

79. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

كَانُوا لَا يَتَاهُونَ عَنْ مُنْكَرٍ فَعَلُوْهُ
لِئِنْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦﴾

80. You see many of them becoming allies of those who disbelieved [i.e., the polytheists]. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally.

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ
كَفَرُوا لِئِنْسَ مَا قَدَّمَتْ هُمْ أَنفُسُهُمْ أَن
سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ
خَلِيلُوْنَ ﴿٧﴾

81. And if they had believed in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

وَلَوْ كَانُوا يُؤْمِنُوْنَ بِاللَّهِ وَالنَّبِيِّ وَمَا
أَنْزَلَ إِلَيْهِ مَا أَنْهَدُوْهُمْ أُولَئِيَّاءُ وَلَكِنْ
كَثِيرًا مِّنْهُمْ فَسِقُوْنَ ﴿٨﴾

82. You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allāh; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.

* لَتَجِدُنَّ أَشَدَّ النَّاسَ عَدَوَةً لِّلَّذِينَ
ءَامَنُوا إِلَيْهِوْدَ وَالَّذِيْنَ أَشْرَكُوا
وَلَتَجِدُنَّ أَقْرَبَهُمْ مَوْدَةً لِّلَّذِينَ ءَامَنُوا
الَّذِيْنَ قَالُوا إِنَّا نَصْرَى ذَلِكَ بِأَنَّ
مِنْهُمْ قَسِيْسِيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا
يَسْتَكِبُوْنَ ﴿٩﴾

83. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

وَإِذَا سَمِعُوا مَا أَنْزَلَ إِلَيْ الرَّسُوْلِ تَرَى
أَغْيَيْتُهُمْ تَفِيْضُ مِنْ الَّدَمْعِ مِمَّا عَرَفُوا
مِنَ الْحَقِّ يَقُولُوْنَ رَبَّنَا ءَامَنَّا فَاقْتُبَّسْتَنَا مَعَ
الشَّهِيْدِيْنَ ﴿١٠﴾

84. And why should we not believe in Allāh and what has come to us

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا حَاجَنَا مِنْ

of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

الْحَقُّ وَنَطَمْعُ أَن يُدْخِلَنَا مَرِيًّا مَعَ الْقَوْمِ
الصَّالِحِينَ ﴿٤٦﴾

85. So Allāh rewarded them for what they said²⁷⁸ with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

فَأَنَّهُمْ اللَّهُ بِمَا قَالُوا جَنَّتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَرُ حَلِيلِينَ فِيهَا وَذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٤٧﴾

86. But those who disbelieved and denied Our signs – they are the companions of Hellfire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِمَا يَبَيِّنُّا أُولَئِكَ
أَصْحَابُ الْجَنَّمِ ﴿٤٨﴾

87. O you who have believed, do not prohibit the good things which Allāh has made lawful to you and do not transgress. Indeed, Allāh does not like transgressors.

يَأَيُّهَا الَّذِينَ آمَنُوا لَا حَرَمْوْا طَيِّبَاتِ مَا
أَحَلَ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا
تُحِبُّ الْمُعْتَدِلِينَ ﴿٤٩﴾

88. And eat of what Allāh has provided for you [which is] lawful and good. And fear Allāh, in whom you are believers.

وَكُلُوا مِمَّا رَزَقْنَاهُ اللَّهُ حَلَالًا طَيِّبًا وَآتُقُوا
اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٥٠﴾

89. Allāh will not impose blame upon you for what is meaningless²⁷⁹ in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation²⁸⁰ is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] – then a fast of three

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكُنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ
فَكَفَرُتُهُ إِطْعَامُ عَشَرَةِ مَسْكِينٍ مِّنْ أَوْسَطِ
مَا نُطْعَمُونَ أَهْلِكُمْ أَوْ كَسْوَتُهُمْ أَوْ تَخْرِيرُ
رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصَيَّامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ
كُفَّرٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَأَحْفَظُوا
أَيْمَانِكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا يَبَيِّنُهُ

²⁷⁸i.e., their admission and acceptance of the truth and commitment to Allāh's religion (Islām).

²⁷⁹i.e., what is sworn to only out of habit of speech or what one utters carelessly without true intent.

²⁸⁰i.e., that for a deliberate oath.

days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths.²⁸¹ Thus does Allāh make clear to you His verses [i.e., revealed law] that you may be grateful.

90. O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid²⁸² it that you may be successful.
91. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?
92. And obey Allāh and obey the Messenger and beware. And if you turn away – then know that upon Our Messenger is only [the responsibility for] clear notification.
93. There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good; and Allāh loves the doers of good.

لَعَلَّكُمْ تَشْكُرُونَ ﴿٤﴾

يَتَأَكَّلُونَ الَّذِينَ ءَامَنُوا إِنَّمَا أَخْبَرُ وَالْمَبِيرُ

وَالْأَنْصَابُ وَالْأَرْتُلُمْ رَجْسٌ مِّنْ عَمَلِ

الشَّيْطَنِ فَآتَيْنَاهُ لَعْنَكُمْ تُفْلِحُونَ ﴿٥﴾

إِنَّمَا يُرِيدُ الْشَّيْطَنُ أَنْ يُوقَعَ بَيْنَكُمْ

الْعَدَاوَةُ وَالْبَغْضَاءُ فِي الْخَمْرِ وَالْمَبِيرِ

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الْأَصْلَوْةِ فَهَلْ

أَنْتُمْ مُمْتَهِنُونَ ﴿٦﴾

وَأَطْبِعُوا اللَّهَ وَأَطْبِعُوا الرَّسُولَ وَأَحَدُرُوا

فَإِنْ تَوَلَّنِمْ فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا

الْبَلْغُ الْمُبِينُ ﴿٧﴾

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّلَاحَتِ حُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا

أَتَقْوَا وَءَامَنُوا وَعَمِلُوا الصَّلَاحَتِ ثُمَّ

أَتَقْوَا وَءَامَنُوا ثُمَّ أَتَقْوَا وَأَحْسَنُوا وَاللَّهُ

سُبْحَانُ الْحَسِينِ ﴿٨﴾

²⁸¹i.e., do not take oaths indiscriminately or swear to do that which is sinful, requiring expiation.

²⁸²The prohibition understood from the word "avoid" is stronger than if Allāh (subḥānahu wa ta'ālā) had merely said, "Abstain." The former requires distancing oneself from anything remotely related to these practices.

94. O you who have believed, Allāh will surely test you through something of the game that your hands and spears [can] reach, that Allāh may make evident those who fear Him unseen. And whoever transgresses after that – for him is a painful punishment.

95. O you who have believed, do not kill game while you are in the state of iḥrām.²⁸³ And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allāh] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter [i.e., deed]. Allāh has pardoned what is past; but whoever returns [to violation], then Allāh will take retribution from him. And Allāh is Exalted in Might and Owner of Retribution.²⁸⁴

96. Lawful to you is game from the sea and its food as provision for you and the travelers,²⁸⁵ but forbidden to you is game from the land as long as you are in the state of iḥrām. And fear Allāh to whom you will be gathered.

