

**Sūrah al-An’ām<sup>290</sup>****Bismillāhir-Rahmānir-Raheem****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 term<sup>291</sup> and a specified time [known] to Him,<sup>292</sup> 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.<sup>293</sup>
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 أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنْ قَرْنِ  
مَكَّنَتْهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ  
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَدْرَارًا وَجَعَلْنَا

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

<sup>291</sup> An appointed time for death.

<sup>292</sup> For resurrection.

<sup>293</sup> 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?"<sup>294</sup> But if We had sent down an angel, the matter would have been decided;<sup>295</sup> 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<sup>٧</sup> 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

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ  
كَانَ عَنِيقَةُ الْمُكَدِّرِينَ ⑩

قُلْ لَمَنِّا مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لَهُمْ  
كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى

<sup>294</sup>In support of his prophethood (ﷺ).

<sup>295</sup>They 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,<sup>296</sup> the Aware.<sup>297</sup>
19. Say, "What thing is greatest in testimony?" Say, "Allāh is witness

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

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

قُلْ أَغَيْرَ اللَّهِ أَخْدُ وَلِيًّا فَاطِرِ 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 يَوْمَئِنْ 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

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

<sup>297</sup>Fully 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.<sup>298</sup> 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 أَوْحَى إِلَيَّ هَذَا الْقُرْءَانُ  
لِأَنذِرْكُمْ 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 it<sup>299</sup> 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,<sup>300</sup> but We have

الَّذِينَ إِاتَيْنَاهُمُ الْكِتَابَ 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 أَئِنَّ شُرَكَاءَكُمُ 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

<sup>298</sup>At every time and place until the Day of Judgement.

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

<sup>300</sup>When 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 يَرَوَا كُلَّ ءَايَةً 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 كَذَّبُوا 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 وَأَوْدُوا 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 dead<sup>301</sup> – Allāh will resurrect them; then to Him they will be returned.

إِنَّمَا يَسْتَحِيْثُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىْ  
يَعْثُمُهُمُ اللَّهُ شَمَّ إِلَيْهِ يُرْجَعُونَ ﴿٤﴾

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 آيَةٌ مِّنْ رَبِّهِ قُلْ  
إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنْ  
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥﴾

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 Register<sup>302</sup> 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  
سُجْنَهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦﴾

40. Say, "Have you considered:<sup>303</sup> 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 إِنَّ أَنْتُمْ عَدَابُ اللَّهِ أَوْ  
أَنْتُمْ أَسَاطِيرُ السَّاعَةِ أَغَيْرُ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٧﴾

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 تُشْرُكُونَ ﴿٨﴾

<sup>301</sup>i.e., the dead of heart, meaning the disbelievers.

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

<sup>303</sup>The 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

١٣

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 وَرَبَّنَ لَهُمُ الشَّيْطَانُ مَا  
كَانُوا يَعْمَلُونَ

١٤

44. So when they forgot that by which they had been reminded,<sup>304</sup> 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 أَخْدَثَهُمْ بَغْتَةً فَإِذَا هُمْ مُتَّسِّرونَ

١٥

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

١٦

46. Say, "Have you considered:<sup>305</sup> 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 diversify<sup>306</sup> 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

١٧

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

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

١٨

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

<sup>305</sup>See footnote to verse 40.

<sup>306</sup>Repeat in various ways for emphasis and clarification.

<sup>307</sup>i.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 حَزَنُونَ ﴿٦﴾

49. But those who deny Our verses – the punishment will touch<sup>308</sup> 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.<sup>309</sup> 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  
حِسَابِهِمْ 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

<sup>308</sup>i.e., reach and afflict.

<sup>309</sup>No 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?<sup>310</sup>

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.<sup>311</sup> The decision is only for Allāh. He relates the truth, and He is the best of deciders."

قُلْ إِنِّي عَلَىٰ بَيِّنَاتِي مِنْ رَبِّي وَكَذَبُوكُمْ بِمَا 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

<sup>310</sup>Those 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."

<sup>311</sup>The 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 night<sup>312</sup> and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term<sup>313</sup> 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 لَّئِنْ أَنْجَيْنَا مِنْ

<sup>312</sup>i.e., when you sleep.

<sup>313</sup>One'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] sects<sup>314</sup> 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 شَيْعًا وَيُدِينِيقَ بَعْضَكُمْ بَاسْ بَعْضٍ  
أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ  
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;<sup>315</sup> and you are going to know.

