

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَيْ الرَّسُولِ تَرَى أَعْيُنَهُمْ تَقْيَضُ مِنَ الْدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا إِنَّا آمَنَّا فَأَكْتُبْنَا مَعَ الشَّهِيدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنْ
الْحَقِّ وَنَطَمَعُ أَنْ يُدْخِلَنَا رَبِّنَا مَعَ الْقَوْمِ الْصَّالِحِينَ ﴿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 رضي الله عنه).''

وَإِذَا سَمِعُوا	مَا أُنْزِلَ	إِلَيْ الرَّسُولِ	تَرَى أَعْيُنَهُمْ
and when they hear	what has been sent down	to the Messenger	you see their eyes
تَفَيَّضُ مِنَ الْدَّمْعِ	مِمَّا عَرَفُوا	مِنَ الْحَقِّ	يَقُولُونَ
overflow with tears	(because) of what they have recognised	of the truth	they say
رَبَّنَا آمَنَّا	فَأَكْتُبْنَا	الْشَّهِيدِينَ ﴿٨٣﴾	لَنَا وَمَا
we have believed	so write us down	the witnesses	with us and what
لَا نُؤْمِنُ بِاللَّهِ	وَمَا	جَاءَنَا	مِنَ الْحَقِّ
we believe not	and (in) that which	has come to us	of the truth
أَنْ يُدْخِلَنَا	رَبِّنَا	مَعَ	وَنَطَمَعُ
that will admit us (in Paradise)	our Lord	the people	[the] righteous

فَأَثَبْهُمُ اللَّهُ بِمَا قَالُوا جَنَّتٍ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا وَذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِيَوْمِنَا أُولَئِكَ أَصْحَابُ الْجَحَّامِ ﴿٨٦﴾ يَأْتِيهِمْ
الَّذِينَ إِنَّمَا أَنْتُمْ لَهُمْ طَيِّبَاتٍ 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.

تَجْرِي مِنْ تَحْتِهَا	جَنَّتِ	بِمَا قَالُوا	فَأَتَبْعَثُهُمْ أَعْنَاهُ
flowing under them	Gardens	for what they said	so Allah rewarded them
وَذَلِكَ	فِيهَا	خَلِيلِينَ	الْأَنْهَارُ
and that	in it (therein)	they (would) abide forever	the rivers (streams)
بِعَيْنِتَنَا	وَكَذَبُوا	وَالَّذِينَ كَفَرُوا	الْمُحْسِنِينَ
Our Verses	and denied	and those who disbelieved	(of) the good-doers
لَا تُحِرِّمُوا	الَّذِينَ آمَنُوا	يَكُبُّهَا	جَزَاءُ
make not unlawful	who believe	O (you)	الْجَحَّامِ
وَلَا تَعْتَدُوا	لَكُمْ	أَصَحَّ	أُولَئِكَ
and transgress not	to you	(are the) dwellers	those
		مَا أَحَلَّ اللَّهُ	طَيِّبَاتِ
		لَا يُحِبُّ الْمُعْتَدِينَ	إِنَّ اللَّهَ
		(does) not like the transgressors	indeed Allah

وَكُلُّوا مِمَّا رَزَقْنَاكُمْ اللَّهُ حَلَالًا طَيِّبًا وَأَتَقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٦﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَا كُنْ يُؤَاخِذُكُم بِمَا عَدْتُمُ الْأَيْمَانَ فَكَفَرْتُهُ وَإِطْعَامُ عَشَرَةِ مَسْكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَحْدُدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرَةٌ أَيْمَانِكُمْ إِذَا حَفَّتُمْ وَاحْفَظُوا أَيْمَانِكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ أَيْتِهِ لَعَلَّكُمْ تَشْكُرُونَ

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 *Masākin* (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.

الَّذِي	وَأَتَقُوا اللَّهَ	طَيْبًا	حَلَالًا	رَزَقْكُمُ اللَّهُ	مَمَّا	وَكُوْا
Whom	and fear Allah	good	lawful	Allah has provided you	of what	and eat
بِاللَّغْوِ	لَا يُؤَاخِذُكُمُ اللَّهُ	مُؤْمِنُوْتَ	بِهِ	أَنْتُمْ		
of futile	Allah will not call you to account	(are) believers	in Him	you		
بِمَا	وَلَكِنْ يُؤَاخِذُكُمْ			فِي أَيْمَانِكُمْ		
for what	[and] but He will call you to account			in your oaths		
مَسْكِينَ	عَشَرَةٌ	إِطْعَامٌ	فَكَفَرَتُهُ	عَدَدُ الْأَيْمَنَ		
needy persons	ten	(is) feeding	so its expiation	you earnestly swore (in) oaths		
أَوْ تَحْرِيرٍ	أَوْ كَسْوَتَهُمْ	تُطْعَمُونَ أَهْلِيْكُمْ		مِنْ أَوْسَطِ		
or freeing	or clothing them	you feed your families	(of) what	of average		
أَيَّامٍ ذَلِكَ	ثَلَاثَةٌ	فَصَيَامٌ	لَمْ يَجِدْ	فَمَنْ	رَقْبَةٌ	
that days	(of) three	then fasting	(did) not find (that)	but who	(of) a slave	
وَاحْفَظُوا أَيْمَانَكُمْ	إِذَا حَلَفْتُمْ	أَيْمَانَكُمْ		كَفَرَةٌ		
and keep your oaths	when you have sworn	(of) your oaths		(is the) expiation		
لَعَلَّكُمْ تَشْكُرُونَ	إِذَا	لَكُمْ	كَذَلِكَ يَبْيَسُ اللَّهُ			
so that you may give thanks	His Signs	to you	thus Allah makes clear			

يَأَيُّهَا الَّذِينَ إِذَا أَمْنَوْا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَلْزَلُمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَنِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تُفْلِحُونَ ٤١ إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقَعَ بَيْنَكُمُ الْعَدُوُّ وَالْبَغْضَاءِ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَعْصِدُكُمْ 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 أَمْنَوْا	يَأْتِيهَا
and game of chance (gambling)	verily the intoxicants	who believe	you (you)
مِنْ عَمَلٍ	رِجْسُ	وَالْأَلْزَلُمُ	وَالْأَنْصَابُ
of handiwork	(are) abominations	and divining arrows	and sacrifices at altars
إِنَّمَا يُرِيدُ الشَّيْطَانُ	لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾	فَاجْتَبِهُ	الشَّيْطَانُ
Satan wants only	so that you may attain success	so avoid it	(of) Satan
فِي الْخَمْرِ	وَالْبَغْضَاءِ	الْعَدَاوَةِ	أَنْ يُوْقَعَ بَيْنَكُمْ
with intoxicants	and hatred	enmity	that he excites between you
عَنْ ذِكْرِ اللَّهِ	وَيَعْصِدُكُمْ	وَالْمَيْسِرُ	
from (the) remembrance (of) Allah	and hinder you	and games of chance (gambling)	
مُنْتَهُونَ	فَهَلْ أَنْتُمْ	وَعَنِ الصَّلَاةِ	
(be of those) who abstain	so (will) you?	and from the prayer	

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذِرُوا فَإِنْ تَوَلَّتُمْ فَإِنَّمَا عَلِمْنَا أَنَّمَا عَلِمَ رَسُولُنَا الْبَلَغُ الْمُبِينُ ﴿٩٢﴾
 لَيْسَ عَلَى الَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّلِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا أَتَقَوْا وَمَا أَمْنَوْا
 وَعَمِلُوا الصَّلِحَاتِ ثُمَّ أَتَقَوْا وَأَمْنَوْا ثُمَّ أَتَقَوْا 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.

فَإِنْ تَوَلَّتُمْ	وَأَحْذَرُوا	وَأَطِيعُوا الرَّسُولَ	وَأَطِيعُوا اللَّهَ
but if you turn away	and beware	and obey the Messenger	and obey Allah
لَيْسَ	الْمُبِينُ	الْبَلَغُ	عَلَى رَسُولِنَا
(there) is not	plain	(is) the conveyance	upon Our Messenger
فِيمَا طَعَمُوا	جُنَاحٌ	وَعَمِلُوا الصَّالِحَاتِ	عَلَى الَّذِينَ أَمْنَوْا
for what they ate	any sin	and did righteous deeds	on those who believed
فَمَ اتَّقُوا	وَعَمِلُوا الصَّالِحَاتِ	وَأَمْنَوْا	إِذَا مَا اتَّقُوا
then they fear (Allah)	and do righteous deeds	and believe	when they fear (Allah)
وَاللَّهُ يُحِبُّ الْحَسِينَ	وَأَحَسَنُوا	فَمَ اتَّقُوا	وَأَمْنَوْا
and Allah loves the good-doers	and do good	then they fear (Allah)	and believe

يَأَيُّهَا الَّذِينَ أَمْنَوْا لِيَلْبُوْنَكُمْ اللَّهُ يُشَيِّءُ مِنَ الصَّيْدِ تَنَاهُهُ أَيْدِيْكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنْ أَعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ٩٤ يَأَيُّهَا الَّذِينَ أَمْنَوْا لَا تَقْتُلُوْا الصَّيْدَ وَأَنْتُمْ حُرُومٌ وَمَنْ قُتِلَهُ مِنْكُمْ مُتَعَمِّدًا فِيْ جَزَاءٍ مِثْلُ مَا قُتِلَ مِنَ النَّعْمٍ يَحْكُمُ بِهِ ذَوَاعْدَلٍ مِنْكُمْ هَدِيَّا بَنَلِعَ الْكَعْبَةَ أَوْ كَفَرَةُ طَعَامُ مَسْكِينٍ أَوْ عَدَلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو أَنْتِقَامٍ 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 *Masākin* (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.

