

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah An-Nahl | The Bee

Verses: 128

Revelation: makkah

Pg.267

آتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ¹ سُبْحَنَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ①

Will come. (the) command of Allah. (the) command of Allah. so (do) not. (be) impatient for it. Glorified is He. and Exalted (is) He. above what. they associate. (1).

1. The command of Allāh is coming,¹ so be not impatient for it. Exalted is He and high above what they associate with Him.

Footnote 1: - Literally, "has come," indicating the certainty and nearness of the Last Hour.

Pg.267

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى
مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا
إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

He sends down. the Angels. with the inspiration. of. His Command. upon. whom. He wills. of. His slaves. that. Warn. that [He]. (there is) no. god. except. Me. so fear Me. (2).

2. He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَى
عَمَّا يُشْرِكُونَ ﴿٣﴾

He created. the heavens. and the earth. in truth. Exalted is He. above what. they associate. (3).

3. He created the heavens and earth in truth. High is He above what they associate with Him.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُبِينٌ ﴿٤﴾

He created. the human kind. from. a minute quantity of semen. then behold. he. (is) an opponent. clear. (4).

4. He created man from a sperm-drop; then at once¹ he is a clear adversary.

Footnote 1: - As soon as he becomes strong and independent.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ
وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

And the cattle. He created them. for you. in them. (is) warmth. and benefits. and from them. you eat. (5).

5. And the grazing livestock He has created for you; in them is warmth¹ and [numerous] benefits, and from them you eat.

Footnote 1: - i.e., in clothing, tents, furnishings, etc.

وَلَكُمْ فِيهَا جَبَالٌ حِينَ تُرِيحُونَ وَحِينَ
تُسْرِحُونَ ﴿٦﴾

And for you. in them. (is) beauty. when. you bring them in. and when. you take them out. (6).

6. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].

وَتَحِبُّ أُنْقَالَكُمْ إِلَى بَلَدٍ لَّمْ تَكُونُوا
بُلُغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۖ إِنَّ رَبَّكُمْ
لَرَّءُوفٌ رَّحِيمٌ ﴿٧﴾

And they carry. your loads. to. a land. not. you could. reach it. except. with great trouble. (to) yourselves. Indeed. your Lord. surely is Most Kind. Most Merciful. (7).

7. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا
وَزِينَةً ۖ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

And horses. and mules. and donkeys. for you to ride them. and (as) adornment. And He creates. what. not. you know. (8).

8. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۖ
وَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿٩﴾

And upon. Allah. (is) the direction. (of) the way. and among them. (are) crooked. And if. He willed. surely He would have guided you. all. (9).

9. And upon Allāh¹ is the direction of the [right] way, and among them [i.e., the various paths] are those deviating. And if He willed, He could have guided you all.

Footnote 1: - Allāh (subhānahu wa ta'ālā) has taken it upon Himself to guide man to the right path. The meaning has also been interpreted as "To Allāh..."

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ
مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

⑩

He. (is) the One Who. sends down. from. the sky. water. for you. of it. (is) drink. and from it. (grows) vegetation. in which. you pasture your cattle. (10).

10. It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ⑪

He causes to grow. for you. with it. the crops. and the olives. and the date-palms. and the grapes. and of. every kind. (of) fruits. Indeed. in. that. surely (is) a sign. for a people. who reflect. (11).

11. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought.

Pg.268

12

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ^ل وَالشَّمْسَ
وَالْقَمَرَ^ط وَالنُّجُومَ^ط مُسَخَّرَاتٌ بِأَمْرِهِ^ط إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ^ل ۝۱۲

And He has subjected. for you. the night. and the day. and the sun. and the moon. and the stars. (are) subjected. by His command. Indeed. in. that. surely (are) signs. for a people. who use reason. (12).

12. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

Pg.268

13

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ^ط
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ^ل ۝۱۳

And whatever. He multiplied. for you. in. the earth. (of) varying. colors. Indeed. in. that. surely (is) a sign. for a people. who remember. (13).

13. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

Pg.268

14

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ
لَحْمًا طَرِيًّا وَتُسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

١٣

And He. (is) the One Who. subjected. the sea. for you to eat. from it. meat. fresh. and that you bring forth. from it. ornaments. (that) you wear them. And you see. the ships. ploughing. through it. and that you may seek. of. His Bounty. and that you may. (be) grateful. (14).

14. And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He

subjected it] that you may seek of His bounty; and perhaps you will be grateful.

Pg.269

15

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

And He has cast. in. the earth. firm mountains. lest. it should shake. with you. and rivers. and roads. so that you may. be guided. (15).

15. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,

Pg.269

16

وَعَلَيْتُ^ط وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

And landmarks. And by the stars. they. guide themselves. (16).

16. And landmarks. And by the stars they are [also] guided.¹

Footnote 1: - Through the desert or the sea at night.

Pg.269

17

أَفَمِنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا
تَذَكَّرُونَ ﴿١٧﴾

Then is He Who. creates. like one who. (does) not. create. Then will you not. remember. (17).

17. Then is He who creates like one who does not create?
So will you not be reminded?

Pg.269

18

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا إِنَّ
اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

And if. you should count. the Favors of Allah. the Favors of Allah. not. you could enumerate them. Indeed. Allah. (is) Oft-Forgiving. Most Merciful. (18).

18. And if you should count the favors of Allāh, you could not enumerate them. Indeed, Allāh is Forgiving and Merciful.

Pg.269

19

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

And Allah. knows. what. you conceal. and what. you reveal. (19).

