

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-An'am | The Cattle

Verses: 165

Revelation: makkah

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1

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا  
بِرَبِّهِمْ يَعْدِلُونَ ①

(All) the praises and thanks. (be) to Allah. the One Who. created. the heavens. and the earth. and made. the darkness[es]. and the light. Then. those who. disbelieved. in their Lord. equate others with Him. (1).

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.

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2

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ  
أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ  
تَمْتَرُونَ ﴿٢﴾

He. (is) the One Who. created you. from. clay. then. He decreed. a term .  
and a term. specified. with Him. yet. you. doubt. (2).

2. It is He who created you from clay and then decreed a  
term<sup>1</sup> and a specified time [known] to Him;<sup>2</sup> then [still]  
you are in dispute.

Footnote 1: An appointed time for death. Footnote 2: For resurrection.

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ  
سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

And He. (is) Allah. in. the heavens. and in. the earth. He knows. your  
secret. and what you make public. and He knows. what. you earn. (3).

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.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا  
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

And not. comes to them. [of]. any sign. from. (the) Signs. (of) their Lord.  
but. they are. from it. turning away. (4).

4. And no sign comes to them from the signs of their Lord  
except that they turn away therefrom.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ  
يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

Then indeed. they denied. the truth. when. it came to them. but soon. will  
come to them. news. (of) what. they used to. [at it]. mock. (5).

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>1</sup>

Footnote 1: - They will experience the reality of what they had denied and the  
consequence of their denial.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ  
قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ  
لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِذْرَارًا  
وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ  
فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ  
بَعْدِهِمْ قَرْنًا آخَرِينَ ⑥

Did not. they see. how many. We destroyed. from. before them. of.  
generations. We had established them. in. the earth. what. not. We (have)  
established. for you. And We sent. (rain from) the sky. upon them.  
showering abundantly. and We made. the rivers. flow. from. underneath  
them. Then We destroyed them. for their sins. and We raised. from. after  
them. generations. other. (6).

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

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وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ  
فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا اِنْ  
هٰذَا اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٧﴾

And (even) if. We (had) sent down. to you. a written Scripture. in. a parchment. and they touched it. with their hands. surely (would) have said. those who. disbelieved. Not. (is) this. but. magic. clear. (7).

7. And even if We had sent down to you, [O Muḥammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

وَقَالُوا لَوْلَا اُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ اَنْزَلْنَاهُ  
مَلَكًا لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾

And they said. Why has not been. sent down. to him. an Angel. And if. We (had) sent down. an Angel. surely (would) have been decided. the matter. then. no. respite would have been granted to them. (8).

8. And they say, "Why was there not sent down to him an angel?"<sup>1</sup> But if We had sent down an angel, the matter would have been decided;<sup>2</sup> then they would not be reprieved.

Footnote 1: In support of his prophethood (ﷺ).Footnote 2: They would have been destroyed immediately with no chance for repentance.

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وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا  
عَلَيْهِمْ مَّا يَلْبَسُونَ ۝٩

And if. We had made him. an Angel. certainly We (would) have made him. a man. and certainly We (would) have obscured. to them. what. they are obscuring. (9).

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].

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وَلَقَدْ اسْتَهْزَىٰ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ  
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿١٠﴾

And indeed. were mocked. Messengers. from. before you. but surrounded. those who. scoffed. of them. what. they used to. [at it]. mock. (10).

10. And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.

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قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾

Say. Travel. in. the earth. and. see. how. was. (the) end. (of) the rejecters. (11).

11. Say, "Travel through the land; then observe how was the end of the deniers."

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قُلْ لِّمَنْ مَّا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ قُلْ  
لِلَّهِ ۖ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ۖ

لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ ۚ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا

يُؤْمِنُونَ ﴿١٢﴾

Say. To whom (belongs). what. (is) in. the heavens. and the earth. Say. To Allah. He has decreed. upon. Himself. the Mercy. Surely He will assemble you. on. (the) Day. (of) the Resurrection. (there is) no. doubt. about it. Those who. have lost. themselves. then they. (do) not. believe. (12).

12. Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allāh." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.



وَلَهُ مَا سَكَنَ فِي الْيَلِّ وَالنَّهَارِ ط وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

And for Him. (is) whatever. dwells. in. the night. and the day. and He. (is) All-Hearing. All-Knowing. (13).

13. And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.

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قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ط قُلْ إِنِّي  
أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

Say. Is it other than. Allah. I (should) take. (as) a protector. Creator. (of) the heavens. and the earth. while (it is) He. Who feeds. and not. He is fed. Say. Indeed I. [I] am commanded. that. I be. (the) first. who. submits (to Allah). and not. be. of. the polytheists. (14).

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.'"

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قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ  
يَوْمٍ عَظِيمٍ ①٥

Say. Indeed, I. [I] fear. if. I disobeyed. my Lord. punishment. (of) a Day. Mighty. (15).

15. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

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مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ط  
وَذَلِكَ الْفَوْزُ الْمُبِينُ ①٦

Whoever. is averted. from it. that Day. then surely. He had Mercy on him. And that. (is) the success. (the) clear. (16).

16. He from whom it is averted that Day - [Allāh] has granted him mercy. And that is the clear attainment.

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وَإِنْ يُّمَسِّسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ<sup>ط</sup> وَإِنْ يُّمَسِّسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ①٤

And if. touches you. Allah. with affliction. then no. remover. of it. except. Him. And if. He touches you. with good. then He. (is) on. every. thing. All-Powerful. (17).

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.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ<sup>ط</sup> وَهُوَ الْحَكِيمُ الْخَبِيرُ ①٨

And He. (is) the Subjugator. over. His slaves. And He. (is) the All-Wise. the All-Aware. (18).

18. And He is the subjugator over His servants. And He is the Wise,<sup>1</sup> the Aware.<sup>2</sup>

Footnote 1: Whose wisdom includes precise, perfect and absolute knowledge of all realities and outcomes, according to which He decrees and causes circumstances and occurrences. Footnote 2: Fully acquainted and familiar with every hidden thought, intent and condition of His servants.

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ<sup>١٩</sup>  
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأُوحِيَ إِلَيَّ هَذَا  
الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۖ أَئِنَّكُمْ  
لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۖ قُلْ  
لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّى  
بَرِئٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

وقف لازم

Say. What. thing. (is) greatest. (as) a testimony. Say. Allah. (is) Witness. between me. and between you. and has been revealed. to me. this. [the] Quran. that I may warn you. with it. and whoever. it reaches. Do you truly. testify. that. with. Allah. (there are) gods. other. Say. Not. (do) I testify. Say. Only. He. (is) God. One. and indeed, I am. free. of what. you associate (with Him). (19).

19. Say, "What thing is greatest in testimony?" Say, "Allāh is witness between me and you. And this Qur'ān was revealed to me that I may warn you thereby and whomever it reaches.<sup>1</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]."

Footnote 1: - At every time and place until the Day of Judgement.

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الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا  
يَعْرِفُونَ أَبْنَاءَهُمْ <sup>وقف لازم</sup> الَّذِينَ خَسِرُوا  
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

Those (to) whom. We have given them. the Book. they recognize him. as. they recognize. their sons. Those who. lost. themselves. then they. (do) not. believe. (20).

20. Those to whom We have given the Scripture recognize it<sup>1</sup> as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.

Footnote 1: - The Qur'ān. Also interpreted as "him," meaning Muḥammad (ﷺ).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

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And who. (is) more unjust. than (he) who. invents. against. Allah. a lie. or. rejects. His Signs. Indeed. not. will be successful. the wrongdoers. (21).

21. And who is more unjust than one who invents about Allāh a lie or denies His verses? Indeed, the wrongdoers will not succeed.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ  
لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ  
كُنْتُمْ تَزْعُمُونَ ۚ

٢٢

And (the) Day. We will gather them. all. then. We will say. to those who. associated others with Allah. Where (are). your partners. those whom. you used to. claim. (22).

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]?"

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ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ  
رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

Then. not. will be. (for) them a plea. except. that. they say. By Allah. our Lord. not. we were. those who associated others (with Allah). (23).

23. Then there will be no [excuse upon] examination except they will say, "By Allāh, our Lord, we were not those who associated."

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أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

Look. how. they lied. against. themselves. And lost. from them. what. they used to. invent. (24).

24. See how they will lie about themselves. And lost from them will be what they used to invent.

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وَمِنْهُمْ مَّنْ يَّسْتَبِيعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ  
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ  
وَقْرًا ۖ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا  
حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ  
كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

And among them. (are those) who. listen. to you. but We have placed. over. their hearts. coverings. lest. they understand it. and in. their ears. deafness. And if. they see. every. sign. not. will they believe. in it. Until. when. they come to you. and argue with you. say. those who. disbelieved. Not. (is) this. but. (the) tales. (of) the former (people). (25).

25. And among them are those who listen to you,<sup>1</sup> but We have 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."

Footnote 1: - When you recite the Qur'ān.

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وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ  
يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

And they. forbid (others). from it. and they keep away. from it. And not.  
they destroy. except. themselves. and not. they perceive. (26).

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.

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وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا  
يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ  
مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

And if. you (could) see. when. they are made to stand. by. the Fire. then they (will) say. Oh! Would that we. were sent back. and not. we would deny. (the) Signs. (of) our Lord. and we would be. among. the believers. (27).

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."

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بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ<sup>ط</sup>  
وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ  
لَكَاذِبُونَ ﴿٢٨﴾

Nay. became manifest. for them. what. they used to. conceal. from. before. And if. they were sent back. certainly they (would) return. to what. they were forbidden. from it. and indeed they. certainly are liars. (28).

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.

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وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا

نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

And they said. Not. it (is). except. our life. (of) the world. and not. we. (will be) resurrected. (29).

29. And they say, "There is none but our worldly life, and we will not be resurrected."

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وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ<sup>ط</sup> قَالَ  
الْيُسَ هَذَا بِالْحَقِّ<sup>ط</sup> قَالُوا بَلَىٰ وَرَبِّنَا<sup>ط</sup> قَالَ  
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

And if. you (could) see. when. they will be made to stand. before. their Lord. He (will) say. Is not. this. the truth. They will say. Yes. by our Lord. He (will) say. So taste. the punishment. because. you used to. disbelieve. (30).

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."

---

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ<sup>ط</sup> حَتَّىٰ  
 إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا  
 يَحْسِرْتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا<sup>ل</sup> وَهُمْ  
 يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ<sup>ط</sup> إِلَّا سَاءَ  
 مَا يَزِرُونَ ﴿٣١﴾

Indeed. incurred loss. those who. denied. in (the) meeting. (with) Allah.  
 until. when. came to them. the Hour. suddenly. they said. Oh! Our regret.  
 over. what. we neglected. concerning it. while they. will bear. their  
 burdens. on. their backs. Unquestionably. Evil. (is) what. they bear. (31).  
 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.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ط  
وَالْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ط أَفَلَا  
تَعْقِلُونَ ﴿٣٢﴾

And not. (is) the life. (of) the world. except. a play. and amusement. but  
the home. (of) the Hereafter. (is) best. for those who. (are) God conscious.  
Then not. (will) you reason. (32).

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?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ  
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ  
بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

Indeed. We know. that it. grieves you. what. they say. And indeed, they.  
(do) not. deny you. but. the wrongdoers . the Verses. (of) Allah. they  
reject. (33).

33. We know that you, [O Muḥammad], 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.

---

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا  
عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنَّهُمْ نَصَرُنَا  
وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ  
نَّبَإِ الْمُرْسَلِينَ ﴿٣٢﴾

And surely. were rejected. Messengers. from. before you. but they were patient. over. what. they were rejected. and they were harmed. until. came to them. Our help. And no. one (can) alter. (the) words. (of) Allah. and surely. has come to you. of. (the) news. (of) the Messengers. (34).

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.

---

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ  
 اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ  
 سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۖ وَلَوْ شَاءَ  
 اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ  
 مِنَ الْجَاهِلِينَ ﴿٣٥﴾

(1/2)

And if. is. difficult. for you. their aversion. then if. you are able. to. seek. a  
 tunnel. in. the earth. or. a ladder. into. the sky. so that you bring to them. a  
 Sign. But if. (had) willed. Allah. surely He (would) have gathered them.  
 on. the guidance. So (do) not. be. of. the ignorant. (35).

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.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى  
يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

Only. respond. those who. listen. But the dead . will resurrect them. Allah.  
then. to Him. they will be returned. (36).

36. Only those who hear will respond. But the dead<sup>1</sup> -  
Allāh will resurrect them; then to Him they will be  
returned.

Footnote 1: - i.e., the dead of heart, meaning the disbelievers.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ط قُلْ  
إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

And they said. Why (is) not. sent down. to him. a Sign. from. his Lord.  
Say. Indeed. Allah. (is) Able. [on]. to. send down. a Sign. but. most of  
them. (do) not. know. (37).



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."

---

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ  
بِجَنَاحَيْهِ إِلَّا أُمَّةٌ أَمْثَالُكُمْ<sup>ط</sup> مَا فَرَّطْنَا  
فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ  
يُحْشَرُونَ ﴿٣٨﴾

And not. [of]. any animal. in. the earth. and not. a bird. (that) flies. with its wings . but. (are) communities. like you. Not. We have neglected. in. the Book. [of]. anything. then. to. their Lord. they will be gathered. (38).

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>1</sup> a thing. Then unto their Lord they will be gathered.

Footnote 1: - The Preserved Slate (al-Lawḥ al-Maḥfūz), in which all things are recorded.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي  
الظُّلُمَاتِ ۚ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ ۖ وَمَنْ  
يَشَاءُ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

And those who. rejected. Our Verses. (are) deaf. and dumb. in. the  
darkness[es]. Whoever. wills. Allah . He lets him go astray. and whoever.  
He wills . He places him. on. (the) way. (the) straight. (39).

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.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ  
أَتَتْكُمْ السَّاعَةُ أَخَيْرَ اللَّهِ تَدْعُونَ ۚ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

Say. Have you seen. if. (there) came to you. punishment. (of) Allah. or.  
(there) came to you. the Hour . is it other. (than) Allah. you call. if. you  
are. truthful. (40).

40. Say, "Have you considered:<sup>1</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?"

Footnote 1: - The meaning is understood to be "Tell me..."

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بَلْ إِلَآهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ  
إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

Nay. Him Alone. you call. and He would remove. what. you call. upon Him. if. He wills. and you will forget. what. you associate (with Him). (41).

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].

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وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ قَبْلِكَ  
فَاَخَذْنَهُمْ بِالْبِئْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ

And certainly. We sent (Messengers). to. nations. from. before you. then We seized them. with adversity. and hardship. so that they may. humble themselves. (42).

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].

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

Then why not. when. came to them. Our punishment. they humbled themselves. But. became hardened. their hearts. and made fair-seeming. to them. the Shaitaan. what. they used to. do. (43).

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.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ  
 أَبْوَابَ كُلِّ شَيْءٍ ۖ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا  
 أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ﴿٣٣﴾

So when. they forgot. what. they were reminded. of [it]. We opened. on them. gates. (of) every. thing. until. when. they rejoiced. in what. they were given. We seized them. suddenly. and then. they. (were) dumbfounded. (44).

44. So when they forgot that by which they had been reminded,<sup>1</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.

Footnote 1: - i.e., their trial by poverty and hardship or the warnings of their prophets.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ  
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٥﴾

So was cut off. (the) remnant. (of) the people. [those] who. did wrong.  
And all praises and thanks. (be) to Allah. Lord. (of) the worlds. (45).  
45. So the people that committed wrong were eliminated.  
And praise to Allāh, Lord of the worlds.

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قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ  
وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ  
غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۖ أَنْظِرْ كَيْفَ نَصْرُفُ  
الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٣٦﴾

Say. Have you seen. if. took away. Allah. your hearing. and your sight.  
and sealed. [on]. your hearts. who. (is the) god. other than. Allah. to bring  
[back] to you. with it. See. how. We explain. the Signs. yet. they. turn  
away. (46).

46. Say, "Have you considered:<sup>1</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>2</sup> the verses; then they [still]  
turn away.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ  
بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ  
الظَّالِمُونَ ﴿٤٧﴾

Say. Have you seen. if. comes to you. punishment. (of) Allah. suddenly. or. openly. will. (any) be destroyed. except. the people . the wrongdoers. (47).

47. Say, "Have you considered: if the punishment of Allāh should come to you unexpectedly or manifestly,<sup>1</sup> will any be destroyed but the wrongdoing people?"

Footnote 1: - i.e., before your eyes.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنْذِرِينَ ۚ فَمَنْ أَمِنَ وَأَصْلَحَ فَلَا خَوْفٌ

## عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾

And not. We send. the Messengers. except. (as) bearer of glad tidings. and (as) warners. So whoever. believed. and reformed. then no. fear. upon them. and not. they. will grieve. (48).

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.

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## وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٢٩﴾

And those who. denied. [in] Our Verses. will touch them. the punishment. for what. they used to. defiantly disobey. (49).

49. But those who deny Our verses - the punishment will touch<sup>1</sup> them for their defiant disobedience.

Footnote 1: - i.e., reach and afflict.

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قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ  
وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي  
مَلَكٌ ۚ إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَىَّ ۖ قُلْ هَلْ  
يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۖ أَفَلَا تَتَفَكَّرُونَ

ع  
٥٠

Say. Not. (do) I say. to you. (that) with me. (are the) treasures. (of) Allah. and not. (that) I know. the unseen. and not. I say. to you. that I (am). an Angel. Not. (do) I follow. except. what. is revealed. to me. Say. Can. be equal. the blind. and the seeing one. Then will not. you give thought. (50). 50. Say, [O Muḥammad], "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?"

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا  
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا  
شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

And warn. with it. those who. fear. that. they will be gathered. to. their  
Lord. not. for them. of. other than Him. any protector. and not. any  
intercessor. so that they may. (become) righteous. (51).

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.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ  
حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ

# عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

And (do) not. send away. those who. call. their Lord. in the morning. and the evening. desiring. His Countenance. Not. (is) on you. of. their account. [of]. anything. and not. from. your account. on them. [of]. anything. So were you to send them away. then you would be. of. the wrongdoers. (52).

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>1</sup> So were you to send them away, you would [then] be of the wrongdoers.

Footnote 1: - No one is held accountable for the deeds or intentions of another. That is left to Allāh's judgement.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا  
أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِن بَيْنِنَا<sup>ط</sup>  
أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

And thus. We try. some of them. with others. that they say. Are these. (whom has been) favored. (by) Allah. [upon them]. from. among us. is not. Allah. most knowing. of those who are grateful. (53).

53. And thus We have tried some of them through others that they [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>1</sup>

Footnote 1: - 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."

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ  
سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ  
الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا  
بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ  
غَفُورٌ رَحِيمٌ ﴿٥٣﴾

And when. come to you. those who. believe. in Our Verses. then say. Peace. (be) upon you. (Has) Prescribed. your Lord. upon. Himself. the

Mercy. that he. who. does. among you. evil. in ignorance. then. repents. from. after it. and reforms. then, indeed He. (is) Oft-Forgiving. Most Merciful. (54).

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."

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55

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ  
الْمُجْرِمِينَ ﴿٥٥﴾

And thus. We explain. the Verses. so that becomes manifest. (the) way. (of) the criminals. (55).

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

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56

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ  
مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۝

قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

٥٦

Say. Indeed I. [I] am forbidden. that. I worship. those whom. you call. from. besides. Allah. Say. Not. I follow. your (vain) desires. certainly. I would go astray. then. and not. I (would be). from. the guided-ones. (56).  
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."

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57

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ<sup>ط</sup>  
مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ<sup>ط</sup> إِن  
الْحُكْمُ إِلَّا لِلَّهِ<sup>ط</sup> يَقْضِي الْحَقَّ وَهُوَ خَيْرُ

الْفَصِيلِينَ ٥٧

Say. Indeed, I (am). on. clear proof. from. my Lord. while you deny. [with] it. Not. I have. what. you seek to hasten. of it. Not. (is) the

decision. except. for Allah. He relates. the truth. and He. (is the) best. (of) the Deciders. (57).

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>1</sup> The decision is only for Allāh. He relates the truth, and He is the best of deciders."

Footnote 1: - The disbelievers would challenge the Prophet (ﷺ), telling him to bring on Allāh's punishment if he should be truthful in his warning.

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قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ  
لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ  
بِالظَّالِمِينَ ﴿٥٨﴾

Say. If. that. (were) with me. what. you seek to hasten. of it. surely would have been decided. the matter. between me. and between you. And Allah. (is) most knowing. of the wrongdoers. (58).

58. Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allāh is most knowing of the wrongdoers."

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59

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ط  
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ط وَمَا تَسْقُطُ  
مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ  
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ  
مُّبِينٍ ⑤٩

And with Him. (are the) keys. (of) the unseen. no (one). knows them. except. Him. And He knows. what. (is) in. the land. and in the sea. And not. falls. of. any leaf. but. He knows it. And not. a grain. in. the darkness[es]. (of) the earth. and not. moist. and not. dry. but. (is) in. a Record. Clear. (59).

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.



وَهُوَ الَّذِي يَتَوَفُّكُم بِاللَّيْلِ وَيَعْلَمُ مَا  
جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ  
لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ  
ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

And He. (is) the One Who. takes your (soul). by the night. and He knows. what. you committed. by the day. Then. He raises you up. therein. so that is fulfilled. (the) term. specified. Then. to Him. will be your return. then. He will inform you. about what. you used to. do. (60).

60. And it is He who takes your souls by night<sup>1</sup> and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term<sup>2</sup> may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

Footnote 1: i.e., when you sleep. Footnote 2: One's decreed life span.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ  
حَفَظَةً ۖ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ  
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

And He. (is) the Subjugator. over. His slaves. and He sends. over you.  
guardians. until. when. comes. (to) anyone of you. the death. take him.  
Our messengers. and they. (do) not. fail. (61).

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].

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ ۖ وَلَا لَهُ  
الْحُكْمُ ۖ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

Then. they are returned. to. Allah. their Protector . [the] True.  
Unquestionably. for Him. (is) the judgment. And He. (is) swiftest. (of) the  
Reckoners. (62).

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.

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63

قُلْ مَنْ يُنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ  
وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنٌ  
أَنْجِنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

٦٣

Say. Who. saves you. from. darkness[es]. (of) the land. and the sea. you call Him. humbly. and secretly. If. He saves us. from. this. surely we will be. from. the grateful ones. (63).

63. Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'"

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64

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ  
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٣﴾

Say. Allah. saves you. from it. and from. every. distress. yet. you.  
associate partners (with Allah). (64).

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

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65

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ  
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ تَحْتِ أَرْجُلِكُمْ  
أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ  
بَعْضٍ ۖ اُنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ  
يَفْقَهُونَ ﴿٦٥﴾

Say. He. (is) All-Capable. [on]. to. send. upon you. punishment. from.  
above you. or. from. beneath. your feet. or. (to) confuse you. (into) sects.

and make (you) taste . some of you. violence. (of) others. See. how. We explain. the Signs. so that they may. understand. (65).

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>1</sup> and make you taste the violence of one another." Look how We diversify the signs that they might understand.

Footnote 1: - Following your own inclinations rather than the truth, biased and hostile toward each other.

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66

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ط قُلْ لَسْتُ  
عَلَيْكُمْ بِوَكِيلٍ ط ٦٦

But denied. it . your people. while it. (is) the truth. Say. I am not. over you. a manager. (66).

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

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67

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ ز وَسَوْفَ تَعْلَمُونَ ٦٧

For every. news. (is) a fixed time. and soon. you will know. (67).

67. For every news [i.e., happening] is a finality;<sup>1</sup> and you are going to know.

Footnote 1: - Other shades of meaning include "a permanence," "a realization" and "a time of stability."

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68

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَتِنَا  
فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ  
غَيْرِهِ ۖ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ  
بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And when. you see. those who. engage (in vain talks). about. Our Verses. then turn away. from them. until. they engage. in. a talk. other than it. And if. causes you to forget. the Shaitaan. then (do) not. sit. after. the reminder. with. the people . the wrongdoers. (68).

68. And when you see those who engage in [offensive] discourse<sup>1</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.

Footnote 1: - i.e., denials or mockery.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ  
مِنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ

(٦٩)

And not. (is) on. those who. fear (Allah). of. their account. [of]. anything. but. (for) reminder. so that they may. fear (Allah). (69).

69. And those who fear Allāh are not held accountable for them [i.e., the disbelievers] at all, but [only for] a reminder - that perhaps they will fear Him.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا  
وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ  
تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ <sup>مِلَّةً</sup> لَيْسَ لَهَا مِنْ  
دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ <sup>عِنْدَ اللَّهِ</sup> وَإِنْ تَعْدِلْ كُلُّ

عَدَلٍ لَا يُؤْخَذُ مِنْهَا<sup>ط</sup> أُولَئِكَ الَّذِينَ  
أُبْسِلُوا بِمَا كَسَبُوا<sup>ج</sup> لَهُمْ شَرَابٌ مِّنْ  
حَمِيمٍ وَعَذَابٌ أَلِيمٌ<sup>ب</sup> بِمَا كَانُوا يَكْفُرُونَ

ع  
٤٠

And leave. those who. take. their religion. (as) a play. and amusement.  
and deluded them. the life. (of) the world. But remind. with it. lest. is  
given up to destruction. a soul. for what. it (has) earned. not. (is) for it.  
from. besides. Allah. any protector. and not. any intercessor. And if. it  
offers ransom . every. ransom. not. will it be taken. from it. Those. (are)  
ones who. are given to destruction. for what. they earned. For them. (will  
be) a drink. of. boiling water. and a punishment. painful. because. they  
used to. disbelieve. (70).

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.



قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا  
 وَلَا يَضُرُّنَا وَنُرُدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ  
 هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي  
 الْأَرْضِ حَيْرَانٌ ۚ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى  
 الْهُدَى ائْتِنَا ۚ قُلْ إِنَّ هُدَى اللَّهِ هُوَ  
 الْهُدَى ۚ وَأْمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

٧١

Say. Shall we call. from. besides. Allah. what. not. benefits us. and not.  
 harms us. and we turn back. on. our heels. after. [when]. (has) guided us.  
 Allah. Like the one. whom (has been) enticed. (by) the Shaitaan. in. the  
 earth. confused. he has. companions. who call him. towards. the guidance.  
 'Come to us.'. Say. Indeed. (the) Guidance. (of) Allah. it. (is) the  
 Guidance. and we have been commanded. that we submit. to (the) Lord.  
 (of) the worlds. (71).

71. Say, "Shall we invoke<sup>1</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>2</sup> Say, "Indeed, the guidance of Allāh is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

Footnote 1: i.e., worship. Footnote 2: 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.

وَأَنْ أَقِمُْوا الصَّلَاةَ وَاتَّقُوا<sup>ط</sup> وَهُوَ الَّذِي  
إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

And to. establish. the prayer. and fear Him. And He. (is) the One. to Him. you will be gathered. (72).

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

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
 بِالْحَقِّ<sup>ط</sup> وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ<sup>ط</sup> قَوْلُهُ  
 الْحَقُّ<sup>ط</sup> وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ<sup>ط</sup>  
 عِلْمُ الْغَيْبِ وَالشَّهَادَةِ<sup>ط</sup> وَهُوَ الْحَكِيمُ  
 الْخَبِيرُ ④

And (it is) He. Who. created. the heavens. and the earth. in truth. And (the) Day. He says. Be. and it is. His word. (is) the truth. And for Him. (is) the Dominion. (on the) Day. will be blown. in. the trumpet. (He is) All-Knower. (of) the unseen. and the seen. And He. (is) the All-Wise. the All-Aware. (73).

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>1</sup> And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen<sup>2</sup> and the witnessed;<sup>3</sup> and He is the Wise, the Aware.

Footnote 1: 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."Footnote 2: 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.Footnote 3: What is present, visible and known to man. The knowledge of

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ أَتَتَّخِذُ  
أَصْنَامًا آلِهَةً ۚ إِنِّي أَرُكَ وَقَوْمَكَ فِي ضَلٰلٍ  
مُّبِينٍ ﴿٧٤﴾

And when. said. Ibrahim. to his father. Azar. Do you take. idols. (as) gods. Indeed, I. [I] see you. and your people. in. error. manifest. (74).

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

وَكَذٰلِكَ نُرِيْٓ إِبْرٰهِيْمَ مَلَكُوْتِ السَّمٰوٰتِ  
وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوقِنِيْنَ ﴿٧٥﴾

And thus. We show(ed). Ibrahim. the kingdom. (of) the heavens. and the earth. so that he would be. among. the ones who are certain. (75).

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

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76

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا  
رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْاُفْلِدِينَ ﴿٧٦﴾

So when. covered. over him. the night. he saw. a star. He said. This. (is) my Lord. But when. it set. he said. Not. (do) I like. the ones that set. (76).

76. So when the night covered him [with darkness], he saw a star. He said, "This is my lord."<sup>1</sup> But when it set, he said, "I like not those that set [i.e., disappear]."

Footnote 1: - 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.

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77

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا  
أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ

## مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

When. he saw. the moon. rising. he said. This. (is) my Lord. But when. it set. he said. If. (does) not. guide me. my Lord. I will surely be. among. the people. who went astray. (77).

77. And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

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78

فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي  
هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي  
بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

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. of what. you associate (with Allah). (78).

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."

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79

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ  
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

ج  
٧٩

Indeed, I. [I] have turned. my face. to the One Who. created. the heavens.  
and the earth. (as) a true monotheist. and not. I (am). of. the polytheists.  
(79).

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."

وَحَاجَّهُ قَوْمُهُ<sup>ط</sup> قَالَ أَتُحَاجُّونِي فِي اللَّهِ  
وَقَدْ هَدَانِ<sup>ط</sup> وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ  
إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا<sup>ط</sup> وَسِعَ رَبِّي كُلَّ  
شَيْءٍ عِلْمًا<sup>ط</sup> أَفَلَا تَتَذَكَّرُونَ ٨٠

And argued with him. his people. He said. Do you argue with me. concerning. Allah. while certainly. He has guided me. And not. (do) I fear. what. you associate. with Him. unless. [that]. wills. my Lord. anything. Encompasses. my Lord. every. thing. (in) knowledge. Then will not. you take heed. (80).

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?

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ  
أَنْكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ  
عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ  
بِالْأَمْنِ ۚ إِنَّ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

وقف لازم

And how. could I fear. what. you associate (with Allah). while not. you fear. that you. have associated. with Allah. what. not. did He send down. for it. to you. any authority. So which. (of) the two parties. has more right. to security. if. you. know. (81).



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?"

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82

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ  
بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ



Those who. believed. and (did) not. mix. their belief. with wrong. those. for them. (is) the security. and they. (are) rightly guided. (82).

82. They who believe and do not mix their belief with injustice<sup>1</sup> - those will have security, and they are [rightly] guided.

Footnote 1: - Specifically, the association of others in divinity with Allāh.

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وَتِلْكَ حُجَّتُنَا آتَيْنَهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ<sup>ط</sup>  
نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ<sup>ط</sup> إِنَّ رَبَّكَ حَكِيمٌ  
عَلِيمٌ ﴿٨٣﴾

And this. (is) Our argument. We gave it. (to) Ibrahim. against. his people.  
We raise. (by) degrees. whom. We will. Indeed. your Lord. (is) All-Wise.  
All-Knowing. (83).

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.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ<sup>ط</sup> كُلًّا هَدَيْنَا<sup>ج</sup>  
وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ  
وَسُلَيْمَنَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ<sup>ط</sup>  
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

And We bestowed. to him. Isaac. and Yaqub. all. We guided. And Nuh. We guided. from. before. and of. his descendents. Dawood. and Sulaiman. and Ayyub. and Yusuf. and Musa. and Harun. And thus. We reward. the good-doers. (84).

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.

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وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ  
الصَّالِحِينَ ﴿٨٥﴾

And Zakariya. and Yahya. and Isa. and Elijah . all (were). of. the righteous. (85).

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

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86

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۖ وَكُلًّا  
فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

And Ishmael. and Elisha. and Yunus. and Lut. and all. We preferred. over. the worlds. (86).

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

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87

وَمِنْ آبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ  
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ﴿٨٧﴾

And from. their fathers. and their descendents. and their brothers . and We chose them. and We guided them. to. a path. straight. (87).

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

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ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ ۖ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا

That. (is the) Guidance. (of) Allah. He guides. with it. whom. He wills. of. His slaves. But if. they (had) associated partners (with Allah). surely (would be) worthless. for them. what. they used to. do. (88).

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.

أُولَٰئِكَ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ وَالْحُكْمَ  
وَالنُّبُوَّةَ ۖ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا  
بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

Those . (are) ones whom. We gave them. the Book. and the judgment. and the Prophethood. But if. disbelieve. in it. these. then indeed. We have entrusted. it. (to) a people. who are not. therein. disbelievers. (89).

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 هَدَى اللَّهُ فَبِهِدُهُمْ  
 اقْتَدِهٖ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن  
 هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

Those. (are) ones whom. (have been) guided. (by) Allah. so of their guidance. you follow. Say. Not. I ask you. for it. any reward. Not. (is) it. but. a reminder. for the worlds. (90).

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."

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا  
 أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۖ قُلْ مَن  
 أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا

وَهَدَىٰ لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ  
تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ  
تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ  
ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

And not. they appraised. Allah. (with) true. [of his] appraisal. when. they said. Not. revealed. (by) Allah. on. a human being. [of]. anything. Say. Who. revealed. the Book. which. brought. [it]. Musa. (as) a light. and guidance. for the people. You make it. (into) parchments. you disclose (some of) it. and you conceal. much (of it). And you were taught. what. not. knew. you. and not. your forefathers. Say. Allah (revealed it). Then. leave them. in. their discourse . playing. (91).

91. And they did not appraise Allāh with true appraisal<sup>1</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>2</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.

Footnote 1: i.e., they did not appreciate the extent of His ability and wisdom. Footnote 2: The Jews, or it may refer to the believers, who are taught by

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكٌ مُصَدِّقُ الَّذِي  
 بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ  
 حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ  
 بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

And this. (is) a Book. We have revealed it. blessed. confirming. which.  
 (came) before. its hands. so that you may warn. (the) mother. (of) the  
 cities. and who. (are) around it. And those who. believe. in the Hereafter.  
 they believe. in it. and they. over. their prayers. (are) guarding. (92).

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>1</sup> Those  
 who believe in the Hereafter believe in it, and they are  
 maintaining their prayers.

Footnote 1: - i.e., all other peoples.



وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ  
وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ<sup>ط</sup>  
وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ<sup>ج</sup> أَخْرِجُوا  
أَنْفُسَكُمْ<sup>ط</sup> الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ  
بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ  
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

And who. (is) more unjust. than (one) who. invents. about. Allah. a lie. or. said. It has been inspired. to me. while not. it was inspired. to him. anything. and (one) who. said. I will reveal. like. what. (has been) revealed. (by) Allah. And if. you (could) see. when. the wrongdoers. (are) in. agonies. (of) [the] death. while the Angels. (are) stretching out. their hands (saying). Discharge. your souls. Today. you will be recompensed. (with) punishment. humiliating. because. you used to. say. against. Allah.

other than. the truth. and you were. towards. His Verses. being arrogant.  
(93).

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 could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands,<sup>1</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."

Footnote 1: - Striking them, as they are unwilling to give up their souls for judgement.

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَكُمْ أَوَّلَ  
مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ  
وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ  
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ

بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

ع  
٩٣

And certainly. you have come to Us. alone. as. We created you. (the) first. time. and you have left. whatever. We bestowed (on) you. behind. your backs. And not. We see. with you. your intercessors. those whom. you claimed. that they (were). in your (matters). partners (with Allah). Indeed. have been severed (bonds). between you. and is lost. from you. what. you used to. claim. (94).

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>1</sup> and lost from you is what you used to claim."

Footnote 1: - Between yourselves and the claimed associates and intercessors.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ط يُخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ

# الْحَيُّ ذِيكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾

Indeed. Allah. (is the) Cleaver. (of) the grain. and the date-seed. He brings forth. the living. from. the dead. and brings forth. the dead. from. the living. That. (is) Allah. so how. are you deluded. (95).

95. Indeed, Allāh is the cleaver of grain and date seeds.<sup>1</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?

Footnote 1: - He (subhānahu wa ta'ālā) causes them to split and sprout.

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# فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

(He is the) Cleaver. (of) the daybreak. and He has made. the night. (for) rest. and the sun. and the moon. (for) reckoning. That. (is the) ordaining. (of) the All-Mighty. the All-Knowing. (96).

96. [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation.<sup>1</sup> That is the determination of the Exalted in Might, the Knowing.

Footnote 1: - Or "according to calculation," referring to their precise movement.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا  
بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۖ قَدْ فَصَّلْنَا  
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

And He. (is) the One Who. made. for you. the stars. that you may guide yourselves. with them. in. the darkness[es]. (of) the land. and the sea. Certainly. We have made clear. the Signs. for a people. (who) know. (97). 97. And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۖ قَدْ فَصَّلْنَا الْآيَاتِ  
لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

And He. (is) the One Who. (has) produced you. from. a soul. single. so (there is) a place of dwelling. and a resting place. Certainly. We have made clear. the Signs. for a people. (who) understand. (98).

98. And it is He who produced you from one soul and [gave you] a place of dwelling and of storage.<sup>1</sup> We have detailed the signs for a people who understand.

Footnote 1: - In the earth. See 77:25-26.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۚ  
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا  
مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا ۚ  
وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ  
وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ  
مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۚ انْظُرُوا إِلَى ثَمَرِهِ

# إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

And He. (is) the One Who. sends down. from. the sky. water. then We bring forth. with it. vegetation. (of) every. thing. Then We bring forth. from it. green plant. We bring forth. from it. grain . thick clustered. And from. the date-palm. from. its spathe. clusters of dates. hanging low. And gardens. of. grapes. and the olives. and the pomegranates. resembling. and not. resembling. Look. at. its fruit. when. it bears fruit. and its ripening. Indeed. in. that. (are) signs. for a people. (who) believe. (99).

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.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ  
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ

# سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

And they make. with Allah. partners . jinn. though He has created them.  
and they falsely attribute. to Him. sons. and daughters. without.  
knowledge. Glorified is He. and Exalted. above what. they attribute.  
(100).

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.

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بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ أَنَّى يَكُونُ لَهُ  
وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ  
شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

Originator. (of) the heavens. and the earth. How. can be. for Him. a son.  
while not. (there) is. for Him. a companion. and He created. every. thing.  
And He. (is) of every. thing. All-Knower. (101).

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.

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ذَلِكُمُ اللَّهُ رَبُّكُمْ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ خَالِقُ  
 كُلِّ شَيْءٍ ۖ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
 وَكِيلٌ ﴿١٠٢﴾

That. (is) Allah. your Lord. (there is) no. god. except. Him. (the) Creator.  
 (of) every. thing. so worship Him. And He. (is) on. every. thing. a  
 Guardian. (102).

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.

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۚ  
 وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

Not (can). grasp Him. the visions. but He. (can) grasp. (all) the vision. and  
 He (is). the All-Subtle. the All-Aware. (103).

103. Vision perceives Him not,<sup>1</sup> but He perceives [all]  
 vision; and He is the Subtle,<sup>2</sup> the Aware.<sup>3</sup>

Footnote 1: In the life of this world. The people of Paradise will be able to see Allāh in the Hereafter. See 75:22-23. Footnote 2: Perceptive of the most precise and unapparent matters and the intricacies of all affairs. Also, He who benefits His servants in indiscernible ways. Footnote 3: See footnote in 6:18.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ<sup>ج</sup> فَمَنْ  
أَبْصَرَ فَلِنَفْسِهِ<sup>ج</sup> وَمَنْ عَمِيَ<sup>ط</sup> فَعَلَيْهَا<sup>ط</sup> وَمَا  
أَنَا عَلَيْكُمْ بِحَفِظٍ<sup>١٠٣</sup>

Verily. has come to you. enlightenment. from. your Lord. Then whoever. sees. then (it is) for his soul. and whoever. (is) blind. then (it is) against himself. And not. (am) I. over you. a guardian. (104).

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>1</sup>

Footnote 1: - The Prophet (ﷺ) is directed to disassociate himself from all erroneous belief and practice.

وَكَذَلِكَ نَصْرِفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ

وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

And thus. We explain. the Signs. that they (may) say. You have studied. and that We (may) make it clear. for a people. who know. (105).

105. And thus do We diversify the verses so they [i.e., the disbelievers] will say, "You have studied,"<sup>1</sup> and so We may make it [i.e., the Qur'ān] clear for a people who know.

Footnote 1: - Accusing the Prophet (ﷺ) of having learned from the Jews and Christians.

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اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا

هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

Follow. what. has been inspired. to you. from. your Lord. (there is) no. god. except. Him. and turn away. from. the polytheists. (106).

106. Follow, [O Muḥammad], 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.

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وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا<sup>ط</sup> وَمَا جَعَلْنَاكَ  
عَلَيْهِمْ حَفِظًا<sup>ء</sup> وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

١٠٧

And if. (had) willed. Allah. not (they would have). associated partners (with Him). And not. We have made you. over them. a guardian. and not. you. (are) over them. a manager. (107).

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>1</sup>

Footnote 1: - The Prophet's duty did not go beyond delivery of the message.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ<sup>ط</sup> كَذَلِكَ

زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ

مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

And (do) not. insult. those whom. they invoke. from. other than. Allah. lest they insult. Allah. (in) enmity. without. knowledge. Thus. We have made fair-seeming. to every. community. their deed. Then. to. their Lord. (is) their return. then He will inform them. about what. they used to. do. (108).

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.

وَأَقْسَبُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَمَّا  
جَاءَتْهُمْ آيَةٌ لِّیُؤْمِنُوا بِهَا قُلْ إِنَّمَا  
الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا  
جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

And they swear. by Allah. strongest. (of) their oaths. that if. came to them. a sign. they would surely believe. in it. Say. Only. the signs. (are) with. Allah. And what. will make you perceive. that [it]. when. it comes. not. they will believe. (109).

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.

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وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ  
يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

And We will turn. their hearts. and their sights. (just) as. not. they believe. in it. (the) first. time. And We will leave them. in. their transgression. wandering blindly. (110).

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.

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وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ  
 الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا  
 كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ  
 أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

And (even) if. [that] We (had). [We] sent down. to them. the Angels. and spoken to them. the dead. and We gathered. before them. every. thing. face to face. not. they were. to believe. unless. [that]. wills. Allah. But. most of them. (are) ignorant. (111).

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.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ  
 الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ

زُخْرَفَ الْقَوْلِ غُرُورًا ۖ وَلَوْ شَاءَ رَبُّكَ مَا  
فَعَلُوهُ فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

And thus. We made. for every. Prophet. an enemy . devils. (from) the mankind. and the jinn. inspiring. some of them. to. others. (with) decorative. [the] speech. (in) deception. But if. (had) willed. your Lord. not. they (would) have done it. so leave them. and what. they invent. (112).

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.

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ  
مُقْتَرِفُونَ ﴿١١٣﴾

And so that incline. to it. hearts. (of) those who. (do) not. believe. in the Hereafter. and so that they may be pleased with it. and so that they may commit. what. they. (are) committing. (113).



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.

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أَفْغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ  
إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا<sup>ط</sup> وَالَّذِينَ آتَيْنَهُمُ  
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ  
بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُتَرِّينَ ﴿١١٤﴾

Then is (it) other than. Allah. I seek. (as) judge. while He. (is) the One Who. has revealed. to you. the Book. explained in detail. And those (to) whom. We gave them. the Book. they know. that it. (is) sent down. from. your Lord. in truth. so (do) not. be. among. the ones who doubt. (114).

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.

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وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ط لَا  
 مُبَدِّلَ لِكَلِمَتِهِ ج وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

And (has been) fulfilled. (the) word. (of) your Lord. (in) truth. and justice. No. one can change. His words. and He. (is) the All-Hearer. the All-Knower. (115).

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.

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وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ  
 عَنْ سَبِيلِ اللَّهِ ط إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ  
 وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

And if. you obey. most. of. (those) in. the earth. they will mislead you. from. (the) way. (of) Allah. Not. they follow. except. [the] assumption. and not. they (do). except. guess. (116).

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 misjudging.<sup>1</sup>

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

Indeed. your Lord. He. knows best. who. strays. from. His way. and He. (is) most knowing. of the guided-ones. (117).

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

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ  
بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

So eat. of what. (is) mentioned. (the) name. (of) Allah. on it. if. you are. in His Verses . believers. (118).

118. So eat of that [meat] upon which the name of Allāh has been mentioned,<sup>1</sup> if you are believers in His verses [i.e., revealed law].

وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ  
عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ  
إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ <sup>ط</sup> وَإِنَّ كَثِيرًا  
لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ <sup>ط</sup> إِنَّ رَبَّكَ  
هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

And what. for you. that not. you eat. of what. has been mentioned. (the) name. (of) Allah. on it. when indeed. He (has) explained in detail. to you. what. He (has) forbidden. to you. except. what. you are compelled. to it. And indeed. many. surely lead astray. by their (vain) desires. without. knowledge. Indeed. your Lord. He. (is) most knowing. of the transgressors. (119).

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>1</sup> And indeed do many lead [others] astray through their [own] inclinations without

knowledge. Indeed, your Lord - He is most knowing of the transgressors.

Footnote 1: - In cases of dire necessity, what is normally prohibited becomes permissible, but only to the extent of the need.

وَذَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ<sup>ط</sup> إِنَّ الَّذِينَ  
يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِهِمَا كَانُوا  
يَقْتَرِفُونَ ﴿١٢٠﴾

Forsake. open. [the] sins. and the secret. Indeed. those who. earn. [the] sin. they will be recompensed. for what. they used to. commit. (120).

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.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ  
وَأِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى  
أَوْلِيَئِهِمْ لِيُجَادِلُوكُمْ ۚ وَإِنْ أَطَعْتُمُوهُمْ  
إِنَّكُمْ لَشُرَكُونَ ﴿١٢١﴾

And (do) not. eat. of that. not. has been mentioned. (the) name. (of) Allah.  
on it. and indeed, it (is). grave disobedience. And indeed. the devils.  
inspire. to. their friends. so that they dispute with you. and if. you obey  
them. indeed, you. (would) be the polytheists. (121).

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>1</sup>

Footnote 1: - i.e., by your obedience to them - obedience being the basis of  
worship.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ  
نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي  
الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَلِكَ زُيِّنَ  
لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

Is (one) who. was. dead. and We gave him life. and We made. for him. light. he walks. whereby. among. the people. like (one) who. [similar to him]. (is) in. the darknesses. not. he comes out. of it. Thus. is made fair-seeming. to the disbelievers. what. they were. doing. (122).

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.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا  
مُجْرِمِيهَا لِيَبْكَرُوا فِيهَا ۚ وَمَا يَبْكَرُونَ

# إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

And thus. We placed. in. every. city. greatest. (of) its criminals. so that they plot. therein. And not. they plot. except. against themselves. and not. they perceive. (123).

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.

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وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى  
نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۚ اللَّهُ أَعْلَمُ  
حَيْثُ يَجْعَلُ رِسَالَتَهُ ۚ سَيُصِيبُ الَّذِينَ  
أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ  
بِمَا كَانُوا يَكْذِبُونَ ﴿١٢٤﴾

And when. comes to them. a Sign. they say. Never. we will believe. until. we are given. like. what. was given. (to the) Messengers. (of) Allah. Allah. knows best. where. He places. His Message. Will afflict. those



who. committed crimes. a humiliation. from. Allah. and a punishment.  
severe. for what. they used to. plot. (124).

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.

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فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ  
لِلْإِسْلَامِ ۚ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ  
صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي  
السَّمَاءِ ۖ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى  
الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

So whoever. wants. Allah. that. He guides him . He expands. his breast. to  
Islam. and whoever. He wants. that. He lets him go astray. He makes. his  
breast. tight. and constricted. as though. he (were) climbing. into. the sky.  
Thus. places. Allah. the filth. on. those who. (do) not. believe. (125).

125. So whoever Allāh wants to guide - He expands his breast to [contain] Islām; and whoever He wants to send astray<sup>1</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.

Footnote 1: - As a result of the person's arrogance and persistence in sin.

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وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَصَّلْنَا  
الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾

And this. (is the) way. (of) your Lord . straight. Certainly. We have detailed. the Verses. for a people. who take heed. (126).

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

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لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

For them. (will be) home. (of) [the] peace. with. their Lord. And He. (will be) their protecting friend. because. (of what) they used to. do. (127).

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.

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وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا<sup>ج</sup> يُعْشَرُ الْجِنِّ<sup>ج</sup>  
قَدْ اسْتَكْثَرْتُمْ<sup>م</sup> مِّنَ الْإِنْسِ<sup>س</sup> وَقَالَ  
أُولَئِهِمْ<sup>م</sup> مِّنَ الْإِنْسِ<sup>س</sup> رَبَّنَا اسْتَمْتَعَ  
بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا<sup>آ</sup> أَجَلَنَا<sup>آ</sup> الَّذِي<sup>ي</sup> أَجَّلْتَ  
لَنَا<sup>ط</sup> قَالَ النَّارُ<sup>ط</sup> مَثْوَاكُمْ<sup>ط</sup> خَالِدِينَ<sup>ط</sup> فِيهَا<sup>ط</sup> إِلَّا  
مَا شَاءَ اللَّهُ<sup>ط</sup> إِنَّ رَبَّكَ<sup>ط</sup> حَكِيمٌ<sup>ط</sup> عَلِيمٌ<sup>ط</sup> ①٢٨

And (the) Day. He will gather them. all. (and will say), "O assembly. (of) [the] jinn. Certainly. you have (misled) many. of. the mankind. And will say. their friends. among. the men. Our Lord. profited. some of us. by others. and we have reached. our term. which. You appointed. for us. He will say. The Fire. (is) your abode. will abide forever. in it. except. (for) what. wills. Allah. Indeed. your Lord. (is) All-Wise. All-Knowing. (128).

128. And [mention, O Muḥammad], 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."

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وَكَذَلِكَ نُؤَيِّ بِعُضِّ الظُّلُمِينَ بَعْضًا بِبِئَا  
كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

And thus. We make friends. some (of). the wrongdoers. (to) others. for what. they used to. earn. (129).

129. And thus will We make some of the wrongdoers allies of others for what they used to earn.<sup>1</sup>

Footnote 1: - 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."

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يُبْعَثَرُ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ  
مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي وَيُنذِرُونَكُمْ  
لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى  
أَنفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا  
عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

O assembly. (of) [the] jinn. and [the] men. Did (there) not. come to you. Messengers. from (among) you. relating. to you. My Verses. and warning you. (of the) meeting. (of) your day. this. They will say. We bear witness. against. ourselves. And deluded them. the life. (of) the world. and they will bear witness. against. themselves. that they. were. disbelievers. (130).

130. "O company of jinn and mankind,<sup>1</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.

Footnote 1: - They will be reproached thus at the Judgement.

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى  
بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾

That (is because). [that]. not. is. your Lord. one who destroys. the cities.  
for (their) wrongdoing. while their people. (are) unaware. (131).

131. That is because your Lord would not destroy the cities  
for wrongdoing<sup>1</sup> while their people were unaware.

Footnote 1: - Or "unjustly."

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا<sup>ط</sup> وَمَا رَبُّكَ  
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

And for all. (will be) degrees. for what. they did. And not. (is) your Lord.  
unaware. about what. they do. (132).

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.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۖ إِنْ يَشَأْ  
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا  
يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ  
أُخْرَيْنَ ﴿١٣٣﴾

And your Lord. (is) the Self-Sufficient. (the) Possessor. (of) mercy. If. He wills. He can take you away. and grant succession. from. after you. (to) whom. He wills. as. He raised you. from. the descendants. (of) people. other. (133).

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.

إِنَّ مَا تُوْعَدُونَ لَأَتِيٌ وَمَا أَنْتُمْ  
بِعُجْزِينَ ﴿١٣٤﴾

Indeed. what. you are promised. (is) sure to come. And not. (can) you. escape (it). (134).

134. Indeed, what you are promised is coming, and you will not cause failure [to Allāh].<sup>1</sup>

Footnote 1: - i.e., You will neither escape nor prevent its occurrence.

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قُلْ يُقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي  
عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ۚ مَنْ تَكُونُ لَهُ  
عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

Say. O my people. Work. on. your position. Indeed, I am. a worker. And soon. you will know. who. will have. for himself. (in) the end. (a good) home. Indeed [he]. (will) not. succeed. the wrongdoers. (135).

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>1</sup> Indeed, the wrongdoers will not succeed."

Footnote 1: - i.e., in the land or in the Hereafter.

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وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ  
 وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعِينِهِمْ  
 وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا  
 يَصِلُ إِلَى اللَّهِ ۚ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى  
 شُرَكَائِهِمْ ۖ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

And they assign. to Allah. out of what. He produced. of. the crops. and the  
 cattle. a share. and they say. This. (is) for Allah. by their claim. And this.  
 (is) for our partners. But what. is. for their partners. (does) not. reach. [to].  
 Allah. while what. is. for Allah. then it. reaches. [to]. their partners. Evil.  
 (is) what. they judge. (136).

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.

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ  
 أَوْلَادِهِمْ شُرَكَائُهُمْ لِيَرُدُّوهُمْ وَلِيَلْبِسُوا  
 عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ  
 فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

And likewise. made pleasing. to many. of. the polytheists . (the) killing.  
 (of) their children . their partners . so that they may ruin them. and that  
 they make confusing. to them. their religion. And if. (had) willed. Allah.  
 not. (would) they have done so. So leave them. and what. they invent.  
 (137).

137. And likewise, to many of the polytheists their  
 partners<sup>1</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 done so. So leave them  
 and that which they invent.

Footnote 1: - Their evil associates.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حِجْرٌ <sup>صَلَقٌ</sup> لَا  
يُطْعَمُهَا إِلَّا مَنْ نَّشَاءُ بِزَعِيهِمْ وَأَنْعَامٌ  
حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ  
اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ <sup>ط</sup> سَيَجْزِيهِمْ بِمَا  
كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

And they say. These. (are) cattle. and crops. forbidden. no (one). can eat them. except. whom. we will. by their claim. And cattle. forbidden. (are) their backs. and cattle. not. they mention. (the) name. (of) Allah. on it. (as) an invention. against Him. He will recompense them. for what. they used to. invent. (138).

138. And they say, "These animals<sup>1</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>2</sup> and those upon which the name of Allāh is not mentioned<sup>3</sup> - [all of this] an invention of untruth about Him.<sup>4</sup> He will punish them for what they were inventing.

Footnote 1: The four categories of grazing livestock called "an'ām"

collectively. Footnote 2: See 5:103. Footnote 3: At the time of slaughter. Rather,

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ  
لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ  
مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ ۖ سَيَجْزِيهِمْ  
وَصَفَهُمْ ۖ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

And they say. What. (is) in. (the) wombs. (of) these. cattle. (is) exclusively. for our males. and forbidden. on. our spouses. But if. is. (born) dead. then they (all). in it. (are) partners. He will recompense them. (for) their attribution. Indeed, He. (is) All-Wise. All-Knowing. (139).

139. And they say, "What is in the bellies of these animals<sup>1</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>2</sup> Indeed, He is Wise and Knowing.

Footnote 1: i.e., their milk and offspring. Footnote 2: Of what is lawful and unlawful according to their whims.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا  
 بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ  
 افْتِرَاءً عَلَى اللَّهِ ۖ قَدْ ضَلُّوا وَمَا كَانُوا  
 مُهْتَدِينَ ﴿١٤٠﴾

Certainly. (are) lost. those who. killed. their children. (in) foolishness.  
 without. knowledge. and forbid. what. (has been) provided (to) them. (by)  
 Allah . inventing (lies). against. Allah. Certainly. they have gone astray.  
 and not. they are. guided-ones. (140).

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.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ  
 مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ

وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ  
 مُتَشَابِهٍ ۖ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا  
 حَقَّهُ يَوْمَ حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا  
 يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

And He. (is) the One Who. produced. gardens. trellised. and other than. trellised. and the date-palm. and the crops. diverse. (are) its taste. and the olives. and the pomegranates. similar. and other than. similar. Eat. of. its fruit. when. it bears fruit. and give. its due. (on the) day. (of) its harvest. And (do) not. (be) extravagant. Indeed, He. (does) not. love. the ones who are extravagant. (141).

141. And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food 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>1</sup> Indeed, He does not like those who commit excess.

Footnote 1: - In eating, as well as in all things generally.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ط كُلُوا مِمَّا  
 رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ط  
 إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

And of. the cattle. (are some for) burden. and (some for) meat. Eat. of  
 what. (has been) provided (to) you. (by) Allah. and (do) not. follow. (the)  
 footsteps. (of) Shaitaan. Indeed, he. (is) to you. an enemy. open. (142).

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>1</sup> Indeed, he is  
 to you a clear enemy.

Footnote 1: - As the disbelievers have done in making their own rulings about  
 what is permissible and what is prohibited.

ثُبْنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ  
 الْمَعْزِ اثْنَيْنِ ط قُلْ أَلَّذَكَرَيْنِ حَرَّمَ أَمْ  
 الْأُنثَيَيْنِ أَمَّا اشْتَبَلَتْ عَلَيْهِ أَرْحَامُ

# الْأُنثَيَيْنِ <sup>ط</sup> نَبِّؤْنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

Eight. pairs . of. the sheep. two. and of. the goats. two. Say. (Are) the two males. He has forbidden. or. the two females. or what. contains. [in it]. (the) wombs. (of) the two females. Inform me. with knowledge. if. you are. truthful. (143).

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."

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ <sup>ط</sup>  
قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا  
اشْتَبَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ <sup>ط</sup> أَمْ  
كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهَذَا <sup>ج</sup>



فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۖ إِنَّ اللَّهَ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

And of. the camels. two. and of. the cows. two. Say. (Is it) the two males. He (has) forbidden. or. the two females. or what. contains. [in it]. (the) wombs. (of) the two females. Or. were you. witnesses. when. enjoined you. Allah. with this. Then who. (is) more unjust. than (one) who. invents. against. Allah. a lie. to mislead. the people. without. knowledge. Indeed. Allah. (does) not. guide. the people. the wrongdoing. (144).

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."

قُلْ لَا أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى  
طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا  
مَّسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ  
فِسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ<sup>ج</sup> فَمَنْ اضْطُرَّ  
غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

١٢٥

Say. Not. (do) I find. in. what. has been revealed. to me. (anything) forbidden. to. an eater. who eats it. except. that. it be. dead. or. blood. poured forth. or. (the) flesh. (of) swine . for indeed, it. (is) filth . or. (it be) disobedience. [is] dedicated. to other than. Allah. [on it]. But whoever. (is) compelled. not. desiring. and not. transgressing. then indeed. your Lord. (is) Oft-Forgiving. Most Merciful. (145).

145. Say, "I do not find within that 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>1</sup> But whoever is forced [by necessity], neither desiring [it] nor

transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

Footnote 1: - Refer to 2:173 and 5:3.

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وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ  
وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ  
شُحُومَهُمَا إِلَّا مَا حَبَلَتْ ظُهُرُهُمَا أَوْ  
الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَٰلِكَ  
جَزَاؤُهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَدِيقُونَ ﴿١٣٦﴾

And to. those who. are Jews. We forbade. every. (animal) with. claws. and of. the cows. and the sheep. We forbade. to them. their fat. except. what. carried. their backs. or. the entrails. or. what. (is) joined. with the bone. That. (is) their recompense. for their rebellion. And indeed, We. [surely] are truthful. (146).

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.

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فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ  
وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

But if. they deny you. then say. Your Lord. (is the) Possessor. (of) Mercy.  
Vast. but not. will be turned back. His wrath. from. the people. (who are)  
criminals. (147).

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."

---

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سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا  
أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ ط  
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى

ذَاقُوا بِأَسْنَا۟ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ  
فَتُخْرِجُوهُ لَنَا۟ إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ  
أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٣٨﴾

Will say. those who. associate partners (with Allah). If. Had willed. Allah. not. we (would) have associated partners (with Allah). and not. our forefathers. and not. we (would) have forbidden. [of]. anything. Likewise. denied. those who. (were from). before them. until. they tasted. Our wrath. Say. Is. with you. [of]. any knowledge. then produce it. for us. Not. you follow. except. the assumption. and not. you (do). but. guess. (148).

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

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ  
لَهَدَّيْكُمْ أَجْمَعِينَ ﴿١٣٩﴾

Say. With Allah. (is) the argument . the conclusive. And if. He (had) willed. surely He (would) have guided you. all. (149).

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

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قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ  
اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ  
مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا  
بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ  
بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

Say. Bring forward. your witnesses. those who. testify. that. Allah. prohibited. this. Then if. they testify. then (do) not. testify. with them. And (do) not. follow. (the) desires. (of) those who. denied. Our Signs. and those who. (do) not. believe. in the Hereafter. while they. with their Lord. set up equals. (150).

150. Say, [O Muḥammad], "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.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ  
إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا  
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ  
نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ  
مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا  
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ  
ذَلِكَ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Say. Come. I will recite. what. has prohibited. your Lord. to you. That (do) not. associate. with Him. anything. and with the parents. (be) good. and (do) not. kill. your children. (out) of. poverty. We. provide for you. and for them. And (do) not. go near. [the] immoralities. what. (is)

apparent. of them. and what. (is) concealed. And (do) not. kill. the soul. which. has (been) forbidden. (by) Allah. except. by (legal) right. That. (He) has enjoined on you. with it. so that you may. use reason. (151).

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."

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا الْكَيْلَ  
وَالْبِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا  
وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا



قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۖ ذَٰلِكُمْ وَصَّكُمُ  
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

And (do) not. go near. wealth. (of) the orphans. except. with that. which. (is) best. until. he reaches. his maturity. And give full. [the] measure. and the weight. with justice. Not. We burden. any soul. except. (to) its capacity. And when. you speak. then be just. even if. he is. (one of). a near relative. And (the) Covenant. (of) Allah. fulfil. That. (He) has enjoined on you. with it. so that you may. remember. (152).

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 [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.

وَأَنَّ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ فَاتَّبِعُوهُ ۚ وَلَا  
تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ

ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

And that. this. (is) My path. straight. so follow it. And (do) not. follow. the (other) paths. then they will separate. you. from. His path. That. (He) has enjoined on you. [with it]. so that you may. become righteous. (153).  
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.

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ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تِبَاءًا عَلَى الَّذِي  
أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى  
وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

Moreover. We gave. Musa. the Book. completing (Our Favor). on. the one who. did good. and an explanation. of every. thing. and a guidance. and mercy. so that they may. in (the) meeting. (with) their Lord. believe. (154).

154. Then<sup>1</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.

Footnote 1: - Meaning "additionally" or "moreover," not denoting time sequence.

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وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا  
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

And this. (is) a Book. We have revealed it . blessed. so follow it. and fear (Allah). so that you may. receive mercy. (155).

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.

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أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى  
طَائِفَتَيْنِ مِنْ قَبْلِنَا ۖ وَإِنْ كُنَّا عَنْ  
دِرَاسَتِهِمْ لَغَفْلِينَ ﴿١٥٦﴾

Lest. you say. Only. was revealed. the Book. on. the two groups. from.  
before us. and indeed. we were. about. their study. certainly unaware.  
(156).

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,"

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أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا  
أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن  
رَّبِّكُمْ وَهَدَىٰ وَرَحْمَةً ۖ فَمَن أَظْلَمُ مِمَّنْ  
كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۖ سَنَجْزِي  
الَّذِينَ يَصْدِفُونَ عَنَّا سُوءَ الْعَذَابِ  
بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

Or. you say. If. [that]. was revealed. to us. the Book. surely we (would)  
have been. better guided. than them. So verily. has come to you. clear  
proofs. from. your Lord. and a Guidance. and a Mercy. Then who. (is)  
more unjust. than (he) who. denies. [with] (the) Verses. (of) Allah. and  
turns away. from them. We will recompense. those who. turn away. from.

Our Signs. (with) an evil. punishment. because. they used to. turn away. (157).

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

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هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلِئِكَةُ أَوْ  
يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ<sup>ط</sup> يَوْمَ  
يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا  
إِيمَانُهَا لَمْ تَكُنْ أَمَنَتْ مِنْ قَبْلُ أَوْ

# كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا ۖ قُلِ انْتَضِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

Are. they waiting. except. that. comes to them. the Angels. or. comes. your Lord. or. comes. some (of). (the) Signs. (of) your Lord. (The) Day. (when) comes. some (of). (the) Signs. (of) your Lord. not. will benefit. a soul. its faith. not. (if) it had. believed. from. before. or. earned. through. its faith. any good. Say. Wait. Indeed, we. (are) those who wait. (158).

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>1</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."

Footnote 1: - Those denoting the approach of the Last Hour.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا  
لَسْتُ مِنْهُمْ فِي شَيْءٍ ۖ إِنَّمَا أَمْرُهُمْ إِلَى

اللَّهُ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

Indeed. those who. divide. their religion. and become. sects. you are not. with them. in. anything. Only. their affair. (is) with. Allah. then. He will inform them. of what. they used to. do. (159).

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.

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مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا  
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا  
وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

Whoever. came. with a good deed. then for him. (is) ten (times). the like of it. And whoever. came. with an evil deed. then not. he will be recompensed. except. the like of it. and they. will not. (be) wronged. (160).

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>1</sup>

Footnote 1: - i.e., treated unjustly.

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قُلْ إِنِّي هَدَيْتُنِي رَبِّي إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ۖ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

Say. Indeed (as for) me. has guided me. my Lord. to. a path. straight . a religion. right. religion. (of) Ibrahim . a true monotheist. And not. he was. from. the polytheists. (161).

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."

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قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي  
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say. Indeed. my prayer. and my rites of sacrifice. and my living. and my dying. (are) for Allah. Lord. (of) the worlds. (162).

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

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لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ  
الْمُسْلِمِينَ ﴿١٦٣﴾

No. partners. for Him. and with that. I have been commanded. And I am. (the) first. (of) the ones who surrender (to Him). (163).

163. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."<sup>1</sup>

Footnote 1: - i.e., those who submit to the will of Allāh.

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قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ<sup>ط</sup>  
 وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ  
 وَازِرَةً وِزْرَ أُخْرَى<sup>ج</sup> ثُمَّ إِلَىٰ رَبِّكُمْ  
 مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ  
 تَخْتَلِفُونَ ﴿١٦٤﴾

Say. Is (it) other than. Allah. I (should) seek. (as) a Lord. while He. (is) the Lord. (of) every. thing. And not. earns. every. soul. except. against itself. and not. bears. any bearer of burden. burden. (of) another. Then. to. your Lord. (is) your return. then He will inform you. about what. you were. concerning it. differing. (164).

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."

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ  
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي  
مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ  
وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

﴿١٦٥﴾

And He. (is) the One Who. (has) made you. successors. (of) the earth. and raised. some of you. above. others. (in) ranks. so that He may test you. in. what. He has given you. Indeed. your Lord. (is) swift. (in) the punishment. and indeed, He (is). [certainly], Oft-Forgiving. Most Merciful. (165).

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.

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