مِنَ الصَّيْدِ	بِشَيْءٍ	لَيَبْلُوَنَّكُمْ اللَّهُ	أُلَّذِينَ أَمَنُوا	يَأْتِيهَا
of the game	with something	surely Allah will try you	who believe	O (you)
مَنْ	لِيَعْلَمَ اللَّهُ	وَرِمَاحُكُمْ	أَيْدِيْكُمْ	تَنَاهُوا
who	so that Allah knows	and your lances	(by) your hands	which can be taken
فَلَهُ	ذَلِكَ	بَعْدَ	فَمَنْ أَعْتَدَى	يَخَافُهُ
then for him	that	after	then whoever transgressed	in the unseen
وَأَتَتْمُ	لَا يَقْتُلُوا الصَّيْدَ	أُلَّذِينَ أَمَنُوا	يَأْتِيهَا	عَذَابٌ
when you	kill not the game	who believe	O (you)	painful (is) a torment
فَجَرَاءٌ	مُتَعَمِّدًا	مِنْكُمْ	وَمَنْ	حُرُومَةٌ
then penalty	intentionally	of you	killed it	and whosoever (are) in (a state of) Ihram
مِنْكُمْ	ذَوَاعْدَلٍ	يَحْكُمُ بِهِ	مِنَ النَّعْمِ	مَاقِنٌ
among you	two just men	judged by	of the cattle	what he killed (is) like
مَسْكِينٌ	طَعَامٌ	أَوْ كَفَرَةٌ	الْكَعْبَةُ	هَدِيَا
(of) needy	feeding	or expiation	(to) the Ka'bah	brought an offering
أَمْرِهِ	لِيَذُوقَ وَبَالَ		صِيَامًا	أَوْ عَدْلٌ
(of) his deed	so that he tastes	heaviness	fasting	(to) that or equivalent
فَيَنْتَهِمُ اللَّهُ	وَمَنْ عَادَ		عَمَّا سَلَفَ	عَفَا اللَّهُ
then Allah will take retribution	but who repeated (it)	what has passed	Allah pardoned	
ذُو أَنْقَاصٍ	عَزِيزٌ	وَاللَّهُ	مِنْهُ	
Lord of Retribution	(is) All-Mighty	and Allah	from him	

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ، مَتَعَالَّكُمْ وَلِلسيَارَةِ وَحَرَمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَادِمُتُمْ

حُرْمَةٌ وَاتَّقُوا اللَّهَ الَّذِي سَمِّيَ بِهِ الْمَسْمَوَةُ ١١ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيمَةً لِلنَّاسِ وَالشَّهْرُ الْحَرَامُ وَالْهَدَىٰ وَالْقَلَيْدُ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٩٧

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.

Part - 7

لَكُمْ	مَتَعًا	وَطَعَامُهُ	الْبَحْر	صَيْدٌ	أَحِلَّ لَكُمْ
for you	(as) provision	and its eating	(of) water (sea)	game	lawful to you is
مَا دَمْتُمْ	الْأَبَرُ	صَيْدٌ	عَلَيْكُمْ	وَحْرَمٌ	وَلِلصَّيَارَةِ
while you are	(on) land	hunting	to you	but is forbidden	and for the travellers
إِلَيْهِ تُحْشَرُونَ			الَّذِي سَمِّيَ بِهِ الْمَسْمَوَةُ	وَاتَّقُوا اللَّهَ	حُرْمَةً
[to Him] you shall be gathered			(to) Whom	and fear Allah	in (a state of) Ihram
لِلنَّاسِ	قِيمَةً	الْحَرَامَ	الْبَيْتَ	جَعَلَ اللَّهُ الْكَعْبَةَ	
for people	an establishment	Sacred	the House	Allah has made the Ka'bah	
ذَلِكَ	وَالْقَلَيْدُ		وَالْهَدَىٰ	الْحَرَامَ	وَالشَّهْرُ
this (is)	and the garlanded		and the animals of offerings	Sacred	and the Month
وَمَا	فِي السَّمَاوَاتِ	مَا	أَنَّ اللَّهَ يَعْلَمُ	لِتَعْلَمُوا	
and what	(is) in the heavens	what	that Allah knows	so that you may know	
عَلِيمٌ	شَيْءٌ	يُكُلٌّ	وَأَنَّ اللَّهَ	فِي الْأَرْضِ	
(is) All-Knower	thing	of every	and that Allah	(is) in the earth	

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ١٨ مَّا عَلَى الرَّسُولِ إِلَّا أَلْبَاعُ
وَاللَّهُ يَعْلَمُ مَا تَبْدُونَ وَمَا تَكْتُمُونَ ١٩ قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْطَّيْبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَيْرِ فَاتَّقُوا اللَّهَ يَكْأُفِي الْأَلَبَاعُ لَعَلَّكُمْ تُفْلِحُونَ ٢٠

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.

غَفُورٌ	وَأَنَّ اللَّهَ	الْعِقَابِ	أَعْلَمُوا أَنَّ اللَّهَ شَدِيدٌ
(is) All-Forgiving	and that Allah	(in) punishment	know that Allah (is) Severe
وَاللَّهُ يَعْلَمُ	إِلَّا الْبَلَاغُ	عَلَى الرَّسُولِ	مَا رَحِيمٌ
and Allah knows	but to convey (the message)	(is) on the Messenger	not Most Merciful
وَالطَّيِّبُ	لَا يَسْتَوِي الْخَيْرُ	قُلْ	وَمَا تَكُونُونَ مَا يَبْدُونَ
and good [things]	not equal are bad [things]	say	and what you conceal what you reveal
فَاتَّقُوا اللَّهَ	الْخَيْرُ	كَثْرَةُ	وَلَوْ أَعْجَبَكَ
so fear Allah	(of) bad [things]	(the) abundance	even though fascinates you
لَعَلَّكُمْ تُفْلِحُونَ	الْأَلَبَبِ	يَكْأُولُ	
so that you may succeed	(of) understanding	0 men	

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنِ الْأَشْيَاءِ إِنْ تَبَدَّلْ لَكُمْ تَسْوِيْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانْ تَبَدَّلْ لَكُمْ عَفَافَ اللَّهِ عَنْهَا وَاللَّهُ عَفُورٌ حَلِيمٌ ۝ قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كُفَّارِينَ ۝ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَابِيَّةٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ وَلِكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ۝

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'ān 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.

إِنْ شَدَّ		عَنْ أَشْيَاءَ	لَا تَسْأَلُوا	الَّذِينَ ءَامَنُوا	يَكُونُوا
if they are made clear		about the things	ask not	who believe	O (you)
حِينَ	عَنْهَا	وَإِنْ تَسْأَلُوا	تَسْوِكُمْ	لَكُمْ	
while	about these	and if you will ask	they would trouble you		to you
عَفَا اللَّهُ عَنْهَا		تَبَدَّلُكُمْ	يُنَزَّلُ الْقُرْآنُ إِنْ		
Allah has forgiven that		they would be made clear to you	the Quran is being revealed		
قَوْمٌ	قَدْ سَأَلَهَا	حَلِيمٌ	غَفُورٌ	وَاللَّهُ	
a people	indeed asked such (questions)	All-Forbearing	(is) All-Forgiving	and Allah	
كُفَّارٍ	بِهَا	ثُمَّ أَصْبَحُوا	مِنْ قَبْلِكُمْ		
disbelievers	on [it] (that account)	then they became		before you	
وَلَا وَصِيلَةٌ	وَلَا سَابِيَّةٌ	مِنْ بَحِيرَةٍ	مَا جَعَلَ اللَّهُ		
nor a Wasilah	nor a Saibah	of (things like) a Bahira	neither Allah has instituted		
يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ	وَلَكِنَّ الَّذِينَ كَفَرُوا		وَلَا حَامِ		
invent a lie against Allah	[and] but those who disbelieve			nor a Ham	
لَا يَعْقِلُونَ		وَأَكْثُرُهُمْ			
(do) not understand		but most of them			

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسِبْنَا مَا وَجَدْنَا عَلَيْهِ إِبَاءَنَا
أَوْ لَوْ كَانَ إِبَاءُهُمْ لَا يَعْلَمُونَ شَيْئاً وَلَا يَهْتَدُونَ يَكُونُوا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا

يَضُرُّكُم مَّنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مِنْ جِعْلِكُمْ جَمِيعًا فَيَنْبَئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

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 own selves. 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.

وَإِلَى الرَّسُولِ	إِلَى مَا أَنْزَلَ اللَّهُ	تَعَالَوْا	هُمْ	وَإِذَا قِيلَ
and to the Messenger	to what Allah has revealed	come	to them	and when it is said
ءَبَاءَنَا	عَلَيْهِ	مَا وَجَدْنَا	قَالُوا حَسِبْنَا	
our forefathers	upon it	what we found	they say	suffices us
وَلَا يَهْتَدُونَ	لَا يَعْلَمُونَ شَيْئًا		أَوْلَوْ كَانَءَابَاؤُهُمْ	
nor they had guidance	not knowing anything		even though	their forefathers were?
أَنْفُسُكُمْ	عَلَيْكُمْ	الَّذِينَ إِمَانُوا	يَأْتِيهَا	
(is to take care of) your own selves	on you	who believe		O (you)
إِلَى اللَّهِ مِنْ جِعْلِكُمْ	إِذَا أَهْتَدَيْتُمْ	مَنْ ضَلَّ	لَا يَضُرُّكُمْ	
to Allah (is) return of you	when you are guided	who goes astray		will not harm you
تَعْمَلُونَ	بِمَا كُنْتُمْ	فَيَنْبَئُكُمْ	جَمِيعًا	
doing	of what you had been	then He will inform you		

يَأْتِيهَا الَّذِينَ إِمَانُوا شَهَدَةً بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ حِينَ الْوَصِيَّةِ أَثْنَانِ ذَوَاعْدَلٍ
مِّنْكُمْ أَوْ إِخْرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَاصْبِرْتُمْ مُّصِيبَةً الْمَوْتِ
تَحْسِبُونَهُمَا مِنْ بَعْدِ الْصَّلَاةِ فَيُقْسِمَا نِيَالًا إِنْ أَرْتُمْ لَا نَشَرِّي بِهِ شَمَانًا وَلَوْ كَانَ ذَاقُرِي
وَلَا نَكْتُمُ شَهَدَةَ اللَّهِ إِنَّا إِذَا الَّذِينَ الْأَثِمِينَ

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."

