentioned in it, you see those in whose hearts is a sickness looking at you with the look of one fainting at the approach of death. Better for them would be obedience and fitting words. Then, when the matter is resolved, it would be better for them if they were true to God. If you turned away, would you then be likely to spread corruption in the land and sever your ties of kinship? Those are the ones God has cursed, making them deaf and blinding their eyes. Will they not, then, reflect upon the Qur'an? Or are there locks upon their hearts? Those who turn their backs after guidance has become clear to them—Satan has enticed them and given them false hopes. That is because they said to those who hate what God has sent down, 'We will obey you in some matters.' But God knows their secrets. (20–26)

How will it be when the angels take them in death, striking their faces and their backs? That is because they followed what angers God and hated what pleases Him, so He made their deeds come to nothing. (27–28)

Or do those in whose hearts is a sickness think that God will never bring their rancor to light? Had We willed, We could have shown them to you, and you would have known them by their marks; but you will surely know them by the tone of their speech. God knows all that you do. We shall certainly test you until We know those among you who strive and those who are steadfast, and until We test the reports of you. Those who deny the truth, turn others from the path of God, and oppose the Messenger after guidance has become clear to them, will not harm God in the least, and He will make their deeds come to nothing. You who believe, obey God and obey the Messenger, and do not let your deeds go to waste. Those who deny the truth and turn others from the path of God, and then die as deniers—God will never forgive them. (29–34)

So do not weaken and call for peace when you have the upper hand, for God is with you, and He will never deprive you of the reward of your deeds. The life of this world is only play and amusement; but if you believe and are conscious of God, He will give you your rewards and will not ask you for your possessions. If He were to ask you for them and press you hard, you would be miserly, and He would bring your rancor to light. Here you are, called upon to spend in the way of God, and some of you are miserly—yet whoever is miserly is miserly only against himself. God is the Self-Sufficient, and you are the needy. If you turn away, He will replace you with another people, and they will not be like you. (35–38)

48. Triumph (Al-Fatḥ)

In the name of God, the Gracious, the Ever Merciful.

Prophet, We have truly granted you a clear triumph, so that God may forgive you your past and future sins, complete His favor upon you, guide you on a straight path, and help you with a mighty help. It is He who sent down tranquillity into the hearts of the believers, so that they might add faith to their faith. To God belong the hosts of the heavens and the earth; God is All-Knowing, All-Wise. This, so that He may admit the believing men and women into Gardens beneath which rivers flow, there to remain, and erase their misdeeds from them—that, in the sight of God, is the supreme success— and so that He may punish the hypocrites, men and women, and those who associate others with God, men and women, who think evil thoughts of God. The evil turn of fortune is upon them: God is angry with them, has cursed them and prepared Hell for them—an evil destination. To God belong the hosts of the heavens and the earth; God is Almighty, All-Wise. We have sent you Prophet as a witness, a bearer of glad news and a warner, so that you people may believe in God and His Messenger, support him and honor him, and glorify God morning and evening. (1–9)

Those who pledge allegiance to you are pledging allegiance to God: the hand of God is above their hands. Whoever breaks his pledge breaks it to his own harm, and whoever keeps the covenant he has made with God—He will give him a tremendous reward. The desert Arabs who stayed behind will say to you, 'Our possessions and our families kept us occupied, so ask forgiveness for us.' They say with their tongues what is not in their hearts. Say, 'Who then has any power to help you against God, if He intends harm for you or intends benefit for you? No—God is aware of all that you do.' No; you thought the Messenger and the believers would never return to their families, and that seemed pleasing to your hearts. You thought evil thoughts, and you were a people doomed. Whoever does not believe in God and His Messenger—We have prepared a blazing fire for those who deny the truth. To God belongs the dominion of the heavens and the earth: He forgives whom He will and punishes whom He will. God is Ever Forgiving, Ever Merciful. (10–14)

When you set out to take the spoils, those who stayed behind will say, 'Let us follow you,' wishing to alter the word of God. Say, 'You will not follow us: so God has said before.' Then they will say, 'No, you are envious of us.' Rather, they understand but little. (15)

Say to the desert Arabs who stayed behind, 'You will be called against a people of great might, to fight them unless they surrender. If you obey, God will give you a good reward;

but if you turn away as you turned away before, He will punish you with a painful punishment.' There is no blame upon the blind, nor upon the lame, nor upon the sick. Whoever obeys God and His Messenger, He will admit into Gardens beneath which rivers flow; but whoever turns away, He will punish with a painful punishment. (16–17)

God was well pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with a victory near at hand, and many spoils for them to take. God is Almighty, All-Wise. God has promised you many spoils that you will take, and He has hastened this one for you, and held back the hands of people from you, so that it may be a sign for the believers and that He may guide you on a straight path; and others there are which you have not yet been able to take, but which God has already encompassed. God has power over all things. (18–21)

If those who deny the truth had fought you, they would have turned their backs; then they would have found neither protector nor helper. Such is the way of God that has always been; and you will find no change in the way of God. It is He who held back their hands from you and your hands from them in the valley of Mecca, after He had given you the upper hand over them. God sees all that you do. They are the ones who denied the truth, who kept you from the Sacred Mosque, and prevented the offering from reaching its place of sacrifice. Had it not been for believing men and believing women, unknown to you, whom you might have trampled down and so unwittingly incurred guilt on their account—God would have let you fight, so that He may admit into His mercy whom He will. Had they been clearly separated, We would have punished those among them who denied the truth with a painful punishment. When those who denied the truth set in their hearts the fierce arrogance of the age of ignorance, God sent down His tranquillity upon His Messenger and the believers, and bound them to the word of consciousness of God, to which they had the better right and of which they were worthy. God has full knowledge of all things. (22–26)

God has truly fulfilled His Messenger's vision in truth: you will surely enter the Sacred Mosque, if God wills, in security, with your heads shaved or hair cut short, without fear. He knew what you did not know, and He has granted, before that, a victory near at hand. It is He who has sent His Messenger with guidance and the religion of truth, to make it prevail over all religion. God suffices as a witness. Muhammad is the Messenger of God, and those with him are firm against those who deny the truth, compassionate among themselves. You see them bowing and prostrating, seeking bounty from God and His good pleasure; their mark is on their faces from the trace of prostration. Such is their

description in the Torah; and their description in the Gospel is like a seed that puts forth its shoot and strengthens it, so that it grows stout and stands firm upon its stalk, delighting the sowers—so that through them He may enrage those who deny the truth. God has promised those among them who believe and do good works forgiveness and a tremendous reward. (27–29)

49. The Private Rooms (Al-Ḥujurāt)

In the name of God, the Gracious, the Ever Merciful.

You who believe, do not put yourselves forward before God and His Messenger, and be conscious of God: God is All-Hearing, All-Knowing. You who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds come to nothing without your perceiving it. Those who lower their voices in the presence of the Messenger of God are the ones whose hearts God has tested for consciousness of Him: theirs is forgiveness and a great reward. Those who call out to you from behind the private rooms—most of them lack understanding. Had they been patient until you came out to them, it would have been better for them. God is Ever Forgiving, Ever Merciful. (1–5)

You who believe, if a wrongdoer brings you news, verify it, lest you harm a people in ignorance and then regret what you have done. Know that the Messenger of God is among you. If he were to obey you in many matters, you would surely fall into hardship. But God has endeared faith to you and made it beautiful in your hearts, and has made denial, wickedness and disobedience hateful to you. Those are the rightly guided, by a bounty and favor from God. God is All-Knowing, All-Wise. (6–8)

If two groups of believers fight one another, make peace between them. But if one of them wrongs the other, fight the one that does wrong until it returns to the command of God; then, if it returns, make peace between them with justice, and act fairly: God loves those who act fairly. The believers are but brothers, so make peace between your two brothers, and be conscious of God, so that you may receive mercy. (9–10)

You who believe, let no people mock another people, who may be better than they; nor let women mock other women, who may be better than they. Do not find fault with one another, nor call one another by offensive names. How evil is the name of wickedness after faith! And those who do not repent—it is they who are the wrongdoers. You who believe, avoid much suspicion, for some suspicion is a sin. Do not spy on one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And be conscious of God: God is Ever-Relenting, Ever Merciful. O humankind, We have created you from a male and a female, and made you into nations and tribes so that you may know one another. The noblest of you in the sight of God is the one most conscious of Him. God is All-Knowing, All-Aware. (11–13)

The desert Arabs say, 'We believe.' Say, 'You do not believe; say instead that you have surrendered, for faith has not yet entered your hearts. But if you obey God and His Messenger, He will not diminish any of your deeds. God is Ever Forgiving, Ever Merciful.' The believers are only those who believe in God and His Messenger and then have no doubt, and who strive with their possessions and their persons in the way of God. It is they who are truthful. Say, 'Would you inform God of your religion, when God knows all that is in the heavens and the earth? God has full knowledge of all things.' They regard it as a favor to you that they have surrendered. Say, 'Do not count your surrender as a favor to me. Rather, God has done you a favor by guiding you to faith, if you are truthful.' God knows the unseen of the heavens and the earth, and God sees all that you do. (14–18)

50. Qāf (Qāf)

In the name of God, the Gracious, the Ever Merciful.

Qāf. By the glorious Qur'an! But they are amazed that a warner has come to them from among themselves, and those who deny the truth say, 'This is a strange thing. When we have died and become dust? That would be a far-fetched return.' We know well what the earth diminishes of them, and with Us is a Book that preserves all. No—they denied the truth when it came to them, so they are in a confused state. Have they not looked at the sky above them—how We built it and adorned it, and how it has no rifts? And the earth—We spread it out and set firm mountains upon it, and caused to grow in it every kind of beautiful pair, as an insight and a reminder for every servant who turns to God. And We send down blessed water from the sky, and by it We cause to grow gardens and grain for harvest, and tall palm-trees with clustered dates, layer upon layer, as provision for the servants; and by it We bring a dead land to life. Such will be the coming forth. Before them the people of Noah denied the truth, as did the people of the Well and Thamūd, and ʿĀd and Pharaoh and the brothers of Lot, and the dwellers of the Wood and the people of Tubbaʿ: every one of them rejected the messengers, and My threat was fulfilled. (1–14)

Were We, then, worn out by the first creation? No—yet they are in doubt about a new creation. We created the human being, and We know what his own self whispers to him: We are nearer to him than his jugular vein. When the two receivers receive, seated on the right and on the left, he utters no word but there is a watcher beside him, ready. The stupor of death will come in truth: 'This is what you were trying to evade.' (15–19)

And the Trumpet will be blown: 'This is the Day of the threat.' Every soul will come, and with it a driver and a witness. 'You were heedless of this; now We have removed your veil from you, so your sight today is sharp.' His companion will say, 'This is what I have ready.' 'Throw into Hell, both of you, every stubborn denier, hinderer of good, transgressor, doubter, who set up another god alongside God. Throw him into the severe punishment.' His companion will say, 'Our Lord, I did not make him transgress; he was himself far astray.' He will say, 'Do not quarrel in My presence; I had already sent you the threat. The word is not changed with Me, and I am never unjust to the servants.' On the Day We shall say to Hell, 'Are you filled?' and it will say, 'Are there any more?' And the Garden will be brought near to those conscious of God, not far away: 'This is what you were promised—for everyone who turned to God and kept His bounds, who feared the Gracious One in the unseen and came with a heart turned to Him. Enter it in peace. This is the Day of eternity.' There they will have all they wish, and with Us there is still more. (20–35)

How many a generation We have destroyed before them, mightier than these in power! They searched through the lands—was there any escape? Surely in that there is a reminder for anyone who has a heart, or who gives ear while he is a witness. We created the heavens and the earth and all that is between them in six eons, and no weariness touched Us. So be patient over what they say, and glorify your Lord with praise before the rising of the sun and before its setting; and in part of the night glorify Him, and after the prostrations. And listen for the Day when the caller will call from a place near at hand— the Day when they will hear the blast in truth: that is the Day of coming forth. It is We who give life and cause death, and to Us is the journey's end— on the Day when the earth will split open from around them as they hurry forth. That is a gathering easy for Us. We know best what they say, and you are not a tyrant over them. So remind, by the Qur'an, whoever fears My threat. (36–45)

51. The Scattering Winds (Al-Dhāriyāt)

In the name of God, the Gracious, the Ever Merciful.

By the winds that scatter far and wide, and the clouds bearing their heavy load, and the ships gliding with ease, and the angels apportioning by command: what you are promised is surely true, and the Judgment is surely coming. By the sky with its woven pathways, you are at odds in what you say about it; whoever is turned away from it has let himself be turned away. Perish those who live by conjecture, who flounder in a flood of heedlessness![46] They ask, 'When is the Day of Judgment?' It is the Day they will be tried over the Fire: 'Taste your trial! This is what you were so eager to hasten.' Those who were conscious of God will be amid Gardens and springs, receiving what their Lord gives them, for before this they were doers of good: they slept but little of the night, and in the hours before dawn they sought forgiveness, and in their wealth there was a rightful share for the one who asked and the one who was deprived. (1–19)

On the earth there are signs for those who seek certainty, and within your own selves. Will you not then see? And in the sky is your provision, and all that you are promised. So by the Lord of the heaven and the earth, this is the very truth—as surely as you are speaking.[47] (20–23)

Has the story reached you of Abraham's honored guests? When they came in to him and said, 'Peace,' he said, 'Peace'—thinking, 'strangers to me.' Then he slipped away to his household and brought a fattened calf, and set it before them. 'Will you not eat?' he said, and felt a touch of fear of them. They said, 'Do not fear,' and gave him glad news of a son endowed with knowledge. Then his wife came forward with a cry, striking her face, and said, 'A barren old woman!' They said, 'Thus has your Lord spoken; He is the All-Wise, the All-Knowing.' He said, 'What then is your errand, O messengers?' They said, 'We have been sent to a people steeped in sin, to loose upon them stones of baked clay, marked out by your Lord for those who transgress all bounds.' So We brought out whoever was there of the believers, but We found there only a single household of those who had surrendered

[46] **Atheism Is Founded on Conjecture (Zann): A Scientific, Philosophical and Theological Commentary**

[47] **From the Seen to the Unseen: A Scientific, Philosophical, and Theological Commentary on Qur'an 51:20–23**
The Architecture of Certainty: A Scientific, Philosophical, and Theological Commentary on Quran 51:20–23

themselves to God, and We left there a sign for those who fear the painful punishment. (24–37)

And in Moses too there is a sign: We sent him to Pharaoh with clear authority, but Pharaoh turned away, relying on his might, and said, 'A sorcerer, or a madman!' So We seized him and his hosts and flung them into the sea, and he was the one to blame. And in ʿĀd: We sent against them the barren wind, which left nothing it came upon but made it like decayed bones. And in Thamūd: they were told, 'Enjoy yourselves for a while,' but they defied their Lord's command, so the thunderbolt seized them while they looked on, and they could not rise, nor could they help themselves. And the people of Noah before them: they were a people given to rebellion. And the heaven—We built it with power, and We are surely expanding it. And the earth—We spread it out; how excellently We smoothed it! And of everything We have created pairs, so that you might reflect. So flee to God: I am a clear warner to you from Him. And do not set up any other god alongside God: I am a clear warner to you from Him. (38–51)

Even so, no messenger came to those before them but they said, 'A sorcerer, or a madman!' Have they handed this down to one another? No—they are a people who transgress all bounds. So turn away from them; you are not to blame. And go on reminding, for the reminder benefits the believers. (52–55)

I have not created the jinn and humankind except to worship Me. I ask no provision of them, nor do I ask that they should feed Me. Surely God Himself is the Provider, the Possessor of strength, the Unshakeable. So those who do wrong will have a portion like that of their fellows—let them not ask Me to hasten it. Woe, then, to those who deny the truth, on that Day of theirs which they have been promised. (56–60)

52. The Mountain (Al-Ṭūr)

In the name of God, the Gracious, the Ever Merciful.

By the Mount, and by a Book inscribed on an unrolled parchment, and by the much-frequented House, and by the raised canopy, and by the sea swollen to the brim: the punishment of your Lord will surely come to pass— there is none that can avert it— on the Day when the sky will sway with a mighty swaying, and the mountains move with a mighty moving. Woe on that Day to those who denied the truth, who amuse themselves with idle chatter. On the Day they will be thrust into the Fire of Hell with a violent thrust: 'This is the Fire you used to deny. Is this sorcery, then? Or do you not see? Burn in it! Whether you bear it patiently or not, it is all the same to you: you are only being repaid for what you did.' (1–16)

Those conscious of God will be amid Gardens and bliss, rejoicing in what their Lord has given them, and their Lord has shielded them from the punishment of the Blaze. 'Eat and drink with good cheer, for what you did,' reclining on couches ranged in rows. And We shall wed them to companions with beautiful eyes. And those who believed, and whose offspring followed them in faith—We shall unite their offspring with them, and We shall not deprive them of anything of their deeds: every person is held in pledge for what he has earned. We shall supply them with fruit and meat, whatever they desire. There they will pass round to one another a cup which does not lead to any idle talk or sin. And there will circulate among them youths to serve them, like pearls well guarded. They will turn to one another, asking questions. They will say, 'Before this, among our families, we lived in fear, but God has been gracious to us and shielded us from the punishment of the scorching wind. We used to call upon Him before: He is the Beneficent, the Ever Merciful.' So remind, Prophet: by the grace of your Lord you are neither a soothsayer nor a madman. Or do they say, 'A poet—we await for him the turn of fortune'? Say, 'Wait, then; I too am waiting with you.' Do their minds command them to this, or are they a people who transgress all bounds? Or do they say, 'He has invented it'? No—they do not believe. Let them bring a discourse like it, if they are truthful. (17–34)

Or were they created out of nothing? Or are they the creators? Or did they create the heavens and the earth? No—they have no certainty.[48] (35–36)

[48] The Holy Quran: Allah is the First and the Originator of Everything! – The Glorious Quran and Science **Video: Why God, Not Nothing?**
Video: What Are the Nine Levels of Nothing? | Robert Lawrence Kuhn – The Glorious Quran and Science **Asking the Ultimate Questions Properly Refutes Atheism**

Or do they hold the treasures of your Lord? Or are they the ones in control? Or do they have a ladder by which they listen? Then let their listener bring a clear authority. Or does He have daughters, while you have sons? Or do you ask them for a reward, so that they are weighed down by debt? Or do they have knowledge of the unseen, so that they write it down? Or do they intend a plot? But those who deny the truth are themselves the ones plotted against. Or do they have a god other than God? Glory be to God above what they associate with Him! (37–43)

Were they to see a fragment of the sky falling down, they would say, 'A heaped-up cloud.' So leave them until they meet their Day, on which they will be struck senseless— the Day their plotting will avail them nothing, and they will not be helped. And for those who do wrong there is a punishment before that, but most of them do not know. So be patient under your Lord's judgment, for you are in Our sight; and glorify your Lord with praise when you rise, and glorify Him in part of the night, and at the fading of the stars. (44–49)

Video: Finding God by Imagining Absolute Nothingness

53. The Star (Al-Najm)

In the name of God, the Gracious, the Ever Merciful.

By the star when it sets! Your companion has not strayed, nor has he erred, nor does he speak from his own desire. It is nothing but a revelation revealed, taught to him by one mighty in power, endowed with strength, who stood poised while he was on the highest horizon; then he drew near and came down, until he was two bow-lengths away, or nearer, and he revealed to His servant what he revealed. The heart did not lie about what it saw. Will you then dispute with him over what he sees? And indeed he saw him another time, by the Lote-tree of the furthest boundary, near which is the Garden of Repose, when the Lote-tree was covered by what covered it. His gaze did not swerve, nor did it overreach. He truly saw some of the greatest signs of his Lord. (1–18)

Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other one? Are the sons for you and the daughters for Him? That would be an unfair division! They are nothing but names you have named, you and your forefathers, for which God has sent down no authority. They follow nothing but conjecture and what their own souls desire—though guidance has already come to them from their Lord. Or is the human being to have whatever he wishes for? To God belong the last and the first. How many angels there are in the heavens whose intercession is of no avail, except after God gives leave to whom He wills and approves! (19–27)

Those who do not believe in the Hereafter give the angels the names of females. They have no knowledge of it; they follow nothing but conjecture, and conjecture is no substitute for the truth.[49] (28)

So turn away from whoever turns away from Our remembrance and desires nothing but the life of this world.[50] That is the sum of their knowledge. Your Lord knows best who has strayed from His path, and He knows best who is guided. To God belongs all that is in the heavens and all that is on the earth, so that He may repay those who do evil according to what they did, and reward those who do good with the best— those who avoid the great sins and indecencies, except for minor lapses. Your Lord is vast in forgiveness. He knew you well when He produced you from the earth and when you were embryos in your

[49] **Atheism Is Founded on Conjecture (Zann): A Scientific, Philosophical and Theological Commentary**

[50] Denial of God and Afterlife go hand in hand and this is noted in several verses of the Quran.

mothers' wombs. So do not claim purity for yourselves: He knows best who is conscious of Him. (29–32)

Have you considered the one who turned away, who gave a little and then held back? Does he have knowledge of the unseen, so that he sees? Or has he not been told of what is in the scrolls of Moses, and of Abraham, who fulfilled his duty: that no bearer of burdens bears the burden of another; that the human being will have nothing but what he strives for; that his striving will be seen, and then he will be repaid for it in full; that the final end is with your Lord; that it is He who makes laugh and makes weep; that it is He who causes death and gives life; that He created the two kinds, male and female, from a drop when it is emitted; that it is for Him to bring about the second creation; that it is He who gives wealth and possessions; that He is the Lord of Sirius; that He destroyed the ancient ʿĀd and Thamūd, leaving none, and the people of Noah before them—they were the most unjust and the most rebellious; and He overthrew the Overturned Cities, so that there covered them what covered them. Which, then, of your Lord's favors will you dispute? (33–55)

This is a warner of the warners of old. The imminent Hour draws near: none but God can disclose it. Do you then marvel at this discourse, and laugh and not weep, while you amuse yourselves heedlessly? Bow down before God and worship! (56–62)

54. The Moon (Al-Qamar)

In the name of God, the Gracious, the Ever Merciful.

The Hour has drawn near, and the moon has split. (1)

Yet if they see a sign, they turn away and say, 'Sorcery, as ever.' They deny and follow their own desires—but every matter will be settled. There has come to them news enough to deter them— far-reaching wisdom—but the warnings are of no avail. So turn away from them. On the Day the caller calls to something terrible, with eyes downcast they will come forth from their graves like locusts scattered, hurrying towards the caller. Those who deny the truth will say, 'This is a hard day.' (2–8)

Before them the people of Noah denied: they denied Our servant and said, 'A madman!' and he was driven away. So he called upon his Lord, 'I am overcome, so help me!' Then We opened the gates of the sky with water pouring down, and caused the earth to burst with springs, so that the waters met for a purpose already ordained. And We carried him on a vessel of planks and nails, which sailed under Our eyes—a reward for one who had been rejected. We have left it as a sign: is there anyone who will take heed? How terrible, then, were My punishment and My warnings! We have made the Qur'an easy to remember: is there anyone who will take heed? (9–17)

ʿĀd denied. How terrible, then, were My punishment and My warnings! We sent against them a furious wind on a day of unrelenting misfortune, which tore people away as if they were trunks of uprooted palm-trees. How terrible, then, were My punishment and My warnings! We have made the Qur'an easy to remember: is there anyone who will take heed? (18–22)

Thamūd denied the warnings. They said, 'Are we to follow a single human being from among ourselves? Then we would surely be in error and madness. Has the reminder been sent down to him out of all of us? No—he is an insolent liar.' Tomorrow they will know who is the insolent liar! We are sending the she-camel as a test for them, so watch them, and be patient. Tell them that the water is to be shared between them: each drink to be attended in turn. But they called their companion, and he took a weapon and hamstrung her. How terrible, then, were My punishment and My warnings! We sent against them a single blast, and they became like the dry twigs of a pen-builder. We have made the Qur'an easy to remember: is there anyone who will take heed? (23–32)

The people of Lot denied the warnings. We sent against them a storm of stones—all except the family of Lot, whom We saved at dawn, as a favor from Us. Thus do We reward those who give thanks. He had warned them of Our onslaught, but they disputed the warnings. They even demanded his guests of him, so We blotted out their eyes: 'Taste My punishment and My warnings!' And early in the morning an abiding punishment overtook them: 'Taste My punishment and My warnings!' We have made the Qur'an easy to remember: is there anyone who will take heed? (33–40)

Warnings came also to the people of Pharaoh. They denied all Our signs, so We seized them with the seizing of One who is Almighty, All-Powerful. (41–42)

Are your deniers better than those? Or have you been granted immunity in the Scriptures? Or do they say, 'We are a united host, sure of victory'? The host will be routed and will turn their backs. No—the Hour is their appointed time, and the Hour is more calamitous and more bitter. The guilty are in error and madness. On the Day they are dragged into the Fire on their faces: 'Taste the touch of Hell!' We have created everything in due measure. Our command is but a single word, like the twinkling of an eye. We have destroyed the likes of you—is there anyone who will take heed? (43–51)

Everything they have done is in the scrolls: every matter, small and great, is written down. Those conscious of God will be amid Gardens and rivers, in a seat of truth, in the presence of a Sovereign All-Powerful. (52–55)

55. The Gracious (Al-Raḥmān)

In the name of God, the Gracious, the Ever Merciful.

The Gracious One: He taught the Qur'an, created the human being, and taught him articulate speech. The sun and the moon run by precise reckoning, and the stars and the trees bow down. And the sky—He raised it, and set up the balance, so that you should not transgress in the balance: weigh with justice, and do not fall short in the balance. And the earth—He laid it out for all living creatures, with fruit, and palm-trees with sheathed clusters, and grain in the husk, and fragrant herbs. Which, then, of the favors of your Lord will you both deny? (1–13)

He created the human being from dry clay, like pottery, and created the jinn from a smokeless flame of fire. Which, then, of the favors of your Lord will you both deny? Lord of the two easts and Lord of the two wests. Which, then, of the favors of your Lord will you both deny? He has let loose the two seas, meeting together, yet between them is a barrier they do not overpass. Which, then, of the favors of your Lord will you both deny? From both come forth pearls and coral. Which, then, of the favors of your Lord will you both deny? His are the ships raised up in the sea like mountains. Which, then, of the favors of your Lord will you both deny? (14–25)

All who are upon it will pass away, and there remains the Face of your Lord, full of majesty and honor. Which, then, of the favors of your Lord will you both deny? All who are in the heavens and the earth beseech Him; every day He is engaged in some matter. Which, then, of the favors of your Lord will you both deny? We shall attend to you, you two burdens! Which, then, of the favors of your Lord will you both deny? O company of jinn and humankind, if you are able to pass beyond the bounds of the heavens and the earth, then pass! You will not pass except with authority. Which, then, of the favors of your Lord will you both deny? A flame of fire and molten brass will be sent against you both, and you will not be able to defend yourselves. Which, then, of the favors of your Lord will you both deny? When the sky is split apart and becomes red like tanned leather— Which, then, of the favors of your Lord will you both deny? on that Day neither human nor jinn will be asked about his sin. Which, then, of the favors of your Lord will you both deny? The guilty will be known by their marks, and they will be seized by the forelocks and the feet. Which, then, of the favors of your Lord will you both deny? This is Hell, which the guilty deny; they will go round between it and scalding water, boiling. Which, then, of the favors of your Lord will you both deny? (26–45)

But for the one who fears standing before his Lord there are two Gardens. Which, then, of the favors of your Lord will you both deny? Both with spreading branches. Which, then, of the favors of your Lord will you both deny? In each are two flowing springs. Which, then, of the favors of your Lord will you both deny? In each are two kinds of every fruit. Which, then, of the favors of your Lord will you both deny? They will recline on couches lined with brocade, with the fruit of the two Gardens hanging near. Which, then, of the favors of your Lord will you both deny? In them are those of modest gaze, whom no human or jinn has touched before them. Which, then, of the favors of your Lord will you both deny? Like rubies and coral. Which, then, of the favors of your Lord will you both deny? Is the reward of good anything but good? Which, then, of the favors of your Lord will you both deny? (46–61)

And besides these two there are two other Gardens— Which, then, of the favors of your Lord will you both deny? dark green with foliage. Which, then, of the favors of your Lord will you both deny? In each are two gushing springs. Which, then, of the favors of your Lord will you both deny? In each are fruit, and palm-trees, and pomegranates. Which, then, of the favors of your Lord will you both deny? In them are the good and beautiful ones. Which, then, of the favors of your Lord will you both deny? Companions with beautiful eyes, sheltered in pavilions. Which, then, of the favors of your Lord will you both deny? Whom no human or jinn has touched before them. Which, then, of the favors of your Lord will you both deny? Reclining on green cushions and fine, beautiful carpets. Which, then, of the favors of your Lord will you both deny? Blessed is the name of your Lord, full of majesty and honor.[51] (62–78)

[51] **Commentary of Surah Rehman with one picture and in just one paragraph**
Surah Al Rehman: The Lord of Mercy and Compassion
Provident God of the Abrahamic Faiths: Plain Water will Tell you the Story
A Slight Twist Makes David Attenborough a Great Teacher for God of the Abrahamic Faiths
Ten Raised to Five Hundred Reasons for Our Gracious God

56. That which is Coming (Al-Wāqiʿa)

In the name of God, the Gracious, the Ever Merciful.

