

Sūrah al-Isrā',<sup>722</sup>

Bismillāhir-Raḥmānir-Raḥeem

## سُورَةُ الْإِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Exalted<sup>723</sup> is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā,<sup>724</sup> whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing,<sup>725</sup> the Seeing.<sup>726</sup>

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ  
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا  
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ  
هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

2. And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,<sup>727</sup>

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى  
لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي  
وَكِيلًا ﴿٢﴾

3. O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

ذُرِّيَّةَ مَن حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ  
عَبْدًا شَاكِرًا ﴿٣﴾

4. And We conveyed<sup>728</sup> to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness."

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ  
لُتَفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا  
كَبِيرًا ﴿٤﴾

5. So when the [time of] promise came for the first of them,<sup>729</sup> We sent against you servants of Ours –

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ  
عِبَادًا لَّنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ

<sup>722</sup>Al-Isrā': The Night Journey. The sūrah is also known as *Bani Isrā'el* (The Children of Israel).

<sup>723</sup>Above any imperfection or failure to do as He wills.

<sup>724</sup>In Jerusalem.

<sup>725</sup>Who hears every sound, distinguishes every voice, understands every word, and accepts and responds to supplications.

<sup>726</sup>Who sees and understands all things apparent and unapparent, visible and invisible.

<sup>727</sup>i.e., trust in Allāh, knowing that He (*subḥānahu wa ta'ālā*) is responsible for every occurrence.

<sup>728</sup>Foretold out of divine knowledge of what they would do.

<sup>729</sup>i.e., the promised punishment for the first of their two transgressions.

those of great military might, and they probed [even] into the homes,<sup>730</sup> and it was a promise fulfilled.

الَّذِينَ ارْتَدَوْا عَنْ دِينِهِمْ وَنَحْنُ نَعْتَدُ الْمُشْرِكِينَ  
لِأَنَّهُمْ كَانُوا فِي أَعْيُنِنَا

6. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ  
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا

7. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ  
أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَقُوا  
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا  
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا

8. [Then Allāh said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُمْ عُدتُمْ  
وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

9. Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ  
أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

10. And that those who do not believe in the Hereafter – We have prepared for them a painful punishment.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ  
عَذَابًا أَلِيمًا

<sup>730</sup>Violating their sanctity, to kill and plunder.

11. And man supplicates for evil [when angry] as he supplicates for good, and man is ever hasty.<sup>731</sup>
12. And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible<sup>732</sup> that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.
13. And [for] every person We have imposed his fate upon his neck,<sup>733</sup> and We will produce for him on the Day of Resurrection a record which he will encounter spread open.
14. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."
15. Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.
16. And when We intend to destroy a city, We command its affluent<sup>734</sup> but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ  
الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ  
الَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا  
فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ  
وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ  
مَنْشُورًا ﴿١٣﴾

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ  
حَسِيبًا ﴿١٤﴾

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ  
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ  
أُخْرَىٰ ۖ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ  
رَسُولًا ﴿١٥﴾

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا  
فَتَفْسَقُوا فِيهَا فَحَقَّ عَلَيَا الْقَوْلُ فَمَدَرْنَاهَا  
تَدْمِيمًا ﴿١٦﴾

<sup>731</sup>i.e., impatient, emotional, and acting without forethought.

<sup>732</sup>Or "giving sight."

<sup>733</sup>i.e., after having instructed him, We have made him responsible for his own destiny.

<sup>734</sup>To obey Allāh.

17. And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Aware and Seeing.

وَكَمْ أَهْلَكْنَا مِنْ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ  
رَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

18. Whoever should desire the immediate<sup>735</sup> – We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا  
نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ  
يَصْلَاهَا مَذْمُومًا مَذْحُورًا ﴿١٨﴾

19. But whoever desires the Hereafter and exerts the effort due to it while he is a believer – it is those whose effort is ever appreciated [by Allāh].

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ  
مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

20. To each [category] We extend – to these and to those – from the gift of your Lord. And never has the gift of your Lord been restricted.

كُلًّا نُّنِيطُ هَتُولَاءٍ وَهَتُولَاءٍ مِنْ عَطَاءِ رَبِّكَ  
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ  
وَلِلْآخِرَةِ الْكِبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

22. Do not make [as equal] with Allāh another deity and [thereby] become censured and forsaken.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ  
مَذْمُومًا مَخْذُومًا ﴿٢٢﴾

23. And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"<sup>736</sup> and do not repel them but speak to them a noble word.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ  
وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ  
الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ  
هُمَا أَفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا ﴿٢٣﴾

<sup>735</sup>i.e., worldly gratifications.

