

39. "But as for me, I believe that Allāh alone is my Lord, and I will not associate anyone with my Lord.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي
أَحَدًا ١٩

40. "And why didst thou not say when thou didst enter thy garden: 'Only that which Allāh wills comes to pass. There is no power save in Allāh?' if thou seest me as less than thee in riches and offspring.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ
اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرِنَ أَنَا أَقَلُّ
مِنْكَ مَالًا وَوَلَدًا ٢٠

41. "Perhaps my Lord will give me something better than thy garden, and will send on it (thy garden) a thunderbolt from heaven so that it will become a bare slippery ground.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ
جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ
السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ٢١

42. "Or its water will become sunk in the earth so that thou wilt not be able to find it."

أَوْ يُصْبِحَ مَاءً غَورًا فَلَن تَسْتَطِيعَ
لَهُ طَلَبًا ٢٢

43. And his fruit was *actually* destroyed, and he began to wring his hands for what he had spent on it, and it had *all* fallen down on its trellises. And he said, 'Would that I had not associated anyone with my Lord!'

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ
عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ لِيَلَيْتَنِي لَمْ أُشْرِكْ
بِرَبِّي أَحَدًا ٢٣

44. And he had no party to help him against Allāh, nor was he able to defend himself.

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ
اللَّهِ وَمَا كَانَ مُنتَصِرًا ٢٤

*45. In such a case protection *comes* only from Allāh, the True. He is the Best in respect of reward, and the Best in respect of consequence.

٢٥

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ
ثَوَابًا وَخَيْرٌ عُقْبًا ٢٥

R. 6.

46. And set forth to them the similitude of the life of this world: it is like the water which We send

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا
كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ

*45. At such times the support comes only from Allāh, the True.

down from the sky, and the vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter. And Allāh has power over every thing.

بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا
تَذَرُوهُ الرِّيحُ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
شَيْءٍ مُّقْتَدِرًا ﴿٣٩﴾

*47. Wealth and children are an ornament of the life of this world. But enduring good works are better in the sight of thy Lord in respect of *immediate* reward, and better in respect of *future* hope.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٠﴾

48. And *bethink of* the day when We shall remove the mountains, and thou wilt see *the nations of* the earth march forth *against one another* and We shall gather them together and shall not leave any one of them behind.

وَيَوْمَ نُسَوِّدُ الْجِبَالَ وَتَرَى الْأَرْضَ
بَارِزَةً ۖ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ
أَحَدًا ﴿٤١﴾

49. And they will be presented to thy Lord, *standing* in rows: 'Now have you come to Us as We created you at first. But you thought that We would fix no time for the fulfilment of *Our* promise to you.'

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ
أَلَّن نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٢﴾

50. And the Book will be placed *before them*, and thou wilt see the guilty fearful of that which is therein; and they will say, 'O woe to us! What kind of a Book is this! It leaves out nothing small or great but has recorded it.' And they will find all that they did confronting *them*, and thy Lord does not wrong anyone.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
مُسْفِقِينَ ۖ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَنَا
مَا هَذَا الْكِتَابُ لَا يَغَادِرُ صَغِيرَةً
وَلَا كَبِيرَةً إِلَّا أُخْصِيَ ۚ وَجَدُوا مَا
عَمِلُوا حَاضِرًا ۚ وَلَا يَظُنُّهُمْ رَبُّكَ أَحَدًا ﴿٤٣﴾

R. 7.

51. And remember the time when We said to the angels, 'Submit to Adam,' and they *all* submitted,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ

*47. Wealth and children are an **adornment** of the life of this world.

except Iblis. He was one of the Jinn; and he disobeyed the *command of his Lord. Will you then take him and his offspring for friends instead of Me while they are your enemies? Evil is the exchange for the wrongdoers.

52. I did not make them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead *people* astray.

53. And *remember* the day when He will say, 'Call those whom you deemed to be My partners.' Then they will call on them, but they will not answer them; and We shall place a barrier between them.

54. And the guilty shall see the Fire and realize that they are going to fall therein; and they shall find no way of escape therefrom.

R. 8.

55. And, surely, We have explained in various ways in this Qur'ān, for *the good of* mankind, all kinds of similitudes, but of all things man is most contentious.

*56. And nothing hinders people from believing when the guidance comes to them, and from asking

فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفْتَتَّخِذُونَهُ
وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ
لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥١﴾

مَا أَشْهَدُ تَهُمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَلَا خَلَقَ أَنْفُسَهُمْ ۖ وَمَا كُنْتُ مُتَّخِذَ
الْمُضِلِّينَ عِزًّا ﴿٥٢﴾

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ
رَعِمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا
لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٣﴾

وَرَأَى الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ
مُؤَاقِعُهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝٥٣

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٥﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ
جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ

*51. Will you then take him and his **progeny** for friends instead of Me while they are your enemies?

*56. And nothing **prevented** people from believing **and seeking** forgiveness of their Lord, when guidance **came** to them, except *that they chose to follow the course of the earlier people with the same consequences* or awaited the punishment of *Allāh* to take them head on.