إِلَّا كُلُّ نَبَإٍ مُسْتَقْرٌ وَسُوفَ تَعْلَمُونَ ﴿١١﴾

68. And when you see those who engage in [offensive] discourse<sup>316</sup> 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<sup>٣١٦</sup>  
فَأَغْرِضْ عَنْهُمْ حَتَّىٰ سَخَّرُوا فِي حَدِيثٍ  
غَيْرِهِ وَإِمَامًا يُسَيِّنَكَ الشَّيْطَانُ فَلَا تَقْعُدُ  
بَعْدَ الْذِكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٢﴾

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

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ

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

<sup>315</sup>Other shades of meaning include "a permanence," "a realization" and "a time of stability."

<sup>316</sup>i.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 invoke<sup>317</sup> 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.'<sup>318</sup> 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 أَنْدُعُوا مِنْ دُوبِنَ اللَّهُ مَا لَا يَنْتَعْنَا  
وَلَا يَضُرُّنَا 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

٤١

<sup>317</sup>i.e., worship.

<sup>318</sup>The 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.<sup>319</sup> And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen<sup>320</sup> and the witnessed,<sup>321</sup> 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].

وَكَذَّلِكَ 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."<sup>322</sup> 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

<sup>319</sup>When 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."

<sup>320</sup>That 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.

<sup>321</sup>What 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.

<sup>322</sup>In 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 injustice<sup>323</sup> – those will have security, and they are [rightly] guided.

الَّذِينَ آمَنُوا وَلَمْ يَلِسُوا إِيمَانَهُمْ بُطَّلَمٌ  
أُولَئِكَ لَهُمُ الْآمِنُ وَهُمْ مُهَتَّدُونَ

<sup>323</sup> 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 وَذُرِّيَّتِهِمْ وَإِخْوَنِهِمْ  
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 appraisal<sup>324</sup> 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 you<sup>325</sup> 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.<sup>326</sup> 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

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

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

<sup>326</sup>i.e., all other peoples.

could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands,<sup>327</sup> [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,<sup>328</sup> and lost from you is what you used to claim."
95. Indeed, Allāh is the cleaver of grain and date seeds.<sup>329</sup> 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.<sup>330</sup> 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  
أَبْهَمُ 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 لِتَهْتَدُوا بِهَا

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

<sup>328</sup> Between yourselves and the claimed associates and intercessors.

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

<sup>330</sup> 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.<sup>331</sup> 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 وَمُسْتَوْدِعٌ 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﴾

<sup>331</sup>In 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,<sup>332</sup> but He perceives [all] vision; and He is the Subtle,<sup>333</sup> the Aware.<sup>334</sup>
- 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."<sup>335</sup>
- 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,"<sup>336</sup> 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.<sup>337</sup>
- وَلَوْ شَاءَ اللّٰهُ مَا أَشْرَكُوا وَمَا جَعَلَنَاكَ  
عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

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

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

<sup>334</sup>See footnote in 6:18.

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

<sup>336</sup>Accusing the Prophet (ﷺ) of having learned from the Jews and Christians.

<sup>337</sup>The 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  
فَاعَلُوهُ فَدَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٨﴾

113. And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it [i.e., deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing.

وَلِتَضْعَفَ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالآخِرَةِ وَلِيُرَضُّوهُ وَلِيَقْرَأُوا مَا هُمْ  
مُقْتَرِفُونَ ﴿١٣﴾

114. [Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur‘ān] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

أَفَعَيْرَ اللَّهُ أَبْتَغَى حَكْمًا وَهُوَ الَّذِي أَنْزَلَ  
إِلَيْكُمُ الْكِتَبَ مُفَصَّلًا وَالَّذِينَ أَيَّسْتُهُمْ  
الْكِتَبَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّنْ رَبِّكَ بِالْحَقِّ  
فَلَا تَكُونُنَّ مِنَ الْمُمْتَرِينَ ﴿١٤﴾

115. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا  
مُبَدِّلٌ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

116. And if you obey most of those upon the earth, they will mislead you from the way of Allāh. They follow not except assumption, and they are not but falsifying.<sup>338</sup>

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضْلُوكَ  
عَنْ سَبِيلِ اللَّهِ إِنْ يَشْعُونَ إِلَّا لَظَنًّا وَإِنْ  
هُمْ إِلَّا سَخَرُصُونَ ﴿١٦﴾

117. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضْلُلُ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمَهَدِينَ ﴿١٧﴾

118. So eat of that [meat] upon which the name of Allāh has been mentioned,<sup>339</sup> if you are believers in His verses [i.e., revealed law].