19. And Allāh knows what you conceal and what you declare.

Pg.269

20

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا
يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۖ

And those whom. they invoke. besides. besides. Allah. not. they create.
anything. but (are) themselves. created. (20).

20. And those they invoke other than Allāh create nothing,
and they [themselves] are created.

Pg.269

21

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ ۚ أَيَّانَ
يُبْعَثُونَ ۚ

(They are) dead. not alive. not alive. And not. they perceive. when. they
will be resurrected. (21).

21. They are [in fact] dead,¹ not alive, and they do not
perceive when they will be resurrected.

Footnote 1: - i.e., inanimate or without understanding.

إِلَهُكُمْ إِلَهُ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ
 بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ
 مُسْتَكْبِرُونَ ﴿٢٢﴾

Your god. (is) God. One. But those who. (do) not. believe. in the Hereafter. their hearts. refuse. and they. (are) arrogant. (22).

22. Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا
 يُعْلِنُونَ ۖ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

No doubt. No doubt. that. Allah. knows. what. they conceal. and what. they reveal. Indeed, He. (does) not. love. the arrogant ones. (23).

23. Assuredly, Allāh knows what they conceal and what they declare. Indeed, He does not like the arrogant.

وَإِذَا قِيلَ لَهُمْ مَّاذَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا
أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

And when. it is said. to them. What. has your Lord sent down. has your Lord sent down. They say. Tales. (of) the ancient. (24).

24. And when it is said to them, "What has your Lord sent down?" they say, "Legends of the former peoples,"

Pg.269

25

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ
أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

That they may bear. their own burdens. (in) full. on (the) Day. (of) the Resurrection. and of. the burdens. (of) those whom. they misled [them]. without. knowledge. Unquestionably. evil. (is) what. they will bear. (25).

25. That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ
 بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ
 السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ
 مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

Verily. plotted. those who. (were) before them. (were) before them. but Allah came. but Allah came. (at) their building. from. the foundations. so fell. upon them. the roof. from. above them. and came to them. the punishment. from. where. they (did) not perceive. they (did) not perceive. (26).

26. Those before them had already plotted, but Allāh came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them,¹ and the punishment came to them from where they did not perceive.

Footnote 1: - i.e., Allāh caused their plan to fail and exposed their plot.

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ
شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ^ط
قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ
الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

Then. (on) the Day. (of) the Resurrection. He will disgrace them. and say. Where. (are) My partners. those (for) whom. you used (to). oppose. [in them]. Will say. those who. were given. the knowledge. Indeed. the disgrace. this Day. and evil. (are) upon. the disbelievers. (27).

27. Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" -

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ^ص فَالْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ

مِنْ سُوءٍ^ط بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

Those whom . take them in death. the Angels. (while) wronging. themselves. then they would offer. the submission. Not. we were. doing. any. evil. Nay. indeed. Allah. (is) All-Knower. of what. you used (to). do. (28).

28. The ones whom the angels take in death [while] wronging themselves,¹ and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allāh is Knowing of what you used to do.

Footnote 1: - i.e., having made punishment due to them for their numerous sins and crimes.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا^ط فَلَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٢٩﴾

So enter. (the) gates. (of) Hell. (to) abide forever. in it. Surely, wretched. (is the) abode. (of) the arrogant. (29).

29. So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ^ط
 قَالُوا خَيْرًا^ط لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ
 الدُّنْيَا حَسَنَةٌ^ط وَلَدَارُ الْآخِرَةِ خَيْرٌ^ط
 وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

And it will be said. to those who. fear Allah. What. has your Lord sent down. has your Lord sent down. They will say. Good. For those who. do good. in. this. world. (is) a good. and the home. of the Hereafter. (is) better. And surely excellent. (is) the home. (of) the righteous. (30).

30. And it will be said to those who feared Allāh, "What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous -

جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ^ط كَذَلِكَ

يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

Gardens. (of) Eden . which they will enter. flows. from. underneath them. the rivers. For them. therein. (will be) whatever. they wish. Thus. Allah rewards. Allah rewards. the righteous. (31).

31. Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allāh reward the righteous -

Pg.270

32

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

Those whom. take them in death. the Angels. (when they are) pure. saying. Peace. (be) upon you. Enter. Paradise. for what. you used (to). do. (32).

32. The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

Pg.270

33

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِيَ أَمْرُ رَبِّكَ ۖ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ
قَبْلِهِمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

Do. they wait. except. that. (should) come to them. the Angels. or.
(should) come. (the) Command. (of) your Lord. Thus. did. those who.
(were) before them. (were) before them. And not. wronged them. Allah.
but. they were. themselves. wronging. (33).

33. Do they [i.e., the disbelievers] await except that the
angels should come to them or there comes the command
of your Lord? Thus did those do before them. And Allāh
wronged them not, but they had been wronging
themselves.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

Then struck them. (the) evil (results). (of) what. they did. and surrounded. them. what. they used (to). [of it]. mock. (34).

34. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ^ط
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ^ج فَهَلْ
عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

And said. those who. associate partners (with Allah). If. Allah (had) willed. Allah (had) willed. not. we (would) have worshipped. other than Him. other than Him. any. thing. we. and not. our forefathers. and not. we (would) have forbidden. other than Him. other than Him. anything. anything. Thus. did. those who. (were) before them. (were) before them. Then is (there). on. the messengers. except. the conveyance. clear. (35).

35. And those who associate others with Allāh say, "If Allāh had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we

have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ
مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

And certainly. We sent. into. every. nation. a Messenger. that. Worship. Allah. and avoid. the false deities. Then among them. (were some) whom. Allah guided. Allah guided. and among them. (were) some. was justified. on them. the straying. So travel. in. the earth. and see. how. was. the end. (of) the deniers. (36).