حَضَرَ أَحَدُكُمْ	إِذَا	بَيْنَكُمْ	شَهَدَةُ	الَّذِينَ أَمْنَوْا	يَأْتِيهَا
approaches any of you	when	between you	(take) witness	who believe	O (you)
أَوْ إِخْرَانِ	مِنْكُمْ	ذَوَاعْدَلٍ	أَثْنَانِ	الْوَصِيَّةُ	الْمَوْتُ
or two others	among you	just men	two	(making) a will	while
فَاصْبَرْتُمْ	فِي الْأَرْضِ	إِنْ أَنْتُمْ ضَرِبُتُمْ		مِنْ غَيْرِكُمْ	
and befalls you	through the land	if you are travelling		from (among) other than you	
الصَّلَاةُ	مِنْ بَعْدِ	تَحْسِنُوهُمَا		الْمَوْتُ	مُصِيبَةٌ
the prayer	after	you detain them both		(of) the death	calamity
لَا نَشْرِي	إِنْ أَرْتَبَتُمْ		بِاللَّهِ	فِي قِسْمَانِ	
it for	we will not sell	if you doubt (them)	by Allah	and let them both swear	
شَهَدَةُ اللَّهِ	وَلَا نَكْتُمُ		وَلَوْكَانَ ذَاقَرِبَتِي		ثُمَّنَا
(the) Testimony (of) Allah	and we will not conceal		even if he is a near relative		a price
	لَمَنْ أَلَّا تَمِينَ		إِذَا	إِنَّا	
	surely (will be) among the sinners		then	indeed we	

فَإِنْ عَثِرَ عَلَىٰ أَنَّهُمَا أَسْتَحْقَقَا إِثْمَا فَعَلَّمَنَا يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ أَسْتَحْقَقُ عَلَيْهِمُ
الْأَوْلَيْنِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَنَا أَحَقُّ مِنْ شَهَدَتِهِمَا وَمَا أَعْتَدَنَا إِنَّا إِذَا لَمْنَا^{١٧}
الظَّالِمِينَ ذَلِكَ أَدْفَعَ أَنْ يَأْتُوا بِالشَّهَدَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَنُهُمْ
وَأَتَقُوا اللَّهَ وَأَسْمَعُوا أَوْلَادَهُ لَا يَهِدِي الْقَوْمَ الْفَسِيقِينَ



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).

فَعَلَّمَنَا يَقُولُ مَنْ يَقُولُ	إِنَّمَا	أَنَّهُمَا أَسْتَحْقَانَا	عُرِّيَ عَلَيْنَا	فَإِنْ
then two others shall stand	(of) sin	that the two were guilty	it is discovered	then if
الْأَوْلَيْنَ	أَسْتَحْقَ عَلَيْهِمْ	مِنْ الَّذِينَ	مَقَامَهُمَا	
the nearest in kin	have a lawful right over them	from (among) those who	(in) their place	
أَحَقُّ	لَشَهَدَنَا	بِاللَّهِ	فِي قِسْمَانِ	
(is) truer	surely our testimony	by Allah	and let them both swear	
إِنَّا	وَمَا أَعْتَدَنَا	مِنْ شَهَدَتْهُمَا		
indeed we	and we have not transgressed	than (the) testimony of the (other) two		
أَنْ يَأْتُوا	أَدْقَنْ	ذَلِكَ	لِمِنَ الظَّالِمِينَ	إِذَا
that they give	(is) closer	that	surely (will be) among the wrongdoers	then
أَمِنْ	أَنْ تُرَدَّ	أَوْ يَخَافُوا	عَلَى وَجْهِهَا	بِالشَّهَدَةِ
(their) oaths	that will be refuted	or they fear	in its (true) form	evidence
وَاللَّهُ	وَأَسْمَعُوا	وَاتَّقُوا اللَّهَ	أَيْمَنَهُمْ	بَعْدَ
and Allah	and listen	so fear Allah	their (others) oaths	after
الْفَسِيقِينَ		لَا يَهْدِي الْقَوْمَ		
(who are) the transgressors		(does) not guide the people		

يَوْمَ يَجْمِعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجِبْتُمْ قَالُوا لَا عَلِمْنَا إِنَّكَ أَنْتَ عَلَمُ الْغُيُوبِ
إِذْ قَالَ اللَّهُ يَعْسَى ابْنَ مَرْيَمَ أَذْكُرْ نَعْمَتِي عَلَيْكَ وَعَلَى وَالدِّيَكَ إِذْ أَيَّدْتُكَ بِرُوحِ

الْقُدُّوسُ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالْتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهْيَةً الطَّيْرَ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبَرِّئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرُجُ الْمُوْنَى بِإِذْنِي وَإِذْ كَفَّتُ بَيْنِ إِسْرَاءٍ يَلْعَنَكَ إِذْ حِتَّهُمْ بِالْبَيْنَتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

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 'Isā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruh-ul-Quđus* [Jibrāīl (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		يَجْمِعُ اللَّهُ الرُّسُلَ		يَوْمٌ
and will say		Allah will gather the Messengers		(on the) Day (when)
أَنَّتَ	إِنَّكَ	لَنَا	قَالُوا لَا عِلْمَ	مَاذَا أَجْبَتْمُ
You	verily [You]	we have	they said no knowledge	what answer you were given
أَبْنَ	يَعِيسَى	إِذْ قَالَ اللَّهُ		عَلَمَ الْغُيُوبِ
son	O Jesus	(remember) when Allah said	(are) All-Knower (of) the hidden things	
إِذْ	وَعَلَى وَالدَّاتِكَ	عَلَيْكَ	أَذْكُرْ نِعْمَتِي	صَرِيمٌ
when	and upon your mother	upon you	remember My Favour	(of) Mary

فِي الْمَهْدِ	تُكَلِّمُ النَّاسَ	بِرُوحِ الْقَدِيسِ	أَيَّدَ تَلْكَ
in the cradle	you speak to the people	with the Holy Spirit	I strengthened you
وَالْتَّوْرَةَ	وَالْحِكْمَةَ	الْكِتَابَ	وَكَهْلًا
and the Torah	and the Wisdom	the Book	وَإِذْ عَلَمْتَكَ وَإِذْ وَكَهْلًا
الْطَّيْرِ	كَهْيَةَ	مِنَ الطِّينِ	وَإِذْ تَخْلُقُ وَأَلِإِنْجِيلَ
(of) a bird	like (the) figure	from the clay	and when you make and the Gospel
بِإِذْنِ	فَتَكُونُ طَيْرًا	فِيهَا	فَتَنْفُخُ بِإِذْنِ
by My Leave	and it becomes a bird	into it	and you breathe by My Leave
وَإِذْ تُخْرُجُ	بِإِذْنِ	وَالْأَنْرَصَ	وَتُبَرِّئُ الْأَكْمَةَ
and when you raise	by My Leave	and the leper	and you heal the born blind
عَنْكَ	إِسْرَائِيلَ	بَنِي	وَإِذْ كَفَتْ
from you	(of) Israel	(the) Children	بِإِذْنِ
الَّذِينَ كَفَرُوا	فَقَالَ	بِالْبَيِّنَاتِ	الْمَوْتَى
those who disbelieved	and said	with clear proofs	إِذْ حَتَّاهُمْ
مُبِينٌ	إِلَّا سِحْرٌ	إِنْ هَذَا	إِذْ مِنْهُمْ
clear	but a magic	this (is) not	among them

وَإِذْ أَوْحَيْتُ إِلَيْهِ الْحَوَارِيْكَنَ أَنَّهُمْ آمِنُوا بِي وَبِرَسُولِي قَالُوا إِنَّا وَآشَهَدُ بِأَنَّنَا مُسْلِمُونَ ١١١ إِذْ قَالَ الْحَوَارِيُّوْنَ يَعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَا يَدَهُ مِنَ السَّمَاءِ قَالَ أَتَقُولُوا أَنَّهُ إِنْ كُنْتُ مُؤْمِنًا ١١٢ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمِئِنَ قُلُوبُنَا وَنَعْلَمَ أَنَّ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّهِيدِينَ ١١٣

111. And when I (Allāh) inspired Al-Hawāriyyūn [the disciples of 'Isā (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 'Isā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Isā (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."

قَالُوا	وَبِرَسُولِي	فِي	إِلَى الْحَوَارِيْكَنَ	أَنَّهُمْ آمِنُوا	وَإِذْ أَوْحَيْتُ
they said	and in My Messenger	in Me	to believe	to the disciples	and when I inspired
الْحَوَارِيْكَنَ	إِذْ قَالَ	مُسْلِمُونَ	يَأَنَّا	وَأَشْهَدُ	هَمَّا
the disciples	when said	(are) Muslims	that indeed we	and bear witness	we believed
عَيْنَاهَا	أَنْ يُنْزِلَ	هَلْ يَسْتَطِعُ رَبُّكَ	مَرِيمَةَ	أَبْنَ	يَعِيسَى
to us	to send down	(does) your Lord have power?	(of) Mary	son	O Jesus
قَالُوا	إِنْ كُنْتُمْ مُّؤْمِنِينَ	قَالَ أَتَقُوا اللَّهَ	مِنْ السَّمَاءِ	مَاءِدَةَ	
they said	if you are believers	fear Allah	he said	from the heaven	a table spread
أَنَّ	وَنَعْلَمْ	وَتَطْمِئِنَ قُلُوبُنَا	مِنْهَا	أَنْ نَأْكُلَ	فُرِيدُ
that	and we know	and our hearts be satisfied	of it	that we eat	we wish
مِنَ الشَّهِدِينَ	عَلَيْهَا	وَنَكُونَ		قَدْ صَدَقْنَا	
among the witnesses	on that	and we be		indeed you have told us	the truth

قَالَ يَعِيسَى ابْنُ مَرِيمٍ اللَّهُمَّ رَبِّنَا أَنْزِلْ عَلَيْنَا مَاءِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيَدًا لِأَوْلَانَا وَآخِرَنَا وَإِيمَانَكَ وَارْزَقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ١١٤ قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرُ بِهِ مِنْكُمْ فَإِنَّمَا أَعْذِبُهُ عَذَابًا لَا يَأْتِيهِ وَأَحَدًا مِنَ الْعَلَمِينَ ١١٥

114. 'Isā (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)."