<sup>736</sup>An expression of disapproval or irritation.

24. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."  
وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾
25. Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] – then indeed He is ever, to the often returning [to Him], Forgiving.<sup>737</sup>  
رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا  
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّيْبِ غَفُورًا  
﴿٢٥﴾
26. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.<sup>738</sup>  
وَأَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ  
السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا ﴿٢٦﴾
27. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.  
إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ  
الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾
28. And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect,<sup>739</sup> then speak to them a gentle word.  
وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَتْبَعَاءَ رَحْمَةٍ مِنْ رَبِّكَ  
تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيَّسُورًا ﴿٢٨﴾
29. And do not make your hand [as] chained to your neck<sup>740</sup> or extend it completely<sup>741</sup> and [thereby] become blamed and insolvent.  
وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا  
تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا  
﴿٢٩﴾
30. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Aware and Seeing.  
إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ  
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾
31. And do not kill your children for  
وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَةً إِمْلَقَ هُنَّ تَرْزُقُهُمْ

<sup>737</sup>For those who intend righteousness, hastening to repent from sins and errors committed through human weakness, Allāh (*subhānahu wa ta'ālā*) promises forgiveness.

<sup>738</sup>i.e., on that which is unlawful or in disobedience to Allāh.

<sup>739</sup>i.e., if you have not the means to give them at present.

<sup>740</sup>i.e., refusing to spend.

<sup>741</sup>i.e., being extravagant.

fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

وَيَاكُمُ إِن قَتَلْتُمْ كَانَ خَطِيئَةً كَبِيرًا ﴿٦٦﴾

32. And do not approach unlawful sexual intercourse.<sup>742</sup> Indeed, it is ever an immorality and is evil as a way.

وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٦٧﴾

33. And do not kill the soul [i.e., person] which Allāh has forbidden, except by right.<sup>743</sup> And whoever is killed unjustly – We have given his heir authority,<sup>744</sup> but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٦٨﴾

34. And do not approach the property of an orphan, except in the way that is best,<sup>745</sup> until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ مَسْئُولًا ﴿٦٩﴾

35. And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٧٠﴾

36. And do not pursue<sup>746</sup> that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٧١﴾

37. And do not walk upon the earth exultantly. Indeed, you will

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ

<sup>742</sup>i.e., avoid all situations that might possibly lead to it.

<sup>743</sup>i.e., through legal justice or during *jihād*.

<sup>744</sup>Grounds for legal action.

<sup>745</sup>i.e., to improve or increase it.

<sup>746</sup>i.e., do not assume and do not say.

never tear the earth [apart], and you will never reach the mountains in height.<sup>747</sup>

38. All that [i.e., the aforementioned] – its evil is ever, in the sight of your Lord, detested.

39. That is from what your Lord has revealed to you, [O Muḥammad], of wisdom. And, [O mankind], do not make [as equal] with Allāh another deity, lest you be thrown into Hell, blamed and banished.

40. Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters? Indeed, you say a grave saying.

41. And We have certainly diversified [the contents] in this Qur'ān that they [i.e., mankind] may be reminded, but it does not increase them [i.e., the disbelievers] except in aversion.

42. Say, [O Muḥammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."<sup>748</sup>

43. Exalted is He and high above what they say by great sublimity.

44. The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by

الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٨﴾

كُلِّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٩﴾

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٤٠﴾

أَفَأَصْفَنكُمْ رَبُّكُم بِالْبَيْنِ وَأَتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤١﴾

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

قُلْ لَوْ كَانَ مَعَهُ ءِلَٰهَةٌ كَمَا يَقُولُونَ إِذَا لَاتَبَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٣﴾

سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٤﴾

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

<sup>747</sup>Man, for all his arrogance, is yet a weak and small creature.

<sup>748</sup>To please Him, recognizing His superiority. Another interpretation is "...they would seek a way" to depose Him (*subḥānahu wa ta'ālā*) and take over His Throne.

His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing<sup>749</sup> and Forgiving.

وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۖ إِنَّهُ كَانَ  
حَلِيمًا غَفُورًا ﴿١٤﴾

45. And when you recite the Qur'ān, We put between you and those who do not believe in the Hereafter a concealed partition.<sup>750</sup>

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ  
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿١٥﴾

46. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'ān, they turn back in aversion.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي  
ءَاذَانِهِمْ وَقْرًا ۖ وَإِذَا ذُكِرْتُ رَبِّكَ فِي الْقُرْآنِ  
وَحَدَّهُ، وَلَوْ أَعْلَمَ عَلَى أَذْنِهِمْ نَفُورًا ﴿١٦﴾

47. We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

خُنُّنْ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ  
إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ  
تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿١٧﴾

48. Look how they strike for you comparisons;<sup>751</sup> but they have strayed, so they cannot [find] a way.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِيعُونَ سَبِيلًا ﴿١٨﴾

49. And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَّرُفَافًا أَإِنَّا  
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٩﴾

50. Say, "Be you stones or iron<sup>752</sup>

﴿٢٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٢٠﴾

51. Or [any] creation of that which is great<sup>753</sup> within your breasts." And they will say, "Who will restore

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ  
فَسَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ

<sup>749</sup>Refer to footnote in 2:225.

<sup>750</sup>Preventing guidance from reaching them.

<sup>751</sup>Describing the Prophet (ﷺ) as a poet, a madman or one under the influence of sorcery.

<sup>752</sup>i.e., even if you should be stones or iron.

<sup>753</sup>Such as the heavens and earth.



us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you<sup>754</sup> and say, "When is that?" Say, "Perhaps it will be soon –

52. On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

53. And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

54. Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager.

55. And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].

56. Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."

57. Those whom they invoke<sup>755</sup> seek means of access to their Lord,

أَوَّلَ مَرَّةٍ فَسَيُعْظُونَ إِلَيْكَ رُءُوسَهُمْ  
وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ  
يَكُونَ قَرِيبًا ﴿٥١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ  
وَتُظَنُّونَ أَنْ لَبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ  
الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ  
لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يُرْحَمْكُمْ أَوْ  
إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
وَكَيلًا ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ  
وَوَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا  
يَمْلِكُونَ كَشَفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى

<sup>754</sup>In disbelief and ridicule.

<sup>755</sup>Among the righteous of Allāh's creation, such as angels, prophets, deceased scholars, etc.

[striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٢٦﴾

58. And there is no city but that We will destroy it<sup>756</sup> before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register<sup>757</sup> inscribed.

وَأِنْ مِنْ قَرْيَةٍ إِلَّا خَنَّا مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٢٧﴾

59. And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفًا ﴿٢٨﴾

60. And [remember, O Muḥammad], when We told you, "Indeed, your Lord has encompassed the people."<sup>758</sup> And We did not make the sight which We showed you<sup>759</sup> except as a trial for the people, as was the accursed tree [mentioned] in the Qur'ān. And We threaten [i.e., warn] them, but it increases them not except in great transgression.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا آلَ رَأْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٢٩﴾

61. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees.<sup>760</sup> He said, "Should I

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ

<sup>756</sup>Because of the sins of its inhabitants.

<sup>757</sup>The Preserved Slate (*al-Lawḥ al-Mahfūṭh*), which is with Allāh.

<sup>758</sup>In His knowledge and power, meaning that Allāh would protect him (ﷺ) from their harm.

<sup>759</sup>During the *mi'rāj* (ascension) into the heavens.

<sup>760</sup>See footnote to 2:34.

prostrate to one You created from clay?"

خَلَقْتَ طِينًا ﴿٦١﴾

62. [Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy<sup>761</sup> his descendants, except for a few."

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ  
لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ  
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

63. [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you – an ample recompense.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ  
جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

64. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

وَأَسْتَفْزِزَ مَنِ اسْتِطَاعَ مِنْهُمْ بِصَوْتِكَ  
وَأُجْلِبَ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ  
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَهُمْ وَمَا يَعِدُهُمُ  
الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

65. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.<sup>762</sup>

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ  
وَكَفَىٰ بربِّكَ وَكِيلًا ﴿٦٥﴾

66. It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

رَبُّكُمُ الَّذِي يُزَيِّجُ لَكُمُ الْفُلْكَ فِي  
الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ  
بِكُمْ رَحِيمًا ﴿٦٦﴾

67. And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ  
تَدْعُونَ إِلَّا إِلَاهَهُ فَلَمَّا خُنَّكُمْ إِلَى الْبَرِّ  
أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

<sup>761</sup>By tempting them and leading them astray.

<sup>762</sup>Refer to footnote in 3:173.

68. Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

أَفَأَمِنتُمْ أَنْ تَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

69. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied?<sup>763</sup> Then you would not find for yourselves against Us an avenger.<sup>764</sup>

أَمْ أَمِنتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

70. And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

71. [Mention, O Muḥammad], the Day We will call forth every people with their record [of deeds].<sup>765</sup> Then whoever is given his record in his right hand – those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْهَمِهِمْ فَمَنْ أَؤْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

72. And whoever is blind<sup>766</sup> in this [life] will be blind in the Hereafter and more astray in way.

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

73. And indeed, they were about to tempt you away from that which

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الذِّمَىٰ أَوْ حِينًا

<sup>763</sup>Or "for your disbelief."