36. And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid ṭāghūt."¹ And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed. So

proceed [i.e., travel] through the earth and observe how was the end of the deniers.

Footnote 1: - False objects of worship.

Pg.271

37

إِنْ تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا
يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ

٣٧

If. you desire. [for]. their guidance. then indeed. Allah. (will) not. guide. whom. He lets go astray. and not (are). for them. any. helpers. (37).

37. [Even] if you should strive for their guidance, [O Muḥammad], indeed, Allāh does not guide those He sends astray,¹ and they will have no helpers.

Footnote 1: - As a result of their choice to reject guidance.

Pg.271

38

وَأَقْسُوا بِاللَّهِ جَهْدَ آيْمَانِهِمْ ۖ لَا يَبْعَثُ
اللَّهُ مَنْ يَمُوتُ ۖ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

And they swear. by Allah. strongest. (of) their oaths. Allah will not resurrect. Allah will not resurrect. Allah will not resurrect. (one) who. dies. Nay. (it is) a promise. upon Him. (in) truth. but. most. (of) the mankind. (do) not. know. (38).

38. And they swear by Allāh their strongest oaths [that] Allāh will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know.

Pg.271

39

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا
كَذِبِينَ ﴿٣٩﴾

That He will make clear. to them. that. they differ. wherein. and that may know. those who. disbelieved. that they. were. liars. (39).

39. [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

Pg.271

40

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ
كُنْ فَيَكُونُ ﴿٤٠﴾

Only. Our Word. to a thing. when. We intend it. (is) that. We say. to it. Be. and it is. (40).

40. Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

Pg.271

41

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا
ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً
وَلَا جُزْءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

And those who. emigrated. in (the way). (of) Allah. after. after. [what]. they were wronged. surely We will give them position. in. the world. good. but surely the reward. (of) the Hereafter. (is) greater. if. they. know. (41).

41. And those who emigrated for [the cause of] Allāh after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

Those who. (are) patient. and on. their Lord. they put their trust. (42).

42. [They are] those who endured patiently and upon their Lord relied.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ
إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا
تَعْلَمُونَ ﴿٤٣﴾

And not. We sent. before you. before you. except. men. We revealed. to them. so ask. (the) people. (of) the Reminder. if. you. (do) not. know. (43).

43. And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message [i.e., former scriptures] if you do not know.

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٣٣﴾

(1/2)

With the clear proofs. and the Books. And We sent down. to you. the Remembrance. that you may make clear. to the mankind. what. has been sent down. to them. and that they may. reflect. (44).

44. [We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur'ān] that you may make clear to the people what was sent down to them and that they might give thought.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ
يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٥﴾

Do then feel secure. those who. plotted. the evil deeds. that. Allah will cave. Allah will cave. with them. the earth. or. will come to them. the punishment. from. where. not. they perceive. (45).

45. Then, do those who have planned evil deeds feel secure that Allāh will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

Pg.272

46

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَبَا هُمْ
بِبُعْجِزَيْنِ ﴿٣٦﴾

Or. that He may seize them. in. their going to and fro. then not. they. will be able to escape. (46).

46. Or that He would not seize them during their [usual] activity, and they could not cause failure [i.e., escape from Him]?

Pg.272

47

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ ۖ فَإِنَّ رَبَّكُمْ
لَرَءُوفٌ رَحِيمٌ ﴿٣٧﴾

Or. that He may seize them. with. a gradual wasting. But indeed. your Lord. (is) surely Full of Kindness. Most Merciful. (47).

47. Or that He would not seize them gradually [in a state of dread]?¹ But indeed, your Lord is Kind and Merciful.²

Footnote 1: i.e., being aware of what is about to strike them after having seen those near them succumb. Footnote 2: Postponing deserved punishment and giving opportunities for repentance.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالشِّبَائِلِ
سُجَّدًا لِلَّهِ وَهُمْ دُخْرُونَ ﴿٢٨﴾

Have not. they seen. [towards]. what. Allah has created. Allah has created. from. a thing. Incline. their shadows. to. the right. and to the left. prostrating. to Allah. while they. (are) humble. (48).

48. Have they not considered what things Allāh has created? Their shadows incline to the right and to the left, prostrating to Allāh, while they [i.e., those creations] are humble.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلٰٓئِكَةُ وَهُمْ لَا
يَسْتَكْبِرُوْنَ ﴿٣٩﴾

And to Allah. prostrate. whatever. (is) in. the heavens. and whatever. (is) in. the earth. of. moving creatures. and the Angels. and they. (are) not. arrogant. (49).

49. And to Allāh prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

Pg.272 **sajdah**

50

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا
يُؤْمَرُوْنَ ﴿٥٠﴾

They fear. their Lord. above them. above them. and they do. what. they are commanded. (50).

50. They fear their Lord above them, and they do what they are commanded.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا
هُوَ إِلَهٌ وَاحِدٌ ۚ فَإِيَّايَ فَارْهَبُونَ ﴿٥١﴾

And Allah has said. And Allah has said. (Do) not. take. [two] gods. two. only. He. (is) God. One. so Me Alone. you fear [Me]. (51).

51. And Allāh has said, "Do not take for yourselves two¹ deities. He [i.e., Allāh] is but one God, so fear only Me."

Footnote 1: - Meaning more than one.

وَلَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَلَهُ الدِّينُ
وَاصِبًا ۖ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾

And to Him (belongs). whatever. (is) in. the heavens. and the earth. and to Him. (is due) the worship. constantly. Then is it other (than). Allah. you fear. (52).

52. And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allāh that you fear?

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَرِحْتُمْ بِهَا إِذَا
مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾

And whatever. you have. of. favor. (is) from. Allah. Then. when. touches
you. the adversity. then to Him. you cry for help. (53).

53. And whatever you have of favor - it is from Allāh.
Then when adversity touches you, to Him you cry for help.

Pg.272

54

ثُمَّ إِذَا كُفِيَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ
مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

Then. when. He removes. the adversity. from you. behold. A group. of
you. with their Lord. associate others. (54).

54. Then when He removes the adversity from you, at once
a party of you associates others with their Lord

Pg.273

55

لِيَكْفُرُوا بِمَا آتَيْنَهُمْ ۖ فَتَتَّبِعُوا^ق فَسَوْفَ
تَعْلَمُونَ ﴿٥٥﴾

So as to deny. that which. We have given them. Then enjoy yourselves.
soon. you will know. (55).

55. So they will deny what We have given them. Then
enjoy yourselves, for you are going to know.

Pg.273

56

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا
رَزَقْنَاهُمْ ۖ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ
تَفْتَرُونَ ﴿٥٦﴾

And they assign. to what. not. they know . a portion. of what. We have
provided them. By Allah. surely you will be asked. about what. you used
(to). invent. (56).

56. And they assign to what they do not know¹ [i.e., false
deities] a portion of that which We have provided them. By
Allāh, you will surely be questioned about what you used
to invent.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ ۖ وَلَهُمْ مَّا
يَشْتَهُونَ ﴿٥٧﴾

And they assign. to Allah. daughters. Glory be to Him. And for them. (is) what. they desire. (57).

57. And they attribute to Allāh daughters¹ - exalted is He - and for them is what they desire [i.e., sons].

Footnote 1: - By claiming that the angels are His daughters.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ
مُسْوَدًّا ۖ وَهُوَ كَظِيمٌ ﴿٥٨﴾

And when. is given good news. (to) one of them. of a female. turns. his face. dark. and he. suppresses grief. (58).

58. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ^ط
 أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ^ط
 أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

He hides himself. from. the people. (because) of. the evil. of what. he has been given good news. about. Should he keep it. in. humiliation. or. bury it. in. the dust. Unquestionably. evil. (is) what. they decide. (59).

59. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ^ج
 وَلِلَّهِ الْمَثَلُ الْأَعْلَى^ط وَهُوَ الْعَزِيزُ الْحَكِيمُ

﴿٦٠﴾

For those who. (do) not. believe. in the Hereafter. (is) a similitude. (of) the evil. and for Allah. (is) the similitude. the Highest. And He. (is) the All-

Mighty. All-Wise. (60).

60. For those who do not believe in the Hereafter is the description [i.e., an attribute] of evil;¹ and for Allāh is the highest attribute. And He is Exalted in Might, the Wise.

Footnote 1: - Such as that described in the previous two verses.

Pg.273

61

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ
عَلَيْهَا مِنْ دَآئِبَةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ
سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

And if. Allah were to seize. Allah were to seize. the mankind. for their wrongdoing. not. He (would) have left. upon it. any. moving creature. but. He defers them. for. a term. appointed. Then when. comes. their terms. not. they (will) remain behind. an hour. and not. they can advance (it). (61).

61. And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified

term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ
أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا
جَزْمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

And they assign. to Allah. what. they dislike. and assert. their tongues. the lie. that. for them. (is) the best. No. doubt. that. for them. (is) the Fire. and that they. (will) be abandoned. (62).

62. And they attribute to Allāh that which they dislike [i.e., daughters], and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.¹

Footnote 1: - Another meaning is "...and they will be made to precede [all others thereto]."

تَاللّٰهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ قَبْلِكَ
فَزَيَّنَّ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ
وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦٣﴾

By Allah. certainly. We have sent. to. nations. before you. before you. but made fair-seeming. to them. the Shaitaan. their deeds. So he. (is) their ally. today. and for them. (is) a punishment. painful. (63).

63. By Allāh, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.

وَمَا اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ
الَّذِى اِخْتَلَفُوْا فِيْهِ ۚ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُوْنَ ﴿٦٤﴾

And not. We revealed. to you. the Book. except. that you make clear. to them. that which. they differed. in it. and (as) a guidance. and mercy. for a people. who believe. (64).

64. And We have not revealed to you the Book, [O Muḥammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

Pg.274

65

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا^ط إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

And Allah. has sent down. from. the sky. water. then gives life. by it. (to) the earth. after. its death. Indeed. in. that. (is) surely a Sign. for a people. who listen. (65).

65. And Allāh has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

Pg.274

66

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً^ط نُسْقِيكُمْ
مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا

خَالِصًا سَائِغًا لِلشُّرْبِ ۖ ⑥٦

And indeed. for you. in. the cattle. (is) a lesson. We give you to drink. from what. (is) in. their bellies. from. between. bowels. and blood. milk. pure. palatable. to the drinkers. (66).

66. And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.

Pg.274

67

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ
مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا ۖ إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ⑥٧

And from. fruits. the date-palm. and the grapes. you take. from it. intoxicant. and a provision. good. Indeed. in. that. (is) surely a Sign. for a people. who use reason. (67).

67. And from the fruits of the palm trees and grapevines you take intoxicant and good provision.¹ Indeed in that is a sign for a people who reason.

Footnote 1: - This verse was revealed before the prohibition of intoxicants. It alludes to the fact that there are both evil and good possibilities in certain things.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ
 الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا
 يَعْرِشُونَ ﴿٦٨﴾

And inspired. your Lord. to. the bee. [that]. Take. among. the mountains.
 houses. and among. the trees. and in what. they construct. (68).

68. And your Lord inspired to the bee, "Take for yourself
 among the mountains, houses [i.e., hives], and among the
 trees and [in] that which they construct.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ
 رَبِّكِ ذُلًّا ۖ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ
 مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۖ إِنَّ
 فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

Then. eat. from. all. the fruits. and follow. (the) ways. (of) your Lord. made smooth. Comes forth. from. their bellies. a drink. (of) varying. colors. in it. (is) a healing. for the mankind. Indeed. in. that. (is) surely a Sign. for a people. who reflect. (69).

69. Then eat from all the fruits¹ and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

Footnote 1: - i.e., delicious substances found by the bee.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ
مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ
بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

And Allah. created you. then. will cause you to die. And among you. (is one) who. is sent back. to. the worst. (of) the age. so that. not. he will know. after. knowledge. a thing. Indeed. Allah. (is) All-Knowing. All-Powerful. (70).

70. And Allāh created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had]

knowledge, a thing. Indeed, Allāh is Knowing and Competent.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ
فَمَا الَّذِينَ فَضَّلُوا بَرَاءِدِي رِزْقِهِمْ عَلَى مَا
مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ^ط
أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

And Allah. has favored. some of you. over. others. in. [the] provision. But not. those who. were favored. would hand over. their provision. to. whom. possess. their right hands. so (that) they. (are) in it. equal. Then is it the Favor. of Allah. they reject. (71).

71. And Allāh has favored some of you over others in provision. But those who were favored [i.e., given more] would not hand over their provision to those whom their right hands possess [i.e., slaves] so they would be equal to them therein.¹ Then is it the favor of Allāh they reject?

Footnote 1: - The argument presented in this verse is that if they cannot consider their own possessions equal to themselves, then how can they consider Allāh's creations as being equal to Him?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۖ أَفَبِالْبَاطِلِ
يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

And Allah. (has) made. for you. from. yourselves. spouses. and has made. for you. from. your spouses. sons. and grandsons. and has provided for you. from. the good things. Then in falsehood do. they believe. and the Favor. of Allah. they. disbelieve. (72).

72. And Allāh has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allāh they disbelieve?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا

وَلَا يَسْتَطِيعُونَ ﴿٤٣﴾

And they worship. other than. other than. Allah. which. not. possesses. for them. any provision. from. the heavens. and the earth. [anything]. and not. they are able. (73).

73. And they worship besides Allāh that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

Pg.275

74

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ط إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٤٤﴾

So (do) not. put forth. for Allah. the similitude. Indeed. Allah. knows. and you. (do) not. know. (74).

74. So do not assert similarities to Allāh.¹ Indeed, Allāh knows and you do not know.

Footnote 1: - As there is nothing comparable to Him.
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Pg.275

75

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ
 عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا
 فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا^ط هَلْ يَسْتَوْنَ^ط
 الْحَمْدُ لِلَّهِ^ط بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٥﴾

Allah sets forth. Allah sets forth. the example. (of) a slave. (who is) owned. not. he has power. on. anything. and (one) whom. We provided him. from Us. a provision. good. so he. spends. from it. secretly. and publicly. Can. they be equal. All praise. (is) for Allah. Nay. but most of them. (do) not. know. (75).

75. Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allāh! But most of them do not know.

وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ
 لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ^ص

أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِي
هُوَ ۚ وَمَنْ يَأْمُرْ بِالْعَدْلِ ۖ وَهُوَ عَلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿٤٦﴾

And Allah sets forth. And Allah sets forth. an example. (of) two men. one of them. (is) dumb. not. he has power. on. anything. while he. (is) a burden. on. his master. Wherever. he directs him. not. he comes. with any good. Is. equal. he. and (the one) who. commands. [of] justice. and he. (is) on. a path. straight. (76).

76. And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا أَمْرُ
السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۖ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٧﴾

And to Allah (belongs). (the) unseen. (of) the heavens. and the earth. And not. (is the) matter. (of) the Hour. but. as a twinkling. (of) the eye. or. it. (is) nearer. Indeed. Allah. on. every. thing. (is) All-Powerful. (77).

77. And to Allāh belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allāh is over all things competent.

وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۖ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

And Allah. brought you forth. from. the wombs. (of) your mothers. not. knowing. anything. and made. for you. the hearing. and the sight. and the hearts. so that you may. give thanks. (78).

78. And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ
السَّمَاءِ ط مَا يُنْسِكُهُنَّ إِلَّا اللَّهُ ط إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

Do not. they see. towards. the birds. controlled. in. the midst. (of) the sky.
None. holds them up. except. Allah. Indeed. in. that. (are) Signs. for a
people. who believe. (79).

79. Do they not see the birds controlled in the atmosphere
of the sky? None holds them up except Allāh. Indeed in
that are signs for a people who believe.

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا
وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ

إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا
وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾

And Allah. (has) made. for you. [from]. your homes. a resting place. and made. for you. from. the hides. (of) the cattle. tents. which you find light. (on) the day. (of) your travel. and the day. (of) your encampment. and from. their wool. and their fur. and their hair. (is) furnishing. and a provision. for. a time. (80).

80. And Allāh has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time.

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ
لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم
سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ

بَأْسَكُمْ ط كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

And Allah. (has) made. for you. from what. He created. shades. and (has) made. for you. from. the mountains. shelters. and (has) made. for you. garments. to protect you. (from) the heat. and garments. to protect you. from your (mutual) violence. Thus. He completes. His Favor. upon you. so that you may. submit. (81).

81. And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

Pg.276

82

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْبَيِّنُ ﴿٨٢﴾

Then, if. they turn away. then only. upon you. (is) the conveyance. the clear. (82).

82. But if they turn away, [O Muḥammad] - then only upon you is [responsibility for] clear notification.

Pg.276

83

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

They recognize. (the) Favor. (of) Allah. then. they deny it. And most of them. (are) the disbelievers. (83).

83. They recognize the favor of Allāh; then they deny it. And most of them are disbelievers.

Pg.276

84

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا
يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ

﴿٨٤﴾

And the Day. We will resurrect. from. every. nation. a witness. then. not. will be permitted. to those who. disbelieved. and not. they. will be asked to make amends. (84).

84. And [mention] the Day when We will resurrect from every nation a witness [i.e., their prophet]. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allāh].

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ
عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾

And when. (will) see. those who. wronged. the punishment. then not. it will be lightened. for them. and not. they. will be given respite. (85).

85. And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا
رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا
مِنْ دُونِكَ ۖ فَالْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ
لَكَاذِبُونَ ﴿٨٦﴾

And when. (will) see. those who. associated partners with Allah. their partners. They will say. Our Lord. these. (are) our partners. those whom. we used to. invoke. besides You. besides You. But they (will) throw back. at them. (their) word. Indeed, you. (are) surely liars. (86).

86. And when those who associated others with Allāh see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You." But they will throw at them the statement, "Indeed, you are liars."

Pg.276

87

وَالْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

And they (will) offer. to. Allah. (on) that Day. the submission. and (is) lost. from them. what. they used (to). invent. (87).

87. And they will impart to Allāh that Day [their] submission, and lost from them is what they used to invent.

Pg.277

88

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
زِدْنَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا
يُفْسِدُونَ ﴿٨٨﴾

And those who. disbelieved. and hindered. from. (the) way. (of) Allah. We will increase them. (in) punishment. over. punishment. because. they used (to). spread corruption. (88).

88. Those who disbelieved and averted [others] from the way of Allāh - We will increase them in punishment over [their] punishment for what corruption they were causing.

Pg.277

89

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ
مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى
هَؤُلَاءِ ۖ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

ع
٨٩

And the Day. We will resurrect. among. every. nation. a witness. over them. from. themselves. And We (will) bring. you. (as) a witness. over. these. And We sent down. to you. the Book. (as) a clarification. of every. thing. and a guidance. and mercy. and glad tidings. for the Muslims. (89).

89. And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you, [O Muḥammad], as

a witness over these [i.e., your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.¹

Footnote 1: - Those who have submitted themselves to Allāh.

Pg.277

90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٩٠﴾

Indeed. Allah. commands. justice. and the good. and giving. (to) relatives. (to) relatives. and forbids. [from]. the immorality. and the bad. and the oppression. He admonishes you. so that you may. take heed. (90).

90. Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Pg.277

91

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا^ط إِنَّ اللَّهَ يَعْلَمُ مَا
تَفْعَلُونَ ﴿٩١﴾

And fulfil. the covenant. (of) Allah. when. you have taken a covenant. and
(do) not. break. oaths. after. their confirmation. while verily. you have
made. Allah. over you. a surety. Indeed. Allah. knows. what. you do. (91).
91. And fulfill the covenant of Allāh when you have taken
it, [O believers], and do not break oaths after their
confirmation while you have made Allāh, over you, a
security [i.e., witness]. Indeed, Allāh knows what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَقَظَتْ غَزْلَهَا مِنْ بَعْدِ
قُوَّةٍ أَنْكَاثًا^ط تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا^ط
بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ^ط

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ^ط وَلَيُبَيِّنَنَّ لَكُمْ
يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

And (do) not. be. like her who. untwists. her spun yarn. after. after.
strength. (into) untwisted strands. you take. your oaths. (as) a deception.
between you. because. is. a community. [it]. more numerous. than.
(another) community. Only. Allah tests you. Allah tests you. by it. And He
will make clear. to you. (on) the Day. (of) the Resurrection. what. you
used (to). in it. differ. (92).

92. And do not be like she who untwisted her spun thread
after it was strong [by] taking your oaths as [means of]
deceit between you because one community is more
plentiful [in number or wealth] than another community.¹
Allāh only tries you thereby. And He will surely make
clear to you on the Day of Resurrection that over which
you used to differ.

Footnote 1: - i.e., do not swear falsely or break a treaty or contract merely for a
worldly advantage.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ^ط

وَلْتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

And if. Allah (had) willed. Allah (had) willed. surely He (could) have made you. a nation. one. but. He lets go astray. whom. He wills. and guides. whom. He wills. And surely you will be questioned. about what. you used (to). do. (93).

93. And if Allāh had willed, He could have made you [of] one religion, but He sends astray whom He wills and guides whom He wills.¹ And you will surely be questioned about what you used to do.

Footnote 1: - According to His knowledge of each soul's preference.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ
بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۚ وَلَكُمْ
عَذَابٌ عَظِيمٌ ﴿٩٤﴾

And (do) not. take. your oaths. (as) a deception. between you. lest, should slip. a foot. after. it is firmly planted. and you would taste. the evil. for what. you hindered. from. (the) way. (of) Allah. and for you. (is) a punishment. great. (94).

94. And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allāh,¹ and you would have [in the Hereafter] a great punishment.

Footnote 1: - Referring to those who would be dissuaded from Islām as a result of a Muslim's deceit and treachery.

Pg.278

95

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا
عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ ﴿٩٥﴾

And (do) not. exchange. the covenant. (of) Allah. (for) a price. little. Indeed, what. (is) with. Allah. it. (is) better. for you. if. you were (to). know. (95).

95. And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.

Pg.278

96

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ط
وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

Whatever. (is) with you. will be exhausted. and whatever. (is) with. Allah. (will) be remaining. And surely We will pay. those who. (are) patient. their reward. to (the) best. (of) what. they used (to). do. (96).

96. Whatever you have will end, but what Allāh has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٧﴾

Whoever. does. righteous deeds. whether. male. or. female. while he. (is) a believer. then surely We will give him life. a life. good. and We will pay them. their reward. to (the) best. of what. they used (to). do. (97).

97. Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

Pg.278

98

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

So when. you recite. the Quran. seek refuge. in Allah. from. the Shaitaan. the accursed. (98).

98. So when you recite the Qur'ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy].

Pg.278

99

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

Indeed he. not. for him. (is) any authority. on. those who. believe. and upon. their Lord. they put their trust. (99).

99. Indeed, there is for him no authority over those who have believed and rely upon their Lord.

Pg.278

100

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

Only. his authority. (is) over. those who. take him as an ally. and those who. [they]. with Him. associate partners. (100).

100. His authority is only over those who take him as an ally and those who through him associate others with Allāh.

Pg.278

101

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

And when. We substitute. a Verse. (in) place. (of) a Verse. and Allah . (is) most knowing. of what. He sends down. they say. Only. you. (are) an inventor. Nay. most of them. (do) not. know. (101).

101. And when We substitute a verse in place of a verse - and Allāh is most knowing of what He sends down - they say, "You, [O Muḥammad], are but an inventor [of lies]." But most of them do not know.

Pg.278

102

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ
لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى
لِلْمُسْلِمِينَ ﴿١٠٢﴾

Say. Has brought it down. the Holy Spirit. the Holy Spirit. from. your Lord. in truth. to make firm. those who. believe. and (as) a guidance. and glad tidings. to the Muslims. (102).

102. Say, [O Muḥammad], "The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

Pg.279

103

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ
بَشَرٌ^ط لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبُ
وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٣﴾

And certainly. We know. that they. say. Only. teaches him. a human being.
(The) tongue. (of) the one. they refer. to him. (is) foreign. while this. (is) a
language. Arabic. clear. (103).

103. And We certainly know that they say, "It is only a
human being who teaches him [i.e., the Prophet (ﷺ)]."

The tongue of the one they refer to is foreign,¹ and this
[recitation, i.e., Qur'ān] is [in] a clear Arabic language.

Footnote 1: - Having seen the Prophet (ﷺ) speaking with a foreign man on
occasion, the Quraysh accused him of repeating the man's words.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ^٢ لَا
يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

Indeed. those who. (do) not. believe. in the Verses. (of) Allah. not. Allah
will guide them. Allah will guide them. and for them. (is) a punishment.
painful. (104).

104. Indeed, those who do not believe in the verses of Allāh - Allāh will not guide them, and for them is a painful punishment.

Pg.279

105

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِآيَاتِ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْكَذِبُونَ ﴿١٠٥﴾

Only. they invent. the falsehood. those who. (do) not. believe. in the Verses. (of) Allah. and those . they. (are) the liars. (105).

105. They only invent falsehood who do not believe in the verses of Allāh, and it is those who are the liars.

Pg.279

106

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ
مِّنَ اللَّهِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

Whoever. disbelieves. in Allah. after. after. his belief. except. (one) who. is forced. while his heart. (is) content. with the faith. But. (one) who. opens. to disbelief. (his) breast. then upon them. (is) a wrath. of. Allah. and for them. (is) a punishment. great. (106).

106. Whoever disbelieves in [i.e., denies] Allāh after his belief...¹ except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment;

Footnote 1: - Based upon the conclusion of this verse, the omitted phrase concerning the apostate is understood to be "...has earned the wrath of Allāh..."

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى
الْآخِرَةِ ۚ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٠٧﴾

That (is). because. they preferred. the life. (of) the world. over. the Hereafter. and that. Allah. (does) not. guide. the people. the disbelievers. (107).

107. That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَئِكَ هُمُ
الْغٰفِلُونَ ﴿١٠٨﴾

Those. (are) the ones . Allah has set a seal. Allah has set a seal. over. their hearts. and their hearing. and their sight. And those . they are. the heedless. (108).

108. Those are the ones over whose hearts and hearing and vision Allāh has sealed, and it is those who are the heedless.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخٰسِرُونَ ﴿١٠٩﴾

No. doubt. that they. in. the Hereafter. [they]. (are) the losers. (109).

109. Assuredly, it is they, in the Hereafter, who will be the losers.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

Then. indeed. your Lord. to those who. emigrated. after. after. what. they
had been put to trials. then. strove hard. and were patient. Indeed. your
Lord. after it. after it. surely is Oft-Forgiving. Most Merciful. (110).

110. Then, indeed your Lord, to those who emigrated after
they had been compelled [to say words of disbelief] and
thereafter fought [for the cause of Allāh] and were patient -
indeed, your Lord, after that, is Forgiving and Merciful

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا
وَتُوْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١١﴾

(On) the Day. (when) will come. every. soul. pleading. for. itself. and will
be paid in full. every. soul. what. it did. and they. (will) not. be wronged.
(111).

111. On the Day when every soul will come disputing [i.e., pleading] for itself, and every soul will be fully compensated for what it did, and they will not be wronged [i.e., treated unjustly].

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ أَمِنَةً
مُطَبَّئَةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ
مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

۱۱۲

And Allah sets forth. And Allah sets forth. a similitude. (of) a town. (that) was. secure. and content. coming to it. its provision. (in) abundance. from. every. place. but it denied. (the) Favors of Allah. (the) Favors of Allah. so Allah made it taste. so Allah made it taste. (the) garb. (of) the hunger. and the fear. for what. they used (to). do. (112).

112. And Allāh presents an example: a city [i.e., Makkah] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of

Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing.

Pg.280

113

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

And certainly. came to them. a Messenger. from among them. but they denied him. so seized them. the punishment. while they. (were) wrongdoers. (113).

113. And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.

Pg.280

114

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١١٤﴾

So eat. of what. Allah has provided you . Allah has provided you . lawful. and good. And be grateful. (for the) Favor. (of) Allah. if. [you]. Him

Alone. you worship. (114).

114. Then eat of what Allāh has provided for you [which is] lawful and good. And be grateful for the favor of Allāh, if it is [indeed] Him that you worship.

Pg.280

115

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ^ج فَمَنِ
اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ⑪⑤

Only. He has forbidden. to you. the dead animal. and the blood. and the flesh. (of) the swine. and what. has been dedicated. to other (than). Allah. [with it]. But (if) one. (is) forced . without (being). disobedient. and not. a transgressor . then indeed. Allah. (is) Oft-Forgiving. Most Merciful. (115).

115. He has only forbidden to you dead animals,¹ blood, the flesh of swine, and that which has been dedicated to other than Allāh. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allāh is Forgiving and Merciful.

Footnote 1: - Those not slaughtered or hunted expressly for food.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ
 هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ
 الْكَذِبَ ۖ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ
 الْكَذِبَ لَا يُفْلِحُونَ ۖ ﴿١١٦﴾

And (do) not. say. for that which. assert. your tongues. the lie. This. (is) lawful. and this. (is) forbidden. so that you invent. about. Allah. the lie. Indeed. those who. invent. about. Allah. the lie. they will not succeed. they will not succeed. (116).

116. And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed.

مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

An enjoyment. little. and for them. (is) a punishment. painful. (117).

117. [It is but] a brief enjoyment, and they will have a painful punishment.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا
عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

And to. those who. are Jews. We have forbidden. what. We related. to
you. before. before. And not. We wronged them. but. they used (to).
themselves. wrong. (118).

118. And to those who are Jews We have prohibited that
which We related to you before.¹ And We did not wrong
them [thereby], but they were wronging themselves.

Footnote 1: - See 6:146.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ
بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

Then. indeed. your Lord. to those who. did. evil. in ignorance. then. repented. after. after. that. and corrected themselves . indeed. your Lord. after that. after that. (is) surely Oft-Forgiving. Most Merciful. (119).

119. Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا
وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

Indeed. Ibrahim. was. a nation. obedient. to Allah. upright. and not. he was. of. the polytheists. (120).

120. Indeed, Abraham was a [comprehensive] leader,¹ devoutly obedient to Allāh, inclining toward truth, and he was not of those who associate others with Allāh.

Footnote 1: - i.e., embodying all the excellent qualities which make one an example to be followed.

شَاكِرًا لِأَنْعُمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

Thankful. for His favors. He chose him. and guided him. to. the way.
straight. (121).

121. [He was] grateful for His favors. He [i.e., Allāh] chose
him and guided him to a straight path.

Pg.281

122

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

And We gave him. in. the world. good. and indeed, he. in. the Hereafter.
(he) will surely (be) among. the righteous. (122).

122. And We gave him good in this world, and indeed, in
the Hereafter he will be among the righteous.

Pg.281

123

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

Then. We revealed. to you. that. You follow. (the) religion. (of) Ibrahim.
upright. and not. he was. of. the polytheists. (123).

123. Then We revealed to you, [O Muḥammad], to follow
the religion of Abraham, inclining toward truth; and he was
not of those who associate with Allāh.

Pg.281

124

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا
فِيهِ ۖ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

Only. was appointed. the Sabbath. for. those who. differed. in it. And
indeed. your Lord. will surely judge. between them. (on) the Day. (of) the
Resurrection. in what. they used (to). [in it]. differ. (124).

124. The sabbath was only appointed for those who
differed over it. And indeed, your Lord will judge between
them on the Day of Resurrection concerning that over
which they used to differ.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ
 الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۖ إِنَّ
 رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
 أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Call. to. (the) way. (of) your Lord. with the wisdom. and the instruction.
 the good. and discuss with them. in that. which. (is) best. Indeed. your
 Lord. He. (is) most knowing. of who. has strayed. from. His way. And He.
 (is) most knowing. of the guided ones. (125).

125. Invite to the way of your Lord with wisdom and good
 instruction, and argue with them in a way that is best.
 Indeed, your Lord is most knowing of who has strayed
 from His way, and He is most knowing of who is [rightly]
 guided.

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ
 بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

And if. you retaliate. then retaliate. with the like. of what. you were afflicted. with [it]. But if. you are patient. surely (it) is. better. for those who are patient. (126).

126. And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed.¹ But if you are patient - it is better for those who are patient.

Footnote 1: - Not exceeding it.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And be patient. and not. (is) your patience. but. from Allah. And (do) not. grieve. over them. and (do) not. be. in. distress. for what. they plot. (127).

127. And be patient, [O Muḥammad], and your patience is not but through Allāh. And do not grieve over them and do not be in distress over what they conspire.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
مُحْسِنُونَ ﴿١٢٨﴾

Indeed. Allah. (is) with. those who. fear (Him). and those who. [they].
(are) good-doers. (128).

128. Indeed, Allāh is with those who fear Him and those
who are doers of good.