فَكُلُّوا مِمَّا ذُكِرَ أَسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ  
بِغَایَتِهِ مُؤْمِنِينَ ﴿١٨﴾

<sup>338</sup>Out of ignorance and blind imitation.

<sup>339</sup>At the time of slaughter.

119. And why should you not eat of that upon which the name of Allāh has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled.<sup>340</sup> And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord – He is most knowing of the transgressors.

120. And leave [i.e., desist from] what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.

121. And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].<sup>341</sup>

122. And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

وَمَا لَكُمْ أَلَا تَأْكُلُوا مِمَّا ذِكِرَ أَسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَلَ لَكُمْ مَا حَرَمَ عَلَيْكُمْ إِلَّا مَا أَضْطَرْتُمُ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضْلُّنَّ بِأَهْوَاهِهِمْ يَغْتَرِبُ عَلَيْهِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِلِينَ ﴿١٩﴾

وَذَرُوا ظَبَابِرَ الْأَثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثْمَ سَيُجَزَّوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿٢٠﴾

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكُرْ أَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفَسقٌ وَإِنَّ الْشَّيْطَانَ لَيُؤْخُذُ إِلَى أَوْلَيَّاهُمْ لِيُجَدِّلُوكُمْ وَإِنَّ أَطْعَمُهُمْ إِنْ كُمْ لَشَرِكُونَ ﴿٢١﴾

أَوْسَنَ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ ثُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلْمَاءِ لَيْسَ يَخْارِجُ مِنْهَا كَذَلِكَ زُرْبَ لِلْكُفَّارِينَ مَا كَانُوا يَعْمَلُونَ ﴿٢٢﴾

<sup>340</sup>In cases of dire necessity, what is normally prohibited becomes permissible, but only to the extent of the need.

<sup>341</sup>i.e., by your obedience to them – obedience being the basis of worship.

123. And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرَ  
مُجْرِمِهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ  
إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿٤٣﴾

124. And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allāh." Allāh is most knowing of where [i.e., with whom] He places His message. There will afflict those who committed crimes debasement before Allāh and severe punishment for what they used to conspire.

وَإِذَا جَاءَتْهُمْ إِعْبُدَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى  
نُؤْتَنِي مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ  
حَيْثُ تَجْعَلُ رِسَالَتَهُ سَيِّصِبُ الَّذِينَ  
أَجْرَمُوا صَغَارًا عِنْدَ اللَّهِ وَعَدَاهُ شَدِيدٌ  
بِمَا كَانُوا يَمْكُرُونَ ﴿٤٤﴾

125. So whoever Allāh wants to guide – He expands his breast to [contain] Islām; and whoever He wants to send astray<sup>342</sup> – He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allāh place defilement upon those who do not believe.

فَمَنْ يُرِدَ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحُ صَدْرَهُ  
لِلْإِسْلَامِ وَمَنْ يُرِدُ أَنْ يُضْلِلَهُ يَسْجَعُ  
صَدْرَهُ ضِيقًا حَرَجًا كَائِنًا يَصَدُّ فِي  
السَّمَاءِ كَذَلِكَ يَسْجَعُ اللَّهُ الرِّجْسَ  
عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿٤٥﴾

126. And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

وَهَذَا صِرَاطٌ رَّبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا  
الآيَاتِ لِقَوْمٍ يََكُرُونَ ﴿٤٦﴾

127. For them will be the Home of Peace [i.e., Paradise] with their Lord. And He will be their protecting friend because of what they used to do.

\* هُمْ دَارُ الْسَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿٤٧﴾

128. And [mention, O Muḥammad],

وَيَوْمَ تَخْرُّهُمْ حَيْيًا يَمْعَشُرَ آجِنَ قِدْ

<sup>342</sup> As a result of the person's arrogance and persistence in sin.

the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allāh wills. Indeed, your Lord is Wise and Knowing."

129. And thus will We make some of the wrongdoers allies of others for what they used to earn.<sup>343</sup>

130. "O company of jinn and mankind,<sup>344</sup> did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

131. That is because your Lord would not destroy the cities for wrongdoing<sup>345</sup> while their people were unaware.