<sup>764</sup>Or "someone to demand restitution."

<sup>765</sup>Other meanings are "with their leader" or "with that which they had followed."

<sup>766</sup>i.e., refusing to see the truth.

We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

74. And if We had not strengthened you, you would have almost inclined to them a little.

75. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

76. And indeed, they were about to provoke [i.e., drive] you from the land [i.e., Makkah] to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.<sup>767</sup>

77. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

78. Establish prayer at the decline of the sun [from its meridian] until the darkness of the night<sup>768</sup> and [also] the Qur'ān [i.e., recitation] of dawn.<sup>769</sup> Indeed, the recitation of dawn is ever witnessed.

79. And from [part of] the night, pray<sup>770</sup> with it [i.e., recitation of the Qur'ān] as additional [worship]

إِلَيْكَ لِنَفْتَرِي عَلَيْكَ غَيْرُهُ وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٧٤﴾

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٥﴾

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٦﴾

وَإِنْ كَادُوا لَيَسْتَفْزُوكَ مِنَ الْأَرْضِ يُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبُثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٧﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٨﴾

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٩﴾

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٨٠﴾

<sup>767</sup>Only ten years after the Prophet's emigration, Makkah was completely cleared of his enemies.

<sup>768</sup>i.e., the period which includes the *ṭuhūr*, *aṣr*, *maghrib*, and *'ishā'* prayers.

<sup>769</sup>i.e., the *fajr* prayer, in which the recitation of the Qur'ān is prolonged.

<sup>770</sup>Literally, "arise from sleep for prayer."

for you; it is expected that<sup>771</sup> your Lord will resurrect you to a praised station.<sup>772</sup>

80. And say, "My Lord, cause me to enter a sound entrance<sup>773</sup> and to exit a sound exit<sup>774</sup> and grant me from Yourself a supporting authority."

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ  
وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ  
لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾

81. And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ  
كَانَ زَهُوقًا ﴿٨١﴾

82. And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

83. And when We bestow favor upon man [i.e., the disbeliever], he turns away and distances himself; and when evil touches him, he is ever despairing.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَغْرَضَ وَفًا  
بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

84. Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ  
أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

85. And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ  
رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

<sup>771</sup>This is a promise from Allāh (*subḥānahu wa ta'ālā*) to Prophet Muḥammad (ﷺ).

<sup>772</sup>The position of intercession by permission of Allāh and the highest degree in Paradise.

<sup>773</sup>Into Madinah at the time of emigration, or into the grave.

<sup>774</sup>From Makkah, or from the grave at the time of resurrection.

86. And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

وَلَيْنَ شِئْنَا لَنُدْهِبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ  
ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

87. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّا فَضَّلْنَاكَ  
عَلَيْكَ كَثِيرًا ﴿٨٧﴾

88. Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن  
يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ  
وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

89. And We have certainly diversified for the people in this Qur'an from every [kind of] example, but most of the people refused except disbelief.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن  
كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

90. And they say, "We will not believe you until you break open for us from the ground a spring

وَقَالُوا لَن نُّؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ  
الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

91. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ خَيْلٍ وَعِنبٍ  
فَتَفْجِرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us]

أَوْ تُنْقِطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا  
كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

93. Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ  
السَّمَاءَ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنْزِلَ  
عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ  
كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

94. And what prevented the people from believing when guidance came to them except that they said, "Has Allāh sent a human messenger?"
95. Say, "If there were upon the earth angels walking securely,<sup>775</sup> We would have sent down to them from the heaven an angel [as a] messenger."
96. Say, "Sufficient is Allāh as Witness between me and you. Indeed He is ever, of His servants, Aware and Seeing."
97. And whoever Allāh guides – he is the [rightly] guided; and whoever He sends astray<sup>776</sup> – you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces – blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase [for] them blazing fire.
98. That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"
99. Do they not see that Allāh, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which
- وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ  
إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾
- قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾
- قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ  
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾
- وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِمًا وَنُكْمًا  
وَصُمًّا ۖ مَا وَلَّوْنَهُمْ جَهَنَّمَ ۚ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾
- ذَٰلِكَ جَزَاءُ ۖهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا أَوْنًا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾
- أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا

<sup>775</sup>i.e., who were settled and established there, as is man.

<sup>776</sup>As a result of his own preference.