When the inevitable Event comes to pass— of its coming there is no denying— abasing some, exalting others. When the earth is shaken with a violent shaking, and the mountains are crumbled to pieces, and become scattered dust, you will be of three kinds: the companions of the right—what are the companions of the right! and the companions of the left—what are the companions of the left! and the foremost, the foremost: they are the ones brought near, in Gardens of bliss— a great company of the earlier generations and a few of the later. On couches inwrought with gold, reclining upon them, facing one another. Youths of perpetual freshness will go round among them with goblets, pitchers and a cup from a flowing spring— no headache will they get from it, nor will they be intoxicated— and with fruit of their choosing, and the flesh of fowl, whatever they desire, and companions with beautiful eyes, like pearls well guarded: a reward for what they used to do. There they will hear no idle talk and no incitement to sin, only the saying, 'Peace, peace.' (1–26)

And the companions of the right—what are the companions of the right! Amid thornless lote-trees and banana-trees laden with fruit, layer upon layer, and extended shade, and water ever flowing, and fruit in abundance, never failing, never forbidden, and couches raised high. We have created them their companions in a new creation, and made them virgins, loving, of equal age, for the companions of the right: a great company of the earlier generations and a great company of the later. (27–40)

And the companions of the left—what are the companions of the left! Amid scorching wind and scalding water, and the shadow of black smoke, neither cool nor refreshing. Before this they lived in luxury, and persisted in the great sin, and used to say, 'What! When we have died and become dust and bones, shall we really be raised up again, and our forefathers too?' Say, 'The earlier and the later generations will surely be gathered together to the appointed time of a known Day. Then you who have gone astray and denied the truth will eat from a tree of zaqqūm, filling your bellies with it, and drink scalding water on top of it, drinking as thirsty camels drink.' This will be their welcome on the Day of Judgment. (41–56)

It is We who created you—will you not then believe? Have you considered the seed that you emit? Is it you who create it, or are We the Creator? We have ordained death among you, and We shall not be forestalled from changing your forms and bringing you into being

again in what you do not know. You have known the first creation—will you not then take heed? Have you considered what you sow? Is it you who make it grow, or are We the Grower? If We willed, We could turn it into chaff, and you would be left lamenting: 'We are burdened with debt; no, we are deprived!' Have you considered the water you drink? Is it you who send it down from the clouds, or are We the Sender? If We willed, We could make it bitter: why, then, do you not give thanks? Have you considered the fire you kindle? Is it you who produce its tree, or are We the Producer? We have made it a reminder, and a provision for the desert travelers. So glorify the name of your Lord, the Supreme! (57–74)

I swear by the positions of the stars— and that is a mighty oath, if you only knew— that this is truly a noble Qur'an, in a Book well guarded, which none touch but the purified: a revelation from the Lord of all the worlds. Is it this discourse that you hold in light esteem? Do you make it your livelihood to deny it? (75–82)

Why, then, when the soul reaches the throat, and you are at that moment looking on— and We are nearer to him than you are, though you do not see— why, if you are not subject to judgment, do you not bring it back, if you are truthful?[52] (83–87)

If he is one of those brought near, there is rest and fragrance and a Garden of bliss; and if he is one of the companions of the right, 'Peace be to you,' from the companions of the right. But if he is one of the deniers who went astray, there is a welcome of scalding water and a burning in Hell. This is the certain truth. So glorify the name of your Lord, the Supreme! (88–96)

[52] These seminal verses convey an epiphany to me, given that I have worked as a Critical Care Specialist for a decade or more before focusing more on sleep disorders only. A comprehensive commentary on these verses can be found in these links: **The deathbed challenge: A comprehensive commentary on Quran 56:83–87**
When the Soul Reaches the Throat: A Verse-by-Verse Scientific, Philosophical, and Theological Commentary on Qur'an 56:75–89 (Sūrat al-Wāqiʿah)
Terminal Physiology and the Islamic Soul
Surah Waqiah: At the Throat of Mortality

57. Iron (Al-Ḥadīd)

In the name of God, the Gracious, the Ever Merciful.

All that is in the heavens and the earth glorifies God; He is the Almighty, the All-Wise. His is the dominion of the heavens and the earth: He gives life and causes death, and He has power over all things. He is the First and the Last, the Manifest and the Hidden, and He has full knowledge of all things.[53] It is He who created the heavens and the earth in six eons, and then established Himself upon the Throne. He knows what goes into the earth and what comes out of it, what comes down from the sky and what goes up into it; and He is with you wherever you are. God sees all that you do. His is the dominion of the heavens and the earth, and to God all matters are returned. He makes the night pass into the day and the day pass into the night, and He knows what is in the hearts.[54] (1–6)

Believe in God and His Messenger, and spend out of that over which He has made you successors: those of you who believe and spend will have a great reward. What is the matter with you, that you do not believe in God, when the Messenger is calling you to believe in your Lord, and He has taken your pledge—if you are believers? It is He who sends down clear signs to His servant, to bring you out of the depths of darkness into the light. God is truly Kind and Merciful to you. What is the matter with you, that you do not spend in the way of God, when to God belongs the inheritance of the heavens and the earth? Those of you who spent and fought before the victory are not equal to the rest: they are higher in rank than those who spent and fought afterwards. Yet God has promised the best reward to all. God is aware of all that you do. (7–10)

Who is it that will lend God a good loan, so that He may multiply it for him and grant him a generous reward? On the Day you see the believing men and believing women, their light streaming ahead of them and on their right: 'Glad news for you today—Gardens beneath which rivers flow, where you will remain for ever. That is the supreme success.' On that Day the hypocrites, men and women, will say to those who believe, 'Wait for us, that we may borrow some of your light.' It will be said, 'Go back and seek light.' Then a wall will be set up between them with a gate in it: within it is mercy, and outside, facing

---

[53] The Holy Quran: Allah is the First and the Originator of Everything! – The Glorious Quran and Science
Video: Why God, Not Nothing?
Video: What Are the Nine Levels of Nothing? | Robert Lawrence Kuhn – The Glorious Quran and Science
Asking the Ultimate Questions Properly Refutes Atheism
Video: Finding God by Imagining Absolute Nothingness

[54] Occasionalism – The Glorious Quran and Science

it, is punishment. They will call out to them, 'Were we not with you?' They will say, 'Yes, but you tempted yourselves, you waited, you doubted, and false hopes deluded you until the command of God came—and the deceiver deceived you about God. So today no ransom will be accepted from you, nor from those who denied the truth. Your refuge is the Fire: it is your rightful master—an evil destination.' (11–15)

Has the time not come for those who believe that their hearts should be humbled at the remembrance of God and at the truth that has come down, and that they should not be like those who were given the Book before, for whom the term was prolonged, so that their hearts hardened and many of them are rebellious? Know that God gives life to the earth after its death. We have made the signs clear to you, so that you may understand. Those who give alms, men and women, and lend God a good loan—it will be multiplied for them, and theirs is a generous reward. Those who believe in God and His messengers—they are the truthful, and the witnesses in the sight of their Lord: they have their reward and their light. But those who deny the truth and reject Our signs are the companions of the Blaze. Know that the life of this world is but play and amusement, adornment and mutual boasting, and rivalry in wealth and children. It is like rain whose growth pleases the tillers; then it withers and you see it turn yellow; then it becomes broken stubble. In the Hereafter there is severe punishment, and forgiveness from God and good pleasure; and the life of this world is nothing but the enjoyment of delusion. Race one another towards forgiveness from your Lord and a Garden whose breadth is like the breadth of the heavens and the earth, prepared for those who believe in God and His messengers. That is the bounty of God, which He gives to whom He will; God is the Lord of immense bounty. (16–21)

No misfortune befalls the earth or yourselves but it is in a Book before We bring it into being—that is easy for God.[55] (22)

So that you may not grieve over what has passed you by, nor exult over what He has given you. God does not love any arrogant boaster— those who are miserly and bid people to be miserly. And whoever turns away—God is the Self-Sufficient, the Praiseworthy. We sent Our messengers with clear signs, and sent down with them the Book and the balance, so that people might uphold justice. And We sent down iron, in which is great might and benefits for people, so that God might know who helps Him and His messengers in the unseen. God is Powerful, Almighty. (23–25)

[55] Occasionalism – The Glorious Quran and Science

We sent Noah and Abraham, and placed prophethood and the Book among their descendants: some of them are guided, but many of them are rebellious. Then We sent Our messengers to follow in their footsteps, and We sent Jesus son of Mary after them and gave him the Gospel, and We placed compassion and mercy in the hearts of those who followed him. But monasticism they invented for themselves—We did not ordain it for them—only seeking the good pleasure of God; yet they did not observe it as it should be observed. So We gave those of them who believed their reward, but many of them are rebellious. You who believe, be conscious of God and believe in His Messenger: He will give you a double portion of His mercy, and give you a light by which to walk, and forgive you. God is Ever Forgiving, Ever Merciful. This is so that the People of the Book may know that they have no power over any of God's bounty, and that bounty is in the hand of God: He gives it to whom He will. God is the Lord of immense bounty. (26–29)

58. The Dispute (Al-Mujādila)

In the name of God, the Gracious, the Ever Merciful.

God has heard the words of the woman who pleaded with you Prophet about her husband and laid her complaint before God; and God heard the two of you conversing. God is All-Hearing, All-Seeing. Those among you who put away their wives by declaring them to be as their mothers—they are not their mothers; their mothers are none other than the women who gave them birth. What they say is objectionable and false. Yet God is Ever-Pardoning, Ever-Forgiving. Those who put away their wives in this way and then go back on what they said must free a slave before the two touch one another again. This is what you are admonished to do, and God is aware of all that you do. Whoever cannot find a slave to free must fast for two consecutive months before the two touch one another; and whoever is unable to do that must feed sixty needy people. This is so that you may believe in God and His Messenger. These are the limits set by God, and for those who deny the truth there is a painful punishment. Those who oppose God and His Messenger will be brought low, as those before them were brought low. We have sent down clear signs, and a humiliating punishment awaits those who deny the truth, on the Day when God raises them all up together and informs them of what they did. God has kept count of it, while they forgot it; God is witness over all things. (1–6)

Do you not see that God knows all that is in the heavens and all that is on the earth? There is no secret counsel of three but He is the fourth of them, nor of five but He is the sixth; nor of fewer than that, nor of more, but He is with them wherever they may be.[56] (7)

Then on the Day of Resurrection He will tell them what they did. God has full knowledge of all things. Have you not seen those who were forbidden to hold secret counsels, yet return to what they were forbidden, and confer in secret about sin, hostility and disobedience to the Messenger? When they come to you they greet you with words God never used to greet you, and they say within themselves, 'Why does God not punish us for what we say?' Hell is enough for them: they will burn in it—an evil destination! (8)

You who believe, when you confer in secret, do not confer about sin, hostility and disobedience to the Messenger, but confer about goodness and consciousness of God; and be conscious of God, before whom you will be gathered. Secret counsel is only the work of

[56] **The Dimensional Architecture of Divine Omnipresence: A Scientific, Philosophical, and Theological Commentary on Quran 58:7**
Occasionalism – The Glorious Quran and Science

Satan, to grieve those who believe; but it can do them no harm at all except by God's leave. In God let the believers put their trust. (9–10)

You who believe, when you are told to make room in assemblies, make room, and God will make room for you; and when you are told to rise, then rise. God will raise in rank those of you who believe and those who have been given knowledge. God is aware of all that you do. You who believe, when you wish to speak privately with the Messenger, offer something in charity before your private talk: that is better for you and purer. But if you cannot find the means, God is Ever-Forgiving, Ever Merciful. (11–12)

Are you reluctant to offer charity before your private talk? Since you have not done so, and God has turned to you in mercy, then keep up the prayer, give the prescribed alms, and obey God and His Messenger. God is aware of all that you do. (13)

Have you not seen those who take as allies a people with whom God is angry? They belong neither to you nor to them, and they knowingly swear to a lie. God has prepared a severe punishment for them: evil indeed is what they have been doing. They have taken their oaths as a screen, and so turned others away from the way of God; a humiliating punishment awaits them. Neither their wealth nor their children will avail them in the least against God. They are the companions of the Fire, and there they will remain. On the Day when God raises them all up together, they will swear to Him as they now swear to you, thinking they have something to stand on. Truly it is they who are the liars. Satan has gained mastery over them and made them forget the remembrance of God. They are the party of Satan—and surely the party of Satan are the losers. Those who oppose God and His Messenger will be among the most abased. God has decreed: 'I shall surely prevail, I and My messengers.' God is All-Powerful, Almighty. (14–21)

You will not find a people who believe in God and the Last Day loving those who oppose God and His Messenger, even if they are their fathers, their sons, their brothers or their kin. In the hearts of these He has inscribed faith and strengthened them with a spirit from Himself. He will admit them into Gardens beneath which rivers flow, to remain there for ever. God is pleased with them and they are pleased with Him. They are the party of God—and surely the party of God are the ones who will flourish. (22)

59. The Gathering of Forces (Al-Ḥashr)

In the name of God, the Gracious, the Ever Merciful.

