

'The Prophets'

Chapter 21 Of The Sacred Qur'an

Explained in the English Language

Introduction

We commence in the Name of the One True God (in Arabic: Allah). I ask The Almighty to send peace and blessings upon the Prophet Muhammad, The Prophet Jesus (Eesa) (and every one of the Prophets He sent) and upon Mary, the Mother of Jesus.

Allah: The name 'Allah' is simply the Arabic name for The One True God of all nations and indeed, all creation, entirely. It is the name used for God Almighty by Jewish and Christian Arabs. Islam teaches that Allah is not like mankind or anything of creation. There is no comparison or likeness unto Him. There is no plural for the name Allah, nothing is like Him in truth. The names Alah, Elah and Eloah are found in The Torah and The New Testament. (**'Alah': See The Original Scofield Bible page 3 footnote 1, 'Eloah': Deuteronomy 32:15 in Hebrew**). The name Allah is also found in the Aramaic form in the Aramaic Gospel as **'Alaha' (In the sixth Beatitude Matthew 5:8, 'Blessed are the pure in heart for they shall see "Alaha"' New Testament/Peshitta**. Also refer to the Bibliotheca Sacra Journal, volume 161, issue 641, 2004). The name Allah is also found in the Arabic version of the Bible, and The English Gideon's Bible. Allah is The Most Kind, The Provider, Creator and Sustainer, He is The Almighty, The All-Aware, The Most Merciful... Islam states unequivocally, that He alone should be worshipped.

Islam: Islam means peace through sincere worship and devotion of The Almighty alone. The belief and worship of The One True God alone - is the core component of Islam! Without it, one's belief is nullified.

Muslim: Someone who devotes their worship to The Almighty alone according to His commands and prohibitions, literally someone who submits to The Creator, The Most Loving, The Most Merciful.

A foreword: In Arabic, it is not uncommon to start a sentence with the word 'and'. Oaths often start with 'and' thus this has been kept in line with the original Arabic. The word "We" when used by The Almighty, does not necessarily denote plurality but rather it denotes a royal 'I'. Where text is in grey it indicates the implied meaning or tone. It should be noted that The Qur'an is only intact in its original language and that any such work of translation is merely an attempt to convey its meaning. In its original form, it is rich with linguistic delights and it is truly a most awesome composition indeed. Just imagine trying to translate a complex poem into another language, its rhyme scheme would be lost, as would many other nuances. Indeed, The Qur'an is loftier than this example. **Acknowledgements:** As the Prophet taught us 'He who does not thank the people, does not thank The Almighty'. Thus, after thanking The Almighty, we thank all those involved in the project. Special thanks are given to Shaykh Salih Al-Ghamdi from Dar Al-Hadith, Makkah, for checking over this work. For any questions regarding this translation or in general please email: info@worshipthecreator.net

A brief word on terror: Islam unequivocally condemns terrorism:
God Almighty has informed us:

"Whoever slays a soul, unless it is (with legal cause) in retaliation or for terror in the land, it is as though he slew all of mankind, and whoever saves a life, it is as though he saved all of mankind" *The Qur'an 5:32*

To read more on what Islam says about terrorism please visit: www.findtruepeace.co.uk

**All Praise is due to The One True God, The Most Gracious, The Most
Compassionate**

In the Name of Allah, The Most Gracious, The Most

Compassionate (The only true God; in Arabic {A Semitic language} Allah, the name 'Allah' exists in The Old Testament: in the Hebrew form in Genesis 1.1 'Eloh'/'Elohim', and The New Testament of The Bible, the Aramaic form in The New Testament/Peshitta: 'Alah'/'Alaha': *Matthew 5:8, "Blessed are the pure in heart for they shall see Alaha"*.)

1: Imminent for mankind is their reckoning, yet they are in heedlessness turning away. 2: There does not come to them a new admonition from their Lord except that they listen to it whilst they are at play. 3: A distraction has overcome their hearts, and the evildoers conceal their private conversations; where they say: "Is this (man) not except a human being like you?" (Astonishingly they say:) "Then would you approach magic while you see it?" (To be so.) 4: He, the Prophet (responded): "My Lord knows any statement that is uttered in the heavens and on the earth, and He is The All-Hearing, The All-Knowing". 5: Nay, they say, "(This, the Qur'an is merely) A collection of confused dreams; rather, nay, He has fabricated it; nay, He is a poet; So, let Him bring us a sign just as the predecessors were sent with." (Meaning destruction.) 6: (Indeed, they should know that:) None of them believed, not a single city which We destroyed before them... So, is it the case that they will believe? 7: And We did not send before you, (O Prophet), except men to whom We revealed (the divine revelation), so ask the people of knowledge, if you (idol worshipping) people do not know. (Those of knowledge, who know about such a matter: scholars of the Abrahamic faiths about this question) Angels were not sent as prophets but rather people were sent who were like the people themselves; they slept, married and died naturally.) 8: And, We did not make for them bodies that didn't (need to) eat food, and nor were they immortal. 9: Then We made true for them the promise, and We saved them and those whom We willed (with them), and We destroyed the transgressors. (The promise was fulfilled) 10: We have certainly sent down to you (all) a Book in which is *your very mention, then will you not be people of understanding? (*If you the reader, undertake what this book {The Qur'an} calls you to, you will be successful in both this world and the next, helping to lead