97. Allāh has made the Ka'bah, the Sacred House, standing²⁸⁶ for the

يَتَأْمِنُهَا الَّذِينَ ءامَنُوا لَيَبْلُوَكُمْ اللَّهُ يَشَاءُ
مِنَ الصَّيْدِ تَنَاهُ أَيْدِيكُمْ وَرِمَاحُكُمْ
لِيَعْلَمَ اللَّهُ مِنْ سَخَافَةٍ بِالْغَيْبِ فَمَنْ
أَعْتَدَنَى بَعْدَ ذَلِكَ فَلَمَّا عَذَابُ الْآيْمَ

يَتَأْمِنُهَا الَّذِينَ ءامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ
حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءُهُ
مَقْتُلُ مَا قَتَلَ مِنْ النَّعْمِ سَخْكُمْ يَهُ ذَوَا
عَدْلٍ مِنْكُمْ هَذِيَا بَلَغَ الْكَعْبَةَ أَوْ كَفَرَةً
طَعَامُ مَسَكِينٍ أَوْ عَدْلٌ ذَلِكَ صِرَامًا
لِيُذْدُوقَ وَبَالَ أَثْرِيهِ عَفَا اللَّهُ عَمَّا سَلَفَ
وَمَنْ عَادَ فَيَنْقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو
أَنْتِقَامٍ

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَعَمِّدًا
لَكُمْ وَلِلسيَارَةِ حُرُمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ
مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُخْتَرُونَ

* جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيمًا

²⁸³ See footnote to 5:1.

²⁸⁴ Refer to footnote for 3:5.

²⁸⁵ Fishing and eating whatever is caught from the sea is permitted even during *ihrām*.

²⁸⁶ Conspicuously as a symbol of Allāh's religion.

people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allāh knows what is in the heavens and what is in the earth and that Allāh is Knowing of all things.

98. Know that Allāh is severe in penalty and that Allāh is Forgiving and Merciful.

99. Not upon the Messenger is [responsibility] except [for] notification. And Allāh knows whatever you reveal and whatever you conceal.

100. Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allāh, O you of understanding, that you may be successful.

101. O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'aan is being revealed, they will be shown to you. Allāh has pardoned it [i.e., that which is past]; and Allāh is Forgiving and Forbearing.

102. A people asked such [questions] before you; then they became thereby disbelievers.²⁸⁷

103. Allāh has not appointed [such innovations as] bahīrah or sā'ibah or waśilah or ḥām.²⁸⁸ But those

لِلنَّاسِ وَالشَّهْرُ الْحَرَامُ وَاهْدَى وَالْقَلْبِيدَ
ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
الْأَسْمَاءِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يِكْلِلُ
شَيْءٍ عَلَيْهِ

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

مَا عَلَى الرَّسُولِ إِلَّا أَلْبَغُ وَاللَّهُ يَعْلَمُ مَا
تُبَدِّونَ وَمَا تَكْتُمُونَ

قُلْ لَا يَسْوِي الْخَبِيثُ وَالْطَّيْبُ وَلَوْ
أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأْتُكُمْ
الْأَلْبَيْبِ لَعَلَّكُمْ تُفْلِحُونَ

يَأْتِيُكُمُ الَّذِينَ ءامَنُوا لَا تَسْأَلُو عَنِ أَشْيَاءِ
إِنْ تُبَدِّلَ لَكُمْ تَسْوِيْكُمْ وَإِنْ تَسْأَلُو عَنْهَا حِينَ
يُنَزَّلُ الْقُرْءَانُ تُبَدِّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ
غَفُورٌ حَلِيمٌ

قَدْ سَأَلَهَا قَوْمٌ مَنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا
بِهَا كُفَّارِيْتَ

مَا جَعَلَ اللَّهُ مِنْ بَخِيرَةٍ وَلَا سَآئِبَةٍ وَلَا
وَصِيلَةٍ وَلَا حَامِرٍ وَلَكِنَّ الَّذِينَ كَفَرُوا

²⁸⁷ By their unwillingness to carry out what was commanded of them.

²⁸⁸ Categories of particular camels which were dedicated to the idols and set free to pasture, liberated from the service of man.

who disbelieve invent falsehood about Allāh, and most of them do not reason.

يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٤﴾

104. And when it is said to them, "Come to what Allāh has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ أَبَاءَنَا أَوْلَوْ كَانَ أَبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٥﴾

105. O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allāh is your return all together; then He will inform you of what you used to do.

يَتَأْمِنُهُمُ الَّذِينَ ءامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَنْ مَنَّ صَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ حَيْثُماً فَيَنَتَّهُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

106. O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest – [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allāh if you doubt [their testimony, saying], "We will not exchange it [i.e., our oath] for a price [i.e., worldly gain], even if he should be a near relative, and we will not withhold the testimony of [i.e., ordained by] Allāh. Indeed, we would then be of the sinful."

يَتَأْمِنُهُمُ الَّذِينَ ءامَنُوا شَهِيدَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ حِينَ الْوَصِيَّةِ أَتَتْنَاهُ دُوَاءً عَدْلٌ مِنْكُمْ أَوْ أَخْرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَرْتُمْ فِي الْأَرْضِ فَأَصْبِرُكُمْ مُصْبِبَةُ الْمَوْتِ تُحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَتَبْتُمْ لَا نَشَرِّي بِهِ شَمَانَا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكُنْ شَهِيدَةَ اللَّهِ إِنَّا إِذَا لَمْنَا الْأَثْمِينَ ﴿١٧﴾

107. But if it is found that those two were guilty of sin [i.e., perjury], let two others stand in their place

فَإِنْ عُرِّجَ عَلَى أَنَّهُمَا أَسْتَحْقَانِ إِثْمًا فَأَخْرَانِ يَقُومَانِ مَقَامُهُمَا مِنْ الَّذِينَ

[who are] foremost [in claim] from those who have a lawful right. And let them swear by Allāh, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

أَسْتَحْقَ عَلَيْمُ الْأَوَّلِينَ فَيُقْسِمَنَ بِاللَّهِ
لَشَهَدْتَنَا أَحَقُّ مِنْ شَهَدَتْهُمَا وَمَا
أَعْنَدَنَا إِنَّا إِذَا لَمْنَ الظَّلَمِينَ

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108. That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allāh and listen [i.e., obey Him]; and Allāh does not guide the defiantly disobedient people.
109. [Be warned of] the Day when Allāh will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen" –

ذَلِكَ أَدْنَى أَن يَأْتُوا بِالشَّهَدَةِ عَلَى وُجُوهِهَا
أَوْ سَخَافُوا أَن تُرَدَّ أَعْنَانُ بَعْدَ أَيمَنِهِمْ
وَأَنْقُوا اللَّهَ وَأَسْمَعُوا وَاللَّهُ لَا يَهِيَّدُ الْقَوْمَ

الْفَسِيقِينَ

١٤

110. [The Day] when Allāh will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e., the angel Gabriel] and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind [from birth] and the leper with My permission; and when you brought forth the

يَوْمَ جَمِيعُ اللَّهُ الرُّسُلُ فَيَقُولُ مَاذَا
أَحْبَبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّا أَنَّا عِلْمَ
الْغَيُوبِ

١٥

إِذْ قَالَ اللَّهُ يَعِيسَى ابْنَ مَرْيَمَ اذْكُرْ
نَعْمَقَى عَلَيْكَ وَعَلَى وَلِدَتِكِ إِذْ أَيْدَتْكَ
بِرُوحِ الْقُدْسِ تُكَلِّمُ الْأَنَاسَ فِي الْمَهَدِ
وَكَهْلًا وَإِذْ عَلَمْتَكَ الْكِتَابَ
وَالْحِكْمَةَ وَالْتَّوْزِينَ وَالْإِنْجِيلَ وَإِذْ خَلَقَ مِنْ
الْأَطْيَابِ كَهْيَةَ الطَّيْرِ بِإِذْنِي فَتَنَفَّخَ فِيهَا
فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبَتِّئُ الْأَكْمَةَ
وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تَخْرُجُ الْمَوْقَى
بِإِذْنِي وَإِذْ كَفَقْتُ بَنِي إِسْرَائِيلَ عَنِّكَ
إِذْ جَهَنَّمَ بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا
مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

١٦

dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

111. And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allāh]."

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيْتَنَ أَنْ ءامِنُوا
بِهِ وَبِرَسُولِي قَالُوا ءامَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ



112. [And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord²⁸⁹ send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear Allāh, if you should be believers."

إِذْ قَالَ الْحَوَارِيْوْنَ يَعِيسَى ابْنَ مَرِيْمَ
هَلْ يَسْتَطِيْعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَا يَدْعُ
مِنَ السَّمَاءِ قَالَ آتُقُوا اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِيْنَ



113. They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

قَالُوا تُرِيدُ أَنْ تَأْكُلَ مِنْهَا وَتَنْظَمِيْنَ قُلُوبُنَا
وَنَعْلَمُ أَنْ قَدْ صَدَقْنَا وَنَكُونَ عَلَيْها مِنْ
الشَّاهِدِيْنَ



114. Said Jesus, the son of Mary, "O Allāh, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

قَالَ يَعِيسَى ابْنُ مَرِيْمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ
عَلَيْنَا مَا يَدْعُ مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا
لَاَوْنَا وَأَخِرَنَا وَإِيَّاهُ مِنْكَ وَأَرْزُقْنَا وَأَنْتَ
حَبْرُ أَرْزَقِنَا



115. Allāh said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرُ بَعْدُ
مِنْكُمْ فَلَيَقُولَ أَعْدَيْهُ عَدَابًا لَا أَعْدِيْهُ

²⁸⁹i.e., will Allāh consent to. (His ability is undoubted.)

you – then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

116. And [beware the Day] when Allāh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh'?" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

117. I said not to them except what You commanded me – to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

118. If You should punish them – indeed they are Your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the Wise."

119. Allāh will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them, and they with Him. That is the great attainment.

أَحَدًا مِنَ الْعَلَمِينَ ﴿١٦﴾

وَإِذْ قَالَ اللَّهُ يَعِيسَى ابْنَ مَرْيَمَ إِنَّكَ فَلْتَ
لِلنَّاسِ أَخْدُونِي وَأَمِّي إِلَهَيْنِي مِنْ دُونِ اللَّهِ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِيْ أَنْ أَقُولَ مَا
لَيْسَ لِي بِحَقِّيْ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ
إِنَّكَ أَنْتَ عَلَّمْ الْغُيُوبِ ﴿١٧﴾

مَا قُلْتُ هُنْ إِلَّا مَا أَمْرَتَنِي بِهِ أَنْ أَعْبُدُوا
اللَّهَ رَبِّي وَرَبِّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا
دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الْرَّفِيفَ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٨﴾

إِنْ تَعْذِّبْهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ
فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَبْنَعُ الصَّابِدِينَ
صَدِقُهُمْ هُنْ جَنَّتُ حَجَرِي مِنْ تَحْتِهَا
الْأَنْهَرُ حَلِيلِينَ فِيهَا أَبْدًا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢٠﴾

120. To Allāh belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

إِلَهٌ مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهنَّ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٩﴾



Sūrah al-An‘ām²⁹⁰**Bismillāhir-Raḥmānir-Raḥeem****سورة الأنعام****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. [All] praise is [due] to Allāh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.
2. It is He who created you from clay and then decreed a term²⁹¹ and a specified time [known] to Him,²⁹² then [still] you are in dispute.
3. And He is Allāh, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.
4. And no sign comes to them from the signs of their Lord except that they turn away therefrom.
5. For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.²⁹³
6. Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلُمَتَ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ يَعْدِلُونَ ⑤

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَصَّ
أَجَلًا وَأَجَلٌ مُسَمٌّ عِنْدَهُ ثُمَّ أَنْتُمْ
تَمْرُونَ ⑥

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ
سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ⑦

وَمَا تَأْتِيهِمْ مِنْ إِلَيْهِ مَنْ ءاَيَتْ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُغَرَّضِينَ ⑧

فَقَدْ كَدَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ
يَأْتِيهِمْ أَنْبَوْا مَا كَانُوا بِهِ يَسْتَهِرُونَ ⑨

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنِ
مَكَّنَتْهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَدْرَارًا وَجَعَلْنَا

²⁹⁰ Al-An‘ām: The Grazing Livestock, specifically: camels, cattle, sheep and goats, as mentioned in verses 143-144 of this sūrah.

²⁹¹ An appointed time for death.

²⁹² For resurrection.

²⁹³ They will experience the reality of what they had denied and the consequence of their denial.

showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

7. And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."
8. And they say, "Why was there not sent down to him an angel?"²⁹⁴ But if We had sent down an angel, the matter would have been decided;²⁹⁵ then they would not be reprieved.
9. And if We had made him [i.e., the messenger] an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [i.e., confusion and doubt].
10. And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.
11. Say, "Travel through the land; then observe how was the end of the deniers."
12. Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allāh." He has decreed upon Himself mercy. He will

الآنَهَرَ تَحْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرَنًا أَخْرَينَ ⑤

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمْسُوهُ
بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا
سُحْرٌ مُّبِينٌ ⑥

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ^٧ وَلَوْ أَنْزَلْنَا
مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ⑦

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا
وَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ⑧

وَلَقَدِ اسْتَهْزَئَ بِرُسُلِنَا مِنْ قَبْلِكَ فَحَاقَ
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزَءُونَ ⑨

فُلْسِرُوا فِي الْأَرْضِ ثُمَّ أَنْظُرُوا كَيْفَ
كَانَ عَنِيقَةُ الْمُكَدِّرِينَ ⑩

فُلْسِرُوا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّهُ
كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى

²⁹⁴In support of his prophethood (ﷺ).

²⁹⁵They would have been destroyed immediately with no chance for repentance.

surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

13. And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.
14. Say, "Is it other than Allāh I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, [O Muḥammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allāh] and [was commanded], 'Do not ever be of the polytheists!'"
15. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."
16. He from whom it is averted that Day – [Allāh] has granted him mercy. And that is the clear attainment.
17. And if Allāh should touch you with adversity, there is no remover of it except Him. And if He touches you with good – then He is over all things competent.
18. And He is the subjugator over His servants. And He is the Wise,²⁹⁶ the Aware.²⁹⁷
19. Say, "What thing is greatest in testimony?" Say, "Allāh is witness

يَوْمَ الْقِيَمَةِ لَا رَبَّ فِيهِ الْدِينَ حَسِيرُوا
أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٤٧﴾

* وَلَهُ مَا سَكَنَ فِي الَّيلِ وَالنَّهَارِ وَهُوَ
أَلْسَمِيعُ الْعَلِيمُ ﴿٤٨﴾

قُلْ أَغَيْرَ اللَّهِ أَخْذَ وَلِيًّا فَاطِرُ السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ فَلَمَّا
أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْمَمْ وَلَا
تَكُونَ مِنَ الْمُشْرِكِينَ ﴿٤٩﴾

قُلْ إِنِّي أَحَافِظُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ ﴿٥٠﴾

مَنْ يُصْرِفَ عَنْهُ يَوْمِئِنْ فَقَدْ رَحِمَهُ
وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿٥١﴾

وَإِنْ يَمْسِسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ
إِلَّا هُوَ وَإِنْ يَمْسِسْكَ بَخْتِرٍ فَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٥٢﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ
الْحَتَّبِرُ ﴿٥٣﴾

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ

²⁹⁶Whose wisdom includes precise, perfect and absolute knowledge of all realities and outcomes, according to which He decrees and causes circumstances and occurrences.

²⁹⁷Fully acquainted and familiar with every hidden thought, intent and condition of His servants.

between me and you. And this Qur’ān was revealed to me that I may warn you thereby and whomever it reaches.²⁹⁸ Do you [truly] testify that with Allāh there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

بَيْنِي وَبَيْنَكُمْ أُوْلَئِي هَذَا الْقُرْءَانُ
لَا نَدِيرُكُمْ بِهِ وَمَنْ يَلْعَنْ أَبِيَّكُمْ لَتَشْهَدُونَ
أَنَّ مَعَ اللَّهِ إِلَهًا أُخْرَى قُلْ لَا أَشْهَدُ
قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مَّا
تُشْرِكُونَ ﴿٤﴾

20. Those to whom We have given the Scripture recognize it²⁹⁹ as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.
21. And who is more unjust than one who invents about Allāh a lie or denies His verses? Indeed, the wrongdoers will not succeed.
22. And [mention, O Muḥammad], the Day We will gather them all together; then We will say to those who associated others with Allāh, "Where are your 'partners' that you used to claim [with Him]?"
23. Then there will be no [excuse upon] examination except they will say, "By Allāh, our Lord, we were not those who associated."
24. See how they will lie about themselves. And lost from them will be what they used to invent.
25. And among them are those who listen to you,³⁰⁰ but We have

الَّذِينَ إِذَا نَهَيْنَاهُمْ عَنِ الْكِتَابِ يَعْرُفُونَهُ كَمَا
يَعْرُفُونَ أَبْنَاءَهُمُ الَّذِينَ حَسِبُوا أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٥﴾

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ
كَدَّبَ بِإِيمَانِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٦﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ
أَشْرَكُوا أَيْنَ شُرَكَاءُكُمُ الَّذِينَ كُنْتُمْ تَزَعَّمُونَ ﴿٧﴾

ثُمَّ لَمَّا تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا
مَا كُنَّا مُشْرِكِينَ ﴿٨﴾

أَنْظُرْ كَيْفَ كَدُّبُوا عَلَى أَنفُسِهِمْ وَضَلَّ
عَهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٩﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى

²⁹⁸At every time and place until the Day of Judgement.

²⁹⁹The Qur’ān. Also interpreted as "him," meaning Muḥammad (ﷺ).

³⁰⁰When you recite the Qur’ān.

placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples."

26. And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not.
27. If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."
28. But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.
29. And they say, "There is none but our worldly life, and we will not be resurrected."
30. If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment for what you used to deny."

فُلُولِهِمْ أَكْنَةً أَن يَفْقَهُوهُ وَفِي ءادَاهِمْ وَقَرَاءَةً
وَإِن يَرَوْا كُلَّ ءَايَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ
إِذَا جَاءُوكَ سُجْدَلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا
إِن هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٥﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَسْعَوْنَ عَنْهُ وَإِن
يُهَلِّكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٦﴾

وَلَوْ تَرَىٰ إِذْ وُقْفُوا عَلَى النَّارِ فَقَالُوا
يَلَيْسَنَا نُرْدُ وَلَا نُكَذِّبُ بِمَا يَأْتِنَا وَنَكْحُونَ
مِنَ الْمُؤْمِنِينَ ﴿١٧﴾

بَلْ بَدَا لَهُمْ مَا كَانُوا تَخْفِفُونَ مِنْ قَبْلِهِ وَلَوْ
رُدُّوا لَعَادُوا لِمَا يُهُوَا عَنْهُ وَلَهُمْ لَكَذِبُونَ
﴿١٨﴾

وَقَالُوا إِن هِيَ إِلَّا حَيَاةُنَا الْدُّنْيَا وَمَا خَنَّ
بِمَجْتَعِيْنِ ﴿١٩﴾

وَلَوْ تَرَىٰ إِذْ وُقْفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ
هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبَّنَا قَالَ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٠﴾

31. Those will have lost who deny the meeting with Allāh, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it [i.e., the Hour]," while they bear their burdens [i.e., sins] on their backs. Unquestionably, evil is that which they bear.

قَدْ حَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءَ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ الْسَّاعَةُ بَعْتَدًا قَالُوا يَنْحَسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ حَمَلُونَ أَوزَارَهُمْ عَلَىٰ طُهُورِهِمْ أَلَا سَاءَ مَا يَرِزُونَ ﴿٤٧﴾

32. And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allāh, so will you not reason?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعْبٌ وَلَهُوَ الْلَّدَارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٤٨﴾

33. We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.

قَدْ نَعْلَمُ إِنَّهُمْ لَيَخْرُنُكَ الَّذِي يَقُولُونَ فَلَيَهُمْ لَا يُكَذِّبُونَكَ وَلِكُنَّ الظَّالِمِينَ بِغَايَتِ الْأَمْلَىٰ سَبَحَدُونَ ﴿٤٩﴾

34. And certainly were messengers denied before you, but they were patient over the denial, and they were harmed until Our victory came to them. And none can alter the words [i.e., decrees] of Allāh. And there has certainly come to you some information about the [previous] messengers.

وَلَقَدْ كُذِبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِبُوا وَأَوذُوا حَتَّىٰ أَتَتْهُمْ نَصْرُنَا وَلَا مُبَدِّلٌ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ ﴿٥٠﴾

35. And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allāh had willed, He would have united them upon guidance. So never be of the ignorant.

وَإِنْ كَانَ كَبِيرٌ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أَسْتَطَعْتَ أَنْ تَتَبَعَّنِي نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بِغَايَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَىٰ الْهُدَىٰ فَلَا تَكُونُنَّ مِنَ الْجَاهِلِينَ ﴿٥١﴾

36. Only those who hear will respond. But the dead³⁰¹ – Allāh will resurrect them; then to Him they will be returned.

إِنَّمَا يَسْتَحِيْثُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىْ
يَعْثُمُهُمُ اللَّهُ شَمَّ إِلَيْهِ يُرْجَعُونَ ﴿٤٣﴾

37. And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allāh is Able to send down a sign, but most of them do not know."