أَنْزِلْ عَلَيْنَا	رَبِّنَا	اللَّهُمَّ	مَرِيمَ	أَبْنُ	يَعِيسَى	قَالَ
send down upon us	our Lord	O Allah	(of) Mary	son	Jesus	said

لَا وَلَنَا	عِيدًا	تَكُونُ لَنَا	مِنَ السَّمَاءِ	مَآءِدَةً
for first of us	a festival	which will be for us	from the heaven	a table spread
وَأَنْتَ	وَأَرْزُقَنَا	مِنْكَ	وَعَالِيَّةً	وَءَاخِرَنَا
and You	and provide us (sustenance)	from You	and a sign	and last of us
مُنْزَلُهَا	إِنِّي	قَالَ اللَّهُ	الرَّازِقِينَ	خَيْرٌ
(will) send it down	verily I	Allah said	(of) the sustainers	(are the) Best
فَإِنِّي	مِنْكُمْ	بَعْدُ	فَمَنْ يَكْفُرُ	عَلَيْكُمْ
then verily I	among you	after (that)	but whoever disbelieves	to you
مِنَ الْعَالَمِينَ	أَحَدًا	لَا أَعْذُبُ	عَذَابًا	أَعْذُبُهُ
of the worlds	anyone	(such as) I have not punished	(with) a torment	will punish him

وَإِذْ قَالَ اللَّهُ يَسُعِيْسَى أَبْنَ مَرْيَمَ إِنَّكَ قَلْتَ لِلنَّاسِ أَتَخْذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَمُ الْغُيُوبِ

116. And (remember) when Allāh will say (on the Day of Resurrection): "O ʻIsā (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).

لِلنَّاسِ	أَنَّتَ قُلْتَ	مَرْيَمَ	يَسُعِيْسَى أَبْنَ	وَإِذْ قَالَ اللَّهُ
to the people	(did) you say?	(of) Mary	son	O Jesus and (remember) when Allah said
قَالَ سُبْحَانَكَ	مِنْ دُونِ اللَّهِ	إِلَهَيْنِ	وَأُمِّي	أَتَخْذُونِي
he will say Glory be to You	besides Allāh	(as) two gods	and my mother	take me
قُلْتُهُ	إِنْ كُنْتُ	بِحَقٍّ	لَيْسَ لِي	لَيْ
said it	if I had	any right	I had not	what
			that I say	for me
				it was not

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

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَتِنِي بِهِ إِنْ أَعْبُدُو إِلَّا اللَّهُ رَبِّي وَرَبِّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَمْتُ فِيهِمْ
فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الْرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنْ تَعْذِّبْهُمْ فَإِنَّهُمْ
عِبَادُكَ وَإِنْ تَغْفِرْهُمْ فَإِنَّكَ 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."

أَنْ أَعْبُدُو إِلَّا اللَّهُ	بِهِ	أَمْرَتَنِي	إِلَّا مَا	لَهُمْ	مَا قُلْتُ
that you worship Allah	[of it]	You commanded me	except what	to them	I (did) not say
فِيهِمْ	مَا دَمْتُ	شَهِيدًا	عَلَيْهِمْ	وَرَبَّكُمْ	رَبِّي
among them	till I remained	a witness	over them	and I was	and your Lord
وَأَنْتَ	عَلَيْهِمْ	الْرَّقِيبُ	أَنْتَ	كُنْتَ	تَوَفَّيْتَنِي
and You	over them	the Watcher	[You]	You were	You recalled me
عِبَادُكَ	فَإِنَّهُمْ	إِنْ تَعْذِّبْهُمْ	شَهِيدٌ	عَلَى كُلِّ	فَلَمَّا
(are) Your slaves	then verily they	if You punish them	(are) a Witness	thing	but when
الْحَكِيمُ	أَنْتَ الْعَزِيزُ	فَإِنَّكَ	لَهُمْ	وَإِنْ تَغْفِرْ	
the All-Wise	[You] (are) the All-Mighty	then verily You	them	and if You forgive	

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صَدَقُهُمْ لَهُمْ جَنَّتٌ وَتَجْرِي مِنْ تَحْتِهَا أَلَانَهُرُ خَلِيلِينَ فِيهَا أَبْدَأَ

رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ١١٩ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى 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.

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

سُورَةُ الْأَنْعَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلْمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ يَعْدِلُونَ ١٢١ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجْلٌ مُسْعَى عِنْدَهُ ثُمَّ
أَنْتُمْ تَمْرُونَ ١٢٢ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهَرَكُمْ وَيَعْلَمُ مَا
تَكْسِبُونَ ١٢٣ وَمَا تَأْتِيهِمْ مِنْ إِيمَانٍ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ١٢٤

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.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ	الْحَمْدُ لِلَّهِ
and the earth	created the heavens	Who all the praise (be) to Allah
بِرَبِّهِمْ	ثُرَّ الَّذِينَ كَفَرُوا	وَجَعَلَ الظُّلُمَتِ
in their Lord	yet those who disbelieved	and the light and made the darknesses
ثُرَّ قَضَى أَجَلًا	مِنْ طِينٍ خَلَقَكُمْ	هُوَ يَعْدِلُونَ
then decreed a term	from clay	Who He (it is) they hold (others) as equal
فِي السَّمَاوَاتِ	وَهُوَ اللَّهُ تَعَالَى تَمَرُونَ	مَسَمَّى وَأَجْلُ
in the heavens	and He (is) Allah	عِنْدَهُ yet you doubt with Him determined and a term
وَيَعْلَمُ	وَجَهَرْكُمْ	يَعْلَمُ سِرَّكُمْ وَفِي الْأَرْضِ
and He knows	and your open (deeds)	He knows your secret and in the earth
رَبِّهِمْ	مِنْ إِعْيَاتِ	وَمَا تَأْتِيهِمْ مَا تَكُسِبُونَ
(of) their Lord	from (the) Signs	a sign and never comes to them what you earn
	مُعْرِضِينَ	عَنْهَا إِلَّا كَانُوا
	turning away	from it but they are

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَيْوْا مَا كَانُوا بِهِ يَسْتَهِزُونَ ۝ أَلَمْ يَرَوْا كُمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكْنَثَهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا الْسَّمَاءَ عَلَيْهِمْ مِدَرَارًا وَجَعَلْنَا الْأَنْهَرَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ۝

ءَخْرِينَ ۝

5. Indeed, they rejected the truth (the Qur'ān 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.

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

وَلَوْنَزَلْنَا عَلَيْكَ كِتَبًا فِي قِرْطَاسٍ فَلَمْسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مِنْ

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٦﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلْبَسْنَا عَلَيْهِم مَا يَلْبِسُونَ ﴿٧﴾ وَلَقَدِ اسْتَهْزَئَ بِرُسُلِ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزَءُونَ ﴿٨﴾

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.

Part - 7

فَلَمَسُوهُ	فِي قِرْطَاسٍ	كِتَابًا	عَلَيْكَ	وَلَوْنَزَنَا
and they would have touched it	(written) on paper	a Book	to you	and if We had sent down
إِنْ هَذَا	الَّذِينَ كَفَرُوا	لَقَالَ	بِأَيْدِيهِمْ	
this (is) not	those who disbelieved	surely would have said		with their hands
مَلَكٌ	عَلَيْهِ	لَوْلَا أُنْزِلَ	وَقَالُوا	إِلَّا سِحْرٌ
an angel	to him	why has not been sent down	and they said	manifest but a magic
ثُمَّ	لَقُضِيَ الْأَمْرُ		وَلَوْأَنْزَلْنَا مَلَكًا	
	surely the matter would have been decided		and had We sent down an angel	
مَلَكًا	وَلَوْجَعَلَنَاهُ		لَا يُنْظَرُونَ ﴿٦﴾	
an angel	and had We appointed him		no respite would be granted to them	
وَلَلْبَسْنَا		رَجُلًا	لَجَعَلَنَاهُ	
and We would have certainly caused confusion		a man	indeed We would have made him	
بِرُسُلٍ	وَلَقَدِ اسْتَهْزَئَ	مَا يَلْبِسُونَ ﴿٧﴾	عَلَيْهِمْ	
Messengers	and indeed were mocked	(in) what they are (already) confused	to them	

بِهِ يَسْهِلُونَ	مَا كَانُوا	مِنْهُمْ	بِالَّذِينَ سَخَرُوا	فَحَاقَ	مِنْ قَبْلِكَ
mock at [it]	what they used to	of them	those who scoffed	but surrounded	before you

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ١١ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُلُّ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَبَّ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ١٢ وَلَهُ مَا سَكَنَ فِي الْأَيَّلِ 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.'' Part - 7

الْمُكَذِّبِينَ	عَاقِبَةٌ	كَيْفَ كَانَ	ثُمَّ أَنْظُرُوا	قُلْ سِيرُوا فِي الْأَرْضِ
(of) the rejectors	(the) end	how was	and see	travel in the land say
قُلْ لِلَّهِ	وَالْأَرْضُ	فِي السَّمَاوَاتِ	مَا	قُلْ لِمَنْ
say to Allah	and the earth	(is) in the heavens	what	say to whom (belongs)
لِيَجْمَعَنَّكُمْ	الرَّحْمَةُ	كُلَّ عَلَى نَفْسِهِ		
indeed He will gather you together	the Mercy	He has prescribed for Himself		
الَّذِينَ خَسِرُوا	فِيهِ	لَا رَبَّ	إِلَى يَوْمِ	
those who have ruined (destroyed)	in it	(there is) no doubt	(of) Resurrection	on (the) Day
مَا	وَلَهُ	لَا يُؤْمِنُونَ	فَهُمْ	أَنفُسُهُمْ
that	and to Him (belongs)	will not believe	then they	themselves
الْعَلِيمُ	وَهُوَ السَّمِيعُ	وَالنَّهَارُ	سَكَنَ فِي الْأَيَّلِ	
All-Knowing	and He (is) All-Hearing	and the day	existed in	the night

قُلْ أَعْيُّنَ اللَّهُ أَخْذُ وَلِيًّا فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ١٤ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ١٥ مَنْ يُصْرَفَ عَنْهُ يَوْمٌ مِّنْ فَقْدِ رَحْمَةِ وَذَلِكَ الْفَوزُ الْمُبِينُ ١٦