mankind out of darkness and evil.) 11: And how many an unjust city have We shattered and after each one - We produced another people. 12: And so whence they perceived Our punishment, Only then were they attempting to flee from it. 13: (The Angels said:) "Do not flee but return to where you were given luxury, i.e your homes, so that you may be questioned". 14: They said: "Woe to us! Indeed, we were wrongdoers." 15: And their cry did not cease until they were (of those) massacred, utterly extinguished 16: And We did not create the heavens and earth and what is between them for the purpose of play. 17: Had We intended to take an idle amusement, then We could have taken such from what is present with Us, if We were of those who do such. 18: Nay, We strike the truth upon falsehood (that any assert) and it destroys it and thereupon it perishes. And for you people, (who do such) is the extreme woe (the worst of all destruction) due to that which you falsely assert. 19: And for Him belongs whosoever is in the heavens and the earth, and those with Him, (the Angels in His presence) they are not arrogant in their worship of Him, and nor do they tire. (They do not become tired or bored with worshipping.) 20: They exalt Him in the night and in the day, they do not slacken. (Unlike humans Angels do not need food or sleep etc. Thus, The Almighty Allah has created them as pure servants, made of light.) 21: Or have they taken for themselves a set of gods from the earth who resurrect the dead? 22: If there had been within them (the heavens and the earth) a set of gods other than Allah, they both would have fallen to ruin... Exalted is Allah The Lord and Master of the Throne above what they describe! (That is because there cannot be two true all-powerful gods; the fight between them would ruin them. Therefore, there cannot be but One True God, any false God would {and idols/false gods will} be destroyed by The Almighty, The Exalted!) 23: He cannot be put to question about what He does. But they will be put to question... 24: Or have they taken a set of gods besides Him? Say to them "Produce your proof (for these gods).

This (message) is the message for those with me and the message of those before me". (The message about The Oneness of God and Islam: Submission to God; is the message of all of the Prophets.)

Nay, most of them do not know the truth - hence they are turning away. ²⁵: And We did not send before you any messenger except that We revealed to Him that: "There is no God except Me, so worship Me." ²⁶: And they say, "The Most Gracious has taken a son." Exalted is He far above that! (Above having a son, being dependent and in need of heirs, or human demonstration of His essence, or the need to obtain knowledge by such; He is beyond any imperfection.) Nay! Rather, they are a set of servants who have been honoured. ²⁷: They cannot surpass Him in word (precede or compete with) and they act only by His command.

²⁸: He knows what is in their hands, (in their capacity, in front of them, what is present with them, literally in their hands) and what is beyond them, (behind them, what they are not aware or capable of.) and they cannot intercede except for those whom He approves. And they, from dread of Him, are in awe. (A reverential fear of Him based on knowledge.) ²⁹: And whoever of them says "Indeed, I am a god (myself) independent of Him!" (Like the one-eyed liar; the false messiah, the Antichrist will claim to be God.) Then that one We will requite with Hell. That is the manner in which We requite the oppressors. ³⁰: Or is it that the rejectors have not seen that the heavens and the earth were joined together as one? (as one entity) Then We cleft them asunder

(separated them apart), and made every living thing from water; is it then (still the case) that they will not believe? (This remarkably is describing what is known today by many as: "The Big Bang". How did an illiterate man in the desert know that the heavens and earth were once together and then were separated over 1400 years ago? Will they then reject belief? Even after knowing this?) ³¹: And know that We placed within the earth anchored mountains, lest she should shake with them,

and We made within her a set of wide paths (as roads) - so that they (mankind) may be led aright. (Guided)

³²: And We made the sky a protected ceiling, (also meaning it is protective; of those on earth) and yet they, are turning away from her signs. (The signs she; i.e. the heavens, displays.) ³³: And, it is He who created the night and the day.

And (He created) the sun and the moon, each floating in orbit, each running their courses in a cycle. ³⁴: And We did not decree the state of immortality (on earth) for any man before you, so, if you die, would they then be immortals?

³⁵: Every soul will taste death, and indeed, We test you with evil and with good as a trial, and to Us, you will all be brought back. ³⁶: And when those who reject see you, (O Prophet) they take you not except in ridicule, saying: "Is this the one who warns about your gods?"

And they are, at the mention of The Most Gracious rejecters. ³⁷: Man was instilled with hastiness... I will show you My signs... (Those things promised regarding hellfire etc.) So do not ask Me to hasten them forth. ³⁸: And Indeed, in this vein, they say: "When is this promise to be fulfilled, if you are of the truthful?" (By asking such they are asking for the punishment to be delivered.) ³⁹: If those who disbelieved knew the very time,

they would still not be able to hold their faces from The Fire nor their backs, and indeed, they will not be helped. ⁴⁰: Nay! It will come to them unexpectedly and overwhelm them.. For (indeed) they will not be able to repel it, nor will they be given respite. ⁴¹: And for certain, messengers were ridiculed before you, but those who mocked them were encompassed by that which they used to mock.

⁴²: State: "Who can protect you by night, and by day time from the Most Merciful?" Yet, they are from the remembrance of their Lord, turning away. ⁴³: Or for them are there gods to defend them from Us? They are not even able to help themselves, nor can they be protected from Us. ⁴⁴: Nay We provided (luxurious) comfort for them (these idol-worshippers) and their forefathers until they lived a long life span. Or is it not that When We advance upon a land, We gradually reduce its borders?... (People are bewitched by worldly ease such that they do not consider their practice to be in error - if their worldly comforts are not inhibited.)

⁴⁵: Declare: "Indeed, it is such that I warn you people by the revelation, but the deaf do not hear the call when they are warned".

46: And then if the slightest breath (touch) of punishment was to strike them from their Lord, they would say: "O woe to us, indeed we have been of the wrongdoers".

47: And We shall bring forth the scales of justice on the day of rising, so that no soul will be wronged in a single thing, and if there be the weight of a seed of mustard, We will bring it with her, (i.e. the scales) and We are most competent as reckoners. 48: And for certain, We gave Moses and Aaron the criterion, a light and an admonition for those who are heedful of The Almighty. (Moses: موسى/Musa

Aaron: هَارُونَ/Haroon) 49: They are those who are in dread of their Lord whilst He is unseen, and they are (those who are) apprehensive of the hour. (Anxious about its occurrence.)

50: This is a blessed admonition which We have sent down, so are you then of those who disapprove of it?

51: And know that for certain, We gave Abraham His guidance from aforetime, and We are of Him, All-Knowing.

(Abraham: Ibrahim إِبْرَاهِيمَ) 52: His guidance started when He said to His father and his father's people: "What are these statues to which you are devoted?" 53: They replied: "We found our forefathers to be worshippers of them". 54: He responded:

"For certain you are, and your forefathers were also, upon clear misguidance". 55: They said: "Have you come to us with the truth, or are you of those who play?" 56: He said:

"Nay, your Lord is the Lord of the heavens and the earth, He is the one who created (and split) them, and I am of the witnesses of this. (Who testify to this reality) 57: And by Allah, I will plot against your idols, whence you have turned away from (watching over) them". 58: So thus, He decimated

them into pieces except for a large one, thence that they may return to him. (And question it why.) 59: They said: "Who has done this to our gods? Indeed, He is from the evildoers!"

60: They said: "We heard a young man mention them; they (the people) called Him Abraham".

61: They responded: "Bring him in front of the eyes of the people that they may be witnesses". (Of what is done to him, and to

what he says.) 62: They said: "Is it you that did this to our gods, O Abraham?" 63: He responded: "No, the large one did this, so ask them, if they can speak that is." 64: So, they returned to their own council (i.e. themselves), and thus proclaimed: "Indeed you people, you are the wrongdoers".

65: Hence their intelligence was humiliated hence they responded to Abraham thus; "No, certainly, you know that these do not speak!" 66: "Then do you worship besides (and beneath) Allah that which does (and can) not benefit you in a single thing, and nor can it harm you? 67: And so Uff (fie) to you, and to what you worship apart from Allah! Thence will you not be of those who use their intelligence?" (نُون rendered as apart also literally means lower than, all creatures

are beneath Him including false gods, as nothing is higher than Allah.) 68: They said: "Burn him and support your gods if you are of those who act." (Those not weak or blameworthy.)

69: We said: "O fire, be one cool and safe upon Abraham".

70: They wanted to plot against Abraham, but we made them to be the lowest of all losers. 71: And We saved and delivered Him, and Lot, to a land which we had placed blessings in for all of creation. 72: And We bestowed upon Him Isaac and Jacob, (إِسْحَاقَ Ishaq and Yaqub يَعْقُوبَ His child and grandchild to live near him) and We made all of them of the righteous.

73: And verily, We made them as leaders they guided by our command, and We revealed to them the matters of excellence, (meaning righteous deeds, such as:) the establishment of the daily prayers (Salah) and giving of obligatory charity (Zakah), and they were devoted worshippers of Us. (Servants of The Almighty.) 74: And to Lot, We gave Him wise judgement and knowledge, and We saved Him from a town that was doing filthy deeds; indeed, they were an evil people, most vile. (Lot: لُوطًا/Lut) 75: And thence, We admitted Him into Our mercy, indeed, He was of the righteous. 76: And also, call to mind: Noah when He called upon Us from aforetime, so We responded to His call and saved Him, and His family

from the tremendous affliction. ⁷⁷: And We supported Him against the people who denied Our signs.

Indeed, they were an evil people, so We drowned them all.

⁷⁸: And indeed, David and Solomon; when they passed judgement concerning the field when it was pastured. In it were the sheep of a people, and We, of their judgement, were witnesses. (Not only did Allah witness an aspect of the judgement but was a witness to all aspects from all angles, even from the very eyes of those concerned.)

David: داود / Dawood. Solomon: سُلَيْمَان / Sulaiman.)

⁷⁹: So, We gave the understanding of this matter to Solomon, and to each, We gave (a portion of) judgement and knowledge. And We subjugated, alongside David, the mountains to exalt our praises, and the birds (alongside them), and We were indeed, those who took action.

(Compelling the mountains, birds etc. To praise Us in unison with David.)

⁸⁰: And We taught Him how to make the coats of armour for you to protect you (from severe harm) in your affliction (of battles). So, will you be grateful? (Now, considering this.)

⁸¹: And to Solomon, We gave the wind blowing forcefully (by his command) to the land which We placed blessings in, and We are, of all things All-Knowing. ⁸²: And of the Devils, from them, were those who would dive for him, and do work besides that, and of them, We were guardians. (To stop them transgressing.) ⁸³: And remember Job

(أيوب / Ayyub), when He called out to His Lord and said:

“Indeed, affliction has touched me, and you are The Most Merciful of all those who are merciful!” ⁸⁴: Hence, We responded to Him and lifted what was upon Him of adversity. And so, We gave Him His family back, and the like of them - as a mercy from ourselves, and as a reminder for the worlds. (Of Our mercy; His family was returned to him

two-fold.) ⁸⁵: And also, Ishmael, Idris and Dhul Kifl, all of

them are from the forbearing. (Dhul Kifl: Believed to be Ezekiel or

Isaiah.) ⁸⁶: And We entered them into Our mercy, indeed;

they are from the righteous. ⁸⁷: And He of the Fish, (the whale,

Jonah: يُونُس / Yunus) when He went angry and, thus He thought

we would not pass judgement upon Him. (Literally decree upon

Him, meaning a punishment, His thinking was due to His anger) So thence, He called out whilst He was in the darknesses, (multi-layers of darkness; the whale, and His situation in general) that: “*There is no (true) god but you. Indeed, I have been of the guilty!” {*The Prophet said: “No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer”. Ahmed and Tirmidhi.} 88: Hence, We responded to Him and saved Him from the gloom, and like this, We save the believers. 89: And also, Zakariya, when He called out to His Lord: “My Lord, do not burden me of being without offspring, whilst you are the best of all guardians.” (You are the best of all guardians, i.e. custodians who look after families, property and charitable works after people depart this world) 90: So, We responded to Him, and We bestowed upon Him John (يحيى/Yahya), and We cured (and rectified) His wife for Him. Indeed, they used to be swift in carrying out good (deeds) and they supplicated in hope and awe... And they were to Us, humbly devout. 91: And (remember:) She who guarded her privacy (her intimate parts), so We thus breathed into Her of our spirit, and We made Her and Her son a sign for all of creation. (Worlds, all creation, all those who know or are known.) 92: Indeed, this nation of yours is one community, and I am your Lord so worship Me. 93: And (yet) between themselves they separated in this affair of theirs. All of them will return to Us. (This is a prophecy of the splitting of the community into sects, that did not occur until after the death of the Prophet, i.e. Shia etc.) 94: Thus, whoever of them, does righteous deeds whilst being a (faithful) believer, then His endeavour (effort) will not be rejected, and indeed, We are recorders of it. (His work.) 95: And it is prohibited for a destroyed city to be allowed to return (and be given another opportunity in this world). 96: Until it is opened for Gog and Magog (Yajuj and Majooj) and they will then hasten from every elevation. 97: And know that the true promise has approached, hence when, eyes of the rejectors will be staring in horror on that day. (The wretched will be saying:) “O, Woe to us! Undoubtedly, we had been in heedlessness of this, nay, we were of the guilty!” (Evildoers.) 98: Verily, you (people)