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّنْ رَبِّهِ قُلْ
إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ ءَايَةً وَلَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٤﴾

38. And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register³⁰² a thing. Then unto their Lord they will be gathered.

وَمَا مِنْ دَائِيْةٍ فِي الْأَرْضِ وَلَا طَيْرٌ
يَحْتَاجُهُ إِلَّا أُمَّةٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ شَدَّ إِلَىٰ رَبِّهِمْ سُخْنُرُوتَ



39. But those who deny Our verses are deaf and dumb within darknesses. Whomever Allāh wills – He sends astray; and whomever He wills – He puts him on a straight path.

وَالَّذِينَ كَذَّبُوا بِغَايَتِنَا صُمُّ وَبُكْمٌ فِي
الظُّلْمَاتِ مَنْ يَشَاءُ اللَّهُ يُصْلِلُهُ وَمَنْ يَشَاءُ
سُجْنَاهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٥﴾

40. Say, "Have you considered:³⁰³ if there came to you the punishment of Allāh or there came to you the Hour – is it other than Allāh you would invoke, if you should be truthful?"

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ
أَنْتُمْ كُمْ السَّاعَةُ أَغَيْرُ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٤٦﴾

41. No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].

بَلْ إِيَّاهُ تَدْعُونَ فَيُكْشِفُ مَا تَدْعُونَ إِلَيْهِ
إِنْ شَاءَ وَتَسْأَلُنَّ مَا تُشْرِكُونَ ﴿٤٧﴾

³⁰¹i.e., the dead of heart, meaning the disbelievers.

³⁰²The Preserved Slate (*al-Lawh al-Mahfūth*), in which all things are recorded.

³⁰³The meaning is understood to be "Tell me..."

42. And We have already sent [messengers] to nations before you, [O Muḥammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

وَلَقَدْ أَرْسَلْنَا إِلَيْ أُمَّهٖ مِنْ قَبْلِكَ
فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ
يَتَضَرَّعُونَ

٤٢

43. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.

فَلَوْلَا إِذْ جَاءَهُمْ بِأَسْنَانٍ تَضَرَّعُوا وَلَكِنْ
فَسَتْ قُلُوبُهُمْ وَرَأَيْنَ لَهُمُ الشَّيْطَنُ مَا
كَانُوا يَعْمَلُونَ

٤٣

44. So when they forgot that by which they had been reminded,³⁰⁴ We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَخَنَّا عَلَيْهِمْ
أَبْوَابُ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرَحُوا بِمَا
أُوتُوا أَخْدَثْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُتَّسِّرونَ

٤٤

45. So the people that committed wrong were eliminated. And praise to Allāh, Lord of the worlds.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ

٤٥

46. Say, "Have you considered:³⁰⁵ if Allāh should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allāh could bring them [back] to you?" Look how We diversify³⁰⁶ the verses; then they [still] turn away.

قُلْ أَرَأَيْتُمْ إِنْ أَخْدَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ
وَحَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيُكُمْ
بِهِ أَنْظُرْ كَيْفَ نُصَرِّفُ الْأَيَّتِ تُمَّ هُمْ
يَصْدِقُونَ

٤٦

47. Say, "Have you considered: if the punishment of Allāh should come to you unexpectedly or manifestly,³⁰⁷ will any be destroyed but the wrongdoing people?"

قُلْ أَرَأَيْتُمْ إِنْ أَتَنَّكُمْ عَذَابُ اللَّهِ بَعْثَةً
أَوْ جَهَرَةً هَلْ يَهْلُكُ إِلَّا الْقَوْمُ الظَّالِمُونَ

٤٧

³⁰⁴i.e., their trial by poverty and hardship or the warnings of their prophets.

³⁰⁵See footnote to verse 40.

³⁰⁶Repeat in various ways for emphasis and clarification.

³⁰⁷i.e., before your eyes.

48. And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms – there will be no fear concerning them, nor will they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
فَمَنْ ءامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ حَزَرُونَ ﴿٦﴾

49. But those who deny Our verses – the punishment will touch³⁰⁸ them for their defiant disobedience.

وَالَّذِينَ كَذَّبُوا بِعَايِتِنَا يَعْصِمُهُمُ الْعَذَابُ
بِمَا كَانُوا يَفْسُدُونَ ﴿٧﴾

50. Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي حَرَائِنُ اللَّهِ وَلَا
أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنْ مَلَكُ إِنْ
أَتَيْتُ إِلَّا مَا يُوحَى إِلَيَّ قُلْ هَلْ يَسْتَوِي
الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٨﴾

51. And warn by it [i.e., the Qur‘ān] those who fear that they will be gathered before their Lord – for them besides Him will be no protector and no intercessor – that they might become righteous.

وَأَنذِرْ بِهِ الَّذِينَ سَخَافُونَ أَنْ سُخْشِرُوا إِلَى
رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِلَّهِ وَلَا شَفِيعٌ
لَّعَلَّهُمْ يَتَّقُونَ ﴿٩﴾

52. And do not send away those who call upon their Lord morning and afternoon, seeking His face [i.e., favor]. Not upon you is anything of their account and not upon them is anything of your account.³⁰⁹ So were you to send them away, you would [then] be of the wrongdoers.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ
وَالْعَشِيِّ بُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ
حِسَابٍهُمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِمْ مِنْ شَيْءٍ فَطَرَدُهُمْ فَتَكُونُونَ مِنَ
الظَّالِمِينَ ﴿١٠﴾

53. And thus We have tried some of them through others that they

وَكَذَلِكَ قَتَنَا بَعْضَهُمْ بَعْضٍ لَيَقُولُوا

³⁰⁸i.e., reach and afflict.

³⁰⁹No one is held accountable for the deeds or intentions of another. That is left to Allāh's judgement.

[i.e., the disbelievers] might say, "Is it these whom Allāh has favored among us?" Is not Allāh most knowing of those who are grateful?³¹⁰

أَهْنَؤُلَاءِ مَنْ ظَاهِرٌ عَلَيْهِمْ مِنْ بَيْنِنَا أَيْسَرُ
اللهُ بِأَعْلَمُ بِالشَّكَرِينَ ﴿٤٧﴾

54. And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself – indeed, He is Forgiving and Merciful."

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَيْتَنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةً أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْحَحَ فَانَّهُ غَفُورٌ رَّحِيمٌ ﴿٤٨﴾

55. And thus do We detail the verses, and [thus] the way of the criminals will become evident.

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلِتَتَبَيَّنَ سَبِيلُ الْمُجْرِمِينَ ﴿٤٩﴾

56. Say, "Indeed, I have been forbidden to worship those you invoke besides Allāh." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."

قُلْ إِنِّي نُهِيَّ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَبِعُ أَهْوَاءَكُمْ فَدَعُوهُمْ إِذَا وَمَا أَنَا مِنْ أَمْهَنِدِينَ ﴿٥٠﴾

57. Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient.³¹¹ The decision is only for Allāh. He relates the truth, and He is the best of deciders."