132. And for all are degrees [i.e., positions resulting] from what they have done. And your Lord is not unaware of what they do.

أَسْتَكْرِثُم مِّنَ الْإِنْسَانِ وَقَالَ أُولَئِكُمْ مِّنَ الْإِنْسَانِ رَبَّنَا أَسْتَمْتَعْ بَعْضُنَا بِعَصْرٍ وَلَكُنَا أَجَلَنَا الَّذِي أَجَلَنَا قَالَ آنَّا لَرَبٌ مَّا تَوْكِنُ خَلِيلِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٢٨﴾

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿٢٩﴾

يَمْعَشُرَ الْجِنُّ وَالْإِنْسَانُ أَلَّا يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يُقْصُدُونَ عَلَيْكُمْ إِيمَانِي وَيُنَذِّرُوكُمْ لِقَاءَ يَوْمَكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنفُسِنَا وَغَرَّنَا الْحَوَةُ الَّذِيَا وَشَهِدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَفِيرِينَ ﴿٣٠﴾

ذَلِكَ أَنَّ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿٣١﴾

وَلَكُلٌّ دَرَجَتْ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٣٢﴾

<sup>343</sup>Another interpretation pertaining to this world is "And thus do We make some of the wrongdoers allies of others for what they have been earning."

<sup>344</sup>They will be reproached thus at the Judgement.

<sup>345</sup>Or "unjustly."

133. And your Lord is the Free of need, the possessor of mercy. If He wills, He can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

وَرَبُّكَ الْغَيْرُ دُوَّلَرَحْمَةً إِنْ يَشَاءُ  
يُذْهِبُكُمْ وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا  
يَشَاءُ كَمَا أَنْشَأْتُكُمْ مِنْ ذُرِّيَّةٍ قَوْمٌ  
أَخْرِيَّنَ



134. Indeed, what you are promised is coming, and you will not cause failure [to Allāh].<sup>346</sup>

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ  
بِمُعْجِزِيْنَ



135. Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home.<sup>347</sup> Indeed, the wrongdoers will not succeed."

قُلْ يَعْمَلُ مَنْ مَكَانَتِكُمْ إِنْ  
عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ  
لَهُ عِنْقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ



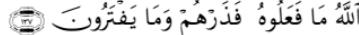
136. And they [i.e., the polytheists] assign to Allāh from that which He created of crops and livestock a share and say, "This is for Allāh," by their claim, "and this is for our 'partners' [associated with Him]." But what is for their "partners" does not reach Allāh, while what is for Allāh – this reaches their "partners." Evil is that which they rule.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرَثِ  
وَالْأَنْعَمِ تَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَبِّ عَمَّهُ  
وَهَذَا لِشَرَكَائِنَا فَمَا كَانَ  
لِشَرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا  
كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شَرَكَائِهِمْ  
سَاءَ مَا يَتَحَكُّمُونَ



137. And likewise, to many of the polytheists their partners<sup>348</sup> have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allāh had willed, they would not have

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ  
الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شَرَكَاؤُهُمْ  
لِيُرْدُوهُمْ وَلِتَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ  
اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ



<sup>346</sup>i.e., You will neither escape nor prevent its occurrence.

<sup>347</sup>i.e., in the land or in the Hereafter.

<sup>348</sup>Their evil associates.

done so. So leave them and that which they invent.

138. And they say, "These animals<sup>349</sup> and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them]<sup>350</sup> and those upon which the name of Allāh is not mentioned<sup>351</sup> – [all of this] an invention of untruth about Him.<sup>352</sup> He will punish them for what they were inventing.

139. And they say, "What is in the bellies of these animals<sup>353</sup> is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein." He will punish them for their description.<sup>354</sup> Indeed, He is Wise and Knowing.

140. They will have lost who killed their children in foolishness without knowledge and prohibited what Allāh had provided for them, inventing untruth about Allāh. They have gone astray and were not [rightly] guided.