All that is in the heavens and all that is on the earth glorifies God; He is the Almighty, the All-Wise. It is He who drove those of the People of the Book who denied the truth out of their homes at the first gathering. You did not think they would leave, and they thought their fortresses would protect them from God; but God came upon them from where they did not expect, and cast terror into their hearts, so that they destroyed their homes with their own hands and the hands of the believers. So take warning, you who have eyes to see. Had God not decreed banishment for them, He would have punished them in this world; and in the Hereafter theirs is the punishment of the Fire. That is because they set themselves against God and His Messenger; and whoever sets himself against God—God is severe in punishment. (1–4)

Whatever palm-trees you cut down or left standing upon their roots, it was by God's leave, so that He might disgrace the rebellious. As for what God restored to His Messenger from them, you spurred neither horse nor camel for it; but God gives His messengers power over whomever He wills. God has power over all things. Whatever God restored to His Messenger from the people of the towns belongs to God, to the Messenger, to his near kin, to orphans, the needy and the traveler, so that it should not circulate only among the rich among you. Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it. Be conscious of God: God is severe in punishment. (5–7)

It is for the poor emigrants who were driven from their homes and their possessions, seeking the bounty and good pleasure of God and supporting God and His Messenger: these are the ones who are true. And those who had made their home in the city and in faith before them love whoever emigrates to them, and find in their hearts no desire for what those have been given, but prefer them over themselves, even when they themselves are in need. Whoever is guarded against the greed of his own soul—these are the ones who will flourish. And those who come after them say, 'Our Lord, forgive us and our brothers who came before us in faith, and leave no rancor in our hearts towards those who believe. Our Lord, You are Most Kind, Ever Merciful.' (8–10)

Have you not seen the hypocrites who say to their brothers who deny the truth among the People of the Book, 'If you are driven out, we shall surely go out with you, and we shall never obey anyone against you; and if you are attacked, we shall surely help you'? God bears witness that they are liars. If they are driven out, they will not go out with them; if

they are attacked, they will not help them; and even if they did help them, they would turn their backs and flee, and then they would not be helped. You believers strike more fear into their hearts than God does: that is because they are a people who do not understand. They will not fight you together except from fortified towns or from behind walls. Their hostility among themselves is fierce: you would think them united, but their hearts are divided. That is because they are a people who do not use reason. They are like those who went shortly before them: they tasted the evil consequence of their conduct, and a painful punishment awaits them. They are like Satan when he says to a man, 'Deny the truth,' and then, when he has denied, says, 'I disown you; I fear God, Lord of all the worlds.' So the end of both is that they will be in the Fire, to remain there: that is the recompense of the wrongdoers. (11–17)

You who believe, be conscious of God, and let every soul consider what it has sent ahead for tomorrow.[57] Be conscious of God: God is aware of all that you do. Do not be like those who forgot God, so He made them forget their own selves: they are the rebellious ones. Not equal are the companions of the Fire and the companions of the Garden: the companions of the Garden are the ones who triumph. Had We sent down this Qur'an upon a mountain, you would have seen it humbled and split apart in awe of God. Such are the comparisons We set out for people, so that they may reflect. (18–21)

He is God, besides whom there is no god: Knower of the unseen and the seen, He is the Gracious, the Ever Merciful. He is God, besides whom there is no god: the King, the Holy, the Source of Peace, the Granter of Security, the Guardian, the Almighty, the Compeller, the Supreme. Glory be to God, far above what they associate with Him. (22–23)

He is God: the Creator, the Originator, the Fashioner; to Him belong the most beautiful names. All that is in the heavens and the earth glorifies Him; He is the Almighty, the All-Wise.[58] (24)

[57] **The five generation rule: Jonathan Edwards versus Max Jukes**
[58] **The Anesthesia of Familiarity: From the Wonder of Nature to the Question of the Creator**

60. Women Tested (Al-Mumtaḥana)

In the name of God, the Gracious, the Ever Merciful.

You who believe, do not take My enemies and yours as allies, offering them affection, when they have denied the truth that has come to you and have driven out the Messenger and yourselves because you believe in God, your Lord. If you have gone out to strive in My way and to seek My good pleasure, how can you show them affection in secret? I know well what you conceal and what you reveal. Whoever among you does this has strayed from the right way. If they gain the upper hand over you, they will be your enemies, and will stretch out their hands and their tongues against you with evil intent: they long for you to deny the truth. (1–2)

Neither your kin nor your children will be of any use to you on the Day of Resurrection: He will judge between you. God sees all that you do. You have had a good example in Abraham and those with him, when they said to their people, 'We disown you and whatever you worship besides God. We renounce you, and between us and you enmity and hatred have appeared for ever, unless you believe in God alone'—except for Abraham's saying to his father, 'I shall ask forgiveness for you, though I have no power to obtain anything from God on your behalf.' 'Our Lord, in You we have put our trust, to You we have turned, and to You is the final return. Our Lord, do not make us a trial for those who deny the truth, and forgive us, our Lord. You alone are the Almighty, the All-Wise.' There is in them a good example for you, for anyone whose hope is in God and the Last Day. But whoever turns away—God is the Self-Sufficient, the Praiseworthy. (3–6)

It may be that God will bring about affection between you and those of them you now hold as enemies: God is All-Powerful, and God is Ever-Forgiving, Ever Merciful. God does not forbid you from dealing kindly and justly with those who have not fought you over religion nor driven you from your homes: God loves those who are just. God only forbids you from taking as allies those who have fought you over religion, driven you from your homes, or helped to drive you out. Whoever takes them as allies—those are the wrongdoers. (7–9)

You who believe, when believing women come to you as emigrants, test them—God knows best about their faith—and if you find them to be believers, do not send them back to those who deny the truth: they are not lawful for those men, nor are those men lawful for them. Give the men what they have spent as dowry; and there is no blame on you if you marry them, once you have given them their dowries. Do not hold on to marriage ties with women who deny the truth; ask for what you have spent, and let them ask for what

they have spent. That is God's judgment: He judges between you, and God is All-Knowing, All-Wise. If any of your wives go over to those who deny the truth, and then you have your turn of gain, give to those whose wives have gone the equivalent of what they had spent; and be conscious of God, in whom you believe. (10–11)

Prophet, when believing women come to you to pledge allegiance to you—that they will associate nothing with God, will not steal, will not commit adultery, will not kill their children, will not bring forward a slander they have fabricated between their hands and their feet, and will not disobey you in anything that is right—then accept their pledge and ask God to forgive them. God is Ever-Forgiving, Ever Merciful. (12)

You who believe, do not take as allies a people with whom God is angry: they have despaired of the Hereafter, just as those who deny the truth have despaired of those in the graves. (13)

61. Solid Lines (Al-Ṣaff)

In the name of God, the Gracious, the Ever Merciful.

All that is in the heavens and all that is on the earth glorifies God; He is the Almighty, the All-Wise. You who believe, why do you say what you do not do? It is most hateful in the sight of God that you say what you do not do. God loves those who fight in His way in ranks, as if they were a solid structure. (1–4)

And remember when Moses said to his people, 'My people, why do you hurt me, when you know that I am God's messenger to you?' So when they deviated, God let their hearts deviate: God does not guide the rebellious people. And when Jesus son of Mary said, 'Children of Israel, I am God's messenger to you, confirming the Torah that came before me, and bringing good news of a messenger to come after me whose name will be Aḥmad.' Yet when he came to them with clear signs, they said, 'This is plain sorcery.' (5–6)

Who does greater wrong than one who invents lies against God when he is being called to surrender himself to God? God does not guide the wrongdoing people. They wish to put out the light of God with their mouths, but God will bring His light to completion, however much those who deny the truth may hate it. It is He who sent His Messenger with guidance and the religion of truth, to make it prevail over all religion, however much those who associate others with God may hate it. (7–9)

You who believe, shall I direct you to a bargain that will save you from a painful punishment? Believe in God and His Messenger, and strive in the way of God with your possessions and your persons: that is better for you, if only you knew. He will forgive you your sins and admit you into Gardens beneath which rivers flow, and into pleasant dwellings in the Gardens of Eden. That is the supreme triumph. And another thing you will love: help from God and a victory near at hand. So give glad news to the believers. You who believe, be helpers of God, as Jesus son of Mary said to the disciples, 'Who will be my helpers in the cause of God?' The disciples said, 'We are God's helpers.' Then a group of the Children of Israel believed and a group denied; so We strengthened those who believed against their enemy, and they came out on top. (10–14)

62. The Day of Congregation (Al-Jumuʿa)

In the name of God, the Gracious, the Ever Merciful.

All that is in the heavens and all that is on the earth glorifies God, the King, the Holy, the Almighty, the All-Wise. It is He who has raised among the unlettered people a messenger from among themselves, to recite His signs to them, to purify them, and to teach them the Book and wisdom—though before this they were in manifest error— and to reach others of them who have not yet joined them. He is the Almighty, the All-Wise. That is the bounty of God, which He gives to whomever He wills: God is the possessor of immense bounty. The likeness of those who were charged with the Torah and then failed to carry it is that of a donkey carrying volumes of books. Wretched is the likeness of the people who have rejected God's signs: God does not guide the wrongdoing people. (1–5)

Say Prophet, 'You who follow the Jewish faith, if you claim that you alone of all people are the friends of God, then wish for death, if you are truthful.' But they will never wish for it, because of what their hands have sent ahead. God knows well the wrongdoers. Say, 'The death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the seen, and He will tell you what you used to do.' (6–8)

You who believe, when the call to the prayer is made on the day of congregation, hasten to the remembrance of God and leave off trading: that is better for you, if only you knew. Then, when the prayer has ended, disperse through the land and seek the bounty of God, and remember God often, so that you may flourish. Yet when they see some merchandise or amusement they break away towards it and leave you standing. Say, 'What is with God is better than amusement and merchandise. God is the best of providers.' (9–11)

63. The Hypocrites (Al-Munāfiqūn)

In the name of God, the Gracious, the Ever Merciful.

When the hypocrites come to you Prophet, they say, 'We bear witness that you are indeed God's Messenger.' God knows that you are indeed His Messenger, and God bears witness that the hypocrites are liars. They have taken their oaths as a screen, and so turned others away from the way of God. Evil indeed is what they have been doing. That is because they believed and then denied, so a seal was set upon their hearts, and they do not understand. When you see them, their outward appearance pleases you; and when they speak, you listen to what they say. Yet they are like timbers propped up against a wall. They think every shout is aimed at them. They are the enemy—so beware of them. May God confound them! How they are turned away from the truth! (1–4)

When they are told, 'Come, God's Messenger will ask forgiveness for you,' they turn their heads away, and you see them turning aside in arrogance. It is all the same for them whether you ask forgiveness for them or do not: God will never forgive them. God does not guide the rebellious people. It is they who say, 'Do not spend on those who are with God's Messenger, so that they disperse.' Yet to God belong the treasuries of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to the city, the mightier will surely drive out the lowlier from it.' Yet might belongs to God, to His Messenger and to the believers; but the hypocrites do not know. (5–8)

You who believe, do not let your wealth and your children divert you from the remembrance of God. Whoever does so—those are the losers. And spend out of what We have provided for you before death comes to one of you and he says, 'My Lord, if only You would reprieve me for a little while, I would give in charity and be among the righteous.' But God will never reprieve a soul once its appointed time has come. God is aware of all that you do. (9–11)

64. Mutual Neglect (Al-Taghābun)

In the name of God, the Gracious, the Ever Merciful.

All that is in the heavens and all that is on the earth glorifies God. His is the sovereignty and His is the praise; He has power over all things. It is He who created you, yet some of you deny the truth and some of you believe. God sees all that you do. He created the heavens and the earth in truth; He shaped you and made your shapes beautiful; and to Him is the final return. He knows all that is in the heavens and the earth, and He knows what you conceal and what you reveal. God knows well what is in the breasts. (1–4)

Has there not come to you the story of those who denied the truth before, and tasted the evil consequence of their conduct? A painful punishment awaits them. That was because their messengers kept coming to them with clear signs, but they said, 'Shall mere mortals guide us?' So they denied and turned away; and God had no need of them. God is Self-Sufficient, Praiseworthy. (5–6)

Those who deny the truth claim that they will never be raised up. Say, 'Yes indeed, by my Lord, you will surely be raised up, and then you will surely be told what you did. That is easy for God.' (7)

So believe in God and His Messenger and in the light We have sent down. God is aware of all that you do. On the Day when He gathers you for the Day of Gathering—that will be the Day of mutual neglect. Whoever believes in God and does good, He will erase his evil deeds and admit him into Gardens beneath which rivers flow, to remain there for ever. That is the supreme triumph. But those who deny the truth and reject Our signs—they are the companions of the Fire, to remain there. An evil destination! (8–10)

No misfortune strikes except by God's leave. Whoever believes in God, He guides his heart. God has full knowledge of all things. Obey God and obey the Messenger. If you turn away, Our Messenger's duty is only to deliver the message clearly. God: there is no god but Him. In God let the believers put their trust. You who believe, among your spouses and your children are enemies to you, so beware of them. But if you pardon, overlook and forgive—God is Ever-Forgiving, Ever Merciful. (11–14)

Your wealth and your children are only a trial, while with God is an immense reward. So be conscious of God as much as you are able; listen, obey, and spend in charity: it is better for your own selves. Whoever is guarded against the greed of his own soul—those are the ones who will flourish. If you lend God a good loan, He will multiply it for you and forgive

you. God is Most Appreciative, Most Forbearing, Knower of the unseen and the seen, the Almighty, the All-Wise. (15–18)

65. Divorce (Al-Ṭalāq)

In the name of God, the Gracious, the Ever Merciful.

Prophet, when you people divorce women, divorce them at the start of their waiting period, and count the period carefully; and be conscious of God, your Lord. Do not expel them from their homes, nor should they leave, unless they commit a flagrant indecency. These are the limits set by God; whoever oversteps God's limits has wronged his own soul. You do not know: God may afterwards bring about some new situation. (1)

Then, when they have reached the end of their term, either retain them honorably or part from them honorably. Call two just persons from among you as witnesses, and establish the testimony for God's sake. This is an admonition for whoever believes in God and the Last Day. And whoever is conscious of God—He will make a way out for him, and will provide for him from where he does not expect. Whoever puts his trust in God—He is enough for him. God accomplishes His purpose; God has set a measure for everything.[59] (2–3)

As for those of your women who have passed the age of menstruation, if you are in doubt, their waiting period is three months, and likewise for those who have not yet menstruated. For those who are pregnant, their term is until they deliver their burden. Whoever is conscious of God—He will make his affair easy for him. That is God's command, which He has sent down to you. Whoever is conscious of God—He will erase his evil deeds and make his reward great. (4–5)

House them where you yourselves live, according to your means, and do not harass them so as to make their lives difficult. If they are pregnant, provide for them until they deliver their burden; and if they nurse the child for you, give them their due, and consult together honorably. But if you make difficulties for one another, then another woman may nurse the child for the father. Let the one of means spend according to his means; and let the one whose provision is limited spend out of what God has given him. God does not burden any soul beyond what He has given it. God will bring ease after hardship. (6–7)

How many a town insolently defied the command of its Lord and His messengers! So We called it to a severe account and punished it with a terrible punishment. It tasted the evil consequence of its conduct, and the end of its affair was ruin. God has prepared a severe punishment for them. So be conscious of God, you who are endowed with understanding,

[59] **Surah At-Talaq – Cosmic Majesty and Divine Providence**

you who believe: God has sent down to you a reminder, a Messenger who recites to you God's clear signs, to bring those who believe and do good works out of the depths of darkness into the light. Whoever believes in God and does good, He will admit him into Gardens beneath which rivers flow, to remain there for ever. God has made excellent provision for him. (8–11)

It is God who created seven heavens, and of the earth the like of them. The command descends among them, so that you may know that God has power over all things, and that God encompasses all things in knowledge.[60] (12)

[60] **Seven Heavens, Innumerable Earths, and a Universe Alive with Divine Command**
Seven Heavens, Countless Worlds, and the Creatures Dispersed Among Them: A Qur'anic Meditation on Extraterrestrial Life
The Earths Like Unto the Heavens: A Scientific, Philosophical, and Theological Commentary on the Last Verse of Surah At-Talaq (Q 65:12) and the Quranic Case for Extraterrestrial Life
From the Crisis of a Home to the Governance of the Cosmos: Extraterrestrial Life and Infinite Providence in the Concluding Verse of Sūrat al-Ṭalāq
Extra Terrestrial Life – The Glorious Quran and Science

66. Prohibition (Al-Taḥrīm)

In the name of God, the Gracious, the Ever Merciful.

Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives? God is Ever-Forgiving, Ever Merciful. God has already ordained for you believers the way to release yourselves from your oaths. God is your Protector; He is the All-Knowing, the All-Wise. (1–2)

When the Prophet confided a matter to one of his wives, and she then disclosed it, and God made this known to him, he made part of it known and passed over part. When he told her of it, she said, 'Who told you this?' He said, 'I was told by the All-Knowing, the All-Aware.' If you both turn to God in repentance, for your hearts have indeed inclined to it, it will be well; but if you support one another against him, then God is his Protector, and Gabriel, and the righteous among the believers; and beyond that the angels are his helpers. It may be that if he divorces you, his Lord will give him in your place wives better than you: women who surrender themselves to God, who believe, who are devout, penitent, worshipful and given to fasting, previously married and virgins alike. (3–5)

You who believe, guard yourselves and your families against a Fire whose fuel is people and stones, over which stand angels stern and severe, who do not disobey God in what He commands them, but do what they are commanded. 'You who denied the truth, make no excuses today: you are only being repaid for what you used to do.' (6–7)

You who believe, turn to God in sincere repentance. It may be that your Lord will erase your evil deeds and admit you into Gardens beneath which rivers flow, on the Day when God will not disgrace the Prophet and those who believed with him. Their light will stream out before them and on their right, and they will say, 'Our Lord, perfect our light for us and forgive us: You have power over all things.' (8)

Prophet, strive hard against those who deny the truth and the hypocrites, and be stern with them. Their refuge is Hell—an evil destination! God has set out an example for those who deny the truth: the wife of Noah and the wife of Lot. They were married to two of Our righteous servants, but they betrayed them, and their husbands were of no help to them at all against God. They were told, 'Enter the Fire with all who enter.' And God has set out an example for those who believe: the wife of Pharaoh, when she said, 'My Lord, build for me a house near You in the Garden; deliver me from Pharaoh and his deeds, and deliver me from the wrongdoing people.' And Mary, daughter of ʿImrān, who guarded her

chastity: We breathed into her of Our spirit, and she accepted the truth of her Lord's words and His Books, and was one of the truly devout. (9–12)

67. Sovereignty (Al-Mulk)

In the name of God, the Gracious, the Ever Merciful.

Blessed is He in whose hand is all sovereignty, and He has power over all things— He who created death and life to test which of you is best in deed. He is the Almighty, the Ever-Forgiving. He who created seven heavens, one above another. You will see no discordance in the creation of the Gracious One. Look again: do you see any flaw? Then look again, and yet again: your sight will return to you dazzled and worn out. (1–4)

We have adorned the lowest heaven with lamps, and made them missiles for the stoning of devils, for whom We have prepared the punishment of the Blaze. For those who deny their Lord there is the punishment of Hell—an evil destination! When they are flung into it they will hear its roaring as it boils over, almost bursting with fury. Every time a group is cast into it, its keepers will ask them, 'Did no warner come to you?' They will say, 'Yes, a warner did come to us, but we called him a liar and said that God had sent down nothing, and that he was only in great error.' And they will say, 'Had we only listened, or used our reason, we would not be among the companions of the Blaze.' So they will confess their sin—away, then, with the companions of the Blaze! As for those who fear their Lord though He is unseen, for them there is forgiveness and a great reward. (5–12)

Whether you keep your words secret or speak them aloud, He knows well what is in the breasts. Would He not know, He who created? He is the All-Subtle, the All-Aware. It is He who made the earth tractable for you: so walk its broad paths and eat of His provision—and to Him is the resurrection. Are you secure that He who is in heaven will not make the earth swallow you up as it quakes? Or are you secure that He who is in heaven will not send against you a storm of stones? Then you will know what My warning means. Those before them also denied: and how terrible was My disapproval! Do they not see the birds above them, spreading their wings and folding them? Nothing holds them up but the Gracious One: He sees all things. Who is this that is your army, to help you against the Gracious One? Those who deny the truth are in nothing but delusion. Who is this that will provide for you if He withholds His provision? Yet they persist in their insolence and aversion. Is the one who walks with his face down better guided, or the one who walks upright on a straight path? (13–22)

Say, 'It is He who brought you into being and gave you hearing, sight and hearts—how little thanks you give!' Say, 'It is He who scattered you over the earth, and to Him you will be gathered.' They say, 'When will this promise be fulfilled, if you are truthful?' Say,

'Knowledge of it is with God alone; I am only a plain warner.' But when they see it close at hand, the faces of those who denied the truth will be stricken, and it will be said, 'This is what you were calling for.' Say, 'Think: whether God destroys me and those with me, or has mercy on us, who will protect those who deny the truth from a painful punishment?' Say, 'He is the Gracious One: we believe in Him and in Him we put our trust. You will come to know who is in manifest error.' (23–29)

Say, 'Think: if your water were to sink away into the ground, who would bring you flowing water?'[61] (30)

[61] **The Water That Could Sink Away: A Philosophical and Theological Commentary on Qurʾān 67:30**

68. The Pen (Al-Qalam)

In the name of God, the Gracious, the Ever Merciful.

Nūn. By the pen and what they write, you Prophet are not, by the grace of your Lord, a madman. Surely yours is a reward that will never fail, and surely you are of a tremendous character. Soon you will see, and they will see, which of you is the afflicted one. Your Lord knows best who has strayed from His way, and He knows best those who are rightly guided. So do not yield to those who deny the truth: they would like you to compromise, so that they too might compromise. And do not yield to any contemptible swearer of oaths, backbiter, carrier of tales, hinderer of good, transgressor, sinner, crude and, beyond that, of doubtful birth— just because he has wealth and sons. When Our signs are recited to him he says, 'Fables of the ancients!' We shall brand him on the snout. (1–16)

We have tried them as We tried the owners of the garden, when they swore that they would surely pick its fruit in the morning, making no allowance for God's will. So a visitation from your Lord passed over it while they slept, and by morning it was like a field already stripped. At daybreak they called to one another: 'Go early to your field, if you mean to pick the fruit.' So they set off, whispering to one another: 'No needy person shall enter it today while you are there.' And they went early, resolved on their purpose, thinking they had the power. But when they saw it, they said, 'We must have lost our way! No—we have been deprived!' The most reasonable of them said, 'Did I not say to you, Why do you not glorify God?' They said, 'Glory be to our Lord! We have indeed been wrongdoers.' Then they turned on one another in reproach. They said, 'Woe to us! We have been insolent. Perhaps our Lord will give us something better in its place: to our Lord we turn in hope.' Such is the punishment; and the punishment of the Hereafter is far greater, if only they knew. (17–33)

For those who are conscious of God there are Gardens of bliss with their Lord. Shall We treat those who surrender themselves to God like the guilty? What is the matter with you? How do you judge? Or do you have a Book in which you read that you will have in it whatever you choose? Or do you have oaths binding upon Us until the Day of Resurrection, that you will have whatever you decide? Ask them which of them will vouch for that! Or do they have partners with God? Then let them produce their partners, if they are truthful. On the Day when the shin is laid bare and they are called to prostrate, they will not be able to; their eyes downcast, humiliation will cover them. They were called to prostrate while they were still whole. (34–43)

So leave to Me those who reject this discourse: We shall lead them on step by step from where they do not know. I give them respite, for My plan is firm. Or do you ask them for a reward, so that they are weighed down with debt? Or do they have the unseen, so that they write it down? So wait patiently for your Lord's judgment, and do not be like the companion of the fish, when he called out, choked with anguish. Had not a favor from his Lord reached him, he would have been cast upon the barren shore, disgraced. But his Lord chose him and made him one of the righteous. Those who deny the truth all but pierce you with their eyes when they hear the Reminder, and they say, 'He is surely mad!' Yet it is nothing but a reminder for all the worlds. (44–52)

69. The Inevitable Hour (Al-Ḥāqqa)

In the name of God, the Gracious, the Ever Merciful.

The Inevitable Hour! What is the Inevitable Hour? And what will make you understand what the Inevitable Hour is? (1–3)

Thamūd and ʿĀd denied the Striking Calamity. As for Thamūd, they were destroyed by the overwhelming blast; and as for ʿĀd, they were destroyed by a furious, howling wind, which He let loose against them for seven nights and eight days without pause, so that you could have seen the people lying prostrate, as if they were the hollow trunks of fallen palm-trees. Do you see any remnant of them now? Pharaoh, and those before him, and the overturned cities, all committed grave sin; they disobeyed the messenger of their Lord, so He seized them with an ever-tightening grip. When the waters rose high, We carried you in the floating vessel, to make it a reminder for you, and so that attentive ears might retain it. (4–12)

Then, when the Trumpet is blown a single time, and the earth and the mountains are lifted up and crushed with a single blow, on that Day the Event will come to pass; the sky will be split open, for on that Day it will be frail; the angels will be at its edges, and eight will bear the Throne of your Lord above them that Day. That Day you will be brought forward: no secret of yours will remain hidden. Then whoever is given his record in his right hand will say, 'Here, read my record! I always knew that I would meet my reckoning.' So he will be in a life of contentment, in a lofty Garden, whose clusters of fruit hang near. 'Eat and drink to your hearts' content for what you sent ahead in the days gone by.' But whoever is given his record in his left hand will say, 'If only I had not been given my record, and had never known what my reckoning was! If only death had been the end! My wealth has been no use to me; my power has vanished from me.' 'Seize him and bind him, then into Hell cast him, then in a chain seventy cubits long fasten him!' For he did not believe in God the Supreme, nor did he urge the feeding of the needy. So today he has here no friend, and no food but the foul discharge of wounds, which only the sinners eat. (13–37)

So I swear by what you see and by what you do not see: this is truly the word of a noble Messenger, not the word of a poet—how little you believe!— nor the word of a soothsayer—how little you take heed! It is a sending-down from the Lord of all the worlds.[62] (38–43)

[62] **The oath on the unseen: a multidisciplinary commentary on Quran 69:38–43**

Had he invented any sayings in Our name, We would have seized him by the right hand, then We would have severed his life-artery, and none of you could have shielded him. It is surely a reminder for those who are conscious of God. And We know that some of you will call it a lie; it will surely be a source of regret for those who deny the truth; yet it is the very truth of certainty. So glorify the name of your Lord, the Supreme. (44–52)

All of Reality Is A Testament for God and for the Glorious Quran
The Unseen and the Visible: A Multidisciplinary Research Report on Quranic Oaths as Prophetic Signatures for the Modern Age

70. The Ways of Ascent (Al-Maʿārij)

In the name of God, the Gracious, the Ever Merciful.