قُلْ إِنِّي عَلَىٰ بَيِّنَاتٍ مِنْ رَبِّي وَكَذَبُشُ يَمِّ ما عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقُضِي الْحَقَّ وَهُوَ خَيْرُ الْفَيْصِلِينَ ﴿٥١﴾

58. Say, "If I had that for which you are impatient, the matter would

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

³¹⁰Those referred to in verses 52-54 are the poor Muslims who were sincere believers and students of the Prophet (ﷺ). The influential leaders of Quraysh had disdained to sit with them, saying to Prophet Muḥammad (ﷺ), "Perhaps if you evicted them, we would follow you."

³¹¹The disbelievers would challenge the Prophet (ﷺ), telling him to bring on Allāh's punishment if he should be truthful in his warning.

have been decided between me and you, but Allāh is most knowing of the wrongdoers."

59. And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

60. And it is He who takes your souls by night³¹² and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term³¹³ may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

61. And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties].

62. Then they [i.e., His servants] are returned to Allāh, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.

63. Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him

لَقْضَى الْأَمْرُ بَيْنِ وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٤﴾

* وَعِنْدَهُ مَفَاتِحُ الْأَغْيَبِ لَا يَعْلَمُهَا إِلَّا
هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَالْبَحْرِ وَمَا تَسْقُطُ
مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَجَةٌ فِي ظُلْمِنَتِ
الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابِ
مُبِينٍ ﴿٥﴾

وَهُوَ الَّذِي يَتَوَفَّنَكُمْ بِاللَّيلِ وَيَعْلَمُ مَا
جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى
أَجَلُ مُسَيَّرٍ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يَنْتَهِ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦﴾

وَهُوَ الْفَاعِرُ فَوْقَ عِبَادِهِ وَيُرِسِّلُ عَلَيْكُمْ
حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ
تَوَقَّتُهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٧﴾

ثُمَّ رُدُوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَسِيبِينَ ﴿٨﴾

فُلِّ مَنْ يُنْجِيْكُرْ مَنْ ظُلْمَتِ الْأَرْضِ وَالْبَحْرِ
تَدْعُونَهُ تَصْرُعاً وَخُفْيَةً لَّمْ أَنْجَبَنَا مِنْ

³¹²i.e., when you sleep.

³¹³One's decreed life span.

imploring [aloud] and privately,
'If He should save us from this
[crisis], we will surely be among
the thankful!'

هَذِهِ لَنْكُونَنَّ مِنَ الشَّكِيرِينَ ﴿٧﴾

قُلِ اللَّهُ يُنْجِيْكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ
أَتُنْهِمُ تُشْرِكُونَ ﴿٨﴾

64. Say, "It is Allāh who saves you from it and from every distress; then you [still] associate others with Him."

65. Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects³¹⁴ and make you taste the violence of one another." Look how We diversify the signs that they might understand.

قُلْ هُوَ الْفَقَادِرُ عَلَىٰ أَنْ يَعْثِثَ عَلَيْكُمْ
عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتَ أَرْجُلِكُمْ أَوْ
يَلْبِسُكُمْ شَيْئًا وَيُدِينَكُمْ بَعْضَكُمْ بَأْسَ بَعْضٍ
أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لِعَلَّهُمْ
يَفْقَهُوْنَ ﴿٩﴾

66. But your people have denied it while it is the truth. Say, "I am not over you a manager [i.e., authority]."

وَكَذَّبَ بِهِ قَوْمَكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ
عَلَيْكُمْ بِوْكِيلٍ ﴿١٠﴾

67. For every news [i.e., happening] is a finality;³¹⁵ and you are going to know.

إِلَّا كُلُّ نَبَإٍ مُسْتَقِرٌّ وَسُوفَ تَعْلَمُونَ ﴿١١﴾

68. And when you see those who engage in [offensive] discourse³¹⁶ concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

وَإِذَا رَأَيْتَ الَّذِينَ سَخَّرُوا فِي إِيمَانِنَا^{٣١٦}
فَأَغْرِضْ عَنْهُمْ حَتَّىٰ سَخُونُوا فِي حَدِيثٍ
غَيْرِهِ وَإِمَامًا يُسَيِّنَكَ الشَّيْطَانُ فَلَا تَقْعُدُ
بَعْدَ الدِّكْرِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٢﴾

69. And those who fear Allāh are not held accountable for them [i.e.,

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ

³¹⁴Following your own inclinations rather than the truth, biased and hostile toward each other.

³¹⁵Other shades of meaning include "a permanence," "a realization" and "a time of stability."

³¹⁶i.e., denials or mockery.

the disbelievers] at all, but [only for] a reminder – that perhaps they will fear Him.

70. And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [i.e., the Qur‘ān], lest a soul be given up to destruction for what it earned; it will have other than Allāh no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

71. Say, "Shall we invoke³¹⁷ instead of Allāh that which neither benefits us nor harms us and be turned back on our heels after Allāh has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.'³¹⁸ Say, "Indeed, the guidance of Allāh is the [only] guidance; and we have been commanded to submit to the Lord of the worlds

مَنْ شَاءَ وَلَكِنْ ذَكَرَ لَعَنْهُمْ
يَكْفُونَ ﴿٣﴾

وَذَرَ الَّذِينَ أَخْدُوا دِيْنَهُمْ لَعِبًا وَهُوَا
وَغَرَّهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ
تُبَسَّلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ هَذَا مِنْ
دُوبِنَ اللَّهُ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلَ
كُلًّا عَدْلًا لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ
أَبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

قُلْ أَنْدَعُوا مِنْ دُوبِنَ اللَّهُ مَا لَا يَنْتَعْنَا
وَلَا يَضْرُنَا وَنُرْدُ عَلَى أَعْقَابِنَا بَعْدَ إِذْ
هَدَنَا اللَّهُ كَانَذِي أَسْتَهْوَتُهُ الشَّيْطَانُ فِي
الْأَرْضِ حَتَّىٰ لَمَّا أَصْحَبَتْ يَدْعُونَهُ إِلَى
الْهُدَى أَتَيْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ
الْهُدَى وَأَمْرَنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ

١٧

³¹⁷i.e., worship.

³¹⁸The example given is of one who has lost his way and is further confused by the evil ones who tempt him to follow various directions, all leading to destruction. Although his sincere friends call him back to the right path, he ignores them.

72. And to establish prayer and fear Him." And it is He to whom you will be gathered.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَأَتَقْوُهُ وَهُوَ الَّذِي
إِلَيْهِ تُحْشَرُونَ ﴿٧﴾

73. And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, "Be," and it is, His word is the truth.³¹⁹ And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen³²⁰ and the witnessed,³²¹ and He is the Wise, the Aware.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ
الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الْأَصْوَرِ
عِلْمُ الْغَيْبِ وَالشَّهِيدَةِ وَهُوَ الْحَكِيمُ
الْحَبِيرُ ﴿٧﴾

74. And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

* وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ أَتَتَّخِدُ
أَصْنَاماً إِلَهَةً لِّي أَرْنَكَ وَقَوْمَكَ فِي ضَلَالٍ
مُّبِينٍ ﴿٧﴾

75. And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُؤْفِنِينَ ﴿٧﴾

76. So when the night covered him [with darkness], he saw a star. He said, "This is my lord."³²² But when it set, he said, "I like not those that set [i.e., disappear]."