14. Say (O Muhammad ﷺ): ``Shall I take as a *Wali* (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.

فَاطِرٌ	أَخْذُ وَلِيًّا	أَغْيَرُ اللَّهَ	قُلْ
(the) Creator	I take (as) a guardian	(should) other than Allah?	say
قُلْ	وَلَا يُطَعَمُ	وَهُوَ يُطْعِمُ	وَالْأَرْضُ
say	and He is not fed	and (it is) He Who feeds	and the earth
مِنْ أَسْلَمَ	أَنَّ أَكُونَ أَوَّلَ	إِنِّي أُمِرْتُ	السَّمَاوَاتِ
who submitted (to Allah)	that I should be (the) first	verily I have been commanded	(of) the heavens
إِنِّي أَخَافُ	قُلْ	مِنَ الْمُشْرِكِينَ ١٤	وَلَا تَكُونَ
surely I fear	say	of (among) the polytheists	and you should not be
عَنْهُ	مَنْ يُصْرَفُ	عَظِيمٌ ١٥	إِنْ عَصَيْتُ رَبِّي
from it	who is averted	Mighty (Awful) (of) a Day	عَذَابَ
الْمُبِينُ	الْفَوزُ	يَوْمٌ	إِنْ عَصَيْتُ رَبِّي
manifest	(is) the success	وَذَلِكَ	يَوْمٌ مِّنْ فَقْدِ رَحْمَةِ
	and that	فَقْدَ رَحْمَةٍ	وَذَلِكَ الْفَوزُ الْمُبِينُ

وَإِنْ يَمْسِسَكَ اللَّهُ بِضَرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسِسَكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٦ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَيْرُ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَدَةُ قُلْ اللَّهُ

شَهِيدٌ بَيْنَكُمْ وَأُوْحِيَ إِلَيْهِ هَذَا الْقُرْءَانُ لِأَنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيْنَكُمْ لَتَشَهَّدُونَ أَنَّكُمْ مَعَ الَّهِ إِلَهَ أَخْرَى قُلْ لَا أَشْهَدُ إِنَّمَا هُوَ إِلَهٌ وَحْدَهُ وَإِنِّي بَرِيءٌ مِمَّا تَشْرِكُونَ 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.''

إِلَّا هُوَ	لَهُ	فَلَا كَاشِفَ	بِضُرِّ	وَإِنْ يَمْسِكْ أَلَّهُ
but He	it	then none can relieve	with affliction	and if Allah touches you
قَدِيرٌ ١٧	شَيْءٌ	عَلَى كُلِّ	فَهُوَ	بِخَيْرٍ
(is) All-Powerful	thing	over every	then He	with good
قُلْ ١٨	الْخَيْرُ	وَهُوَ الْحَكِيمُ	عِبَادَةٌ	وَهُوَ الْقَاهِرُ
say	All-Aware	and He (is) All-Wise	His slaves	over
شَهِيدٌ بَيْنِي	قُلْ أَلَّهُ	شَهَدَةٌ	أَكْبَرُ	أَيْ شَيْءٌ
(is) a Witness between me	say Allah	(in) evidence	(is) greatest	thing what
لَا إِنْذِرَكُمْ	هَذَا الْقُرْءَانُ	إِلَيْهِ	وَأُوْحِيَ	وَبَيْنَكُمْ
that I may warn you	Qur'an	this	to me	and has been revealed
أَنَّكُمْ مَعَ أَلَّهِ	لَتَشَهَّدُونَ	أَيْنَكُمْ	وَمَنْ بَلَغَ	بِهِ
that with Allah	verily bear witness	(do) you?	and whomsoever it may reach	with it
إِلَهٌ	قُلْ إِنَّمَا هُوَ	لَا أَشْهَدُ	قُلْ	إِلَهَةٌ
(is) God	say only He	I (do) not bear (such) a witness	say	other (there are) gods
مِمَّا تُشْرِكُونَ ٢١	بَرِيءٌ	وَإِنِّي	وَحْدُ	
of what you associate (with Him)	exonerated (innocent)	and indeed I am	One	

الَّذِينَ أَتَيْنَاهُمُ الْكِتَبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِعَيْنِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشِرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شَرَكُوكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

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)?''

يَعْرِفُونَهُ	الْكِتَبَ	أَتَيْنَاهُمْ	الَّذِينَ
they recognise him	the Scripture	We have given [them]	those whom
فَهُمْ	أَنفُسَهُمْ	الَّذِينَ خَسِرُوا	كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ
then they	their own selves	(but) those who lost	as they recognise their sons
مِمَّنْ أَفْتَرَى	أَظْلَمُ	وَمَنْ	لَا يُؤْمِنُونَ ﴿٢١﴾
than (he) who invented	(is) greater wrongdoer	and who	will not believe
لَا يُفْلِحُ الظَّالِمُونَ	إِنَّهُ بِعَيْنِهِ	أَوْ كَذَبَ	عَلَى اللَّهِ كَذِبًا
the wrongdoers will not attain success	indeed His Signs	or rejected	a lie against Allah
نَقُولُ	مُحَشِّرُهُمْ	وَيَوْمَ	
then We will say	all	We shall gather them together	and (on the) Day (when)
شُرَكَاؤُكُمْ	أَيْنَ	لِلَّذِينَ أَشْرَكُوا	
(are) your associates	where	to those who associated others (with Allah)	
تَزْعُمُونَ		الَّذِينَ كُنْتُمْ	
assert	whom you used to		

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبُّنَا مَا كَانَا مُشْرِكِينَ ﴿٢٤﴾ أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكْنَةً أَنْ يَفْقَهُوهُ وَفِي أَذْنَاهُمْ وَقَرَأُوا إِنْ يَرَوْا كُلَّ أَيْةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَدِّلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٦﴾

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."

رَبُّنَا	وَاللَّهُ	أَنْ قَالُوا	إِلَّا	لَمْ تَكُنْ فِتْنَتُهُمْ	ثُمَّ
our Lord	by Allah	that they said (will say)	but	will not be their mischief	then
عَلَىٰ أَنفُسِهِمْ	كَيْفَ كَذَبُوا	أَنْظُرْ	مَا كَانَا مُشْرِكِينَ		
against themselves	how they have lied	look	we were not polytheists		
وَمِنْهُمْ	يَفْتَرُونَ	مَا كَانُوا	عَنْهُمْ	وَضَلَّ	
and among them	invent	what they used to	them	and have forsaken	
أَكْنَةً	عَلَىٰ قُلُوبِهِمْ	وَجَعَلْنَا	إِلَيْكَ	مَنْ يَسْتَمِعُ	
veils	over their hearts	but We have cast	to you	(are those) who listen	
وَإِنْ يَرَوْا	وَقَرَأُوا	وَفِي أَذْنَاهُمْ	أَنْ يَفْقَهُوهُ		
and if they see	(is) heaviness (deafness)	and in their ears	that they could understand it		
جَاءَكُوكَ	حَتَّىٰ إِذَا	بِهَا	لَا يُؤْمِنُوا	أَيْةٌ	كُلَّ
they come to you	until when	in it	they will not believe	sign	every
الْأَوَّلِينَ	إِلَّا آسَاطِيرُ	إِنْ هَذَا	الَّذِينَ كَفَرُوا	يَقُولُ	مُجَدِّلُونَكَ
(of) the ancients	but (the) tales	this (is) not	those who disbelieve	say	to argue with you

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْعُوْنَ عَنْهُ وَإِنْ يَهْلِكُوْنَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُوْنَ ١٦ وَلَوْ تَرَى إِذْ وُقْفُوا عَلَى النَّارِ فَقَالُوا يَلِئُنَا نَرْدٌ وَلَا نَكِذِبُ بِمَا يَأْتِي رَبِّنَا وَنَكُوْنُ مِنَ الْمُؤْمِنِيْنَ ١٧ بَلْ بَدَاهُمْ مَا كَانُوا يُخْفِيْنَ مِنْ قَبْلٍ وَلَوْرُدُوا لِعَادُوا لِمَاهُوْ عَنْهُ وَإِنَّهُمْ لَكَذِبُوْنَ ١٨

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 own selves, 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.

عَنْهُ	وَيَنْعُوْنَ	عَنْهُ	وَهُمْ يَنْهَوْنَ
from him	and they (themselves) keep away	from him	and they forbid (others)
وَلَوْ تَرَى	وَمَا يَشْعُرُوْنَ	إِلَّا أَنفُسُهُمْ	وَإِنْ يَهْلِكُوْنَ
and if you (could) see	and they perceive not	but their own selves	and they destroy not
يَلِئُنَا نَرْدٌ	فَقَالُوا	عَلَى النَّارِ	إِذْ وُقْفُوا
would that we were sent back	then they said	by the Fire	when they were held
وَنَكُوْنُ	رَبِّنَا	يَأْتِيْتِ	وَلَا نَكِذِبُ
and we would be	(of) our Lord	(the) Signs	then we will not deny
مَا كَانُوا	بَدَاهُمْ	بَلْ	مِنَ الْمُؤْمِنِيْنَ
what they used to	became manifest to them	nay	among the believers
لَعَادُوا	وَلَوْرُدُوا	مِنْ قَبْلٍ	يَخْفُوْنَ مِنْ قَبْلٍ
they would certainly have reverted	and if they were sent back	conceal before	
لَكَذِبُوْنَ	وَإِنَّهُمْ	عَنْهُ	لِمَاهُوْ
(are) [surely] the liars	and indeed they	from it	to what they were forbidden

وَقَالُوا إِنَّهِ إِلَّا حَيَاْنَا أَلَّا دُنْيَا وَمَا نَحْنُ بِمَبْعُوثِيْنَ ١٩ وَلَوْ تَرَى إِذْ وُقْفُوا عَلَى رَبِّهِمْ قَالَ

أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءَ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ الْسَّاعَةُ بَعْتَدَ قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَرِزُونَ

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 Allah, 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	الْدُّنْيَا	إِلَّا حَيَانَا	إِنْ هِيَ	وَقَالُوا
and not we	(of) the world	but our life	this (is) not	and they said
عَلَىٰ رَبِّهِمْ	إِذْ وَقَفُوا	وَلَوْ تَرَىٰ	بِمَبْعُوثَيْنَ	
before their Lord	when they were stood	and if you (could) see	(will be) resurrected	
قَالَ	وَرَبِّنَا	قَالُوا بَلَى	بِالْحَقِّ	أَلَيْسَ هَذَا
He said	by our Lord	they said yes	the truth	is not this?
قَدْ خَسِرَ	تَكْفُرُونَ	بِمَا كُنْتُمْ	فَذُوقُوا الْعَذَابَ	
indeed suffered loss	disbelieve	for what you used to	then taste the torment	
جَاءَهُمْ	إِذَا	بِلِقَاءَ اللَّهِ	الَّذِينَ كَذَبُوا	
came to them	until when	(their) Meeting (with) Allah		those who denied
فِيهَا	عَلَىٰ مَا فَرَّطْنَا	قَالُوا يَحْسِرُنَا	بَعْتَدَةً	السَّاعَةُ
[in] it	over what we neglected	they said alas for us	suddenly	the Hour
مَا يَرِزُونَ	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 لَعْبٌ وَلَهُوَ الْدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقَوْنَ أَفَلَا تَعْقِلُونَ ﴿٣١﴾
 قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ يُعَابِتُ اللَّهُ
 يَحْمَدُونَ ﴿٣٢﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا وَعَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَتْهُمْ نَصْرًا
 وَلَا مُبِدِّلٌ لِّكَلْمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ بَيْنِ أَمْرَسَلِيهِنَّ ﴿٣٣﴾

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).

Part - 7

وَلَهُوَ	إِلَّا لَعْبٌ	الْدُّنْيَا	وَمَا الْحَيَاةُ
and a pastime (amusement)	but a play	(of) the world	and nothing (is) the life
لِلَّذِينَ يَتَّقَوْنَ	خَيْرٌ	الْآخِرَةُ	وَلَلَّدَارُ
for those who fear (Allah)	(is) better	(of) the Hereafter	and indeed the abode
لَيَحْزُنُكَ	إِنَّهُ	قَدْ نَعْلَمُ	أَفَلَا تَعْقِلُونَ ﴿٣١﴾
surely grieves you	that it	indeed We know	(will) you not then understand?
وَلَكِنَّ الظَّالِمِينَ	لَا يُكَذِّبُونَكَ	فَإِنَّهُمْ	الَّذِي يَقُولُونَ
[and] but the wrongdoers	reject you not	and verily they	what they say
وَلَقَدْ كُذِّبَتْ رُسُلٌ	يَحْمَدُونَ ﴿٣٢﴾	يَعَابِتُ اللَّهُ	
and indeed Messengers were rejected	they reject (deny)	[in] (the) Verses (of) Allah	
وَأُوذُوا	مَا كُذِّبُوا	فَصَبَرُوا	مِنْ قَبْلِكَ
and they were hurt	that they were rejected	over	before you
لِكَلْمَاتِ اللَّهِ	وَلَا مُبِدِّلٌ	نَصْرَنَا	حَتَّىٰ أَتَنَا هُمْ
(the) Words (of) Allah	and (there is) none who can alter	Our Help	till reached them

الْمُرْسَلِيْتَ (of) the Messengers	مِنْ بَيْنِ (the) news	وَلَقَدْ جَاءَكَ and surely has come to you
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وَإِنْ كَانَ كَبُرُّ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أَسْتَطَعْتَ أَنْ تَبْنَىَ نَفَقَةً فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بِأَيَّاهِهِ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِيْنَ
إِنَّمَا يَسْتَحِيْبُ الَّذِيْنَ يَسْمَعُونَ وَالْمُوْتَى يَبْعَثُهُمُ اللَّهُ شَاءَ إِلَيْهِ يُرْجَعُونَ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ أَيَّاهَ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يَنْزِلَ أَيَّاهَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

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."

أَنْ تَبْنَىَ نَفَقَةً	فَإِنْ أَسْتَطَعْتَ	إِعْرَاضُهُمْ	كَبُرُّ عَلَيْكَ	وَإِنْ كَانَ
to seek a tunnel	then if you were able	their aversion	hard on you	and if is
بِأَيَّاهِهِ	فَتَأْتِيهِمْ	فِي السَّمَاءِ	أَوْ سُلَّمًا	فِي الْأَرْضِ
a sign	so that you bring them	to the sky	or a ladder	in the ground
عَلَى الْهُدَى	لِجَمَعِهِمْ		وَلَوْ شَاءَ اللَّهُ	
on the guidance	surely He would have gathered them		and had Allah willed	
وَالْمُوْتَى	الَّذِيْنَ يَسْمَعُونَ	إِنَّمَا يَسْتَحِيْبُ	مِنَ الْجَاهِلِيْنَ	فَلَا تَكُونَنَّ
and the dead	those who listen	only respond	from the ignorant	so be not you
وَقَالُوا	إِلَيْهِ يُرْجَعُونَ	شَاءَ	يَبْعَثُهُمُ اللَّهُ	
and they said	to Him they will be returned	then	Allah will raise them	

فَلَإِنَّ اللَّهَ	مِنْ رَبِّهِ	ءَيْةٌ	عَلَيْهِ	لَوْلَا نُزِّلَ
say indeed Allah	from his Lord	a sign	to him	why has not been sent down
لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ	أَنْ يَنْزِلَ إِيَّاهُ	قَادِرٌ عَلَىٰ	
know not	[and] but most of them	that He sends down a sign		has Power over

وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أَمْمَ أَمْتَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ شَرَّ إِلَى رَبِّهِمْ يُحْشِرُونَ ٢٨ وَالَّذِينَ كَذَّبُوا بِعَيْنِتِنَا صُمُّ وَبَكُمُ فِي الظُّلْمَاتِ مَنْ يَشَاءُ اللَّهُ يُضْلِلُهُ وَمَنْ يَشَاءُ يَجْعَلُهُ عَلَى صَرَاطٍ مُسْتَقِيمٍ ٢٩ قُلْ أَرَأَيْتُكُمْ إِنْ أَتَنَاكُمْ عَذَابَ اللَّهِ أَوْ أَتَنَاكُمُ الْسَّاعَةُ أَغْيَرَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ٣٠

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 Ayāt (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!''

وَلَا طَيْرٍ	فِي الْأَرْضِ	مِنْ دَآبَةٍ	وَمَا
and not a bird	on the earth	[of] an animal	and (there is) not
مَا فَرَّطْنَا	أَمْتَالُكُمْ	إِلَّا أَمْمَ	يَطِيرُ بِجَنَاحَيْهِ
We (did) not neglect	like you	but (are) communities	that flies with its two wings
إِلَى رَبِّهِمْ يُحْشِرُونَ	شَرَّ	مِنْ شَيْءٍ	فِي الْكِتَابِ
to their Lord they shall be gathered	then	[of] anything	in the Book
فِي الظُّلْمَاتِ	وَبَكُمُ	صُمُّ	وَالَّذِينَ كَذَّبُوا
in the darkness	and dumb	(are) deaf	and those who rejected
يَجْعَلُهُ	وَمَنْ يَشَاءُ	يُضْلِلُهُ	مَنْ يَشَاءُ اللَّهُ
sets him	and whom He wills	He lets him go astray	whom Allah wills

إِنْ أَتَنْكُمْ	أَرَيْتَنَكُمْ	قُلْ	مُسْتَقِيمٌ	عَلَى صِرَاطٍ
if comes to you	(have) you seen?	say	Straight	on the Path
السَّاعَةُ	أَوْ أَتَنْكُمْ		عَذَابُ اللَّهِ	
the (last) Hour	or came to you		(the) torment (of) Allah	
إِنْ كُنْتُمْ صَدِيقِينَ	أَغْيَرَ اللَّهُ تَدْعُونَ			
if you are truthful	(do) you call other than Allah?			

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْسِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ٤١ وَلَقَدْ أَرْسَلْنَا إِلَى أُمَّمٍ مِّنْ قَبْلِكَ فَأَخْذَنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ لِعِلْمِهِمْ بِتَضْرِبَرِ عَوْنَ ٤٢ فَلَوْلَا إِذْ جَاءَهُمْ بِأَسْنَا تَضْرِبَرُوا وَلَكِنْ قَسْتَ قُلُوبَهُمْ 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.

مَا تَدْعُونَ	فَيَكْسِفُ	بَلْ إِيَّاهُ تَدْعُونَ
(the distress) that you had called (upon Him)	and He removes	nay (to) Him Alone you call
مَا تُشْرِكُونَ	وَتَنْسَوْنَ	إِنْ شَاءَ إِلَيْهِ
whatever you had associated (with Allah)	and you forget	if He willed for which
فَأَخْذَنَاهُمْ	مِّنْ قَبْلِكَ	وَلَقَدْ أَرْسَلْنَا
and We seized them	before you	إِلَى أُمَّمٍ to nations
فَلَوْلَا	لَعَلَّهُمْ بِتَضْرِبَرِ عَوْنَ	وَالضَّرَاءِ
then why not	so that they may humble themselves	بِالْبَأْسَاءِ with misfortune
تَضْرِبَرُوا	بِأَسْنَا	إِذْ جَاءَهُمْ
they humbled themselves	Our disaster (torment)	came to them when

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

فَلَمَّا نَسُوا مَاذُكِرُوا بِهِ فَتَحَنَّا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخْذَنَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ٤٤ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ٤٥ قُلْ أَرَأَيْتَ إِنْ أَخْذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَתَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ
يَأْتِيْكُمْ بِهِ أَنْظَرْ كَيْفَ نُصَرِّفُ الْأَيَّاتِ ثُمَّ هُمْ يَصْدِقُونَ 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.

فَتَحَنَّا عَلَيْهِمْ	بِهِ	مَاذُكِرُوا	فَلَمَّا نَسُوا
We opened to them	therewith	what they had been reminded	so when they forgot
بِمَا أُوتُوا	حَتَّىٰ إِذَا فَرِحُوا	كُلِّ شَيْءٍ	أَبْوَابَ
in what they had been granted	until when they rejoice	thing	(of) every (the) gates
مُبْلِسُونَ	هُمْ	فَإِذَا	أَخْذَنَهُمْ
(were) plunged in despair	they	and then	suddenly
وَالْحَمْدُ	الْقَوْمِ	فَقُطِعَ دَابِرُ	We seized them
and all praise	who did wrong	دَابِرُ	(the) last remnant

إِنَّ أَخْذَ اللَّهُ	أَرَأَيْتُمْ	قُلْ	رَبُّ الْعَالَمِينَ	لَهُ
if Allah took away	(have) you seen?	say	(the) Lord (of) the worlds	(be) to Allah
مَنْ	عَلَىٰ قُلُوبِكُمْ	وَخَنَمْ	وَأَبْصَرَكُمْ	سَعْكُمْ
who (is there)	up your hearts	and sealed	and your sight	your hearing
أَنْظُرْ	بِهِ	يَأْتِكُمْ	غَيْرُ اللَّهِ	إِلَهٌ
see	these	who could restore to you	other than Allah	god
شُعْهُمْ يَصِدِّقُونَ	الْآيَاتِ	كَيْفَ نُصَرِّفُ		
yet they turn away	the signs	how variously We present		

قُلْ أَرَأَيْتُكُمْ إِنَّ أَنذَكُمْ عَذَابٌ اللَّهُ بَغْتَةً أَوْ جَهَرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ
وَمَا نَرِسَلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
وَالَّذِينَ كَذَّبُوا بِإِيَّاتِنَا يَمْسِحُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُدُونَ

47. Say: ``Tell me, if the punishment of Allah 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).

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

يَسْعُونَ يُمْسِمُونَ	بِعَيْنَتِنَا	وَالَّذِينَ كَذَّبُوا وَالَّذِينَ كَذَّبُوا	وَلَا هُمْ يَحْزُنُونَ وَلَا هُمْ يَحْزُنُونَ
shall touch them	Our Signs	but those who rejected	nor they shall grieve
يَفْسُقُونَ يَفْسُقُونَ	بِمَا كَانُوا	الْعَذَابُ	
transgress	for what they used to	the torment	

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَرَائِنَ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَتْعِي إِلَّا
مَا يُوَحَّى إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ
وَأَنذِرْ بِهِ الَّذِينَ
يَخَافُونَ أَنْ يُحْشَرُوا إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلَئِنْ وَلَا شَفِيعٌ لَعَاهُمْ يَتَّقُونَ

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'ān) 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).

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

وَلَا تَنْهِرُ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشَّيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابٍ هُمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَنْهِرُهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ٥٣ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بَعْضٍ لَيَقُولُوا أَهَؤُلَاءِ مَنْ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمُ بِالشَّكَرِينَ

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?

وَالْعَشَّيِّ	بِالْغَدْوَةِ	يَدْعُونَ رَبَّهُمْ	وَلَا تَنْهِرُ الَّذِينَ	
and the evening	in the morning	invoke their Lord	and turn not away those who	
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	عَلَيْكَ	مَا	يُرِيدُونَ وَجْهَهُ
anything	from their account	on you	(there is) not	seeking His Face
فَتَنْهِرُهُمْ		عَلَيْهِمْ مِنْ شَيْءٍ	مِنْ حِسَابِكَ	وَمَا
that you may turn them away		anything	on them	from your account
فَتَنَّا بَعْضَهُمْ		وَكَذَلِكَ	مِنَ الظَّالِمِينَ ٥٣	فَتَكُونُ
We tried	some of them	and thus	of the wrongdoers	then you would be
أَهَؤُلَاءِ مَنْ أَنْعَمَ اللَّهُ		لَيَقُولُوا		بَعْضٍ
(are) these the ones Allah has favoured?			that they (should) say	with others
بِالشَّكَرِينَ	اللَّهُ بِأَعْلَمَ	أَلَيْسَ	مِنْ بَيْنِنَا	عَلَيْهِمْ
the thankful ones	Allah knows best	(does) not?	from amongst us	upon them

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِيَايَتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ أَلْرَحْمَةُ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَنَّمَةُ شُرَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ

رَّحِيمٌ وَكَذَلِكَ نُفْصِلُ الْآيَاتِ وَلِتَسْتَيْنَ سَيْلَ الْمُجْرِمِينَ ﴿٦﴾ قُلْ إِنِّي نُهِيَّتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْعِيْ أَهْوَاءَكُمْ قَدْ ضَلَّتْ إِذَا وَمَا أَنَا مِنْ الْمُهَتَّدِينَ

54. When those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: ``*Salāmu '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.''

Part - 7

عَلَيْكُمْ	فَقُلْ سَلَامٌ	يَا يَتَّبِعُنَا	الَّذِينَ يُؤْمِنُونَ	جَاءَكَ	وَإِذَا
(be) upon you	then say peace	in Our Signs	those who believe	come to you	and when
مَنْ عَمَلَ	أَنَّهُ	الرَّحْمَةُ	عَلَى نَفْسِهِ	كَتَبَ رَبُّكُمْ	
(anyone) who does	that [he]	the Mercy	upon Himself	your Lord	has made incumbent
وَاصْلَحَ	مِنْ بَعْدِهِ	ثُمَّ تَابَ	بِجَهَنَّمَةِ	سُوءًا	مِنْكُمْ
and mends (his ways)	after that	then repents	in ignorance	evil	of you
نُفَصِّلُ الْآيَاتِ	وَكَذَلِكَ	رَّحِيمٌ	فَإِنَّهُ غَفُورٌ		
We explain in detail	the Signs	and thus	Most Merciful	then surely He (is)	All-Forgiving
أَنْ أَعْبُدَ	إِنِّي نُهِيَّتُ	قُلْ	الْمُجْرِمِينَ ﴿٦﴾	وَلِتَسْتَيْنَ سَيْلَ	
that I worship	indeed I am forbidden	say	(of) the sinners	so that becomes distinct	(the) way
لَا أَنْعِيْ أَهْوَاءَكُمْ	قُلْ	مِنْ دُونِ اللَّهِ	الَّذِينَ تَدْعُونَ		
I will not follow your (vain) desires	say	besides (instead of) Allah	those whom you call upon		
مِنْ الْمُهَتَّدِينَ	وَمَا أَنَا	إِذَا	قَدْ ضَلَّتْ		
of the guided	and I (will) not (be)	then	indeed I would go astray		

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّنْ رَّبِّيٍّ وَكَذَبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْصُصُ الْحَقَّ وَهُوَ خَيْرُ الْفَضْلَيْنَ ﴿٦٧﴾ قُلْ لَوْأَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بِنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٦٨﴾

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).''

بِهِ	وَكَذَبْتُمْ	مِنْ رَّبِّيٍّ	عَلَىٰ بَيِّنَةٍ	قُلْ إِنِّي
[with] it	but you have rejected	from my Lord	on a clear proof	say indeed I am
لَهُ إِلَّا	إِنَّ الْحُكْمَ	بِهِ	مَا تَسْتَعْجِلُونَ	مَا عِنْدِي
for Allah	but the decision (is) not	[of it]	that you are demanding hastily	I (do) not have
لَهُ إِلَّا	لَوْ أَنَّ عِنْدِي	قُلْ لَوْ أَنَّ عِنْدِي	يَقْصُصُ الْحَقَّ	يَقْصُصُ الْحَقَّ
[that] I had	if say	(of) the judges	(is the) Best	and He He declares the truth
لَقُضِيَ الْأَمْرُ		بِهِ	مَا تَسْتَعْجِلُونَ	
surely the matter would have been decided		[of it]	what you are demanding hastily	
بِالظَّالِمِينَ		وَاللَّهُ أَعْلَمُ	وَبَيْنَكُمْ	بَيْنِي
the wrongdoers		and Allah knows best	and between you	between me

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا سَقَطَ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَدَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦٩﴾ وَهُوَ الَّذِي يَتَوَفَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ شَمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجْلُ مُسَمَّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يَنْبَئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٠﴾

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.

وَيَعْلَمُ مَا	إِلَّا هُوَ	لَا يَعْلَمُهَا	الْغَيْبُ	مَفَاتِحُ	وَعِنْدَهُ،
and He knows what	but He	none knows them	(of) the unseen	(the) keys	and He has
إِلَّا يَعْلَمُهَا	مِنْ وَرَقَةٍ	وَمَا قَسَطَ	وَالْبَحْرُ	فِي الْبَرِّ	
but He knows it	a leaf	and (does) not fall	and the sea	(is) in the land	
وَلَا يَأْسٍ	وَلَا رَطْبٍ	الْأَرْضُ	فِي ظُلْمَتِ	وَلَا حَبَّةٌ	
nor dry	nor (anything) wet (fresh)	(of) the earth	in (the) darkness	and not a grain	
يَتَوَفَّكُمْ	أَذْنِي	وَهُوَ	فِي كِتَابٍ مُّبِينٍ	إِلَّا	
recalls you (your souls)	Who	and (it is) He	Clear	in a Book	but (is written)
فِيهِ	شَمْ يَبْعَثُكُمْ	جَرَحْتُمُ النَّهَارِ	وَيَعْلَمُ مَا	يَا لَيْلَ	
in it	then He raises you again	you did by the day	and He knows what	by the night	
مَرْجِعُكُمْ	إِلَيْهِ	شَمْ	مَسْمَى	لِيُقْضَى أَجَلُ	
(will be) your return	unto Him	then	appointed	so that (the) term is fulfilled	
تَعْمَلُونَ	بِمَا كُنْتُمْ	شَمْ يَنْبَثِكُمْ			
do	of what you used to	then He will inform you			

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرِسِّلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَهُمُ الْمَوْتُ تَوَفَّهُهُ
رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ٦١ شَمْ رَدُوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْعَىٰ
الْحَسَنَيْنَ ٦٢ قُلْ مَنْ يُنْحِيْكُمْ مِنْ ظُلْمَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضْرِعًا وَخُفْيَةً لَيْنَ أَنْجَنَّا مِنْ

هَذِهِ لَنْكُونَنَّ 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.''

حَفَظَةً	عَلَيْكُمْ	وَرِسْلٌ	عِبَادَةً	فَوْقَ	وَهُوَ الْقَاهِرُ
guardians (angels)	over you	and He sends	His slaves	over	and He (is) the Omnipotent
تَوْفِيْتُهُ	الْمَوْتُ	جَاءَ أَحَدُكُمْ	حَتَّىٰ إِذَا		
cause him to die (take his soul)	death	approaches one of you	until when		
مُكَوَّمَ رَدُوا	لَا يَفْرَطُونَ	وَهُمْ	رُسُلُنَا		
then they are returned	(do) not neglect (their duty)	and they	Our messengers (angels)		
الْحُكْمُ	لَهُ	أَلَا	الْحَقُّ	مَوْلَانُهُمْ	إِلَى اللَّهِ
(is) the judgement	for Him	no doubt	the Just	their Lord	to Allah
مِنْ ظُلْمِنَتِ	يُنْجِيْكُمْ	مَنْ	قُلْ	الْحَسِيْنَ	أَسْرَعُ وَهُوَ
from (the) darkness	saves you	who	say	(of) reckoners	(is the) Swiftest and He
لَيْلَنَ أَنْجَنَنَا	وَخُفْيَةً	تَضَرُّعًا	تَدْعُونَهُ	وَالْبَحْرُ	الْبَرُّ
if He saved us	and secretly	humbly	you call Him	and the sea	(of) the land
لَنْ تَكُونَ مِنَ الشَّاكِرِينَ			مِنْ هَذِهِ		
surely we shall be among the thankful			from this		

قُلْ اللَّهُ يُنْجِيْكُمْ مِنْهَا وَمِنْ كُلِّ كَرِبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ٦١ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَعْلَمَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْسِكُمْ شَيْعًا وَيُنِيبَ بَعْضُكُمْ بَأْسَ بَعْضٍ أَنْظُرْكُمْ نَصْرًا فِي الْأَيَّتِ لَعَلَّهُمْ يَفْقَهُونَ ٦٢ وَكَذَبَ بِهِ قَوْمًا وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ٦٣

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.”