A questioner asked about a punishment bound to fall upon those who deny the truth— none can avert it— from God, Lord of the ways of ascent. The angels and the Spirit ascend to Him in a day whose span is fifty thousand years. So be patient, with a patience that is beautiful. They see it as far off, but We see it as near: the Day when the sky will be like molten brass and the mountains like tufts of wool, and no friend will ask after a friend, though they will be in sight of one another. The guilty one will wish he could ransom himself from the punishment of that Day by his children, his spouse, his brother, the kin who sheltered him, and everyone on earth—if only that might save him. No! It is a raging flame, tearing away the scalp, calling to itself everyone who turned his back and went away, who amassed wealth and hoarded it. (1–18)

Truly the human being was created anxious: when misfortune touches him he is despairing, and when good touches him he is grudging— except those who pray, who are constant in their prayer; those in whose wealth is a recognized right for the one who asks and the one who is deprived; those who affirm the truth of the Day of Judgment; those who stand in fear of the punishment of their Lord— for none can feel secure from their Lord's punishment— those who guard their chastity, except with their spouses or their slave-girls, for which they are not to be blamed— but whoever seeks beyond that, those are the transgressors— those who are faithful to their trusts and their pledges; those who stand firm in their testimonies; and those who are watchful over their prayer. These will be honored in Gardens. (19–35)

So what is the matter with those who deny the truth, that they rush headlong towards you Prophet, from the right and from the left, in crowds? Does every one of them hope to enter a Garden of bliss? No indeed! We created them from what they know. So I swear by the Lord of the risings and the settings that We are surely able to replace them with better than they, and We shall not be outrun. So leave them to plunge in vain talk and play until they meet the Day they are promised: the Day they come out of the graves in haste, as if racing towards a goal-mark, their eyes downcast, humiliation covering them. That is the Day they were promised. (36–44)

71. Noah (Nūḥ)

In the name of God, the Gracious, the Ever Merciful.

We sent Noah to his people: 'Warn your people before a painful punishment comes upon them.' He said, 'My people, I am a plain warner to you: worship God, be conscious of Him, and obey me. He will forgive you your sins and reprieve you until an appointed time. When God's appointed time comes it cannot be put back, if only you knew.' (1–4)

He said, 'My Lord, I have called my people night and day, but my calling has only increased their flight. Every time I call them, so that You might forgive them, they thrust their fingers into their ears, wrap themselves in their garments, persist in their ways and grow ever more arrogant. Then I called them openly; then I proclaimed to them in public and spoke to them in private, saying, Ask forgiveness of your Lord: He is Ever-Forgiving. He will send down abundant rain from the sky upon you, and strengthen you with wealth and sons, and give you gardens and give you rivers. What is the matter with you, that you do not look for majesty in God, when He has created you in stages? Do you not see how God created seven heavens in layers, and placed the moon among them as a light and made the sun a lamp? And God has caused you to grow out of the earth as a growth, then He will return you into it, and bring you out again as a new emergence. And God has made the earth a wide expanse for you, so that you may travel its broad pathways.' (5–20)

Noah said, 'My Lord, they have disobeyed me and followed those whose wealth and children only add to their loss. They have devised a mighty plot, and said, Do not abandon your gods: do not abandon Wadd, nor Suwāʿ, nor Yaghūth, Yaʿūq and Nasr. They have led many astray. My Lord, grant the wrongdoers nothing but further error.' (21–24)

Because of their sins they were drowned and made to enter a Fire, and they found none to help them besides God. And Noah said, 'My Lord, do not leave a single one of those who deny the truth dwelling upon the earth. If You leave them, they will lead Your servants astray and will beget only wicked deniers. My Lord, forgive me and my parents, and whoever enters my house as a believer, and the believing men and women; and grant the wrongdoers nothing but ruin.' (25–28)

72. The Jinn (Al-Jinn)

In the name of God, the Gracious, the Ever Merciful.

Say Prophet, 'It has been revealed to me that a group of people from an unfamiliar wandering tribe secretly listened to the Quran and said, ‘We have heard a wondrous recitation, which guides to the right way, and we believe in it: we shall never associate anyone with our Lord. Exalted is the majesty of our Lord: He has taken neither consort nor son. The foolish among us used to utter outrageous things about God, and we had supposed that the human masses or the elite would ever speak a lie against God. Yet there were men among humankind who sought refuge with men among the elite, and they increased them in insolence.’ (1–6)

They supposed, as you supposed, that God would never raise anyone up. They said, ‘Influenced by the soothsayers among us, we reached out to the sky to find the secrets and found it filled with stern guards and shooting flames. We used to sit there at listening-posts, but whoever listens now finds a shooting flame lying in wait for him. We do not know whether harm is intended for those on earth, or whether their Lord intends to guide them rightly. Among us are the righteous, and among us are others: we have followed divergent paths. We have come to know that we can never thwart God on earth, nor can we ever escape His jurisdiction. When we heard the guidance, we believed in it; and whoever believes in his Lord need fear neither loss nor injustice. Among us are those who surrender themselves to God, and among us are those who deviate. Those who surrender have sought out the right way; but those who deviate will be fuel for Hell.' (7–15)

This is what the wandering tribesmen told their people. O Prophet, tell all people that if you remain firmly on the right path, We will bestow on you a life of abundant bounties and blessings. Thereby, We also test them, whoever turns away from the remembrance of his Lord, will be driven into ever-mounting punishment. The places of worship belong to God, so call on no one alongside God. Yet when the servant of God stood up to call upon Him, they almost smothered him by swarming over him. Say, 'I call only upon my Lord, and I associate no one with Him.' Say, 'I have no power to do you harm or to bring you right guidance.' Say, 'No one can protect me from God, nor shall I find any refuge besides Him— my task is only to deliver what comes from God, His messages. Whoever disobeys God and His Messenger will have the Fire of Hell, to remain there forever.' Until, when they see what they were promised, they will know who is weaker in helpers and fewer in number. Say, 'I do not know whether what you are promised is near, or whether my Lord has set for it a distant term. He is the Knower of the unseen, and He does not disclose His

unseen to anyone, except a messenger of His choosing; and then He sends watchers before him and behind him, so that He may know that they have delivered the messages of their Lord. He encompasses all that is with them, and He keeps count of all things.' (16–28)

73. Enfolded (Al-Muzzammil)

In the name of God, the Gracious, the Ever Merciful.

You who are wrapped in your garments, stand in prayer through the night, except a little— half of it, or a little less, or a little more—and recite the Qur'an slowly and distinctly. We shall soon cast upon you a weighty word. Truly the rising by night is firmer in impress and more upright in speech, for by day you have long hours of business. Remember the name of your Lord and devote yourself to Him completely. Lord of the east and the west, there is no god but Him, so take Him as your Guardian. Bear patiently what they say, and withdraw from them with a gracious withdrawal. Leave to Me those who deny the truth and live in comfort, and bear with them a little while. With Us are shackles and a blazing Fire, food that chokes, and a painful punishment, on the Day when the earth and the mountains will shake, and the mountains will become a heap of shifting sand. (1–14)

We have sent to you a Messenger as a witness over you, just as We sent a messenger to Pharaoh. But Pharaoh disobeyed the messenger, so We seized him with a crushing grip. How then, if you deny the truth, will you guard yourselves against a Day that will turn children's hair gray, a Day when the sky will be rent apart? His promise will surely be fulfilled. This is truly a reminder: so let whoever wishes take a way to his Lord. (15–19)

Your Lord knows that you Prophet stand in prayer nearly two-thirds of the night, or half of it, or a third of it, as do a group of those with you. God measures out the night and the day; He knows that you will not be able to keep count of it, so He has turned to you in mercy. Recite, then, as much of the Qur'an as is easy for you. He knows that some of you will be sick, others traveling through the land seeking God's bounty, and others fighting in God's way. So recite as much of it as is easy, keep up the prayer, give the prescribed alms, and lend God a good loan. Whatever good you send ahead for yourselves you will find with God, better and greater in reward. And seek God's forgiveness: God is Ever-Forgiving, Ever Merciful. (20)

74. Wrapped in His Cloak (Al-Muddaththir)

In the name of God, the Gracious, the Ever Merciful.

You who are wrapped in your cloak, arise and warn! Your Lord—magnify Him; your garments—purify them; all defilement—shun it; do not give in order to get more; and for your Lord's sake be patient. (1–7)

When the Trumpet is sounded, that Day will be a hard day, for those who deny the truth far from easy. Leave to Me the one I created alone, to whom I gave abundant wealth and sons at his side, and for whom I smoothed the way— and still he is greedy for more. No indeed! He has been stubborn against Our signs. I shall drive him up a steep climb. He reflected and calculated— and so may he perish, how he calculated! Again, may he perish, how he calculated! Then he looked; then he frowned and scowled; then he turned his back and grew proud, and said, 'This is nothing but sorcery handed down; this is nothing but the word of a mortal.' (8–25)

I shall cast him into Saqar. And what will make you understand what Saqar is? It spares nothing and leaves nothing, scorching the skin of mortals. Over it are nineteen. We have made none but angels the keepers of the Fire, and We have made their number only as a trial for those who deny the truth, so that those who were given the Book may be certain, and those who believe may grow in faith, and those given the Book and the believers may have no doubt; and so that those with sickness in their hearts and those who deny the truth may say, 'What could God mean by this comparison?' Thus God lets go astray whomever He wills and guides whomever He wills; and none knows the hosts of your Lord but He. This is nothing other than a reminder for mortals. No indeed! By the moon, by the night when it retreats, and by the dawn when it brightens, it is surely one of the greatest things, a warning to mortals, to whoever among you wishes to go forward or hold back. (26–37)

Every soul is held in pledge for what it has earned, except the companions of the right, who will be in Gardens, asking about the guilty: 'What brought you into Saqar?' They will say, 'We were not among those who prayed, nor did we feed the needy; we used to plunge into idle talk with those who plunged, and we denied the Day of Judgment until the certainty came upon us.' So the intercession of intercessors will not benefit them. (38–48)

What is the matter with them, that they turn away from the Reminder as if they were startled donkeys fleeing from a lion? Each one of them wants to be given scrolls unrolled from heaven. No indeed! The truth is that they do not fear the Hereafter. No indeed! This

is truly a reminder: let whoever wishes take heed of it. But they will not take heed unless God wills. He is worthy to be feared, and worthy to forgive. (49–56)

75. The Resurrection (Al-Qiyāma)

In the name of God, the Gracious, the Ever Merciful.

I swear by the Day of Resurrection, and I swear by the self-reproaching soul! Does the human being think that We shall not gather his bones together? Yes indeed: We are able to restore even the tips of his fingers. Yet the human being wishes to carry on sinning in the time ahead of him; he asks, 'When is this Day of Resurrection?' (1–6)

When the sight is dazzled, and the moon is eclipsed, and the sun and the moon are brought together— on that Day the human being will say, 'Where is there to flee?' No indeed! There is no refuge. On that Day the only resting-place will be with your Lord. That Day the human being will be told what he sent ahead and what he left behind. Truly the human being will be a clear witness against himself, even though he puts forward his excuses. (7–15)

Prophet, do not move your tongue with it in haste to take it in: it is for Us to gather it and to recite it, so when We recite it, follow its recitation; then it is for Us to make it clear. (16–19)

No indeed! You people love the fleeting life and neglect the Hereafter. Some faces on that Day will be radiant, looking towards their Lord; and some faces on that Day will be darkened, expecting a crushing blow to fall upon them. (20–25)

No indeed! When it reaches the collarbone, and it is said, 'Who can work a cure?', and he realizes that it is the parting, and leg is entwined with leg— on that Day the driving will be to your Lord. He neither affirmed the truth nor prayed, but denied and turned away, then went off to his people, strutting. (26–33)

Woe to you, and woe! Again, woe to you, and woe! Does the human being think he will be left without purpose? Was he not a drop of fluid emitted, then a clinging form, which He created and fashioned, and from which He made the two sexes, the male and the female? Is not such a One able to bring the dead to life?[63] (34–40)

[63] **Afterlife – The Glorious Quran and Science**

76. The Human Being (Al-Insān)

In the name of God, the Gracious, the Ever Merciful.

Has there not been over the human being a span of time when he was not a thing even mentioned? We created the human being from a drop of mingled fluids, to test him; so We made him hearing and seeing. We have shown him the way, whether he be grateful or ungrateful. (1–3)

For those who deny the truth We have prepared chains, iron collars and a Blaze. The righteous will drink from a cup whose mixture is camphor, from a spring at which the servants of God drink, making it gush forth as they please. They fulfill their vows, and fear a Day whose evil will spread far and wide; and they give food, for love of Him, to the needy, the orphan and the captive: 'We feed you only for the sake of God: we want no reward from you, nor thanks. We fear from our Lord a Day of frowning and distress.' So God will protect them from the evil of that Day, and give them radiance and joy, and reward them for their steadfastness with a Garden and silk. There they will recline upon couches, seeing there neither burning sun nor bitter cold; its shade will hang close over them, and its clusters of fruit will be brought low within easy reach. Vessels of silver will be passed round among them, and goblets of crystal— crystal-clear, yet of silver—which they will measure out as they please. There they will be given a cup to drink whose mixture is ginger, from a spring there called Salsabīl. Youths of eternal freshness will wait upon them: when you see them you would think them scattered pearls. When you look there, you will see bliss and a vast dominion. They will wear garments of fine green silk and of brocade, and will be adorned with bracelets of silver; and their Lord will give them a pure drink. 'This is a reward for you: your endeavor has been appreciated.' (4–22)

It is We who have sent down the Qur'an to you Prophet in gradual revelation. So wait patiently for your Lord's judgment, and do not yield to any sinner or denier among them. Remember the name of your Lord morning and evening, and during the night prostrate before Him, and glorify Him through the long night. (23–26)

These people love the fleeting life, and leave behind them a heavy Day. It is We who created them and made their joints firm; and when We will, We can replace them with others like them altogether. (27–28)

This is truly a reminder: so let whoever wishes take a way to his Lord. But you will not wish it unless God wills. God is All-Knowing, All-Wise. He admits whomever He wills into His mercy; and for the wrongdoers He has prepared a painful punishment. (29–31)

77. Those Sent Forth (Al-Mursalāt)

In the name of God, the Gracious, the Ever Merciful.