فَلَمَّا جَنَّ عَلَيْهِ الَّلَّيلُ رَأَهُ كَوْكِباً قَالَ هَذَا
رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفَلِينَ ﴿٧﴾

77. And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless

فَلَمَّا رَأَهَا الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا
أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي لَا كُونَنَّ

³¹⁹When interpreted as the "Day" (of resurrection), the sentence would read: "And the Day He says, 'Be,' and it is, His word will be the truth."

³²⁰That which is absent, invisible, or beyond the perception of the senses or of the mind and therefore is unknown to man, except for what Allāh chooses to reveal.

³²¹What is present, visible and known to man. The knowledge of Allāh (*subḥānahu wa ta’ālā*) includes the reality of all things and all occurrences, no matter how they might appear to human beings.

³²²In verses 76-79, beginning from the people's own assertions, Abraham presents a picture of his dissatisfaction as the only logical conclusion one could reach, in order to show them the futility of their false objects of worship.

my Lord guides me, I will surely be among the people gone astray."

٦٣) مِنَ الْقَوْمِ الظَّالِمِينَ

78. And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allāh.

فَلَمَّا رَأَاهَا الْشَّمْسَ بَارِغَةً قَالَ هَذَا رَبِّي
هَذَا أَكْبَرُ فَلَمَّا أَفْلَتَ قَالَ يَقُولُ إِنِّي
بَرِيءٌ مِّمَّا تُشْرِكُونَ

79. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."

إِنِّي وَحْدَهُتْ وَحْدَهُ لِلَّذِي فَطَرَ
السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا
مِنَ الْمُشْرِكِينَ

80. And his people argued with him. He said, "Do you argue with me concerning Allāh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?

وَحَاجَهُهُرُ قَوْمُهُرُ قَالَ أَخْتَجُونَ فِي اللَّهِ وَقَدْ
هَدَنَا وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا
أَن يَشَاءَ رَبِّي شَيْئًا وَسَعَ رَبِّي كُلَّ شَيْءٍ
عِلْمًا أَفَلَا تَتَدَكَّرُونَ

81. And how should I fear what you associate while you do not fear that you have associated with Allāh that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?"

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا
تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنْزِلْ
بِهِ عَلَيْكُمْ سُلْطَانًا فَإِنَّ الْفَرِيقَيْنِ أَحَقُّ
بِالآمِنِ إِنْ كُنْتُمْ تَعْلَمُونَ

82. They who believe and do not mix their belief with injustice³²³ – those will have security, and they are [rightly] guided.

الَّذِينَ آمَنُوا وَلَمْ يَلِسُوا إِيمَانَهُمْ بُطَلِمٌ
أُولَئِكَ لَهُمُ الْآمِنُ وَهُمْ مُهَتَّدُونَ

³²³ Specifically, the association of others in divinity with Allāh.

83. And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

وَتَلَكَ حُجَّتُنَا إِنْتَهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ
نَرَفَعُ دَرَجَتِنَا مِنْ نَشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ ﴿٢٣﴾

84. And We gave to him [i.e., Abraham] Isaac and Jacob – all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

وَوَهَبَنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلُّاً هَدَيْنَا
وَنُوحًا هَدَيْنَا مِنْ قَبْلٍ وَمِنْ ذُرْيَتِهِ دَأْوِدَ
وَسُلَيْمَانَ وَإِبْرَهِيمَ وَيُوسُفَ وَمُوسَى
وَهَرُونَ وَكَذَالِكَ نَجَزَى الْمُحْسِنِينَ ﴿٢٤﴾

85. And Zechariah and John and Jesus and Elias – and all were of the righteous.

وَزَكَرِيَا وَنَحْيَى وَعِيسَى وَإِلِيَّاسَ كُلُّهُمْ مِنَ
الصَّالِحِينَ ﴿٢٥﴾

86. And Ishmael and Elisha and Jonah and Lot – and all [of them] We preferred over the worlds.

وَإِسْمَاعِيلَ وَآلِيَّاسَ وَيُوئِسَ وَلُوطًا وَكُلُّاً
فَضَلَّنَا عَلَى الْعَالَمِينَ ﴿٢٦﴾

87. And [some] among their fathers and their descendants and their brothers – and We chose them and We guided them to a straight path.

وَمِنْ أَبَابِهِمْ وَذُرْيَتِهِمْ وَاحْنَوْهُمْ
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صَرَاطٍ مُسْتَقِيمٍ
﴿٢٧﴾

88. That is the guidance of Allāh by which He guides whomever He wills of His servants. But if they had associated others with Allāh, then worthless for them would be whatever they were doing.

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ
عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِيطَ عَنْهُمْ مَا كَانُوا
يَعْمَلُونَ ﴿٢٨﴾

89. Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.

أُولَئِكَ الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ فَإِنْ يَكْفُرُوا هُنُّ لَا يَفْقَدُونَ
بِهَا قَوْمًا لَيَسُوا بِهَا بِكَفَرِهِنَّ ﴿٢٩﴾

90. Those are the ones whom Allāh has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds."

91. And they did not appraise Allāh with true appraisal³²⁴ when they said, "Allāh did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you³²⁵ were taught that which you knew not – neither you nor your fathers." Say, "Allāh [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

92. And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities [i.e., Makkah] and those around it.³²⁶ Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

93. And who is more unjust than one who invents a lie about Allāh or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allāh revealed." And if you

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِنَّهُمْ أَفْتَدَهُ
قُلْ لَا أَسْكُنُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا
ذِكْرٌ لِلْعَالَمِينَ ﴿٤٧﴾

وَمَا قَدَرُوا اللَّهَ حَقًّا قَدِيرًا إِذْ قَالُوا مَا
أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ مِنْ أَنْزَلَ
الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا
وَهُدًى لِلنَّاسِ تَجَعَّلُونَهُ فَرَاطِيسْ تَبْدُونَهَا
وَخَفَقُونَ كَثِيرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ
وَلَا إِبْرَاهِيمُ قُلْ اللَّهُ ثُمَّ ذَرْهُمْ فِي حَوْضِهِ
يَلْعَبُونَ ﴿٤٨﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارِكٌ مُصَدِّقُ الَّذِي
بَيْنَ يَدَيْهِ وَلَتُتَذَكَّرَ أُمُّ الْقُرَى وَمَنْ حَوْهَا
وَالَّذِينَ يُؤْمِنُونَ بِالآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ
عَلَى صَلَاتِهِمْ سَكَافِظُونَ ﴿٤٩﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ
قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ
قَالَ سَأَنْزَلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذْ
الظَّالِمُونَ فِي غَمَرَتِ الْمَوْتِ وَالْمَلَئِكَةُ

³²⁴i.e., they did not appreciate the extent of His ability and wisdom.

³²⁵The Jews, or it may refer to the believers, who are taught by the Qur'aan.

