*172. And when We shook the mountain over them as though it were a covering, and they thought it was going to fall on them, *We said*, 'Hold fast that which We have given you, and remember what is therein that you may be saved.'

R. 22.

173. And when thy Lord brings forth from Adam's children—out of their loins—their offspring and makes them witnesses against their own selves by saying: 'Am I not your Lord?' They say, 'Yea, we do bear witness.' This He does lest you should say on the Day of Resurrection, 'We were surely unaware of this'

174. Or *lest* you should say, 'It was only our fathers who attributed copartners to *God* in the past and we were *merely* a generation after them. Wilt Thou then destroy us for what was done by those who lied?' 175. And thus do We make clear the Signs, *that they may be admonished* and that they may return to *l*/s.

176. And relate to them the story of him to whom We gave Our Signs, but he stepped away from them; so Satan followed him up, and he became *one* of those who go astray.

*177. And if We had pleased, We

وَ إِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَانَّهُ ظُلَّةً وَّ ظَنُّوْا اَنَّهُ وَاقِغٌ بِهِمْ عُذُوْا مَا اتَيْنَكُمْ بِقُوَّةٍ وَّ اذْكُرُوا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُونَ۞

وَ اِذْ اَخَذَ رَبُّكَ مِنْ بَنِيَّ اَدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَ اَشْهَرَهُمْ عَلَىٰ اَنْفُسِهِمْ اَ لَسْتُ بِرَبِّكُمْ اَقَالُوْا بَلَىٰ شَهِوْنَا اَنْ تَقُوْلُوا يَوْمَ الْقِيْمَةِ أَ إِنَّاكُنَّا عَنْ هٰذَا غُفِلِيْنَ ۚ

اَوْ تَقُولُوْ النَّمَا اَشْرَكَ اَبَاوُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ ا اَفْتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ ﴿

وَكَذٰلِكَ نُفَصِّلُ الْأَلِتِ وَ لَعَلَّهُمْ يَرْجِعُونَ@

وَ اثْلُ عَلَيْهِمْ نَجَا الَّذِيَّ اتَيْنُهُ اليَّبِنَا فَانْسَلَخَ مِنْهَا فَاتْبَعَهُ الشَّيْطُنُ فَكَانَ مِنَ الْغُوِيْنَ۞

وَكُوْ شِئْنَا لَرَفَعْنُهُ بِهَا وَلَكِنَّهُ آخْلَهُ

^{*172.} And when We caused the mountain to lean over them as though it were a canopy and they thought it was about to fall upon them,

^{*177.} And if We had so desired, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. His case is like that of a dog that hangs out his tongue in

could have exalted him thereby; but he inclined to the earth and followed his evil inclination. His case therefore is like the case of a *thirsty* dog; if thou drive him away, he hangs out his tongue; and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So give *them* the description that they may ponder.

178. Evil is the case of the people who treat Our Signs as lies. And it was their own selves that they wronged.

179. He whom Allāh guides is on the right path. And they whom He adjudges astray, these it is who shall be the losers.

180. Verily, We have created many of the Jinn and men whose end shall be Hell! They have hearts but they understand not therewith, and they have eyes but they see not therewith, and they have ears but they hear not therewith. They are like cattle; nay, they are even more astray. They are indeed quite heedless.

181. And to Allāh *alone* belong *all* perfect attributes. So call on Him by these. And leave alone those who deviate from the right way with respect to His attributes. They shall be repaid for what they do.

إِلَى الْأَرْضِ وَ اتَّبَعَ هَوْمَهُ وَمَثَلُهُ كَمَثَلُهُ كَمَثَلُهُ كَمَثَلُهُ كَمَثَلُهُ كَمَثَلُهُ كَمَثَلُهُ الْكَمْثِ الْكَلْبِ الْكَلْهَثُ وَلَاكَ كَلْهَثُ وَلْلِكَ كَنْلُهَثُ وَلْلِكَ مَثَلُ الْقَوْمِ الَّزِيْنَ كَنَّابُوا بِالتِنَاء فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ فَي فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ فَي

سَاءَ مَثَلَا إِلْقَوْمُ الَّذِيْنَ كَذَّبُوا بِاليتِنَا وَ اَنْفُسَهُمْ كَانُوا يَظْلِمُوْنَ ﴿

مَنْ يَهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِعِث، وَ مَنْ يُهْلِلْ فَأُولَٰئِكَ هُمُ الْخُسِرُوْنَ ﴿
وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِتِ
وَ الْإِنْسِ لَ لَهُمْ قُلُوبٌ كَّا يَفْقَهُوْنَ بِهَادَ
وَ الْإِنْسِ لَ لَهُمْ قُلُوبٌ كَّا يَفْقَهُوْنَ بِهَادَ
وَلَهُمْ اَعْيُنَ لَّا يُبْصِرُونَ بِهَادَوَلَهُمُ اٰذَانَ
كَا يَسْمَعُونَ بِهَا د أُولَٰئِكَ كَاكَا لَانْعَامِ بَلْ
هُمْ آضَلُّ الْوَلْئِكَ هُمُ الْعُفِلُونَ ﴿