By those sent forth one after another, and those that blow with tempest force, and those that scatter far and wide, and those that divide and separate, and those that deliver a reminder, as an excuse or as a warning: what you are promised will surely come to pass. When the stars are extinguished, when the sky is split open, when the mountains are scattered to dust, and when the messengers are brought together at the appointed time—for what Day has all this been deferred? For the Day of Decision. And what will make you understand what the Day of Decision is? Woe on that Day to those who deny the truth! Did We not destroy the earlier peoples? Then We make the later ones follow them: that is how We deal with the guilty. Woe on that Day to those who deny the truth! (1–19)

Did We not create you from a humble fluid, which We placed in a secure lodging for a known term? So We measured—and how excellently We measure! Woe on that Day to those who deny the truth! Did We not make the earth a container for the living and the dead, and set upon it firm, towering mountains, and give you sweet water to drink? Woe on that Day to those who deny the truth! (20–28)

'Go on to what you used to deny! Go on to a shadow of three columns, which gives no shade and offers no protection from the flame.' It throws up sparks huge as castles, as if they were tawny camels. Woe on that Day to those who deny the truth! This is a Day when they will not speak, nor will they be allowed to make excuses. Woe on that Day to those who deny the truth! 'This is the Day of Decision: We have gathered you together with the earlier peoples. If you have a scheme, then scheme against Me!' Woe on that Day to those who deny the truth! Those who are conscious of God will be amid shades and springs, and such fruits as they desire: 'Eat and drink to your hearts' content for what you used to do.' Thus do We reward those who do good. Woe on that Day to those who deny the truth! (29–45)

'Eat and enjoy yourselves a little while: you are guilty.' Woe on that Day to those who deny the truth! When they are told, 'Bow down,' they do not bow down. Woe on that Day to those who deny the truth! In what discourse after this will they believe? (46–50)

78. The Announcement (Al-Naba')

In the name of God, the Gracious, the Ever Merciful.

What is it they are asking one another about? About the tremendous announcement, over which they are at odds. No indeed! They will soon come to know. Again, no indeed! They will soon come to know.[64] (1–5)

Have We not made the earth a cradle, and the mountains as pegs? We created you in pairs, and made your sleep a rest, and made the night a covering, and made the day a time for earning a living. We built above you seven mighty heavens, and set there a blazing lamp, and sent down from the rain-clouds water pouring in torrents, to bring forth by it grain and plants, and luxuriant gardens. (6–16)

Surely the Day of Decision is an appointed time: the Day the trumpet is blown and you come forward in crowds, and the sky is opened and becomes gateways, and the mountains are set in motion and become a mirage. Surely Hell lies in wait, a home for those who transgress all bounds, to remain there for ages, tasting there neither coolness nor any drink, except scalding water and festering pus— a recompense that fits. For they never expected a reckoning, and they rejected Our signs outright; but We have recorded everything in a book. 'So taste! We shall give you nothing more but punishment.' (17–30)

For those who are conscious of God there is a triumph: gardens and vineyards, and companions in the bloom of youth, well matched, and a brimming cup. There they will hear no idle talk and no lying: a reward from your Lord, a gift reckoned in full, from the Lord of the heavens and the earth and all that is between them, the Gracious One, whom none will have power to address— on the Day when the Spirit and the angels stand in ranks. None will speak except one whom the Gracious One permits, and who speaks what is right. That is the Day of truth. So let whoever wishes take a way back to his Lord. We have warned you of a punishment near at hand: the Day when a person will see what his own hands have sent ahead, and the one who denied the truth will say, 'If only I were dust!'[65] (31–40)

[64] **Afterlife – The Glorious Quran and Science**
[65] **Surah Al Naba: The Announcement**
Surah al-Naba': Creation, the Divine Ledger, and the Day of Final Disclosure

79. The Forceful Chargers (Al-Nāziʿāt)

In the name of God, the Gracious, the Ever Merciful.

By those who pull out with violence, and those who draw out with gentleness, and those who glide along swiftly, and those who race ahead, and those who direct the affair: on the Day the first quaking shakes all things, followed by the second, hearts on that Day will be pounding, and eyes will be cast down. They say, 'Are we really to be restored to our former state, even after we have become crumbled bones?' They say, 'That would be a return made at a loss!' But it will only be a single cry, and at once they will be out on the open ground. (1–14)

Has the story of Moses reached you? When his Lord called to him in the sacred valley of Ṭuwā: 'Go to Pharaoh, for he has overstepped all bounds, and say, "Do you have any wish to purify yourself, and that I should guide you to your Lord, so that you may stand in awe of Him?"' Then he showed him the great sign, but he denied it and disobeyed. Then he turned his back, hurrying away, and gathered his people and proclaimed, saying, 'I am your lord, the most high!' So God seized him with an exemplary punishment, in the next life and in this. Surely in that there is a lesson for whoever stands in awe of God. (15–26)

Are you harder to create, or the sky He built? He raised its vault high and set it in order, He darkened its night and brought forth its daylight; and after that He spread out the earth, bringing forth from it its water and its pasture, and the mountains He set firm— as provision for you and for your livestock. Then, when the Great Catastrophe comes, the Day a person will remember all that he strove for, and the blazing Fire is brought out for all who see: then as for the one who overstepped all bounds and preferred the life of this world, the blazing Fire will be his home; but as for the one who feared standing before his Lord, and restrained his soul from base desire, the Garden will be his home. (27–41)

They ask you Prophet about the Hour: 'When will it come to anchor?' But what have you to do with its reckoning? To your Lord belongs its final end. You are only a warner for whoever stands in awe of it. On the Day they see it, it will be as though they had lingered in this world no longer than an evening, or the morning after. (42–46)

80. He Frowned (ʿAbasa)

In the name of God, the Gracious, the Ever Merciful.

He frowned and turned away because the blind man came to him. And how could you know? Perhaps he would have grown in purity, or taken heed, and the reminder would have profited him. As for the one who thinks himself self-sufficient, to him you give your full attention, though it is not your concern if he does not grow in purity; but the one who came to you eagerly striving, and in awe of God— from him you are distracted. No indeed! This is a reminder, and let whoever wishes take heed of it, set down in honored pages, exalted and kept pure, by the hands of scribes, noble and virtuous. (1–16)

Perish the human being! How he denies the truth! From what did He create him? From a drop He created him and ordained his measure; then He made the way easy for him; then He causes him to die and lays him in a grave; then, when He wills, He raises him up again. No indeed! He has not yet carried out what He commanded him. Let the human being look at his food: We pour down water in abundance, then We split the earth open in furrows, and bring forth in it grain, and grapes and green fodder, and olives and date-palms, and gardens dense with trees, and fruits and pasture— as provision for you and for your livestock. (17–32)

Then, when the Deafening Blast comes, on that Day a man will flee from his own brother, and his mother and his father, and his wife and his children: every one of them, that Day, will have concern enough of his own. Some faces on that Day will be beaming, laughing and rejoicing; and some faces on that Day will be covered in dust, overspread with darkness: those are the ones who denied the truth, the dissolute. (33–42)

81. Shrouded in Darkness (Al-Takwīr)

In the name of God, the Gracious, the Ever Merciful.

When the sun is shrouded in darkness, when the stars fall and lose their light, when the mountains are set moving, when the pregnant camels are left untended, when the wild beasts are herded together, when the seas are set on fire, when souls are paired with their like, when the infant girl buried alive is asked for what sin she was put to death, when the scrolls are spread open, when the sky is stripped away, when Hell is set blazing, and when the Garden is brought near— then every soul will know what it has brought. (1–14)

So I swear by the planets that recede, that run their course and then hide away, and by the night as it closes in, and by the dawn as it breathes: this is truly the word of a noble messenger, endowed with power, secure in rank with the Lord of the Throne, obeyed there, and trustworthy. Your companion is not mad: he saw him on the clear horizon, and he is not grudging with the unseen. Nor is this the word of an outcast satan. (15–25)

So where are you going? This is nothing but a reminder to all the worlds, for whoever among you wishes to walk straight— but you will not wish unless God, Lord of all the worlds, so wills. (26–29)

82. Torn Apart (Al-Infiṭār)

In the name of God, the Gracious, the Ever Merciful.

When the sky is torn apart, when the stars are scattered, when the seas burst forth, when the graves are turned out, then each soul will know what it has sent ahead and what it has left behind. O human being, what has deluded you about your Lord, the Generous, who created you, fashioned you and set you in balance, composing you in whatever form He willed? No indeed! Rather, you deny the Judgment. Yet over you there are watchers, noble recorders, who know whatever you do. The truly good will be in bliss, and the dissolute in a blazing fire, which they will enter on the Day of Judgment, and from which they will never be absent. What can make you know what the Day of Judgment is? Again, what can make you know what the Day of Judgment is? It is the Day when no soul will have any power to help another: on that Day all command belongs to God. (1–19)

83. Those Who Give Short Measure (Al-Muṭaffifīn)

In the name of God, the Gracious, the Ever Merciful.

Woe to those who give short measure, who, when they take their measure from other people, demand it in full, but when they measure out or weigh for them, give them less. Do such people not think that they will be raised up for a tremendous Day, the Day when humankind will stand before the Lord of all the worlds? (1–6)

No indeed! The record of the dissolute is in Sijjīn— and what can make you know what Sijjīn is?— a written record. Woe on that Day to those who deny, who deny the Day of Judgment! None denies it but every sinful transgressor, who, when Our signs are recited to him, says, 'Tales of the ancients!' No indeed! Rather, what they have been earning has rusted over their hearts. No indeed! On that Day they will be veiled from their Lord; then they will burn in Hell; then it will be said, 'This is what you used to deny.' (7–17)

No indeed! The record of the truly good is in ʿIlliyyīn— and what can make you know what ʿIlliyyīn is?— a written record, witnessed by those brought near to God. The truly good will be in bliss, upon couches, gazing around; you will recognize in their faces the radiance of bliss. They will be given to drink of a pure wine, sealed, whose seal is musk—for that let the strivers strive— blended with Tasnīm, a spring from which those brought near will drink. (18–28)

Those who sinned used to laugh at those who believed; when they passed by them they would wink at one another, and when they returned to their own people they would return full of jests, and when they saw them they would say, 'These people have surely gone astray'— though they had not been sent to be guardians over them. So on this Day those who believe will laugh at those who denied the truth, upon couches, gazing around: have those who denied the truth been repaid for what they used to do? (29–36)

84. Ripped Apart (Al-Inshiqāq)

In the name of God, the Gracious, the Ever Merciful.

When the sky is ripped apart and heeds its Lord, as it must; when the earth is stretched out flat, and casts out what is within it and becomes empty, and heeds its Lord, as it must— O human being, you have been laboring towards your Lord, laboring hard, and you will meet Him. Then whoever is given his record in his right hand will have an easy reckoning, and will go back to his people rejoicing; but whoever is given his record from behind his back will cry out for destruction, and will burn in a blazing fire. He used to live joyfully among his people; he thought that he would never return to God. But indeed his Lord was ever watching him. So I swear by the glow of sunset, and by the night and all it gathers in, and by the moon when it grows full: you will surely pass on from stage to stage. (1–19)

So what is the matter with them that they do not believe, and when the Qur'an is recited to them do not bow down in worship? Rather, those who deny the truth call it a lie, but God knows best what they are storing up within. So give them news of a painful punishment— except those who believe and do good works: theirs is a reward that never fails. (20–25)

85. The Towering Constellations (Al-Burūj)

In the name of God, the Gracious, the Ever Merciful.

By the sky with its towering constellations, and by the promised Day, and by the witness and what is witnessed: perish the makers of the trench, the fire heaped with fuel, when they sat around it, watching what they were doing to the believers. They had nothing against them except that they believed in God, the Almighty, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is witness over all things. (1–9)

Those who persecute believing men and women and then do not repent will have the punishment of Hell, the punishment of burning. But those who believe and do good works will have Gardens beneath which rivers flow: that is the great triumph. Truly your Lord's grip is severe. It is He who originates and who restores, and He is the Forgiving, the Loving, Lord of the Throne, the Glorious, Doer of whatever He wills. Has the story of the hosts reached you, of Pharaoh and of Thamūd? Yet those who deny the truth persist in calling it a lie, while God encompasses them from behind. (10–20)

Nay, this is a glorious Qur'an, preserved in a Guarded Tablet.[66] (21–22)

[66] **Why Does the Quran Name A Surah After the Constellations?**

86. The Night-Comer (Al-Ṭāriq)

In the name of God, the Gracious, the Ever Merciful.

By the sky and the night-comer— and what can make you know what the night-comer is?— the star of piercing brightness: there is no soul without a guardian set over it. (1–4)

So let the human being reflect on what he was created from: he was created from a gushing fluid that issues from between the backbone and the ribs. Surely He is able to bring him back, on the Day when secrets are laid bare, and he will have no power, and no helper. (5–10)

By the sky with its returning rain, and by the earth that splits open with growth: this is surely a decisive word, and no jest. They are hatching a plot, and I am laying a plan. So bear with those who deny the truth; let them be for a little while. (11–17)

87. The Most High (Al-Aʿlā)

In the name of God, the Gracious, the Ever Merciful.

Glorify the name of your Lord, the Most High, who created and gave form, who ordained a measure and then guided, who brings forth the pasture, then turns it into dark, withered stubble. We shall make you recite, and you will not forget— except what God wills. He knows what is open and what is hidden. And We shall ease you towards the easy way. So remind, if the reminder is of benefit. Whoever stands in awe of God will take heed, but the most wretched will keep away from it— the one who will burn in the greatest Fire, where he will neither die nor live. Successful is the one who purifies himself, and remembers the name of his Lord, and prays. Yet you prefer the life of this world, though the Hereafter is better and more lasting. Truly this is in the earlier scriptures, the scriptures of Abraham and Moses. (1–19)

88. The Overwhelming Event (Al-Ghāshiya)

In the name of God, the Gracious, the Ever Merciful.