³²⁶i.e., all other peoples.

could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands,³²⁷ [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allāh other than the truth and [that] you were, toward His verses, being arrogant."

بَاسْطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمْ
الْيَوْمَ نُخْرِجُكُمْ عَذَابَ الَّهُوَنِ بِمَا كُنْتُمْ
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ
إِيمَانِهِ تَسْتَكِبِرُونَ ﴿٢٧﴾

94. [It will be said to them], "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allāh]. It has [all] been severed between you,³²⁸ and lost from you is what you used to claim."
95. Indeed, Allāh is the cleaver of grain and date seeds.³²⁹ He brings the living out of the dead and brings the dead out of the living. That is Allāh; so how are you deluded?
96. [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation.³³⁰ That is the determination of the Exalted in Might, the Knowing.
97. And it is He who placed for you the stars that you may be guided

وَلَقَدْ جَعَلْنَا فُرَادَى كَمَا حَلَقْنَاكُمْ أَوْلَى
مَرَّةٍ وَتَرَكْنَاكُمْ مَا حَوَلَنَاكُمْ وَرَأَءَ ظُهُورَكُمْ
وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ
أَبْهَمْ فِيهِمْ شُرَكَوْا لَقَدْ تَقَطَّعَ بَيْنَكُمْ
وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَرْغَبُونَ ﴿٢٨﴾

إِنَّ اللَّهَ فَالِقُ الْحَبَّ وَالنَّوْمَ يُخْرِجُ الْحَمِّ
مِنَ الْمَيِّتِ وَهُوَ خَرِجُ الْمَمِيتِ مِنَ الْحَمِّ
ذَلِكُمُ اللَّهُ فَإِنَّ تُؤْفَكُونَ ﴿٢٩﴾

فَالِقُ الْأَصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً
وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ
الْعَزِيزُ الْعَلِيمُ ﴿٣٠﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهَدُوا بِهَا

³²⁷ Striking them, as they are unwilling to give up their souls for judgement.

³²⁸ Between yourselves and the claimed associates and intercessors.

³²⁹ He (*subḥānahu wa ta’ālā*) causes them to split and sprout.

³³⁰ Or "according to calculation," referring to their precise movement.

by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

98. And it is He who produced you from one soul and [gave you] a place of dwelling and of storage.³³¹ We have detailed the signs for a people who understand.

99. And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

100. But they have attributed to Allāh partners – the jinn, while He has created them – and have fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe.

101. [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing.

فِي ظُلْمَتِ الْبَرِّ وَأَبْخَرٌ قَدْ فَصَّلَنَا الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٢٧﴾

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَحِدَةٍ
فَمُسْتَقْرٌ وَمُسْتَوْدَعٌ قَدْ فَصَّلَنَا الْآيَاتِ
لِقَوْمٍ يَقْهَهُونَ ﴿٢٨﴾

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا
بِهِ نَبَاتٌ كُلُّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضْرًا
خُرْجٌ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنْ اللَّعْلِ مِنْ
طَلْعِهَا قِنْوَانٌ دَائِيَّةٌ وَجَنَّتٌ مِنْ أَعْنَابٍ
وَالزَّيْتُونُ وَالرُّمَانُ مُشْتَهِيَّا وَغَيْرُ مُتَشَبِّهٍ
أَنْطَرْوًا إِلَى ثَمَرَةٍ إِذَا أَنْتَمْ وَبَعْدَمْ إِنَّ فِي
ذَلِكُمْ لَا يَكُونُ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٩﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقُوهُمْ وَخَرَقُوا
لَهُ بَنِينَ وَبَنَتْ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى
عَمَّا يَصِفُونَ ﴿٣٠﴾

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّ يَكُونُ لَهُ
وَلَدٌ وَلَمْ تَكُنْ لَهُ صَنِيْعٌ وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾

³³¹In the earth. See 77:25-26.

102. That is Allāh, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.
- ذَلِكُمْ أَللّٰهُ رَبُّكُمْ لَا إِلٰهٌ إِلّا هُوَ خَلٰقٌ
كُلّٰ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلٰى كُلّٰ
شَيْءٍ وَكَمِيلٌ ﴿١﴾
103. Vision perceives Him not,³³² but He perceives [all] vision; and He is the Subtle,³³³ the Aware.³³⁴
- لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ
وَهُوَ الْلَّطِيفُ الْخَبِيرُ ﴿٢﴾
104. There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."³³⁵
- فَدْ جَاءُكُمْ بَصَارِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ
فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا
عَلَيْكُمْ بِحَقِيقَةٍ ﴿٣﴾
105. And thus do We diversify the verses so they [i.e., the disbelievers] will say, "You have studied,"³³⁶ and so We may make it [i.e., the Qur‘ān] clear for a people who know.
- وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلَيَقُولُوا
ذَرْسَتَ وَلِنَبِيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿٤﴾
106. Follow, [O Muhammad], what has been revealed to you from your Lord – there is no deity except Him – and turn away from those who associate others with Allāh.
- اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلٰهٌ إِلّا
هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٥﴾
107. But if Allāh had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.³³⁷
- وَلَوْ شَاءَ اللّٰهُ مَا أَشْرَكُوا وَمَا جَعَلَنَاكَ
عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

³³²In the life of this world. The people of Paradise will be able to see Allāh in the Hereafter. See 75:22-23.

³³³Perceptive of the most precise and unapparent matters and the intricacies of all affairs. Also, He who benefits His servants in indiscernible ways.

³³⁴See footnote in 6:18.

³³⁵The Prophet (ﷺ) is directed to disassociate himself from all erroneous belief and practice.

³³⁶Accusing the Prophet (ﷺ) of having learned from the Jews and Christians.

³³⁷The Prophet's duty did not go beyond delivery of the message.

108. And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

109. And they swear by Allāh their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with [i.e., from] Allāh." And what will make you perceive that even if it [i.e., a sign] came, they would not believe.

110. And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly.

111. And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allāh should will. But most of them, [of that], are ignorant.

112. And thus We have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

وَلَا تُسْبِّحُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
فَيُسْبِّحُوا اللَّهَ عَدُوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَيْنَا رَجَعُهُمْ
فَيُبَيِّنُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَانِهِمْ لِئَنْ جَاءَهُمْ
إِيمَانٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَتُ عِنْدَ
اللَّهِ وَمَا يُشَعِّرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا
يُؤْمِنُونَ ﴿١٥﴾

وَنُنَقِّلُ أَفْعَدَهُمْ وَأَبْصَرُهُمْ كَمَا لَمْ يُؤْمِنُوا
بِهِ أَوْلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٦﴾

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلِئَكَةَ وَكَمْهُمْ
أَلْوَاقٌ وَحَشِّرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبْلًا مَا
كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلِكُنْ
أَكْثَرُهُمْ بَجَهَلُونَ ﴿١٧﴾

وَكَذَلِكَ حَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًا شَيْطَانَ
إِلَّا إِنَسٌ وَالْجِنُّ يُوَحِّي بَعْضُهُمْ إِلَى بَعْضٍ
رُخْرُقَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا
فَعَلُوهُ فَدَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٨﴾