and what you worship besides Allah, are firewood (and stones) of hell, and you (people) will enter into her.

99: Lo, if these were really gods, they would not have entered her, and all of them will abide within her for eternity. 100: For them in her, is grievous sighing (and wailing.), and in her, they will not be able to hear.

101: Indeed, for those who surpassed, for them are all good things, granted to them by Us; they will be from her, those distant. 102: They will not hear the slightest of sounds from her, whilst they are indulged in what their souls desire, for eternity. 103: The greatest terror will not grieve them, and the Angels will meet them (saying:) "This is the day which you (people) were promised". 104: The day We will fold the heavens like the folding of scrolls used for record-keeping. Just as We (originated) began the first creation, We will repeat it, a promise upon Us. Indeed, We are those who take action. 105: And for certain, We have written in The Psalms (الزبور) that the righteous servants will inherit the earth. "The righteous shall inherit the land, and dwell therein forever." Psalms 37:29

106: Indeed, in this is certainly a lofty tidings for a people comprised of worshippers. (A message bringing clarity, ease and relief for people who worship God Almighty alone.) 107: And We have not sent you (O Prophet) except as a mercy to the worlds. (To all creatures, We commissioned you only for this purpose; O prophet.) 108: Proclaim: "Indeed what has been revealed to me is that: 'Indeed your God is One God!' So, will you then be submit to Him?" (Literally: "Will you then be Muslims?") 109: But if they turn away then proclaim: "I have announced to you equally, and I do not know whether that with which you are promised is near or far. 110: Indeed, He knows what you declare of speech and what you keep back. (What you conceal.) 111: And I do not know, perhaps it is a trial for you and an enjoyment for a while". (Namely, that perhaps their delay of punishment was only to lure them into false security.) 112: He said: "My Lord judge in truth'. And indeed, our Lord, The Most Gracious, is The One we seek help from against what you people assert!" (What you ascribe to God Almighty. People here meaning: rejectors)

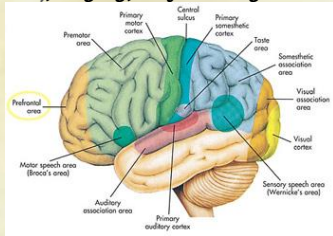
Does the Qur'an refer to the 'Big Bang'?

“Or is it that the rejectors have not seen that the heavens and the earth were joined together as one? (as one entity), then We cleft them asunder (separated them apart) and made from water every living thing; is it then (still the case) that they will not believe?” (Even after knowing this) The Qur'an 21:30

Dr Alfred Kroner, Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany is one of the world's renowned geologists. He said: "Thinking where Muhammad came from . . . I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years, with very complicated and advanced technological methods, that this is the case. Somebody who did not know something about nuclear physics fourteen hundred years ago could not, I think, be in a position to find out from his own mind, for instance, that the earth and the heavens had the same origin".

How did the Prophet know the front of the head was responsible for lying?

“No! If he does not stop, We will take him by the naseyah (front of the head/frontal lobe), a lying, sinful naseyah!” The Qur'an 96:15-16



If we look into the skull at the front of the head, we will find the prefrontal area of the cerebrum (see Figure 1). What does physiology tell us about the function of this area? A book entitled *Essentials of Anatomy & Physiology* says about this area, "The motivation and the foresight to plan and initiate movements occur in the anterior portion of the frontal lobes, the prefrontal area. This is a region of association cortex..." Also, the book says, "In relation to its involvement in motivation, the prefrontal area is also thought to be the functional centre for aggression...." This area of the cerebrum is responsible for planning, motivating, and initiating good and sinful behaviour and is responsible for the telling of lies and the speaking of truth. Thus, it is proper to describe the front of the head as lying and sinful when someone lies or commits a sin, as the Quran has said, "A lying, sinful *naseyah* (front of the head/forelock)!" Scientists have only discovered these functions of the prefrontal area in the last sixty years, according to Professor Keith L. Moore.



findtruepeace.co.uk