Has the account of the Overwhelming Event reached you? Some faces on that Day will be humbled, toiling and worn out, burning in a scorching fire, given to drink from a boiling spring. They will have no food but a thorny, bitter plant, which neither nourishes nor satisfies hunger. Other faces on that Day will be radiant, well pleased with their striving, in a lofty Garden, where they will hear no idle talk. In it is a flowing spring; in it are couches raised high, and goblets set ready, and cushions arranged in rows, and rich carpets spread out. Do they not look at the camels, how they were created? And at the sky, how it was raised up? And at the mountains, how they were set firm? And at the earth, how it was spread out? (1–20)

So remind them, for you are only one who reminds; you are not a warden over them. But whoever turns away and denies the truth, God will punish him with the greatest punishment. Surely to Us is their return; then surely with Us is their reckoning. (21–26)

89. Daybreak (Al-Fajr)

In the name of God, the Gracious, the Ever Merciful.

By the dawn, and the ten nights, and the even and the odd, and the night as it passes away— is there not in this an oath for one endowed with understanding? (1–5)

Have you not seen how your Lord dealt with ʿĀd, of Iram of the lofty pillars, whose like had never been created in all the land; and with Thamūd, who hewed out the rocks in the valley; and with Pharaoh of the stakes? They all transgressed in the land and spread much corruption in it, so your Lord let fall upon them a scourge of punishment. Surely your Lord is ever on the watch. (6–14)

As for the human being, whenever his Lord tests him by honoring him and bestowing favors on him, he says, 'My Lord has honored me'; but whenever He tests him by restricting his provision, he says, 'My Lord has humiliated me.' No indeed! Rather, you do not honor the orphan, nor do you urge one another to feed the needy; you devour inheritance with greedy appetite, and you love wealth with an ardent love. No indeed! When the earth is pounded to dust, pounding upon pounding, and your Lord comes, with the angels rank upon rank, and Hell is brought near on that Day—on that Day the human being will remember, but what use will remembering be to him then? He will say, 'If only I had sent ahead some good for my life!' On that Day none will punish as He punishes, and none will bind as He binds. 'O soul at peace, return to your Lord, well pleased and well pleasing; enter among My servants, and enter My Garden.' (15–30)

90. The City (Al-Balad)

In the name of God, the Gracious, the Ever Merciful.

I swear by this city— and you Prophet are free of restriction in this city— and by the begetter and all he begot: We have created the human being into toil. Does he think that no one will ever have power over him? He says, 'I have squandered wealth in abundance.' Does he think that no one has seen him? Have We not made for him two eyes, a tongue and two lips, and shown him the two highways? Yet he has not attempted the steep path. And what can make you know what the steep path is? It is the freeing of a slave, or feeding, on a day of hunger, an orphan who is near of kin, or a needy person lying in the dust; and then to be one of those who believe, and urge one another to steadfastness, and urge one another to compassion. Those are the people of the right hand. But those who reject Our signs are the people of the left hand: over them is a Fire closed in. (1–20)

91. The Sun (Al-Shams)

In the name of God, the Gracious, the Ever Merciful.

By the sun and its morning brightness, and the moon as it follows it, and the day as it reveals it, and the night as it covers it, and the sky and Him who built it, and the earth and Him who spread it out, and the soul and Him who gave it form, and inspired it with its wickedness and its consciousness of God: the one who purifies it has truly succeeded, and the one who buries it in corruption has truly failed. Thamūd denied the truth in their rebellion, when the most wretched of them rose up. The messenger of God said to them, 'The she-camel of God—and her turn to drink!' But they called him a liar and hamstrung her. So their Lord crushed them for their sin and leveled them, fearing no consequence of it. (1–15)

92. The Night (Al-Layl)

In the name of God, the Gracious, the Ever Merciful.

By the night as it covers over, and the day as it shines forth, and Him who created the male and the female: your endeavors are surely diverse. As for the one who gives, and is conscious of God, and affirms the best reward, We shall ease him towards the easy way; but as for the one who is miserly, and thinks himself self-sufficient, and denies the best reward, We shall ease him towards the hard way, and his wealth will not avail him when he falls. (1–11)

Surely it is for Us to give guidance, and surely to Us belong the last and the first. So I warn you of a Fire that blazes; none will burn in it but the most wretched, who denied and turned away; but the one most conscious of God will be kept far from it— he who gives his wealth to purify himself, not as repayment for any favor done to him, but only seeking the face of his Lord, the Most High. And he will surely be well pleased. (12–21)

93. The Morning Brightness (Al-Ḍuḥā)

In the name of God, the Gracious, the Ever Merciful.

By the morning brightness, and by the night when it grows still: your Lord has not forsaken you, nor does He hate you; and what comes after will be better for you than what came before; and your Lord will surely give to you, and you will be well pleased. Did He not find you an orphan and give you shelter? Did He not find you searching and guide you? Did He not find you in need and make you rich? (1–8)

So as for the orphan, do not oppress him; and as for the one who asks, do not drive him away; and as for the favor of your Lord, speak of it. (9–11)

94. Relief (Al-Sharḥ)

In the name of God, the Gracious, the Ever Merciful.

Did We not open up your breast for you, and lift from you your burden, which had weighed so heavily on your back, and raise high your renown? So surely with hardship comes ease; surely with hardship comes ease. So when you are free, labor on, and turn to your Lord with longing. (1–8)

95. The Fig (Al-Tīn)

In the name of God, the Gracious, the Ever Merciful.

By the fig and the olive, and by Mount Sinai, and by this city of security: We have created the human being in the finest form, then We reduce him to the lowest of the low— except those who believe and do good works: theirs is a reward that never fails. So what, after this, can make you deny the Judgment? Is not God the most just of all judges? (1–8)

96. The Clinging Form (Al-ʿAlaq)

In the name of God, the Gracious, the Ever Merciful.

Read! In the name of your Lord who created— created the human being from a clinging form. Read! For your Lord is the Most Generous, who taught by the pen, taught the human being what he did not know. (1–5)

Yet truly the human being oversteps all bounds as soon as he sees himself self-sufficient. Surely to your Lord is the return. Have you seen the one who forbids a servant of God when he prays? Have you considered whether he is upon guidance, or enjoins consciousness of God? Have you considered whether he denies and turns away? Does he not know that God sees? No indeed! If he does not desist We shall drag him by the forelock— a lying, sinful forelock. Then let him call his council; We shall call the guards of Hell. No indeed! Do not obey him. Bow down in worship, and draw near. (6–19)

97. The Night of Glory (Al-Qadr)

In the name of God, the Gracious, the Ever Merciful.

We sent it down on the Night of Glory. And what can make you know what the Night of Glory is? The Night of Glory is better than a thousand months. In it the angels and the Spirit descend, by the leave of their Lord, with every command. Peace it is, until the rising of the dawn. (1–5)

98. Clear Evidence (Al-Bayyina)

In the name of God, the Gracious, the Ever Merciful.

Those who denied the truth among the People of the Book and the idolaters were not going to desist until clear evidence came to them: a messenger from God, reciting pages kept pure, in which are decrees that are right and true. And those who were given the Book did not divide among themselves until after clear evidence had come to them. Yet they were commanded only to worship God, devoting their religion to Him alone as people of true faith, and to keep up the prayer and give the prescribed alms: that is the religion of true uprightness. Those who deny the truth among the People of the Book and the idolaters will be in the fire of Hell, to remain there. They are the worst of all creatures. (1–6)

Those who believe and do good works—they are the best of all creatures. Their reward with their Lord is Gardens of Eden beneath which rivers flow, where they will remain for ever. God is well pleased with them, and they with Him. That is for whoever stands in awe of his Lord. (7–8)

99. The Earthquake (Al-Zalzala)

In the name of God, the Gracious, the Ever Merciful.

When the earth is shaken with its final quaking, and the earth casts out its burdens, and the human being says, 'What is the matter with it?'— on that Day it will tell its tidings, because your Lord has inspired it. On that Day people will come forward in scattered groups to be shown their deeds: whoever has done an atom's weight of good will see it, and whoever has done an atom's weight of evil will see it. (1–8)

100. The Charging Steeds (Al-ʿĀdiyāt)

In the name of God, the Gracious, the Ever Merciful.

By the chargers, panting, striking sparks of fire, raiding at the break of dawn, raising a cloud of dust, and plunging into the midst of the enemy: surely the human being is ungrateful to his Lord, and surely he himself is witness to it; and surely he is fierce in his love of wealth. (1–8)

Does he not know that when what is in the graves is turned out, and what is in the breasts is brought to light, their Lord on that Day will be fully informed about them? (9–11)

101. The Crashing Blow (Al-Qāriʿa)

In the name of God, the Gracious, the Ever Merciful.

The Crashing Blow! What is the Crashing Blow? And what can make you know what the Crashing Blow is? The Day when people will be like scattered moths, and the mountains like tufts of carded wool. Then as for the one whose scales weigh heavy, he will be in a life of contentment; but as for the one whose scales weigh light, his mother will be the Abyss— and what can make you know what that is?— a scorching Fire. (1–11)

102. Striving for More (Al-Takāthur)

In the name of God, the Gracious, the Ever Merciful.

Striving for more distracts you, until you visit the graves. No indeed! You will soon come to know. Again, no indeed! You will soon come to know. No indeed! If only you knew with the knowledge of certainty! You will surely see Hell; then you will surely see it with the eye of certainty; and then, on that Day, you will surely be questioned about the blessings you enjoyed. (1–8)

103. The Declining Day (Al-ʿAṣr)

In the name of God, the Gracious, the Ever Merciful.

By the declining day, the human being is surely in loss— except those who believe and do good works, and urge one another to the truth, and urge one another to steadfastness. (1–3)

104. The Backbiter (Al-Humaza)

In the name of God, the Gracious, the Ever Merciful.

Woe to every backbiting slanderer, who amasses wealth and counts it over and over, thinking that his wealth will make him live for ever. No indeed! He will surely be flung into the Crusher— and what can make you know what the Crusher is?— the Fire of God, kindled, which rises up over the hearts. It will be closed in upon them in columns stretched out. (1–9)

105. The Elephant (Al-Fīl)

In the name of God, the Gracious, the Ever Merciful.

Have you not seen how your Lord dealt with the people of the elephant? Did He not turn their scheming to confusion, and send against them flocks of birds, pelting them with stones of baked clay, so that He made them like straw that has been eaten away?[67] (1–5)

[67] **The Siege of Jeddah, 1517: Portugal, the Red Sea, and the Defense of the Holy Cities**
"My Lord, Make This City Secure": A Historical and Theological Commentary on Qur'an 14:35–41, with a Century-by-Century History of Mecca's Security from Abraham to the Mecca Defence Alliance of 2026

106. Quraysh (Quraysh)

In the name of God, the Gracious, the Ever Merciful.

For the security of Quraysh, their security in the journey of winter and of summer— let them worship the Lord of this House, who has fed them against hunger and made them safe from fear. (1–4)

107. Common Kindnesses (Al-Māʿūn)

In the name of God, the Gracious, the Ever Merciful.

Have you seen the one who denies the Judgment? It is he who pushes the orphan away, and does not urge the feeding of the needy. So woe to those who pray yet are heedless of their prayer, who make a show of it, and withhold common kindnesses.[68] (1–7)

[68] **Surah Al Ma'un – The Common Kindness**

108. Abundance (Al-Kawthar)

In the name of God, the Gracious, the Ever Merciful.

We have surely given you abundance. So pray to your Lord and sacrifice. It is the one who hates you who is cut off. (1–3)

109. The Disbelievers (Al-Kāfirūn)

In the name of God, the Gracious, the Ever Merciful.

Say, 'You who deny the truth, I do not worship what you worship, nor do you worship what I worship. I shall never worship what you have worshipped, nor will you ever worship what I worship. You have your religion, and I have mine.'[69] (1–6)

[69] **The Quran's Flawless 23-Year Testimony: "Say" and the Voice of God**

110. Help (Al-Naṣr)

In the name of God, the Gracious, the Ever Merciful.

When the help of God comes, and victory, and you see people entering the religion of God in throngs, then glorify your Lord with praise and ask His forgiveness: He is ever ready to relent. (1–3)

111. Palm Fiber (Al-Masad)

In the name of God, the Gracious, the Ever Merciful.

May the hands of Abū Lahab perish, and may he perish! His wealth and all that he has gained will not avail him. He will burn in a Fire of blazing flame, and his wife too, the carrier of firewood, with a rope of palm fiber around her neck. (1–5)

112. Pure Faith (Al-Ikhlāṣ)

In the name of God, the Gracious, the Ever Merciful.

Say, 'He is God, the One, God, the Eternal, on whom all depend. He neither begets nor was He begotten, and there is nothing that can be compared with Him.'[70] (1–4)

[70] **The Quran's Flawless 23-Year Testimony: "Say" and the Voice of God**

113. Daybreak (Al-Falaq)

In the name of God, the Gracious, the Ever Merciful.

Say, 'I seek refuge with the Lord of the daybreak from the evil of what He has created, from the evil of darkness when it gathers, from the evil of those who blow upon knots, and from the evil of an envier when he envies.'[71] (1–5)

[71] **The Quran's Flawless 23-Year Testimony: "Say" and the Voice of God**

114. Humankind (Al-Nās)

In the name of God, the Gracious, the Ever Merciful.

Say, 'I seek refuge with the Lord of humankind, the King of humankind, the God of humankind, from the evil of the whisperer who retreats, who whispers in the hearts of humankind— from among jinn and humankind.'[72] (1–6)

[72] **The Quran's Flawless 23-Year Testimony: "Say" and the Voice of God**