141. And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food

وَقَالُوا هَذِه أَنْعَمْ وَحَرَثُ حِجْرٌ لَا  
يَطْعَمُهَا إِلَّا مَنْ نَشَاءَ بِرَغْمِهِمْ وَأَنْعَمْ  
حُرْمَتْ ظُهُورُهَا وَأَنْعَمْ لَا يَدْكُونَ آسَمْ  
اللَّهُ عَلَيْهَا أَفْرَاءَ عَلَيْهِ سَيْجِرِيهِمْ بِمَا  
كَانُوا يَفْتَرُونَ ﴿١٧﴾

وَقَالُوا مَا فِي بُطُونِهِ هَذِهِ الْأَنْعَمِ  
خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى ازْوَاجِنَا  
وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءٌ سَيْجِرِيهِمْ  
وَصَفْهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٨﴾

قَدْ حَسِرَ الَّذِينَ قَاتَلُوا أُولَئِكُهُمْ سَفَهًا بِعَيْنِ  
عَلِمٍ وَحَرَمُوا مَا رَزَقَهُمُ اللَّهُ أَفْرَاءٌ عَلَى اللَّهِ  
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٩﴾

\* وَهُوَ اللَّهُ الَّذِي أَذْنَأَ جَنَّتِ مَعْرُوشَتِ وَغَيْرِ  
مَعْرُوشَتِ وَالنَّخْلَ وَالرَّزْعَ مُخْتَلِفًا أَكَلُهُ

<sup>349</sup>The four categories of grazing livestock called "an‘ām" collectively.

<sup>350</sup>See 5:103.

<sup>351</sup>At the time of slaughter. Rather, they are dedicated to others among their "deities."

<sup>352</sup>i.e., false assertions that such practices are part of Allāh's religion.

<sup>353</sup>i.e., their milk and offspring.

<sup>354</sup>Of what is lawful and unlawful according to their whims.

and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakāh] on the day of its harvest. And be not excessive.<sup>355</sup> Indeed, He does not like those who commit excess.

وَالرِّيْتُونَ وَالرُّمَانَ مُتَشَبِّهًا وَغَيْرَ  
مُتَشَبِّهٍ كُلُوا مِنْ شَرْهَ إِذَا أَشْرَقَ وَأَتُوا  
حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا  
تُحِبُّ الْمُسْرِفِينَ ﴿٤١﴾

142. And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allāh has provided for you and do not follow the footsteps of Satan.<sup>356</sup> Indeed, he is to you a clear enemy.

وَمِنَ الْأَنْعَمِ حَمُولَةً وَقَرْشًا كُلُوا  
مِمَّا رَزَقْكُمُ اللَّهُ وَلَا تَتَّبِعُو خُطُوطَ  
الشَّيْطَنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٤٢﴾

143. [They are] eight mates – of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

ثَمَنِيَّةً أَرْوَاحٌ مِنَ الْبَنَانِ أَثْنَيْنِ وَمِنَ  
الْعَقَرِ أَثْنَيْنِ قُلْ إِذَاذَكَرَيْنِ حَرَمَ أَمْ  
الْأَثْنَيْنِ أَمَا آشَتَمْتُ عَلَيْهِ أَرْحَامَ الْأَثْنَيْنِ  
تَسْتَوْفِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٣﴾

144. And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allāh charged you with this? Then who is more unjust than one who invents a lie about Allāh to mislead the people by [something] other than knowledge? Indeed, Allāh does not guide the wrongdoing people."

وَمِنَ الْإِبْلِ أَثْنَيْنِ وَمِنَ الْبَقَرِ أَثْنَيْنِ قُلْ  
إِذَاذَكَرَيْنِ حَرَمَ أَمْ الْأَثْنَيْنِ أَمَا  
آشَتَمْتُ عَلَيْهِ أَرْحَامَ الْأَثْنَيْنِ أَمْ كُنْتُمْ  
شُهَدَاءَ إِذْ وَصَدَكُمُ اللَّهُ بِهِدَا فَمَنْ أَظْلَمَ  
مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لَيُضْلِلَ  
النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهِدِ الْقَوْمَ  
الظَّالِمِينَ ﴿٤٤﴾

145. Say, "I do not find within that

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ حُرْمَةً عَلَى

<sup>355</sup>In eating, as well as in all things generally.