وَ بِلّٰهِ الْاَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا حِ وَ ذَرُوا الَّذِيْنَ يُلْحِدُونَ فِيْ اَسْمَائِهِ ﴿ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُونَ ﴿

exhaustion while barking at you regardless of whether you make a motion of casting a stone at him or leave him alone, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So narrate episodes from history so that they may ponder to draw lessons from them.

182. And of those We have created there are a people that guide *men* with truth and do justice therewith.

R. 23.

183. And those who reject Our Signs, We will draw them *to destruction* step by step in a manner which they do not know.

184. And I give them the rein; surely, My plan is mighty.

185. Have they not considered *that* there is no insanity about their companion? He is only a plain Warner.

186. And have they not looked into the kingdom of the heavens and the earth, and all things that Allāh has created? And do they not see that, maybe their own term has already drawn nigh? Then in what thing will they believe thereafter?

187. Whomsoever Allāh adjudges astray, there can be no guide for him. And He leaves such in their transgression, wandering in distraction.

188. They ask thee respecting the Hour: 'When will it come to pass?' Say, 'The knowledge thereof is only with my Lord. None can manifest it at its time but He. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.' They ask thee as if thou wert well acquainted therewith. Say, 'The knowledge thereof is only with Allāh; but most men do not know.'

وَ مِمَّثَ خَلَقْنَآ اُمَّةً يَّهْدُوْنَ بِالْحَقِّ وَ بِهِ يَعْدِلُوْنَ۞

وَالَّذِيْنَ كَذَّبُوا بِأَيْتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿

وَ اُمْلِيْ لَهُمْ الْرِنَّ كَيْدِيْ مَتِيْنَ ﴿
اَ وَلَمْ يَتَفَكَّرُوْا اِنَّ كَيْدِيْ مَتِيْنَ ﴿
جِنَّةٍ الْ اللهُ هُو الَّا نَذِيْرُ مُّبِيْنَ ﴿
وَلَمْ يَنْظُرُوْا فِي مَلَكُوْتِ السَّلْوْتِ
وَ الْاَرْضِ وَ مَا خَلَقَ اللهُ مِنْ شَيْءٍ السَّلْوٰتِ
عَلَى اَنْ يَكُوْنَ قَدِاقْتَرَبَ اَجَلُهُمْ عَلَى اَنْ يَكُوْنَ قَدِاقْتَرَبَ اَجَلُهُمْ وَنَا لِللهُ فَلَا هَادِي لَهُ اللهِ مَنْ يُعْمَهُونَ ﴿
وَيَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُونَ ﴿

يَسْعُلُوْنَكَ عَنِ السَّاعَةِ آيَّانَ مُرْسَهَا وَلُهُ النَّاعِ آيَّانَ مُرْسَهَا وَلُهُ النَّهُ الْمُهَا عِنْدَ رَبِّيْ، لَا يُجَلِّيْهَا لِوَقْتِهَا لِلَّا هُوَءُ ثَقُلَتْ فِي السَّلْوْتِ وَالْاَرْضِ لَا لَا تَاتِيكُمْ لِلَّا بَعْتَةً لَيْسَعُلُوْنَكَ كَا ثَلْتَ حَفِيًّ عَنْهَا لَا يَسْعِلُوْنَكَ كَا ثَلْكَ حَفِيًّ عَنْهَا لَا لَهُ وَلَٰكِنَّ آكُثَرَ فَلَى اللهِ وَلَٰكِنَّ آكُثُرَ فَلَى اللهِ وَلَٰكِنَّ آكُثُرَ اللهِ وَلَٰكِنَّ آكُثُرُ اللهِ وَلَٰكِنَّ آكُثُرُ اللهِ وَلَٰكِنَّ آكُثُرُ اللهِ وَلَٰكِنَ آكُثُرُ اللهِ وَلَٰكِنَّ آكُثُرُ اللهِ وَلَٰكِنَّ آكُثُرُ اللهِ وَلَٰكِنَّ آكُثُرُ اللهِ وَلَٰكِنَ اللهِ وَلَٰكِنَ اللهِ وَلَٰكِنَ اللّهُ وَلَٰكِنَ اللّهُ وَلَٰكُونَ آكُنُ اللّهُ وَلَٰكُونَ آكُنُ اللّهُ وَلَٰكُونَ آكُنُ اللّهُ وَلَٰكُونَ آكُنُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّه