

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allāh and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions ﷺ)."'

وَإِذَا سَمِعُوا	مَا أُنزِلَ	إِلَى الرَّسُولِ	تَرَىٰ أَعْيُنُهُمْ
and when they hear	what has been sent down	to the Messenger	you see their eyes
تَفِيضُ مِنَ الدَّمْعِ	مِمَّا عَرَفُوا	مِنَ الْحَقِّ	يَقُولُونَ
overflow with tears	(because) of what they have recognised	of the truth	they say
رَبَّنَا ءَامَنَّا	فَاكْتُبْنَا	مَعَ الشَّاهِدِينَ	وَمَا لَنَا
our Lord we have believed	so write us down	with the witnesses	and what
لَا نُؤْمِنُ	وَمَا	جَاءَنَا	مِنَ الْحَقِّ وَنَطْمَعُ
we believe not	and (in) that which	has come to us	of the truth
أَنْ يُدْخِلَنَا	رَبُّنَا	مَعَ الْقَوْمِ	الصَّالِحِينَ
that will admit us (in Paradise)	our Lord	with the people	[the] righteous

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinūn* (the good-doers). 86. But those who disbelieved and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

فَأَنبَهُمُ اللَّهُ	بِمَا قَالُوا	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
so Allah rewarded them	for what they said	Gardens	flowing under them
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَلِكَ
the rivers (streams)	they (would) abide forever	in it (therein)	and that
جَزَاءُ	الْمُحْسِنِينَ ﴿٨٥﴾	وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا
(is the) reward	(of) the good-doers	and those who disbelieved	and denied
أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ ﴿٨٦﴾	يَأْتِيهَا
those	(are the) dwellers	(of) the Fire	O (you)
طَيِّبَاتٍ	مَا أَحَلَّ اللَّهُ	لَكُمْ	وَلَا تَعْتَدُوا
(the) good things	which Allah has made lawful	to you	and transgress not
إِنَّ اللَّهَ	لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾		
indeed Allah	(does) not like the transgressors		

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتَهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرتَهُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

88. And eat of the things which Allāh has provided for you, lawful and good,

and fear Allāh in Whom you believe. 89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allāh makes clear to you His *Ayāt* (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful.

وَكُلُوا	مِمَّا	رَزَقَكُمُ اللَّهُ	حَلَالًا طَيِّبًا	وَاتَّقُوا اللَّهَ	الَّذِي
and eat	of what	Allah has provided you	good lawful	and fear Allah	Whom
أَنْتُمْ	بِهِ	مُؤْمِنُونَ	لَا يُؤَاخِذُكُمُ اللَّهُ	بِالْغَوِي	
you	in Him	(are) believers	Allah will not call you to account	of futile	
فِي أَيْمَانِكُمْ	وَلَكِنْ يُؤَاخِذُكُمْ	بِمَا			
in your oaths	[and] but He will call you to account	for what			
عَقَدْتُمُ الْأَيْمَانَ	فَكَفَرْتُمْ	إِطْعَامُ	عَشْرَةَ	مَسْكِينٍ	
you earnestly swore (in) oaths	so its expiation	(is) feeding	ten	needy persons	
مِنْ أَوْسَطٍ	مَا	تَطْعَمُونَ أَهْلِيكُمْ	أَوْ كَسَوْتَهُمْ	أَوْ تَحْرِيرٍ	
of average	(of) what	you feed your families	or clothing them	or freeing	
رَقَبَةٍ	فَمَنْ	لَمْ يَجِدْ	فَصِيَامُ	ثَلَاثَةَ	أَيَّامٍ ذَلِكَ
(of) a slave	but who	(did) not find (that)	then fasting	(of) three	that days
كَفْرَةٍ	أَيْمَانِكُمْ	إِذَا حَلَفْتُمْ	وَأَحْفَظُوا أَيْمَانَكُمْ		
(is the) expiation	(of) your oaths	when you have sworn	and keep your oaths		
كَذَلِكَ يَبَيِّنُ اللَّهُ	لَكُمْ	ءَايَاتِهِ	لَعَلَّكُمْ تَشْكُرُونَ		
thus Allah makes clear	to you	His Signs	so that you may give thanks		

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصِدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are abominations of *Shaitān*'s (Satan's) handiwork. So avoid (strictly all) that (abominations) in order that you may be successful. 91. *Shaitān* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *As-Salāt* (the prayer). So, will you not then abstain?

وَالْمَيْسِرُ	إِنَّمَا الْخَمْرُ	الَّذِينَ آمَنُوا	يَتَأَيُّهَا
and game of chance (gambling)	verily the intoxicants	who believe	O (you)
مِنْ عَمَلٍ	رِجْسٌ	وَالْأَزْلَمُ	وَالْأَنْصَابُ
of handiwork	(are) abominations	and divining arrows	and sacrifices at altars
إِنَّمَا يُرِيدُ الشَّيْطَانُ	لَعَلَّكُمْ تَفْلِحُونَ ﴿٩١﴾	فَاجْتَنِبُوهُ	الشَّيْطَانَ
Satan wants only	so that you may attain success	so avoid it	(of) Satan
فِي الْخَمْرِ	وَالْبَغْضَاءَ	الْعَدَاوَةَ	أَنْ يُوقِعَ بَيْنَكُمْ
with intoxicants	and hatred	enmity	that he excites between you
عَنْ ذِكْرِ اللَّهِ	وَيَصِدَّكُمْ	وَالْمَيْسِرِ	
from (the) remembrance (of) Allah	and hinder you	and games of chance (gambling)	
مُنْتَهُونَ ﴿٩١﴾	فَهَلْ أَنْتُمْ	وَعَنِ الصَّلَاةِ	
(be of those) who abstain	so (will) you?	and from the prayer	

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾
 لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansāb*, or *Al-Azlām*) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. 93. Those who believe and do

righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from things forbidden by Him), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with *Ihsān* (perfection). And Allāh loves the good-doers.

وَاطِيعُوا اللَّهَ		وَاطِيعُوا الرَّسُولَ		وَاحْذَرُوا		فَإِنْ تَوَلَّيْتُمْ	
and obey Allah		and obey the Messenger		and beware		but if you turn away	
فَاعْلَمُوا أَنَّمَا		عَلَى رَسُولِنَا		الْبَلَّغُ		الْمَيِّنُ ﴿٩٤﴾	
only then know		upon Our Messenger		(is) the conveyance		plain	
عَلَى الَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		جُنَاحٌ		فِيمَا طَعِمُوا	
on those who believed		and did righteous deeds		any sin		for what they ate	
إِذَا مَا اتَّقَوْا		وَوَءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		ثُمَّ اتَّقَوْا	
when they fear (Allah)		and believe		and do righteous deeds		then they fear (Allah)	
وَوَءَامَنُوا		ثُمَّ اتَّقَوْا		وَإِحْسَنُوا		وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٥﴾	
and believe		then they fear (Allah)		and do good		and Allah loves the good-doers	

يَأْتِيهَا الَّذِينَ ءَامَنُوا يَبْلُغُونَكَ اللَّهُ إِشْيَاءَ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَن أُعْتِدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

94. O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrām* [for *Hajj* or '*Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the

one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākīn* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.

مِّنَ الصَّيْدِ	بِشَيْءٍ	لَيَبْلُوَنَّكُمْ اللَّهُ	الَّذِينَ ءَامَنُوا	يَأَيُّهَا
of the game	with something	surely Allah will try you	who believe	O (you)
مَنْ	لِيَعْلَمَ اللَّهُ	وَرِمَاحِكُمْ	أَيْدِيكُمْ	تَنَالَهُ
who	so that Allah knows	and your lances	(by) your hands	which can be taken
فَلَهُ	ذَلِكَ	بَعْدَ	فَمَنْ أَعَدَّى	بِالْغَيْبِ
then for him	that	after	then whoever transgressed	in the unseen
وَأَنْتُمْ	لَا تَقْتُلُوا الصَّيْدَ	الَّذِينَ ءَامَنُوا	يَأَيُّهَا	أَلِيمٌ
when you	kill not the game	who believe	O (you)	painful
فَجَزَاءٌ	مُّتَعَمِّدًا	مِنْكُمْ	وَمَنْ	حَرَمٌ
then penalty	intentionally	of you	killed it	and whosoever
مِنْكُمْ	ذَوَاعِدِلِ	يَحْكُمُ بِهِ	مِنَ النَّعَمِ	مَا قَتَلَ
among you	two just men	judged by	of the cattle	what he killed
مَسْكِينِ	طَعَامُ	أَوْ كَفَّرَةٌ	الْكَعْبَةِ	بَلَغَ
(of) needy	feeding	or expiation	(to) the Ka'bah	brought
أَمْرِهِ	لِيَذُوقَ وَبَالَ	صِيَامًا	ذَلِكَ	أَوْ عَدْلٌ
(of) his deed	so that he tastes heaviness	fasting	(to) that	or equivalent
فَيَنْتَقِمُ اللَّهُ	وَمَنْ عَادَ	عَمَّا سَلَفَ	عَفَا اللَّهُ	
then Allah will take retribution	but who repeated (it)	what has passed	Allah pardoned	
ذُو انْتِقَامٍ	عَزِيزٌ	وَاللَّهُ	مِنْهُ	
Lord of Retribution	(is) All-Mighty	and Allah	from him	

أَحَلَّ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ، مَتَعَالِكُمْ وَاللَّسْيَارَةَ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ

حُرْمًا^{١٦} وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْأَهْدَى وَالْقَلْبِيدَ ذَلِكَ لَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

96. Lawful to you is (the pursuit of) water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrām* (for *Hajj* or '*Umrah*). And fear Allāh to Whom you shall be gathered back. 97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and '*Umrah*) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

أَجَلٌ لَكُمْ	صَيْدٌ	الْبَحْرِ	وَطَعَامُهُ،	مَتَعًا	لَكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you
وَاللِّسْيَارَةَ ^{١٧}	وَحَرْمٌ	عَلَيْكُمْ	صَيْدٌ	الْبَرِّ	مَا دُمْتُمْ
and for the travellers	but is forbidden	to you	hunting	(on) land	while you are
حُرْمًا ^{١٦}	وَأَتَّقُوا اللَّهَ	الَّذِي	إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾		
in (a state of) Ihram	and fear Allah	(to) Whom	[to Him] you shall be gathered		
جَعَلَ اللَّهُ الْكَعْبَةَ	الْبَيْتَ	الْحَرَامَ	قِيَمًا	لِلنَّاسِ	
Allah has made the Ka'bah	the House	Sacred	an establishment	for people	
وَالشَّهْرَ	الْحَرَامَ	وَالْأَهْدَى	وَالْقَلْبِيدَ	ذَلِكَ	
and the Month	Sacred	and the animals of offerings	and the garlanded	this (is)	
لَتَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي السَّمَوَاتِ	وَمَا	
so that you may know	that Allah knows	what	(is) in the heavens	and what	
فِي الْأَرْضِ	وَأَنَّ اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ ﴿١٧﴾	
(is) in the earth	and that Allah	of every	thing	(is) All-Knower	

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

98. Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allāh knows all that you reveal and all that you conceal. 100. Say (O Muhammad ﷺ): "Not equal are *Al-Khabīth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabīth* may please you." So fear Allāh, O men of understanding in order that you may be successful.

عَفُورٌ	وَأَنَّ اللَّهَ	الْعِقَابِ	أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
(is) All-Forgiving	and that Allah	(in) punishment	know that Allah (is) Severe
وَاللَّهُ يَعْلَمُ	إِلَّا الْبَلَاغُ	عَلَى الرَّسُولِ	مَا رَحِيمٌ ﴿٩٨﴾
and Allah knows	but to convey (the message)	(is) on the Messenger	not Most Merciful
وَالطَّيِّبُ	لَا يَسْتَوِي الْخَبِيثُ	قُلْ	وَمَا تَكْتُمُونَ ﴿٩٩﴾
and good [things]	not equal are bad [things]	say	and what you conceal
فَاتَّقُوا اللَّهَ	الْخَبِيثُ	كثْرَةُ	وَلَوْ أَعْجَبَكَ
so fear Allah	(of) bad [things]	(the) abundance	even though fascinates you
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾	الْأَلْبَابِ	يَا أُولِي	
so that you may succeed	(of) understanding	O men	

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدِلَ لَكُمْ تَسْوُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ
يُنزَلُ الْقُرْءَانُ إِن بُدِلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن
قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَسْأَلُوا	عَنْ أَشْيَاءَ	إِنْ بُدِّ
0 (you)	who believe	ask not	about the things	if they are made clear
لَكُمْ	تَسُوْكُمْ	وَإِنْ تَسْأَلُوا	عَنْهَا	حِينَ
to you	they would trouble you	and if you will ask	about these	while
يُنزَّلُ الْقُرْءَانُ	تُبَدَّلُكُمْ	عَفَا اللَّهُ عَنْهَا		
the Quran is being revealed	they would be made clear to you	Allah has forgiven that		
وَاللَّهُ	عَفُوْرٌ	حَلِيْمٌ	قَدْ سَأَلَهَا	قَوْمٌ
and Allah	(is) All-Forgiving	All-Forbearing	indeed asked such (questions)	a people
مِّن قَبْلِكُمْ	ثُمَّ أَصْبَحُوا	بِهَا	كَافِرِيْنَ	
before you	then they became	on [it] (that account)	disbelievers	
مَا جَعَلَ اللَّهُ	مِنْ بَحِيْرَةٍ	وَلَا سَائِبَةٍ	وَلَا وَصِيْلَةٍ	
neither Allah has instituted	of (things like) a Bahira	nor a Saibah	nor a Wasilah	
وَلَا حَامٍ	وَلَكِنَّ الَّذِينَ كَفَرُوا	يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ		
nor a Ham	[and] but those who disbelieve	invent a lie against Allah		
	وَكَثَرَهُمْ	لَا يَعْقِلُونَ		
	but most of them	(do) not understand		

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا نَآءُ أَوْ لَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا

يُضْرِكُمْ مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرَّجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

104. And when it is said to them: "Come to what Allāh has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your ownelves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do.

وَأِلَى الرَّسُولِ	إِلَى مَا أَنْزَلَ اللَّهُ	تَعَالَوْا	لَهُمْ	وَإِذَا قِيلَ
and to the Messenger	to what Allah has revealed	come	to them	and when it is said
ءَابَاءَنَا	عَلَيْهِ	مَا وَجَدْنَا	قَالُوا حَسْبُنَا	
our forefathers	upon it	what we found	they say suffices us	
وَلَا يَهْتَدُونَ ﴿١٠٥﴾	لَا يَعْلَمُونَ شَيْئًا	أَوَلَوْ كَانَ ءَابَاؤُهُمْ		
nor they had guidance	not knowing anything	even though their forefathers were?		
أَنْفُسَكُمْ	عَلَيْكُمْ	الَّذِينَ ءَامَنُوا	يَأْتِيهَا	
(is to take care of) your ownelves	on you	who believe	0 (you)	
إِلَى اللَّهِ مَرَّجِعُكُمْ	إِذَا أَهْتَدَيْتُمْ	مَنْ ضَلَّ	لَا يُضْرِكُمْ	
to Allah (is) return of you	when you are guided	who goes astray	will not harm you	
تَعْمَلُونَ ﴿١٠٥﴾	بِمَا كُنْتُمْ	فَيُنَبِّئُكُمْ	جَمِيعًا	
doing	of what you had been	then He will inform you	all	

يَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ أَتَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِّنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you don't find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salāt* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e., ordained by) Allāh, for then indeed we should be of the sinful."

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	شَهَدَةٌ	بَيْنَكُمْ	إِذَا	حَضَرَ أَحَدَكُمْ
O (you)	who believe	(take) witness	between you	when	approaches any of you
الْمَوْتِ	حِينَ	الْوَصِيَّةِ	اثنان	ذَوَاعَدِلٍ	مِنْكُمْ
the death	while	(making) a will	two	just men	among you
مِنْ غَيْرِكُمْ	إِنْ أَنْتُمْ ضَرَبْتُمْ	فِي الْأَرْضِ	فَأَصَابَتْكُمْ		
from (among) other than you	if you are travelling	through the land	and befalls you		
مُصِيبَةٌ	الْمَوْتِ	تَحْبِسُونَهُمَا	مِنْ بَعْدِ	الصَّلَاةِ	
calamity	(of) the death	you detain them both	after	the prayer	
فَيَقْسِمَانِ	بِاللَّهِ	إِنْ أَرَبْتُمْ	لَا نَشْتَرِي	بِهِ	
and let them both swear	by Allah	if you doubt (them)	we will not sell	it for	
ثَمَنًا	وَلَوْ كَانَ ذَا قُرْبَىٰ	وَلَا نَكْتُمُ	شَهَادَةَ اللَّهِ		
a price	even if he is a near relative	and we will not conceal	(the) Testimony (of) Allah		
إِنَّا	إِذَا	لَمِنَ الْأَثِمِينَ			
indeed we	then	surely (will be) among the sinners			

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَأَخْرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَّانِ فَيَقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقُّ مِنْ شَهَدَتِهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْبَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا أَوْ يَخَافُوا أَنْ تَرُدَّ أَيْمَانُهُمْ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَأَسْمِعُوا لِلَّهِ أَصْوَاتَكُمْ لَعَلَّكُمْ تُرْتَدُونَ ﴿١٠٨﴾

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient).

فَإِن	عُرِيَ	أَنَّهُمَا اسْتَحَقَّا	إِثْمًا	فَاعْخِرَانِ يَقُومَانِ
then if	it is discovered	that the two were guilty	(of) sin	then two others shall stand
مَقَامَهُمَا	مِنَ الَّذِينَ	اسْتَحَقَّ عَلَيْهِمْ	الْأَوْلِيْنَ	
(in) their place	from (among) those who	have a lawful right over them	the nearest in kin	
فَيُقْسِمَانِ	بِاللَّهِ	لَشَهَدْنَا	أَحَقُّ	
and let them both swear	by Allah	surely our testimony	(is) truer	
مِنْ شَهَدَتَيْهِمَا	إِنَّا	وَمَا اعْتَدَيْنَا		
than (the) testimony of the (other) two	indeed we	and we have not trespassed		
إِذَا	لَمِنَ الظَّالِمِينَ	ذَلِكَ	أَدْنَى	أَنْ يَأْتُوا
then	surely (will be) among the wrongdoers	that	(is) closer	that they give
بِالشَّهَادَةِ	عَلَى وَجْهِهَا	أَوْ يَخَافُوا	أَنْ تُرَدَّ	أَيْمَانِهِمْ
evidence	in its (true) form	or they fear	that will be refuted	(their) oaths
بَعْدَ	أَيْمَانِهِمْ	وَاتَّقُوا اللَّهَ	وَأَسْمَعُوا	وَاللَّهِ
after	their (others) oaths	so fear Allah	and listen	and Allah
	لَا يَهْدِي الْقَوْمَ	الْفَاسِقِينَ		
	(does) not guide the people	(who are) the transgressors		

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمْ قَالَوْا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾
 إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ

الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهَلًا وَإِذْ عَلَّمْتَكَ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ
طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ
كَفَفْتُ بَنِي إِسْرَائِيلَ يَدَ يَدَكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا
إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruh-ul-Qudus* [Jibrāil (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the *Taurāt* (Torah) and the *Injīl* (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

فَيَقُولُ		يَجْمَعُ اللَّهُ الرُّسُلَ		يَوْمَ
and will say		Allah will gather the Messengers		(on the) Day (when)
أَنْتَ	إِنَّكَ	لَنَا	قَالُوا لَا عِلْمَ	مَاذَا أَجَبْتُمْ
You	verily [You]	we have	they said no knowledge	what answer you were given
أَبْنِ	يَعِيسَى	إِذْ قَالَ اللَّهُ		عَلَّمَ الْغُيُوبِ
son	O Jesus	(remember) when Allah said		(are) All-Knower (of) the hidden things
إِذْ	وَعَلَىٰ وَالِدَتِكَ	عَلَيْكَ	أَذْكُرْ نِعْمَتِي	مَرِيَمَ
when	and upon your mother	upon you	remember My Favour	(of) Mary

فِي الْمَهْدِ	تُكَلِّمُ النَّاسَ	بِرُوحِ الْقُدُسِ	أَيَّدْتُكَ		
in the cradle	you speak to the people	with the Holy Spirit	I strengthened you		
وَالْتَّوْرَةَ	وَالْحِكْمَةَ	الْكِتَابَ	وَإِذْ عَلَّمْتُكَ	وَإِذْ	وَكَهَلًا
and the Torah	and the Wisdom	the Book	I taught you	and when	and (in) maturity
الطَّيْرِ	كَهَيْئَةٍ	مِنَ الطِّينِ	وَإِذْ تَخْلُقُ	وَإِذْ	وَالْإِنْجِيلَ
(of) a bird	like (the) figure	from the clay	and when you make	and the Gospel	
بِإِذْنِي	فَتَكُونُ طَيْرًا	فِيهَا	فَتَنْفُخُ	بِإِذْنِي	
by My Leave	and it becomes a bird	into it	and you breathe	by My Leave	
وَإِذْ نُخْرِجُ	بِإِذْنِي	وَالْأَبْرَصَ	وَتَبْرِئُ الْأَكْمَهَ		
and when you raise	by My Leave	and the leper	and you heal the born blind		
عِنْدَكَ	إِسْرَائِيلَ	بَنِي	وَإِذْ كَفَفْتُ	بِإِذْنِي	الْمَوْتَى
from you	(of) Israel	(the) Children	and when I restrained	by My Leave	the dead
الَّذِينَ كَفَرُوا	فَقَالَ	بِالْبَيِّنَاتِ	جِئْتَهُمْ	إِذْ	
those who disbelieved	and said	with clear proofs	you came to them	when	
مُبِينٌ	إِلَّا سِحْرٌ	إِنْ هَذَا	مِنْهُمْ		
clear	but a magic	this (is) not	among them		

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّنا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

111. And when I (Allāh) inspired *Al-Hawāriyyūn* [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when *Al-Hawāriyyūn* (the disciples) said: "O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsā (Jesus) said: "Fear Allāh, if you are

indeed believers." 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

وَإِذْ أَوْحَيْتُ	إِلَى الْحَوَارِيِّينَ	أَنْ آمِنُوا	بِي	وَبِرَسُولِي	قَالُوا
and when I inspired	to the disciples	to believe	in Me	and in My Messenger	they said
ءَامِنًا	وَأَشْهَدَ	بِأَنَّا	مُسْلِمُونَ ﴿١١٣﴾	إِذْ قَالَ	الْحَوَارِيُّونَ
we believed	and bear witness	that indeed we	(are) Muslims	when said	the disciples
يَعِيسَى	ابْنِ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	أَنْ يُنَزِّلَ	عَلَيْنَا
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down	to us
مَائِدَةً	مِّنَ السَّمَاءِ	قَالَ	أَتَقُوا اللَّهَ	إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١١٤﴾	قَالُوا
a table spread	from the heaven	he said	fear Allah	if you are believers	they said
نُرِيدُ	أَنْ نَأْكُلَ	مِنْهَا	وَتَطْمِئِنَّ قُلُوبُنَا	وَنَعْلَمَ	أَنْ
we wish	that we eat	of it	and our hearts be satisfied	and we know	that
قَدْ صَدَقْتَنَا	وَنَكُونَ	عَلَيْهَا	مِنَ الشَّاهِدِينَ ﴿١١٥﴾		
indeed you have told us the truth	and we be	on that	among the witnesses		

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

114. 'Īsā (Jesus), son of Maryam (Mary), said: "O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." 115. Allāh said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamīn (mankind and jinn)."

قَالَ	عِيسَى	ابْنُ	مَرْيَمَ	اللَّهُمَّ	رَبَّنَا	أَنْزِلْ عَلَيْنَا
said	Jesus	son	(of) Mary	O Allah	our Lord	send down upon us

مَائِدَةً	مِنَ السَّمَاءِ	تَكُونُ لَنَا	عِيدًا	لِأَوْلَانَا
a table spread	from the heaven	which will be for us	a festival	for first of us
وَأَخْرِنَا	وَعَايَةً	مِّنكَ	وَأَرْزُقْنَا	وَأَنْتَ
and last of us	and a sign	from You	and provide us (sustenance)	and You
خَيْرٌ	الرَّزِقِينَ ﴿١١٦﴾	قَالَ اللَّهُ	إِنِّي	مُنزِلُهَا
(are the) Best	(of) the sustainers	Allah said	verily I	(will) send it down
عَلَيْكُمْ	فَمَنْ يَكْفُرْ	بَعْدُ	مِنْكُمْ	فَإِنِّي
to you	but whoever disbelieves	after (that)	among you	then verily I
أَعَذِبُهُ	عَذَابًا	لَّا أَعَذِبُهُ	أَحَدًا	مِّنَ الْعَالَمِينَ ﴿١١٧﴾
will punish him	(with) a torment	I have not punished	anyone	of the worlds

وَإِذْ قَالَ اللَّهُ يٰعِيسَىٰ ابْنَ مَرْيَمَ ۗ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٰ أَنْ أَقُولَ مَا لَيْسَ لِيٰ بِحَقِّ ۚ إِن كُنتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

وَإِذْ قَالَ اللَّهُ	يٰعِيسَىٰ ابْنَ مَرْيَمَ	أَنْتَ قُلْتَ	لِلنَّاسِ
and (remember) when Allah said	O Jesus	(did) you say?	to the people
اتَّخِذُونِي	وَأُمِّيَ	إِلَهَيْنِ	مِن دُونِ اللَّهِ
take me	and my mother	(as) two gods	besides Allah
مَا يَكُونُ	لِيٰ	أَنْ أَقُولَ	مَا لَيْسَ لِيٰ
it was not	for me	that I say	what
قُلْتُهُ	إِنْ كُنتُ	بِحَقِّ	لَا أَعْلَمُ
said it	if I had	any right	I had not

فَقَدْ عَلِمْتَهُ	تَعْلَمُ مَا	فِي نَفْسِي	وَلَا أَعْلَمُ
then surely You would have known it	You know what	(is) in my soul	and I (do) not know
مَا فِي	نَفْسِكَ	إِنَّكَ	أَنْتَ
what (is) in	Your Soul	indeed [You]	You
		عَلَّمَ الْغُيُوبِ	
		(are) All-Knower (of) the hidden things	

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادِمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۚ إِنَّ تَعَذُّبَهُمْ فَأَتَهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

117. "Never did I say to them aught except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."

مَا قُلْتُ لَهُمْ	إِلَّا مَا	أَمَرْتَنِي	بِهِ	أَنْ أَعْبُدُوا اللَّهَ
I (did) not say	except what	You commanded me	[of it]	that you worship Allah
رَبِّي	وَرَبَّكُمْ	وَكُنْتُ	عَلَيْهِمْ	شَهِيدًا
my Lord	and your Lord	and I was	over them	a witness
فَلَمَّا	تَوَفَّيْتَنِي	كُنْتُ	أَنْتَ	الرَّقِيبَ
but when	You recalled me	You were	[You]	the Watcher
عَلَى كُلِّ	شَيْءٍ	شَهِيدٌ	إِنْ تَعَذَّبَهُمْ	فَأَتَهُمْ
over every	thing	(are) a Witness	if You punish them	then verily they
وَإِنْ تَغْفِرَ	لَهُمْ	فإِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ
and if You forgive	them	then verily You	[You] (are) the All-Mighty	the All-Wise

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

119. Allāh will say: ``This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

قَالَ اللَّهُ	هَذَا	يَوْمٌ	يَنْفَعُ الصَّادِقِينَ	صِدْقُهُمْ	لَهُمْ
Allah said	this	Day	the truthful shall profit	(from) their truth	for them
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا
(are) Gardens	flowing under them	the rivers	they (will) abide	in it	forever
رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	عَنْهُ	ذَلِكَ	الْفَوْزُ	
Allah is pleased with them	and they are pleased	with Him	that	(is) the success	
الْعَظِيمُ ﴿١١٩﴾	لِلَّهِ مُلْكُ	السَّمَاوَاتِ	وَالْأَرْضِ	وَمَا	
great	for Allah (is the) dominion	(of) the heavens	and the earth	and what	
فِيهِنَّ	وَهُوَ	عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿١٢٠﴾	
(is) in them	and He	over every	thing	(is) All-Powerful	

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَاتَأْنِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

Sūrah Al-An'ām (The Cattle) 6

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an *Ayah* (sign) comes to them from the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْأَرْضِ		خَلَقَ السَّمَوَاتِ		الْحَمْدُ لِلَّهِ	
and the earth		created the heavens		Who all the praise (be) to Allah	
بِرَبِّهِمْ		ثُمَّ الَّذِينَ كَفَرُوا		وَالنُّورِ	
in their Lord		yet those who disbelieved		and the light	
ثُمَّ قَضَىٰ أَجَلًا		مِّن طِينٍ		الَّذِي هُوَ	
then decreed a term		from clay		Who He (it is)	
فِي السَّمَوَاتِ		وَهُوَ اللَّهُ		ثُمَّ أَنْتُمْ تَمْتَرُونَ	
in the heavens		and He (is) Allah		yet you doubt	
وَيَعْلَمُ		وَجَهْرَكُمْ		يَعْلَمُ سِرَّكُمْ	
and He knows		and your open (deeds)		He knows your secret	
رَبِّهِمْ		مِّنْ آيَاتٍ		وَمَا تَأْتِيهِمْ	
(of) their Lord		from (the) Signs		and never comes to them	
		مُعْرِضِينَ		إِلَّا كَانُوا	
		turning away		from it but they are	

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاؤُا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٧﴾

5. Indeed, they rejected the truth (the Qur'an and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

فَقَدْ كَذَّبُوا	بِالْحَقِّ	لَمَّا	جَاءَهُمْ
then indeed they rejected	the truth	when	it came to them
فَسَوْفَ يَأْتِيهِمْ	أَنْبَاؤُا	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٦﴾
but soon will come to them	(the) news	(of) that they used to	mock at it
أَلَمْ يَرَوْا	كَمْ أَهْلَكْنَا	مِنْ قَبْلِهِمْ	مِنْ قَرْنٍ
(did) not they see?	how many We destroyed	before them	a generation
مَكَّنَّاهُمْ	فِي الْأَرْضِ	مَا لَمْ نُمْكِنْ	لَكُمْ
We had established them	in the earth	such as We have not established	[for] you
وَأَرْسَلْنَا السَّمَاءَ	عَلَيْهِمْ	مِدْرَارًا	وَجَعَلْنَا الْأَنْهَارَ
and We sent (rain from) the sky	on them	abundantly	and We made the rivers
تَجْرِي مِنْ تَحْتِهِمْ	فَأَهْلَكْنَاهُمْ	بِذُنُوبِهِمْ	وَأَنْشَأْنَا
flow under them	then We destroyed them	for their sins	and We raised (created)
مِنْ بَعْدِهِمْ	قَرْنًا	آخَرِينَ ﴿٧﴾	
after them	generations	other	

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا إِنَّ هَذَا إِلَّا إِسْحَرُومٌ مِّمَّنْ ﴿٧﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾ وَلَقَدْ أَسْنَهَيْتَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

7. And even if We had sent down to you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ). 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

فَلَمَسُوهُ		فِي قِرْطَاسٍ		كَتَبْنَا	عَلَيْكَ	وَلَوْ أَنْزَلْنَا	
and they would have touched it		(written) on paper		a Book	to you	and if We had sent down	
إِنَّ هَذَا		الَّذِينَ كَفَرُوا		لَقَالَ		بِأَيْدِيهِمْ	
this (is) not		those who disbelieved		surely would have said		with their hands	
مَلَكٌ	عَلَيْهِ	لَوْلَا أُنزِلَ		وَقَالُوا		مُّبِينٌ ﴿٧﴾	إِلَّا سِحْرٌ
an angel	to him	why has not been sent down		and they said		manifest	but a magic
ثُمَّ	لَقُضِيَ الْأَمْرُ			وَلَوْ أَنْزَلْنَا مَلَكَ			
then	surely the matter would have been decided			and had We sent down an angel			
مَلَكَ	وَلَوْ جَعَلْنَاهُ			لَا يُنظَرُونَ ﴿٨﴾			
an angel	and had We appointed him			no respite would be granted to them			
وَلَلَبَسْنَا				رَجُلًا	لَجَعَلْنَاهُ		
and We would have certainly caused confusion				a man	indeed We would have made him		
بُرُسُلٍ	وَلَقَدْ أَسْنَهَيْتَ		مَا يَلْبَسُونَ ﴿٩﴾		عَلَيْهِمْ		
Messengers	and indeed were mocked		(in) what they are (already) confused		to them		

مِنْ قَبْلِكَ	فَحَاقَ	بِالَّذِينَ سَخِرُوا مِنْهُمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿١١﴾
before you	but surrounded	those who scoffed	of them	what they used to mock at [it]

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُنِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ ﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

11. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those who rejected truth." 12. Say (O Muhammad ﷺ): "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only *Ilāh* (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection]. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ	سِيرُوا فِي الْأَرْضِ	ثُمَّ أَنْظِرُوا	كَيْفَ كَانَ	عَاقِبَةُ	الْمُكْذِبِينَ ﴿١١﴾
say	travel in the land	and see	how was	(the) end	(of) the rejectors
قُلْ لِمَنْ	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	قُلْ لِلَّهِ	
say to whom (belongs)	what	(is) in the heavens	and the earth	say to Allah	
كُنِبَ عَلَى نَفْسِهِ	الرَّحْمَةُ	لِيَجْمَعَنَّكُمْ			
He has prescribed for Himself	the Mercy	indeed He will gather you together			
إِلَى يَوْمِ	الْقِيَامَةِ	لَا رَيْبَ	فِيهِ	الَّذِينَ خَسِرُوا	
on (the) Day	(of) Resurrection	(there is) no doubt	in it	those who have ruined (destroyed)	
أَنْفُسَهُمْ	فَهُمْ	لَا يُؤْمِنُونَ ﴿١٢﴾	وَلَهُ	مَا	
themselves	then they	will not believe	and to Him (belongs)	that	
سَكَنَ فِي اللَّيْلِ	وَالنَّهَارِ	وَهُوَ السَّمِيعُ	الْعَلِيمُ ﴿١٣﴾		
existed in the night	and the day	and He (is) All-Hearing	All-Knowing		

قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ
أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يُصِرْفَ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ، وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

14. Say (O Muhammad ﷺ): "Shall I take as a *Walī* (Helper, Protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims)." And be not you (O Muhammad ﷺ) of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh). 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allāh) has surely, been Merciful to him. And that would be the obvious success.

قُلْ	أَغَيْرَ اللَّهِ	أَتَّخَذُ وَلِيًّا	فَاطِرَ
say	(should) other than Allah?	I take (as) a guardian	(the) Creator
السَّمَوَاتِ	وَالْأَرْضِ	وَهُوَ يُطْعِمُ	وَلَا يُطْعَمُ قُلْ
(of) the heavens	and the earth	and (it is) He Who feeds	say and He is not fed
إِنِّي أُمِرْتُ	أَنْ أَكُونَ أَوَّلَ	مَنْ أَسْلَمَ	
verily I have been commanded	that I should be (the) first	who submitted (to Allah)	
وَلَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ ﴿١٤﴾	قُلْ	إِنِّي أَخَافُ
and you should not be	of (among) the polytheists	say	surely I fear
إِنْ عَصَيْتُ رَبِّي	عَذَابَ	يَوْمٍ عَظِيمٍ ﴿١٥﴾	مَنْ يُصِرْفَ عَنْهُ
if I disobeyed my Lord	(the) torment	(of) a Day	from it who is averted
يَوْمَئِذٍ	فَقَدْ رَحِمَهُ	وَذَلِكَ	الْمُبِينُ ﴿١٦﴾
that Day	then surely He had mercy on him	and that	(is) the success

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ، وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ

شَهِدْ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, the Well-Acquainted (with all things). 19. Say (O Muhammad ﷺ): "What thing is the most great as witness?" Say: "Allāh (the Most Great!) is Witness between me and you; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allāh there are other *alihā* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allāh) is the only one *Ilāh* (God). And truly, I am innocent of what you join in worship with Him."

وَإِن يَمَسُّكَ اللَّهُ	بُضْرٍ	فَلَا كَاشِفَ	لَهُ ۗ	إِلَّا هُوَ ۗ
and if Allah touches you	with affliction	then none can relieve	it	but He
وَإِن يَمَسُّكَ	بِخَيْرٍ	عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿١٧﴾
and if He touches you	with good	over every	thing	(is) All-Powerful
وَهُوَ الْقَاهِرُ	فَوْقَ	وَهُوَ الْحَكِيمُ	الْخَيْرِ ﴿١٨﴾	قُلْ
and He (is) the Omnipotent	over	and He (is) All-Wise	All-Aware	say
أَيُّ شَيْءٍ	أَكْبَرُ	شَهَادَةٌ	قُلِ اللَّهُ	شَهِيدٌ بَيْنِي
thing	(is) greatest	(in) evidence	say Allah	(is) a Witness between me
وَبَيْنَكُمْ	وَأُوحِيَ	إِلَيَّ	هَذَا الْقُرْآنُ	لِأُنذِرَكُمْ
and between you	and has been revealed	to me	Qur'an this	that I may warn you
يَهُ ۗ	وَمَنْ بَلَغَ	أَنتُمْ	لَتَشْهَدُونَ	أَنَّ مَعَ اللَّهِ
with it	and whomsoever it may reach	(do) you?	verily bear witness	that with Allah
إِلَهَةً	أُخْرَىٰ	قُلْ	لَا أَشْهَدُ	إِلَّا هُوَ ۗ
(there are) gods	other	say	I (do) not bear (such) a witness	(is) God
وَاحِدٌ	وَإِنِّي	بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿١٩﴾	
One	and indeed I am	exonerated (innocent)	of what you associate (with Him)	

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ آبَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

20. Those to whom We have given the Scripture (Jews and Christians) recognize him [i.e. Muhammad ﷺ as a Messenger of Allāh, and they also know that there is no *Ilāh* (God) but Allāh and Islam is Allāh's religion], as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the *Zālimūn* (polytheists and wrongdoers) shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"

الَّذِينَ	ءَاتَيْنَاهُمُ	الْكِتَابَ	يَعْرِفُونَهُ
those whom	We have given [them]	the Scripture	they recognise him
كَمَا يَعْرِفُونَ	آبَاءَهُمْ	الَّذِينَ خَسِرُوا	أَنفُسَهُمْ
as they recognise	their sons	(but) those who lost	themselves
فَهُمْ	لَا يُؤْمِنُونَ ﴿٢٠﴾	وَمَنْ	أَفْزَىٰ
then they	will not believe	and who	than (he) who invented
ثُمَّ نَقُولُ	جَمِيعًا	نَحْشُرُهُمْ	لِلَّذِينَ أَشْرَكُوا
then We will say	all	We shall gather them together	to those who associated others (with Allah)
شُرَكَاءُكُمْ	أَيْنَ	الَّذِينَ كُنْتُمْ	تَزْعُمُونَ ﴿٢٢﴾
(are) your associates	where	whom you used to	assert

ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَيَّ أَنْفُسِهِمْ ۚ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كَلِمًا آيَةً لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا
إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

ثُمَّ	لَمْ تَكُنْ فِتْنَتَهُمْ	إِلَّا	أَنْ قَالُوا	وَاللَّهِ	رَبَّنَا
then	will not be their mischief	but	that they said (will say)	by Allah	our Lord
مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾	أَنْظِرْ	كَيْفَ كَذَبُوا	عَلَى أَنْفُسِهِمْ ۚ		
we were not polytheists	look	how they have lied	against themselves		
وَضَلَّ عَنْهُمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	وَمِنْهُمْ		
and have forsaken them	what they used to	invent	and among them		
مَنْ يَسْتَمِعُ	وَجَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً		
(are those) who listen	to you	but We have cast	veils over their hearts		
وَفِي آذَانِهِمْ	وَقْرًا	وَإِنْ يَرَوْا	أَنْ يَفْقَهُوهُ		
and in their ears	(is) heaviness (deafness)	and if they see	that they could understand it		
كَلِمًا آيَةً	لَا يُؤْمِنُوا	بِهَا حَتَّىٰ إِذَا	جَاءُوكَ		
sign every	they will not believe	until when	they come to you		
يَقُولُ	الَّذِينَ كَفَرُوا	إِنْ هَذَا	إِلَّا آسَاطِيرُ	الْأَوَّلِينَ ﴿٢٥﴾	
say to argue with you	those who disbelieve	this (is) not	but (the) tales	(of) the ancients	

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٦﴾ وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾ بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: ``Would that we were but sent back (to the world)! Then we would not deny the *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!'' 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَهُمْ يَنْهَوْنَ عَنْهُ	وَيَنْتَوْنَ	عَنْهُ	وَهُمْ يَنْهَوْنَ
from him	and they (themselves) keep away	from him	and they forbid (others)
وَلَوْ تَرَى	وَمَا يَشْعُرُونَ ﴿٦٦﴾	إِلَّا أَنْفُسَهُمْ	وَإِنْ يُهْلِكُونَ
and if you (could) see	and they perceive not	but their ownelves	and they destroy not
يَلَيْتُنَا نُرَدُّ	فَقَالُوا	عَلَى النَّارِ	إِذْ وَقَفُوا
would that we were sent back	then they said	by the Fire	when they were held
وَنَكُونُ	رَبِّنَا	بِآيَاتِ	وَلَا نَكْذِبُ
and we would be	(of) our Lord	(the) Signs	then we will not deny
مَا كَانُوا	بَدَأَهُمْ	بَلْ	مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾
what they used to	became manifest to them	nay	among the believers
لَعَادُوا	وَلَوْ رُدُّوا	يُخْفُونَ مِنْ قَبْلُ	
they would certainly have reverted	and if they were sent back	conceal before	
لَكَاذِبُونَ ﴿٦٨﴾	وَإِنَّهُمْ	عَنْهُ	لِمَا نُهُوا
(are) [surely] the liars	and indeed they	from it	to what they were forbidden

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٦٩﴾ وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ

أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." 31. They indeed are losers who denied their Meeting with Allāh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا نَحْنُ	الدُّنْيَا	إِلَّا حَيَاتُنَا	إِنْ هِيَ	وَقَالُوا
and not we	(of) the world	but our life	this (is) not	and they said
عَلَىٰ رَبِّهِمْ	إِذْ وَقَفُوا	وَلَوْ تَرَىٰ	بِمَبْعُوثِينَ ﴿٣٠﴾	
before their Lord	when they were stood	and if you (could) see	(will be) resurrected	
قَالَ	وَرَبِّنَا	قَالُوا بَلَىٰ	بِالْحَقِّ	أَلَيْسَ هَذَا
He said	by our Lord	they said yes	the truth	is not this?
قَدْ خَسِرَ	تَكْفُرُونَ ﴿٣٠﴾	بِمَا كُنْتُمْ	فَذُوقُوا الْعَذَابَ	
indeed suffered loss	disbelieve	for what you used to	then taste the torment	
جَاءَهُمْ	حَتَّىٰ إِذَا	بِلِقَاءِ اللَّهِ	الَّذِينَ كَذَّبُوا	
came to them	until when	(their) Meeting (with) Allah	those who denied	
فِيهَا	عَلَىٰ مَا فَرَطْنَا	قَالُوا يَحْسِرُنَا	بَغْتَةً	السَّاعَةُ
[in] it	over what we neglected	they said alas for us	suddenly	the Hour
مَا يَزِرُونَ ﴿٣١﴾	أَلَا سَاءَ	عَلَىٰ ظُهُورِهِمْ	يَحْمِلُونَ أَوْزَارَهُمْ	وَهُمْ
what they bear	[beware] how evil is	on their backs	will bear their burdens	and they

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلِلدَّارِ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لِيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَايِ الْمُرْسَلِينَ ﴿٣٤﴾

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqūn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'ān) of Allāh that the *Zālimūn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).

وَمَا الْحَيَاةُ	الدُّنْيَا	إِلَّا لَعِبٌ	وَلَهُوَ
and nothing (is) the life	(of) the world	but a play	and a pastime (amusement)
وَلِلدَّارِ	الْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ يَتَّقُونَ
and indeed the abode	(of) the Hereafter	(is) better	for those who fear (Allah)
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾	قَدْ نَعْلَمُ	إِنَّهُ	لِيَحْزَنُكَ
(will) you not then understand?	indeed We know	that it	surely grieves you
الَّذِي يَقُولُونَ	فَإِنَّهُمْ	لَا يُكَذِّبُونَكَ	وَلَكِنَّ الظَّالِمِينَ
what they say	and verily they	reject you not	[and] but the wrongdoers
بِآيَاتِ اللَّهِ	يَجْحَدُونَ ﴿٣٣﴾	وَلَقَدْ كَذَّبَتْ رُسُلٌ	
[in] (the) Verses (of) Allah	they reject (deny)	and indeed Messengers were rejected	
مِّن قَبْلِكَ	فَصَبَرُوا	عَلَىٰ	وَأُوذُوا
before you	but they were patient	over	and they were hurt
حَتَّىٰ أَنَّهُمْ	نَصَرْنَا	وَلَا مَبْدَلَ	لِكَلِمَاتِ اللَّهِ
till reached them	Our Help	and (there is) none who can alter	(the) Words (of) Allah

وَلَقَدْ جَاءَكَ	مِنْ نَبَأٍ	الْمُرْسَلِينَ ﴿٢٤﴾
and surely has come to you	(the) news	(of) the Messengers

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطِعْتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٢٥﴾
 ﴿٢٦﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٢٧﴾ وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ قُلْ إِنَّا لِلَّهِ قَادِرُونَ عَلَىٰ أَنْ نُنزِلَ آيَةً وَلَٰكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٨﴾

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard for you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jāhilūn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly Able to send down a sign, but most of them know not."

وَإِنْ كَانَ	كَبُرَ عَلَيْكَ	إِعْرَاضُهُمْ	فَإِنْ أُسْتَطِعْتَ	أَنْ تَبْنِيَ نَفَقًا
and if is	hard on you	their aversion	then if you were able	to seek a tunnel
فِي الْأَرْضِ	أَوْ سُلَّمًا	فِي السَّمَاءِ	فَتَأْتِيَهُمْ	بِآيَةٍ
in the ground	or a ladder	to the sky	so that you bring them	a sign
وَلَوْ شَاءَ اللَّهُ	لَجَمَعَهُمْ	عَلَى الْهُدَىٰ		
and had Allah willed	surely He would have gathered them	on the guidance		
فَلَا تَكُونَنَّ	مِنَ الْجَاهِلِينَ ﴿٢٥﴾	إِنَّمَا يَسْتَجِيبُ	الَّذِينَ يَسْمَعُونَ	وَالْمَوْتَىٰ
so be not you	from the ignorant	only respond	those who listen	and the dead
يَبْعَثُهُمُ اللَّهُ	ثُمَّ	إِلَيْهِ يُرْجَعُونَ ﴿٢٦﴾	وَقَالُوا	
Allah will raise them	then	to Him they will be returned	and they said	

قُلْ إِنْ أَلَّاهُ	مِنْ رَبِّهِ	ءَايَةً	عَلَيْهِ	لَوْلَا نُزِّلَ
say indeed Allah	from his Lord	a sign	to him	why has not been sent down
لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ	أَنْ يُنْزِلَ ءَايَةً	قَادِرٌ عَلَى	
know not	[and] but most of them	that He sends down a sign	has Power over	

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered. 39. Those who reject Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allāh sends astray whom He wills and He guides on a Straight Path whom He wills. 40. Say (O Muhammad ﷺ): "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"

وَمَا	مِنْ دَابَّةٍ	فِي الْأَرْضِ	وَلَا طَيْرٍ
and (there is) not	[of] an animal	on the earth	and not a bird
يَطِيرُ بِجَنَاحَيْهِ	إِلَّا أُمَّمٌ	أَمْثَالُكُمْ	مَا فَرَطْنَا
that flies with its two wings	but (are) communities	like you	We (did) not neglect
فِي الْكِتَابِ	ثُمَّ	إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾	
in the Book	then	to their Lord they shall be gathered	
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	صُمُّ	وَبُكْمٌ
and those who rejected	Our Signs	(are) deaf	and dumb
مَنْ يَشَاءِ اللَّهُ	يُضِلُّهُ	وَمَنْ يَشَاءُ	يُجْعَلُهُ
whom Allah wills	He lets him go astray	and whom He wills	sets him

عَلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٣١﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَتَتْكُمْ
on the Path	Straight	say	(have) you seen?	if comes to you
عَذَابُ اللَّهِ	أَوْ أَتَتْكُمْ	السَّاعَةَ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾	أَغَيْرَ اللَّهِ تَدْعُونَ
(the) torment (of) Allah	or came to you	the (last) Hour	if you are truthful	(do) you call other than Allah?

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitān* (Satan) made fair-seeming to them that which they used to do.

بَلْ إِيَّاهُ تَدْعُونَ	فَيَكْشِفُ	مَا تَدْعُونَ
nay (to) Him Alone you call	and He removes	(the distress) that you had called (upon Him)
إِلَيْهِ	وَتَنْسَوْنَ	مَا تُشْرِكُونَ ﴿٤١﴾
for which	and you forget	whatever you had associated (with Allah)
وَلَقَدْ أَرْسَلْنَا	إِلَىٰ أُمَمٍ	مِّن قَبْلِكَ
and verily We sent (Messengers)	to nations	before you
بِالْبَأْسَاءِ	وَالضَّرَّاءِ	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾
with misfortune	and hardship	so that they may humble themselves
إِذْ	جَاءَهُمْ	تَضَرَّعُوا
when	came to them	they humbled themselves
		بَأْسُنَا
		Our disaster (torment)

لَهُمْ	وَزَيَّنَ	وَلَكِنْ قَسَتْ قُلُوبَهُمْ
to them	and made fair-seeming	[and] but their hearts became hardened
	يَعْمَلُونَ	الشَّيْطَانُ
	do	Satan
	مَا كَانُوا	
	what they used to	

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَصَرَفَ الْآيَاتِ ثُمَّ هُمْ يَصِدُّونَ ﴿٤٦﴾

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 46. Say (to the disbelievers): "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there – an *ilāh* (a god) other than Allāh who could restore them to you?" See how variously We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

فَلَمَّا نَسُوا	مَا ذُكِّرُوا	بِهِ	فَتَحْنَا عَلَيْهِمْ
so when they forgot	what they had been reminded	therewith	We opened to them
أَبْوَابَ	كُلِّ شَيْءٍ	حَتَّىٰ إِذَا فَرِحُوا	بِمَا أُوتُوا
(the) gates	(of) every thing	until when they rejoice	in what they had been granted
أَخَذْنَاهُمْ	بَغْتَةً	فَإِذَا هُمْ	مُبْلِسُونَ
We seized them	suddenly	and then they	(were) plunged in despair
فَقَطَّعَ دَائِرَ	الْقَوْمِ	الَّذِينَ ظَلَمُوا	وَالْحَمْدُ
so was cut off (the) last remnant	(of) the people	who did wrong	and all praise

لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿٤٥﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَخَذَ اللَّهُ
(be) to Allah	(the) Lord (of) the worlds	say	(have) you seen?	if Allah took away
سَمْعَكُمْ	وَأَبْصَرَكُمْ	وَحَنَمٌ	عَلَى قُلُوبِكُمْ	مَنْ
your hearing	and your sight	and sealed	up your hearts	who (is there)
إِلَهَ	غَيْرَ اللَّهِ	يَأْتِيكُمْ	بِهِ	أَنْظُرُ
god	other than Allah	who could restore to you	these	see
كَيْفَ نُصَرِّفُ		الْآيَاتِ	ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾	
how variously We present		the signs	yet they turn away	

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

47. Say: "Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zālimūn* (polytheists and wrongdoing) people?" 48. And We send not the Messengers but as givers of glad tidings and as warners. So, whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad ﷺ).

قُلْ	أَرَأَيْتُمْ	إِنْ أَنْتُمْ	عَذَابُ اللَّهِ	بَغْتَةً
say	(have) you seen?	if came to you	(the) torment (of) Allah	suddenly
أَوْ جَهْرَةً	هَلْ يُهْلَكُ	إِلَّا الْقَوْمُ	الظَّالِمُونَ ﴿٤٧﴾	
or openly	(shall any) be destroyed?	except the people	wrongdoers	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	وَمُنذِرِينَ	إِلَّا مُبَشِّرِينَ	وَمُنذِرِينَ	
and We send not the Messengers	and warners	but (as) bearers of glad tidings	and warners	
فَمَنْ آمَنَ	وَأَصْلَحَ	فَلَا خَوْفٌ	عَلَيْهِمْ	
so who believed	and mended (his life)	then (shall be) no fear	upon them	

يَمَسُّهُمْ	بِعَايَتِنَا	وَالَّذِينَ كَذَّبُوا	وَلَا هُمْ يَحْزَنُونَ
shall touch them	Our Signs	but those who rejected	nor they shall grieve
	يَفْسُقُونَ	بِمَا كَانُوا	الْعَذَابِ
	transgress	for what they used to	the torment

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَاٰلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

50. Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

قُلْ	لَا أَقُولُ	لَكُمْ	عِنْدِي	خَزَائِنُ اللَّهِ	وَلَا أَعْلَمُ الْغَيْبَ
say	I (do) not say	to you	I have	(the) treasures (of) Allah	nor I know the Unseen
وَلَا أَقُولُ	لَكُمْ	إِنِّي	مَلَكٌ	إِن أَتَيْتُ	إِلَّا مَا يُوْحَىٰ
nor I say	to you	that I am	an angel	I follow not	but what is revealed
قُلْ	هَلْ يَسْتَوِي الْأَعْمَىٰ	وَالْبَصِيرُ	أَفَلَا تَتَفَكَّرُونَ	وَأَنْذِرْ	
say	(can) be equal the blind?	and the seeing	(will) you not then reflect?	and warn	
بِهِ	الَّذِينَ يَخَافُونَ	أَنْ يُحْشَرُوا	إِلَىٰ رَبِّهِمْ	لَيْسَ لَهُمْ	
with it	those who fear	that they shall be gathered	to their Lord	will not be for them	
مِنْ دُونِهِ	وَاٰلِيٌّ	وَلَا شَفِيعٌ	لَعَلَّهُمْ يَتَّقُونَ		
besides Him	a protector	nor an intercessor	so that they may fear (Allah)		

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ مَا عَلَيْكَ مِنْ حِسَابِهِمْ
 مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾
 وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ
 بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are not accountable for them in anything, and they are not accountable for you in anything, that you may turn them away, and thus become of the *Zālimūn* (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allāh has favoured from amongst us?" Does not Allāh know best those who are grateful?

وَالْعَشِيِّ	بِالْغَدَاةِ	يَدْعُونَ رَبَّهُمْ	وَلَا تَطْرُدِ الَّذِينَ
and the evening	in the morning	invoke their Lord	and turn not away those who
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	عَلَيْكَ	مَا
anything	from their account	on you	(there is) not
يُرِيدُونَ وَجْهَهُ ۗ	فَتَطْرُدَهُمْ	مِنْ شَيْءٍ	وَمَا
seeking His Face	that you may turn them away	anything	and (there is) not
عَلَيْهِمْ	عَلَيْهِمْ	مِنْ حِسَابِكَ	مِنْ الظَّالِمِينَ ﴿٥٢﴾
on them	on them	from your account	of the wrongdoers
فَتَكُونَ	فَتَنَّا بَعْضَهُمْ	وَكَذَلِكَ	فَتَكُونَ
then you would be	We tried some of them	and thus	then you would be
بِغَضِّ	أَهَؤُلَاءِ مَنَّ اللَّهُ	لِيَقُولُوا	بِغَضِّ
with others	(are) these the ones Allah has favoured?	that they (should) say	with others
عَلَيْهِمْ	بِالشَّاكِرِينَ ﴿٥٣﴾	أَلَيْسَ	مِنْ بَيْنِنَا
upon them	the thankful ones	(does) not?	from amongst us
	اللَّهُ بِأَعْلَمَ		
	Allah knows best		

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
 الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ

رَحِيمٌ ﴿٥٥﴾ وَكَذَلِكَ نَفِصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٦﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٧﴾

54. When those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: ``*Salāmun 'Alaikum*'' (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimūn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): ``I have been forbidden to worship those whom you invoke (worship) besides Allāh.'' Say: ``I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.''

وَإِذَا	جَاءَكَ	الَّذِينَ يُؤْمِنُونَ	بِآيَاتِنَا	فَقُلْ سَلَامٌ	عَلَيْكُمْ
and when	come to you	those who believe	in Our Signs	then say peace	(be) upon you
كَتَبَ رَبُّكُمْ	عَلَىٰ نَفْسِهِ	الرَّحْمَةَ أَنَّهُ	مَنْ عَمِلَ	مِنْ عَمَلٍ	
your Lord has made incumbent	upon Himself	the Mercy	(anyone) who does	that [he]	
مِنْكُمْ سَوْءًا	بِجَهْلَةٍ	ثُمَّ تَابَ	مِنْ بَعْدِهِ	وَأَصْلَحَ	
evil of you	in ignorance	then repents	after that	and mends (his ways)	
فَأَنَّهُ غَفُورٌ	رَحِيمٌ ﴿٥٥﴾	وَكَذَلِكَ	نَفِصِلُ الْآيَاتِ		
then surely He (is) All-Forgiving	Most Merciful	and thus	We explain in detail the Signs		
وَلِتَسْتَبِينَ سَبِيلَ	الْمُجْرِمِينَ ﴿٥٦﴾	قُلْ	إِنِّي نُهَيْتُ	أَنْ أَعْبُدَ	
so that becomes distinct (the) way	(of) the sinners	say	indeed I am forbidden	that I worship	
الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	قُلْ	لَا أَتَّبِعُ أَهْوَاءَكُمْ		
those whom you call upon	besides (instead of) Allah	say	I will not follow your (vain) desires		
قَدْ ضَلَلْتُ	إِذَا	وَمَا أَنَا	مِنَ الْمُهْتَدِينَ ﴿٥٧﴾		
indeed I would go astray	then	and I (will) not (be)	of the guided		

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ، مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ، إِنْ
 الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ،
 لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

57. Say (O Muhammad ﷺ): "I am on clear proof from my Lord (Islamic Monotheism), but you deny it (the truth that has come to me from Allāh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the *Zālimūn* (polytheists and wrongdoers)."

قُلْ إِنِّي	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي	وَكَذَّبْتُمْ	بِهِ
say indeed I am	on a clear proof	from my Lord	but you have rejected	[with] it
مَا عِنْدِي	مَا تَسْتَعْجِلُونَ	بِهِ	إِن الْحُكْمُ	إِلَّا لِلَّهِ
I (do) not have	that you are demanding hastily	[of it]	the decision (is) not	but for Allah
يَقْضُ الْحَقَّ	وَهُوَ	خَيْرُ	أَلْفَاصِلِينَ ﴿٥٧﴾	قُلْ لَوْ أَنَّ عِنْدِي
He declares the truth	and He	(is the) Best	(of) the judges	[that] I had if say
مَا تَسْتَعْجِلُونَ	بِهِ	لَقُضِيَ الْأَمْرُ		
what you are demanding hastily	[of it]	surely the matter would have been decided		
بَيْنِي	وَبَيْنَكُمْ	وَاللَّهُ أَعْلَمُ	بِالظَّالِمِينَ ﴿٥٨﴾	
between me	and between you	and Allah knows best	the wrongdoers	

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ
 وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾
 وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ
 مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows

them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

وَعِنْدَهُ،	مَفَاتِحُ	الْغَيْبِ	لَا يَعْلَمُهَا	إِلَّا هُوَ	وَيَعْلَمُ مَا
and He has	(the) keys	(of) the unseen	none knows them	but He	and He knows what
فِي الْبَرِّ	وَالْبَحْرِ	وَمَا تَسْقُطُ	مِنْ وَرَقَةٍ	إِلَّا يَعْلَمُهَا	
(is) in the land	and the sea	and (does) not fall	a leaf	but He knows it	
وَلَا حَبَّةٍ	فِي ظُلْمَتٍ	الْأَرْضِ	وَلَا رَطْبٍ	وَلَا يَابِسٍ	
and not a grain	in (the) darkness	(of) the earth	nor (anything) wet (fresh)	nor dry	
إِلَّا	فِي كِتَابٍ	مُبِينٍ ﴿٥٩﴾	وَهُوَ	الَّذِي	يَتَوَفَّاكُمْ
but (is written)	in a Book	Clear	and (it is) He	Who	recalls you (your souls)
بِاللَّيْلِ	وَيَعْلَمُ مَا	جَرَحْتُمْ بِالنَّهَارِ	ثُمَّ يَبْعَثُكُمْ	فِيهِ	
by the night	and He knows what	you did by the day	then He raises you again	in it	
لِيُقْضَىٰ أَجَلٌ	مُّسَمًّى	ثُمَّ	إِلَيْهِ	مَرَجِعُكُمْ	
so that (the) term is fulfilled	appointed	then	unto Him	(will be) your return	
	ثُمَّ يَنْبِئُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٦٠﴾		
	then He will inform you	of what you used to	do		

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ ۚ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾ قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلْمَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

61. He is the Irresistible (Supreme) over His slaves, and He sends guardians

(angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allāh, their True *Maulā* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): ``Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly, be grateful.''

وَهُوَ الْقَاهِرُ	فَوْقَ	عِبَادِهِ	وَيُرْسِلُ	عَلَيْكُمْ	حَفَظَةً
and He (is) the Omnipotent	over	His slaves	and He sends	over you	guardians (angels)
حَتَّىٰ إِذَا	جَاءَ أَحَدَكُمْ	الْمَوْتُ	تَوَفَّاهُ		
until when	approaches one of you	death	cause him to die (take his soul)		
رُسُلَنَا	وَهُمْ	لَا يَفْرُطُونَ	ثُمَّ رُدُّوا		
Our messengers (angels)	and they	(do) not neglect (their duty)	then they are returned		
إِلَى اللَّهِ	مَوْلَاهُمْ	الْحَقِّ	أَلَا	لَهُ	الْحُكْمَ
to Allah	their Lord	the Just	no doubt	for Him	(is) the judgement
وَهُوَ	أَسْرَعُ	الْحَسِينِ	قُلْ	مَنْ	يُنَجِّيكُمْ
and He	(is the) Swiftest	(of) reckoners	say	who	saves you
الْبَرِّ	وَالْبَحْرِ	تَدْعُوهُ	تَضَرَّعًا	وَحَفِيَّةً	لِّئِنْ أَنْجَدْنَا
(of) the land	and the sea	you call Him	humbly	and secretly	if He saved us
مِنْ هَذِهِ	لَنَكُونَنَّ مِنَ الشَّاكِرِينَ				
from this	surely we shall be among the thankful				

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٢﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجَالِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٣﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٤﴾

64. Say (O Muhammad ﷺ): ``Allāh rescues you from this and from all (other)

distresses, and yet you worship others besides Allāh.” 65. Say: “He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur’ān) though it is the truth. Say: “I am not a *Wakīl* (guardian) over you.”

قُلْ	اللَّهُ يَنْجِيكُمْ	مِنْهَا	وَمِنْ كُلِّ	كَرْبٍ
say	Allah saves you	from this	and from every	distress
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾	قُلْ هُوَ الْقَادِرُ	عَلَىٰ	أَنْ يَبْعَثَ	
yet you associate partners (with Allah)	say He (is) the Powerful	on	that He sends	
عَلَيْكُمْ	عَذَابًا	مِّنْ فَوْقِكُمْ	أَوْ	مِنْ تَحْتِ
upon you	torment	from above you	or	from beneath
أَوْ يَلْسِكُمْ	شِيْعًا	وَيَذِيقَ بَعْضَكُمْ	بَأْسَ	
or confounds you with	mutual party discord	and lets taste some of you	(the) violence	
بَعْضِ	أَنْظُرْ	كَيْفَ نَضْرَفُ	الْآيَاتِ	لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾
(of) others	see	how variously We explain	the Signs	so that they may understand
وَكَذَّبَ	بِهِ	قَوْمَكَ	وَهُوَ	الْحَقُّ
and have denied	it	your people	and it	(is) the truth
	لَسْتُ عَلَيْكُمْ	بِوَكِيلٍ ﴿٦٦﴾		
	I am not over you	a supervisor		

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَنْفُونَ ﴿٦٩﴾

67. For every news there is a reality and you will come to know. 68. And when

you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if *Shaitān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrongdoers). 69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allāh (and refrain from mocking at the Qur'ān). [The provision of this Verse was abrogated by the Verse 4:140]

وَإِذَا رَأَيْتَ	وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾	مُسْتَقَرًّا	نَبَأٍ	لِكُلِّ	
and when you see	and soon you shall know (it)	(is) a fixed time	news	for every	
حَتَّىٰ يَخُوضُوا	عَنَّهُمْ	فَاعْرِضْ	فِي آيَاتِنَا	الَّذِينَ يَخُوضُونَ	
until they engage	from them	then turn away	in Our Signs	those who engage	
فَلَا تَقْعُدْ	الشَّيْطَانُ	وَأِمَّا يَنْسِيَنَّكَ	غَيْرِهِ	فِي حَدِيثٍ	
then you sit not	Satan	and if causes you to forget	other than that	in a talk	
وَمَا	الظَّالِمِينَ ﴿٦٨﴾	الْقَوْمِ	مَعَ	الذِّكْرَىٰ	بَعْدَ
and (there is) not	wrongdoers	the people	with	the remembrance	after
مِّنْ شَيْءٍ	مِّنْ حِسَابِهِمْ	يَنْقُونَ	عَلَى الَّذِينَ		
[of] anything	from their account	fear (Allah)	on those who		
	لَعَلَّهُمْ يَنْقُونَ ﴿٦٩﴾	وَلَٰكِن ذِكْرَىٰ			
	so that they may fear (Allah)	[and] but remembrance			

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ ۗ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۗ وَإِنْ تَعَدَّلَ كُلُّ عَدَلٍ لَّا يُوْخَذُ مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۗ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ ۗ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the

Qur'ān) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

وَلَهُوَ	لَعِبًا	أَتَّخَذُوا دِينَهُمْ	وَذَرِ الَّذِينَ	
and pastime	(as) a play	took their religion	and leave (alone) those who	
بِهِ	وَذَكَّرَ	الدُّنْيَا	الْحَيَاةُ	وَعَرَّوهُمْ
with it	but remind (them)	(of) this world	the life	and beguiled (deceived) them
مِنْ دُونِ اللَّهِ	لَيْسَ لَهَا	بِمَا كَسَبَتْ	أَنْ تُبْسَلَ نَفْسٌ	
besides Allah	neither will be for it	for what it has earned	lest a soul is caught	
عَدْلٍ	كُلِّ	وَإِنْ تَعَدَّلَ	وَلَا شَفِيعٌ	وَلِيٌّ
ransom	every	and (even) if it offers ransom	nor an intercessor	a protector
الَّذِينَ أُبْسِلُوا		أُولَئِكَ	مِنْهَا	لَا يُؤْخَذُ
(are) those who are caught		these	from it	it will not be accepted
وَعَذَابٌ	مِّنْ حَمِيمٍ	شَرَابٌ	لَهُمْ	بِمَا كَسَبُوا
and a torment	of boiling water	(is) a drink	for them	for what they earned
يَكْفُرُونَ		بِمَا كَانُوا	أَلِيمٌ	
disbelieve		(because) of what they used to	painful	

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتْتَنَا قُلُوبًا
إِن هُدَى اللَّهُ هُوَ الْهُدَىٰ وَأَمْرًا نُنْسِلِمَ رَبِّ الْعَالَمِينَ ﴿٧١﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? - like one whom the *Shayātīn* (devils) have made to go astray in the land in confusion, his

companions calling him to guidance (saying): `Come to us.' " Say: ``Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Ālamīn (mankind, jinn and all that exists);

قُلْ	أَنْدَعُوا	مِنْ دُونِ اللَّهِ مَا	لَا يَنْفَعُنَا	وَلَا يَضُرُّنَا
say	(shall) we invoke?	that besides Allah	neither can benefit us	nor can harm us
وَنُرُدُّ	عَلَىٰ أَعْقَابِنَا	بَعْدَ	إِذْ	كَأَلَّذِي
and shall we turn back	on our heels	after	when	like the one
أَسْتَهْوَتْهُ	الشَّيَاطِينُ فِي الْأَرْضِ	حَيْرَانَ	لَهُ	أَصْحَابٌ
whom misled	the devils in the earth	confused	he has	companions
إِلَى الْهُدَى	أَتَيْنَا	قُلْ	إِن هُدَى اللَّهُ	هُوَ
to the guidance	come to us	say	indeed (the) guidance (of) Allah	it
وَأَمْرَنَا	لِنَسْلِمَ	لِرَبِّ الْعَالَمِينَ		
and we have been commanded	that we submit	to (the) Lord (of) the worlds		

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلَهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

72. And to perform *As-Salāt* (the prayers), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: ``Be!'' – and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

وَأَنْ أَقِيمُوا الصَّلَاةَ	وَاتَّقُوا	وَهُوَ	الَّذِي
and that offer the prayer	and fear Him	and He	(is) the One
إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾	وَهُوَ	الَّذِي	خَلَقَ السَّمَوَاتِ
to Whom you shall be gathered	and (it is) He	Who	created the heavens

وَ الْأَرْضُ	بِالْحَقِّ	وَيَوْمَ يَقُولُ	كُنْ
and the earth	in truth	and (on the) Day (of Resurrection) He will say	be
فَيَكُونُ	قَوْلُهُ	الْحَقُّ	وَلَهُ
and it shall become	His Word	(is) the truth	the dominion
وَيَوْمَ يَنْفَخُ	فِي الصُّورِ	عَلِيمُ الْغَيْبِ	
(on the) Day (when) will be blown	[in] the trumpet	All-Knower (of) the invisible	
وَالشَّهَادَةَ	وَهُوَ الْحَكِيمُ	الْخَبِيرُ	
and the visible	and He (is) the All-Wise	the All-Aware	

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازِرًا أَن تَتَّخِذَ أَصْنَامًا ءِلهَةً لِيَّ أَرِنَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

74. And (remember) when Ibrāhīm (Abraham) said to his father Āzar: "Do you take idols as *ālihā* (gods)? Verily, I see you and your people in manifest error." 75. Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

وَإِذْ قَالَ	إِبْرَاهِيمَ	لِأَبِيهِ	عَازِرًا	أَتَتَّخِذُ أَصْنَامًا
and (remember) when said	Abraham	to his father	Azar	(do) you take idols?
ءِلهَةً	إِنِّي	أَرِنَكَ	وَقَوْمَكَ	فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾
(as) gods	verily I	[I] see you	and your people	and thus We showed manifest
إِبْرَاهِيمَ	مَلَكُوتَ	السَّمٰوٰتِ	وَالْأَرْضِ	وَلِيَكُونَ
Abraham	(the) kingdom	(of) the heavens	and the earth	and so that he becomes
مِنَ الْمُوقِنِينَ ﴿٧٥﴾	فَلَمَّا	جَنَّ عَلَيْهِ	الَّيْلُ	رَأَى كَوْكَبًا
of the firm believers	so when	outspread over him	the night	he saw a star
قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ	قَالَ	لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾
he said this	(is) my lord	but when it set	he said	I (do) not love those who set

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allāh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanīfa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*."

فَلَمَّا رَأَى	الْقَمَرَ	بَازِغًا	قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ
and when he saw	the moon	rising	he said this	(is) my lord	but when it set
قَالَ	لَئِن	لَّمْ يَهْدِنِي	رَبِّي	لَأَكُونَنَّ	
he said	if	(did) not guide me	my Lord	surely I would have become	
مِنَ الْقَوْمِ	الضَّالِّينَ ﴿٧٧﴾	فَلَمَّا	رَأَى الشَّمْسَ	بَازِغَةً	قَالَ هَذَا
among the people	who go astray	and when	he saw the sun	rising	he said this
رَبِّي	هَذَا	أَكْبَرُ	فَلَمَّا أَفَلَتْ	قَالَ يَاقَوْمِ	إِنِّي
(is) my lord	this	(is) the largest	but when it set	he said O my people	verily I am
بَرِيءٌ	مِّمَّا تُشْرِكُونَ ﴿٧٨﴾	إِنِّي وَجَّهْتُ	وَجْهِيَ	لِلَّذِي	
free	from what you associate (with Allah)	verily I have turned	my face	to Him Who	
فَطَرَ السَّمَوَاتِ	وَالْأَرْضَ	حَنِيفًا	وَمَا أَنَا	مِنَ الْمُشْرِكِينَ ﴿٧٩﴾	
originated the heavens	and the earth	upright	and I (am) not	of the polytheists	

وَحَاجَّهُ قَوْمَهُ، قَالَ أَتَحْجُونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ

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

80. His people disputed with him. He said: "Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

وَحَاجَّهُ	قَوْمَهُ	قَالَ	أَتَحْجُونِي	فِي اللَّهِ
and disputed with him	his people	he said	(do) you dispute with me?	about Allah
وَقَدْ هَدَانِي	وَلَا أَخَافُ	مَا تُشْرِكُونَ	بِهِ	with Him
while certainly He has guided me	and I (do) not fear	what you associate		
إِلَّا	أَنْ يَشَاءَ رَبِّي	شَيْئًا	وَسِعَ رَبِّي	كُلَّ شَيْءٍ
except	that my Lord wills	anything	my Lord comprehends	every thing
عِلْمًا	أَفَلَا تَتَذَكَّرُونَ	وَكَيْفَ أَخَافُ		
(in His) Knowledge	(will) you not then remember?	and how I should fear		
مَا أَشْرَكْتُمْ	وَلَا تَخَافُونَ	أَنْتُمْ أَشْرَكْتُمْ	بِاللَّهِ	with Allah
what you associate (with Allah)	and you fear not	that you associate		
مَا لَمْ يُنَزَّلْ	عَلَيْكُمْ	سُلْطَانًا	فَأَيُّ	then which
what He (did) not send down	to you	any authority		
الْفَرِيقَيْنِ	أَحَقُّ	بِالْأَمْنِ	إِنْ كُنْتُمْ	تَعْلَمُونَ
(of) the two parties	has more right	to security	if you	know

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءِ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

82. It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided.

83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward *Al-Muhsinūn* (the good-doers).

الَّذِينَ ءَامَنُوا		وَلَمْ يَلْبِسُوا إِيمَانَهُمْ		بِظُلْمٍ	
those who believed		and (did) not obscure (confuse) their Belief		with wrongdoing	
أُولَئِكَ	لَهُمْ	الْأَمْنُ	وَهُمْ	مُهْتَدُونَ ﴿٨٣﴾	وَتِلْكَ
those	for them	(is) the security	and they	(are the) guided	and that
حُجَّتِنَا		ءَاتَيْنَاهَا	إِبْرَاهِيمَ	عَلَى قَوْمِهِ	
(was) Our Argument		which We gave	(to) Abraham	against his people	
نَرَفَعُ دَرَجَاتٍ		مَنْ نَشَاءُ ﴿٨٣﴾	إِنَّ رَبَّكَ	حَكِيمٌ	عَلِيمٌ ﴿٨٣﴾
We raise (in) ranks		whom We will	indeed your Lord	(is) All-Wise	All-Knowing
وَوَهَبْنَا	لَهُ	إِسْحَاقَ وَيَعْقُوبَ	كُلًّا هَدَيْنَا	وَنُوحًا	
and We bestowed	to him	and Jacob Isaac	each of them We guided	and Noah	
هُدَيْنَا مِنْ قَبْلُ		وَمِنْ ذُرِّيَّتِهِ	دَاوُدَ وَسُلَيْمَانَ	وَأَيُّوبَ	
We guided (him) before (that)		and among his progeny	David Solomon	and Job	
يُوسُفَ	وَمُوسَى	وَهَارُونَ	وَكَذَلِكَ نَجْزِي	الْمُحْسِنِينَ ﴿٨٤﴾	
and Joseph	and Moses	and Aaron	and thus We reward	the good-doers	

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَاسَ كُلٌّ مِنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ

وَلَوْطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنِبَتِهِمْ
 وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ
 أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

85. And Zakariyyā (Zechariah), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous. 86. And Ismā'īl (Ishmael) and Al-Yasaa' (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred to the 'Ālamīn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path. 88. This is the Guidance of Allāh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

وَزَكَرِيَّا	وَيَحْيَى	وَعِيسَى	وَإِلْيَاسَ	كُلُّ	مِنَ الصَّالِحِينَ ﴿٨٥﴾
and Zechariah	and John	and Jesus	and Elias	all (were)	of the righteous
وَإِسْمَاعِيلَ	وَالْيَسَعَ	وَيُونُسَ	وَلُوطًا	وَكُلًّا	فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾
and Ishmael	and Elisha	and Jonah	and Lot	and all	We preferred over the worlds
وَمِنْ آبَائِهِمْ	وَذُرِّيَّاتِهِمْ	وَإِخْوَانِهِمْ	وَأَجْنِبَتِهِمْ		
and from their forefathers	and their progeny	and their brethren	and We chose them		
وَهَدَيْنَاهُمْ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٨٧﴾	ذَلِكَ	هُدَى اللَّهِ	
and We guided them	to the Way	Straight	that	(is the) guidance (of) Allah	
يَهْدِي بِهِ	مَنْ يَشَاءُ	مِنْ عِبَادِهِ	لَوْ أَشْرَكُوا		
He guides with it	whom He wills	of His slaves	and if they associated others (with Allah)		
لَحَبِطَ	عَنْهُمْ	مَا كَانُوا	يَعْمَلُونَ ﴿٨٨﴾		
surely would have rendered vain	from them	what they used to	do		

أُولَئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هُنَّ لِأَعْيُنِنَا فَسَوْفَ يُكَفِّرُنَّهَا لَكِنَّا نَحْنُ الْمُغْنِيُونَ ﴿٨٩﴾ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِهِمْ أَقْتَدِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ

﴿٩٠﴾ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein. 90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and jinn)."

أُولَئِكَ	الَّذِينَ	ءَاتَيْنَهُمْ	الْكِتَابَ	وَالْحُكْمَ
they	(are) those whom	We gave [them]	the Book	and (the) Judgement
وَالنَّبُوَّةَ	فَإِنْ يَكْفُرْ	بِهَا	هَؤُلَاءِ	فَقَدْ وَكَّلْنَا
and Prophethood	but if disbelieve	in it (therein)	these	then indeed We have entrusted
بِهَا	قَوْمًا	لَيْسُوا بِهَا	بِكُفْرِينَ ﴿٨٩﴾	أُولَئِكَ
it	(to) a people	who are not in it	disbelievers	they
الَّذِينَ هَدَى اللَّهُ	فِيهِدْهُمْ أَقْتَدْ	قُلْ	لَا أَسْأَلُكُمْ	أُولَئِكَ
(are) those whom Allah guided	so you follow their guidance	say	I (do) not ask you	they
عَلَيْهِ	أَجْرًا	إِنْ هُوَ	إِلَّا ذِكْرٌ	لِلْعَالَمِينَ ﴿٩٠﴾
on it	a reward	this (is) not	but an admonition	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 وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبَدُّونَهَا وَنُحْفُونَ كَثِيرًا وَعَلَّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ مُّصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَى وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
أَخْرَجُوا أَنْفُسَكُمْ أَيُّومٍ يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾

93. And who can be more unjust than he who invents a lie against Allāh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the *Zālimūn* (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

وَمَنْ	أَظْلَمُ	مِمَّنِ افْتَرَى	عَلَى اللَّهِ كَذِبًا	أَوْ قَالَ
and who	(is) more unjust	than (he) who invented	a lie against Allah	or said
	أُوحِيَ إِلَيَّ	وَلَمْ يُوحَ	إِلَيْهِ	شَيْءٌ
	revelation was sent down to me	while was not revealed	to him	anything
وَمَنْ قَالَ	سَأُنزِلُ مِثْلَ	مَا أَنْزَلَ اللَّهُ	وَلَوْ تَرَى	إِذِ
and who said	I would reveal like	what Allah has revealed	and if you (could) see	when
الظَّالِمُونَ	فِي غَمَرَاتِ	الْمَوْتِ	وَالْمَلَائِكَةُ	
the wrongdoers	(are) in (the) agonies	(of) the death	and the angels	
بَاسِطُوا	أَيْدِيَهُمْ	أَخْرَجُوا أَنْفُسَكُمْ	أَيُّومٍ	يُجْزَوْنَ
(are) stretching out	their hands	deliver your souls	this Day	you will be recompensed
عَذَابَ	الْهُونِ	بِمَا كُنْتُمْ	تَقُولُونَ عَلَى اللَّهِ	
(with the) torment	(of) humiliation	(because) of what you used to	utter against Allah	
غَيْرَ	الْحَقِّ	وَكُنْتُمْ	عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾	
other than	the truth	and you used to	be arrogant concerning His Signs	

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
 مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَؤُا لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
 مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ
 مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

94. And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allāh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?

مَرَّةٍ	أَوَّلَ	كَمَا خَلَقْنَاكُمْ	فُرَادَىٰ	وَلَقَدْ جِئْتُمُونَا
time	(the) first	as We had created you	(all) alone	and verily you have come to Us
ظُهُورِكُمْ	وَرَاءَ	خَوَّلْنَاكُمْ	وَتَرَكْتُمْ مَا	
your backs	behind	We had bestowed on you	and you have left what	
الَّذِينَ زَعَمْتُمْ	شُفَعَاءَكُمُ	وَمَا نَرَىٰ مَعَكُمْ		
those whom you claimed	your intercessors	and We (do) not see with you		
شُرَكَؤُا	فِيكُمْ	أَنَّهُمْ		
partners (with Allah)	in your (matters)	that they (were)		
عَنْكُمْ	وَضَلَّ	لَقَدْ تَقَطَّعَ بَيْنَكُمْ		
you	and have forsaken	indeed bonds have been severed between you		
الْحَبِّ	إِنَّ اللَّهَ فَالِقُ	تَزْعُمُونَ ﴿٩٤﴾	مَا كُنْتُمْ	
the grain	indeed (it is) Allah (Who) causes to split	claim	what you used to	
وَمُخْرِجُ	مِنَ الْمَيِّتِ	يُخْرِجُ الْحَيَّ	وَالنَّوَىٰ	
and brings forth	from the dead	He brings forth the living	and the fruit-kernel	

فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾	ذَلِكُمْ اللَّهُ	مِنَ الْحَيِّ	الْمَيِّتِ
then how are you being misled (from the truth)	such (is) Allah	from the living	the dead

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾
 وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
 يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ
 لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. 97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who know. 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our Revelations (this Qur'an) for a people who understand.

وَجَعَلَ اللَّيْلَ	الْإِصْبَاحِ	فَالِقُ		
and He has made the night	the daybreak	(He it is who) Cleaves out		
ذَلِكَ	حُسْبَانًا	وَالْقَمَرَ	وَالشَّمْسَ	سَكَنًا
this	(for) reckoning (time)	and the moon	and the sun	(for) stillness (resting)
الَّذِي جَعَلَ	وَهُوَ	الْعَلِيمِ ﴿٩٦﴾	تَقْدِيرُ الْعَزِيزِ	
Who made	and (it is) He	the All-Knowing	(is the) measuring (of) the All-Mighty	
فِي ظُلُمَاتِ	بِهَا	لِتَهْتَدُوا	النُّجُومَ	لَكُمْ
in (the) darkness	by them	so that you may guide yourselves	the stars	for you
لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾	قَدْ فَصَّلْنَا الْآيَاتِ	وَالْبَحْرَ	الْبَرِّ	
for a people who know	certainly We have made clear the signs	and the sea	(of) the land	

وَهُوَ	الَّذِي	أَنْشَأَكُمْ	مِّنْ نَّفْسٍ	وَاحِدَةٍ	فَمَسْتَقِرٌّ
and (it is) He	Who	created you	from a person	single	so (there is) a time-limit
وَمَسْتَوْدِعٌ	قَدْ فَصَّلْنَا الْآيَاتِ			لِقَوْمٍ يَفْقَهُونَ	
and a resting place	certainly We have made clear the signs			for a people who understand	

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنَوَانٌ دَانِيَةٌ وَجَنَّتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

وَهُوَ	الَّذِي أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجْنَا	مِنْهُ
and (it is) He	Who has sent down	from the heaven	water	and We have brought forth	thereby
بِهِ	نَبَاتَ	كُلِّ	شَيْءٍ	فَأَخْرَجْنَا	مِنْهُ
thereby	vegetation	(of) every	thing (kind)	and We have brought forth	thereby
خَضِرًا	نُخْرِجُ مِنْهُ	حَبًّا	مُّتَرَاكِبًا	وَمِنَ النَّخْلِ	
green stalks	We bring forth from it	grain	thick-clustered	and from date-palm	
مِنْ طَلْعِهَا	قِنَوَانٌ	دَانِيَةٌ	وَجَنَّتٍ	مِّنْ أَعْنَابٍ	وَالزَّيْتُونَ
from its sprout	clusters of dates	hanging low (near)	and gardens	of grapes	and olives
وَالرُّمَّانَ	مُشْتَبِهًا	وَعَيْرَ مُتَشَبِهٍ	انظُرُوا إِلَى ثَمَرِهِ	إِذَا أَثْمَرَ	
and pomegranates	resembling	and (yet) different	look at its fruit	when it bears fruit	
وَيَنْعِهِ	إِنَّ	فِي ذَٰلِكُمْ	لَآيَاتٍ	لِّقَوْمٍ يُؤْمِنُونَ	
and its ripeness	certainly	in (all) this	surely (are) signs	for a people who believe	

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى
 عَمَّا يُصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ
 وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ
 شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

100. Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allāh, your Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakīl* (Trustee, Disposer of affairs or Guardian) over all things.

وَجَعَلُوا		اللَّهُ	شُرَكَاءَ	الْجِنَّ	وَخَلَقَهُمْ
and they have made		with Allah	(as) associates	the jinns	though He has created them
وَوَخَرَقُوا		لَهُ	بَنِينَ	وَبَنَاتٍ	بِغَيْرِ عِلْمٍ
and they falsely attributed		to Him	sons	and daughters	without knowledge
سُبْحَانَهُ وَتَعَالَى		عَمَّا يُصِفُونَ ﴿١٠٠﴾		بَدِيعُ	
Glorified is He and Exalted		from what they attribute		(He is the) Originator	
السَّمَوَاتِ		وَالْأَرْضِ	أَنَّى	يَكُونُ لَهُ	وَلَدٌ
(of) the heavens		and the earth	how	can He have	a son
لَهُ		صَاحِبَةٌ	وَوَخَرَقُوا	كُلَّ	شَيْءٍ
for Him		a mate	and He has created every	thing	and He
عَلِيمٌ ﴿١٠١﴾		ذَٰلِكُمْ اللَّهُ	رَبُّكُمْ	لَا إِلَهَ	إِلَّا هُوَ
(is) All-Knower		such (is) Allah	your Lord	(there is) no god	but He
شَيْءٍ		فَاعْبُدُوهُ	وَهُوَ	عَلَىٰ كُلِّ	شَيْءٍ
thing		so worship Him	and He	over every	thing
وَكَيْلٌ ﴿١٠٢﴾		(is) a Guardian			

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُمْ بِصَائِرٍ
 مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَلِكَ
 نَصِّرِفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), the Well-Acquainted (with all things). 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. 105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'an from that)" and that We may make the matter clear for a people who have knowledge.

لَا تَدْرِكُهُ	الْأَبْصَارُ	وَهُوَ يُدْرِكُ	الْأَبْصَارُ	وَهُوَ اللَّطِيفُ
can not grasp Him	the vision	but He grasps	the vision	and He (is) the All-Subtle
الْخَبِيرُ ﴿١٠٣﴾	قَدْ جَاءَكُمْ	بِصَائِرٍ	مِنْ رَبِّكُمْ	
the All-Aware	verily have come to you	proofs	from your Lord	
فَمَنْ أَبْصَرَ	فَلِنَفْسِهِ ۖ	وَمَنْ عَمِيَ		
so who saw	then (he did this) for his ownself	and who remained blind		
فَعَلَيْهَا	وَمَا أَنَا	عَلَيْكُمْ	بِحَفِيظٍ ﴿١٠٤﴾	
then (he did this) against himself	and I (am) not	over you	a keeper	
وَكَذَلِكَ	نُصِّرِفُ الْآيَاتِ	وَلِيَقُولُوا	دَرَسْتَ	
and thus	We diversely explain the Signs	and that they may say	you have learned	
وَلِنُبَيِّنَهُ	لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾			
and that We may make it clear	for a people who have knowledge			

أَتَّبِعَ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرَضَ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ
 مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسْبُوا الَّذِينَ

يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, *Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikūn*. 107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakīl* (disposer of affairs, guardian or trustee) over them. 108. And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

أَتَّبِعْ	مَّا أُوحِيَ	إِلَيْكَ	مِنْ رَبِّكَ	لَا إِلَهَ
follow	what has been revealed	to you	from your Lord	(there is) no god
إِلَّا هُوَ	وَأَعْرِضْ	عَنِ الْمُشْرِكِينَ	وَلَوْ شَاءَ اللَّهُ	
but He	and turn away	from the polytheists	and had Allah willed	
	مَّا أَشْرَكُوا	وَمَا جَعَلْنَاكَ		
	they would not have associated others (with Him)	and We have not made you		
عَلَيْهِمْ	حَفِيفًا	وَمَا أَنْتَ	عَلَيْهِمْ	وَلَا تَسْبُوا
over them	a watcher	and you (are) not	over them	and you revile not
	أَلَّذِينَ يَدْعُونَ	مِنْ دُونِ اللَّهِ	فَيَسْبُوا اللَّهَ عَدْوًا	
	those whom they invoke	other than Allah	lest they revile Allah out of spite	
بِغَيْرِ	عِلْمٍ	كَذَلِكَ	زَيَّنَّا لِكُلِّ	أُمَّةٍ
without	knowledge	thus	We have made fair-seeming to every	nation
عَمَلَهُمْ	ثُمَّ	إِلَىٰ رَبِّهِمْ	مَرْجِعُهُمْ	فَيُنَبِّئُهُمْ
their deeds	then	to their Lord	(is) their return	and He will inform them
	بِمَا كَانُوا	يَعْمَلُونَ		
	of what they used to	do		

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلُوبُ إِيْمَانِهِمْ أَلَيْتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلْبُ أَفْعَدْتُهُمْ وَأَبْصَرُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh and what would make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?" 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ	لَئِن جَاءَتْهُمْ	آيَةٌ
and they swore	by Allah	strongest	(of) their oaths	that if came to them	a sign
لَّيُؤْمِنَنَّ بِهَا	قُلُوبُ إِيْمَانِهِمْ	أَلَيْتُ	عِنْدَ اللَّهِ	وَمَا	
they would certainly believe in it	say only the signs	say only the signs	(are) with Allah	and what	
يُشْعِرُكُمْ	أَنَّهَا	إِذَا جَاءَتْ	لَا يُؤْمِنُونَ ﴿١٠٩﴾		
will make you realize	that	when come (those signs)	they will not believe		
وَنَقَلْبُ أَفْعَدْتُهُمْ	وَأَبْصَرُهُمْ	كَمَا	لَمْ يُؤْمِنُوا	بِهِ	
and We shall turn their hearts	and their eyes	as	they (did) not believe	in it	
أَوَّلَ	مَرَّةٍ	وَنَذَرُهُمْ	فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾		
(the) first	time	and We shall leave them	in their tyranny to wander blindly		