<sup>356</sup>As the disbelievers have done in making their own rulings about what is permissible and what is prohibited.

which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be [that slaughtered in] disobedience, dedicated to other than Allāh.<sup>357</sup> But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

146. And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful.

147. So if they deny you, [O Muḥammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

148. Those who associated [others] with Allāh will say, "If Allāh had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You

طَاعِمٌ يَطْعَمُهُ إِلَّا أَن يَكُونَ مَيْتَةً أَوْ  
دَمًا مَسْفُوحًا أَوْ لَحْمَ حِنْزِيرٍ فِي نَهَرٍ  
رِجْسٌ أَوْ فِسْقًا أَهْلَ لِغْرِيْبِ اللَّهِ بِهِ فَمَنِ  
أَضْطَرَ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ  
رَّحِيمٌ

وَعَلَى الَّذِينَ هَادُوا حَرَمَنَا كُلَّ ذِي  
ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنِمِ حَرَمَنَا عَلَيْهِمْ  
شُحُومُهُمَا إِلَّا مَا حَمَلَتْ طُهُورُهُمَا أَوْ  
الْحَوَالَيَا أَوْ مَا آتَخَلَطَ بِعَظَمٍ ذَلِكَ  
جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَدِيقُونَ

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ دُو رَحْمَةٌ  
وَسَعْيٌ وَلَا يُرُدُّ بَاسْدُ عَنِ الْقَوْمِ  
الْمُجْرِمِينَ

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا  
أَشْرَكَنَا وَلَا إِبَابُونَا وَلَا حَرَمَنَا مِنْ شَيْءٍ  
كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ  
حَتَّىٰ ذَاقُوا بَاسْنَا قُلْ هَلْ عِنْدَكُمْ مِنْ  
عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَبْيَعُونَ إِلَّا  
الْأَطْنَانُ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

<sup>357</sup> Refer to 2:173 and 5:3.

follow not except assumption,  
and you are not but misjudging."

149. Say, "With Allāh is the far-reaching [i.e., conclusive] argument. If He had willed, He would have guided you all."

150. Say, [O Muhammad], "Bring forward your witnesses who will testify that Allāh has prohibited this." And if they testify, do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord.

151. Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which Allāh has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

152. And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak

قُلْ فَلَمَّا آتَيْنَاهُ الْحِجَةَ الْبَلِغَةَ فَلَوْ شَاءَ لَهُدَىٰ كُمْ  
أَجْمَعِينَ ﴿٤١﴾

قُلْ هُلْمَ شَهِدَآءُكُمُ الَّذِينَ يَشَهِّدُونَ بِأَنَّ  
الَّهَ حَرَمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشَهِّدْ  
مَعْهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا  
بِقَاتِلَنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ  
وَهُمْ بِرَبِّهِمْ يَعْدُلُونَ ﴿٤٢﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَمَ رَبُّكُمْ  
عَلَيْكُمْ أَلَا تُنَزِّلُوكُمْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ  
إِحْسَانًا وَلَا تَقْتُلُوْا أَوْلَادَكُمْ مِنْ  
إِمْلَقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَاهُمْ وَلَا تَقْرِبُوا  
الْفَوْحَشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا  
تَقْتُلُوْا النَّفْسَ إِلَّى حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ  
ذَلِكُمْ وَصَنْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٣﴾

وَلَا تَقْرِبُوا مَا لَمْ آتَيْتُمْ إِلَّا بِالْقِيمَةِ  
أَحْسَنْ حَتَّىٰ يَبْلُغَ أَشْدَدَهُ وَأَوْفُوا الْكَيْلَ  
وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا  
وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا

[i.e., testify], be just, even if [it concerns] a near relative. And the covenant of Allāh fulfill. This has He instructed you that you may remember.

153. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.

154. Then<sup>358</sup> We gave Moses the Scripture, making complete [Our favor] upon the one who did good [i.e., Moses] and as a detailed explanation of all things and as guidance and mercy that perhaps in the meeting with their Lord they would believe.

155. And this [Qur‘ān] is a Book We have revealed [which is] blessed, so follow it and fear Allāh that you may receive mercy.

156. [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"

157. Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allāh and turns away from them? We will recompense those who

قُرْنَىٰ وَعَاهَدَ اللَّهُ أَوْفُواْ دَلِيلُكُمْ وَصَنْكُمْ  
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا  
تَتَبَعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ  
دَلِيلُكُمْ وَصَنْكُمْ بِهِ لَعَلَّكُمْ تَتَّقَوْنَ ﴿١٥٤﴾

ثُمَّ إَتَيْنَا مُوسَى الْكِتَبَ تَمَامًا عَلَى  
الَّذِي أَحَسَنَ وَفَصَلَّى لِكُلِّ شَيْءٍ  
وَهُدَى وَرَحْمَةً لَعَلَّهُمْ يَلْقَاءُ رَبِّهِمْ يُؤْمِنُونَ  
﴿١٥٥﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارِكٌ فَاتَّبِعُوهُ وَأَنْقُوا  
لَعَلَّكُمْ تُرَحَّمُونَ ﴿١٥٦﴾

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَبَ عَلَى  
طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ  
لَغَافِلِينَ ﴿١٥٧﴾

أَوْ تَقُولُوا لَوْ أَنَا أَنْزَلَ عَلَيْنَا الْكِتَبُ لَكُنَّا  
أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ  
رَبِّكُمْ وَهُدَى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ  
كَذَّبَ بِمَا يَأْتِيَنَا اللَّهُ وَصَدَفَ عَنْهَا سَبَّاجِزِي  
الَّذِينَ يَصْدِفُونَ عَنْ إِيمَانِنَا سُوءَ الْعَذَابِ  
بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٨﴾

<sup>358</sup> Meaning "additionally" or "moreover," not denoting time sequence.

turn away from Our verses with the worst of punishment for their having turned away.

158. Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs<sup>359</sup> of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

159. Indeed, those who have divided their religion and become sects – you, [O Muḥammad], are not [associated] with them in anything. Their affair is only [left] to Allāh; then He will inform them about what they used to do.

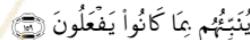
160. Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.<sup>360</sup>

161. Say, "Indeed, my Lord has guided me to a straight path – a correct religion – the way of Abraham, inclining toward truth. And he was not among those who associated others with Allāh."

هَلْ يَنْظُرُونَ إِلَّا أَن تَأْتِهِمُ الْمَلَائِكَةُ أَوْ  
يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ مَا يَنْتَهِي رَبِّكَ  
يَوْمًا يَأْتِي بَعْضُ مَا يَنْتَهِي رَبِّكَ لَا يَنْفَعُ نَفْسًا  
إِيمَانُهَا لَمْ تُكُنْ إِنْمَاتٍ مِّنْ قَبْلِهِ أَوْ كَسَبَتْ  
فِي إِيمَانِهَا حَيْثِرًا قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ



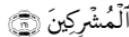
إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شَيْعَةً لَّسْتَ  
مِنْهُمْ فِي شَيْءٍ إِنَّمَا أُمُرُّهُمْ إِلَى اللَّهِ ثُمَّ  
يُنَذِّهُمْ بِمَا كَانُوا يَفْعَلُونَ



مَنْ جَاءَ بِالْحَسَنَاتِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ  
جَاءَ بِالْسَّيِّئَاتِ فَلَا تُحْجِزَ إِلَّا مِثْلَهَا وَهُمْ لَا  
يُظْلَمُونَ



قُلْ إِنِّي هَدَنِي رَبِّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ  
دِينًا قِيمًا مِّلَّةً إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُمْشِرِكِينَ



<sup>359</sup> Those denoting the approach of the Last Hour.

<sup>360</sup> i.e., treated unjustly.

162. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds.

قُلْ إِنَّ صَلَاةَ وَسُكْنَىٰ وَحَيَاةَ وَمَمَاتَ  
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

163. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."<sup>361</sup>

لَا شَرِيكَ لَهُۚ وَبِدِلْكَ أُمِرْتُ وَأَنَا أَوَّلُ  
الْمُسْلِمِينَ ﴿٣٧﴾

164. Say, "Is it other than Allāh I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

قُلْ أَغَيْرَ اللَّهِ أَبْنِي رَبِّي وَهُوَ رَبُّ كُلِّ شَيْءٍ  
وَلَا تَكُسْبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَرُدُّ  
وازْرَةً وَزَرَ أُخْرَىٰ ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ  
فَيَنْتَهُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٣٨﴾

165. And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

وَهُوَ الَّذِي جَعَلَكُمْ حَلَّيْفَ الْأَرْضِ  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ ذَرَحَتِ  
لِبَيْلَوْكُمْ فِي مَا ءاتَكُمْ إِنَّ رَبَّكَ سَرِيعُ  
الْعِقَابِ وَإِنَّهُ لَغُفُورٌ رَّحِيمٌ ﴿٣٩﴾

<sup>361</sup>i.e., those who submit to the will of Allāh.