كَرْبٌ	وَمِنْ كُلِّ	مِنْهَا	اللَّهُ يُنْجِي كُمْ	قُلْ
distress	and from every	from this	Allah saves you	say
أَنْ يَبْعَثَ	عَلَىٰ	قُلْ هُوَ الْقَادِرُ	شَمَّ أَنْتُمْ تُشْرِكُونَ	
that He sends	on	say He (is) the Powerful	yet you associate partners (with Allah)	
أَرْجُلُكُمْ	مِنْ تَحْتٍ	أَوْ	مِنْ فَوْقِكُمْ	عَذَابًا
your feet	from beneath	or	from above you	torment
بَأْسٌ	وَيُنِيبَ بَعْضُكُمْ	شِيَعًا	أَوْ يُلْسِكُمْ	عَلَيْكُمْ
(the) violence	and lets taste some of you	mutual party discord	or confounds you with	
لَعَلَّهُمْ يَفْقَهُونَ	الْآيَاتِ	كَيْفَ نَصَرَفُ	أَنْظُرْ	بَعْضٌ
so that they may understand	the Signs	how variously We explain	see	(of) others
قُلْ	الْحَقُّ	وَهُوَ	قَوْمٌ	وَكَذَّبَ
say	(is) the truth	and it	your people	it
				and have denied
	بُوْكِيلٌ	لَسْتُ عَلَيْكُمْ		
	a supervisor	I am not over you		

لِكُلِّ بَنِي مُسْتَقْرٍ وَسَوْفَ تَعْلَمُونَ ٦٦ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي هَذِهِ آيَاتِنَا فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الْذِكْرِي مَعَ الْقَوْمِ الظَّالِمِينَ ٦٧ وَمَا عَلَى الَّذِينَ يَنْقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرَى لَعَلَّهُمْ يَنْقُونَ

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	مُسْتَقْرٌ	نَبَّغَ	لُكْلٌ
and when you see	and soon you shall know (it)	(is) a fixed time	news	for every
حَتَّىٰ يَخْوُضُوا	عَنْهُمْ	فَأَعْرِضْ	فِيَءَ اِيَّنَا	الَّذِينَ يَخْوُضُونَ
until they engage	from them	then turn away	in Our Signs	those who engage
فَلَا تَنْقُدْ	الشَّيْطَانُ	وَإِمَّا يُنْسِيَنَّكَ	غَيْرِهِ	فِي حَدِيثِ
then you sit not	Satan	and if causes you to forget	other than that	in a talk
وَمَا	الظَّالِمِينَ	الْقَوْمُ	مَعَ	بَعْدَ
and (there is) not	wrongdoers	the people	with	the remembrance
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	يَنْقُونَ	عَلَى الَّذِينَ	
[of] anything	from their account	fear (Allah)	on those who	
لَعَلَّهُمْ يَنْقُونَ		وَلَكِنْ ذِكْرَى		
so that they may fear (Allah)		[and] but remembrance		

وَذَرِ الَّذِينَ أَنْتَخَذُوا دِينَهُمْ لَعْبًا وَلَهُوَا وَغَرَّهُمُ الْحَيَاةُ الْدُنْيَا وَذَكَرِهِ أَنْ
تُبَسَّلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلَّ
عَدْلٍ لَا يُوَجِّدُ مِنْهَا أُولَئِكَ الَّذِينَ أَبْسَلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

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.

وَلَهُوَا	لَعِبَا	أَتَخْذُوا دِينَهُمْ	وَذَرُ الَّذِينَ
and pastime	(as) a play	took their religion	and leave (alone) those who
بِهِ	وَذَكِّرْ	أُلَّذِّنِيَا	الْحَيَاةُ وَعَرَّتْهُمْ
with it	but remind (them)	(of) this world	the life and beguiled (deceived) them
مِنْ دُونِ اللَّهِ	لَيْسَ هَذَا	بِمَا كَسَبَتْ	أَنْ تُبَسَّلْ نَفْسُ
besides Allah	neither will be for it	for what it has earned	lest a soul is caught
عَدْلٌ	كُلَّ	وَإِنْ تَعْدِلْ	وَلَيْ
ransom	every	and (even) if it offers ransom	nor an intercessor a protector
الَّذِينَ أُبْسِلُوا	أُولَئِكَ	مِنْهَا	لَا يُؤْخَذْ
(are) those who are caught	these	from it	it will not be accepted
وَعَذَابٌ	مِنْ حَمِيمٍ	شَرَابٌ	لَهُمْ بِمَا كَسَبُوا
and a torment	of boiling water	(is) a drink	for them for what they earned
يَكْفُرُونَ	بِمَا كَانُوا		أَلَمْ
disbelieve	(because) of what they used to		

قُلْ أَنْدَعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنَرُدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَنَا اللَّهُ
كَلَّذِي أَسْتَهْوِهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَبُ يَدَ عَوْنَاهُ إِلَى الْهُدَى أَتَيْنَا قَلْ
إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرٌ نَّا لِلنَّاسِ لِرَبِّ الْعَالَمِينَ

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 'Ālāmīn (mankind, jinn and all that exists);

وَلَا يَضُرُّنَا	لَا يَنْفَعُنَا	مَا	مِنْ دُونِ اللَّهِ	أَنْدَعُوا	قُلْ
nor can harm us	neither can benefit us	that	besides Allah	(shall) we invoke?	say
كَالَّذِي	هَدَنَا اللَّهُ	إِذْ	بَعْدَ	عَلَىٰ أَعْقَابِنَا	وَنَرُدُّ
like the one	Allah has guided us	when	after	on our heels	and shall we turn back
يَدْعُونَهُ	أَصْحَابُ	لَهُ	حَيْرَانَ	فِي الْأَرْضِ	أَسْتَهْوِهُ
who call him	companions	he has	confused	in the earth	the devils
إِلَى الْهُدَىٰ	هُوَ	إِنَّ هُدَىَ اللَّهِ	قُلْ	أُتَّنَا	إِلَى الْهُدَىٰ
(is) the guidance	it	indeed (the) guidance (of) Allah	say	come to us	to the guidance
لِرَبِّ الْعَالَمِينَ	لِنُسِلِّمَ			وَأَمِّنَّا	
to (the) Lord (of) the worlds	that we submit			and we have been commanded	

وَأَنَّ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنَفَّحُ فِي الصُّورِ عَلَمُ الْغَيْبِ وَالشَّهَدَةِ وَهُوَ الْحَكِيمُ الْحَمِيرُ

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).

الَّذِي	وَهُوَ	وَاتَّقُوهُ	وَأَنَّ أَقِيمُوا الصَّلَاةَ
(is) the One	and He	and fear Him	and that offer the prayer
خَلَقَ السَّمَاوَاتِ	الَّذِي	وَهُوَ	إِلَيْهِ تُحْشَرُونَ
created the heavens	Who	and (it is) He	to Whom you shall be gathered

كُنْ	وَيَوْمَ يَقُولُ	بِالْحَقِّ	وَالْأَرْضَ
be	and (on the) Day (of Resurrection) He will say	in truth	and the earth
الْمُلْكُ	وَلَهُ	الْحَقُّ	قَوْلُهُ
the dominion	and for Him (will be)	(is) the truth	His Word
عَلِمُ الْغَيْبِ	فِي الصُّورِ	يَوْمَ يُنْفَخُ	
All-Knower (of) the invisible	[in] the trumpet	(on the) Day (when) will be blown	
الْخَيْرُ	وَهُوَ الْحَكِيمُ	وَالشَّهَدَةُ	
the All-Aware	and He (is) the All-Wise	and the visible	

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إَزَرَ أَتَتَّخِذُ أَصْنَامًا إِلَهًا إِنِّي أَرِدُكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ وَكَذَلِكَ نُرِيَ إِبْرَاهِيمَ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوْقِنِينَ فَلَمَّا جَنَّ عَلَيْهِ الْيَلْرَءَ أَكَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ

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."

أَتَتَّخِذُ أَصْنَامًا	إِزَرَ	لِأَبِيهِ	إِبْرَاهِيمُ	وَإِذْ قَالَ
(do) you take idols?	Azar	to his father	Abraham	and (remember) when said
وَكَذَلِكَ نُرِيَ	مُبِينٍ	فِي ضَلَالٍ	وَقَوْمَكَ	أَرِدُكَ إِنِّي إِلَهًا
and thus We showed	manifest	in error	and your people	[I] see you verily (as) gods
وَلِيَكُونَ	وَالْأَرْضِ	الْسَّمَاوَاتِ	مَلَكُوتَ	إِبْرَاهِيمَ
and so that he becomes	and the earth	(of) the heavens	(the) kingdom	Abraham
رَءَاءَ كَوْكَبًا	الْيَلْرَءُ	جَنَّ عَلَيْهِ	فَلَمَّا	مِنَ الْمُوْقِنِينَ
he saw a star	the night	outspread over him	so when	of the firm believers
لَا أُحِبُّ الْأَفْلِينَ	قَالَ	فَلَمَّا أَفَلَ	رَبِّي	قَالَ هَذَا
I (do) not love those who set	he said	but when it set	(is) my lord	he said this

فَلَمَّا رَأَهُ الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْلَنَّ لَمْ يَهْدِنِي رَبِّي لَا كُوْنَتْ مِنْ
الْقَوْمِ الْمُضَالِّينَ ٧٧ فَلَمَّا رَأَهُ الْشَّمْسَ بَازِغَةً قَالَ هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ
يَقُولُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ٧٨ إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ الْسَّمَاوَاتِ
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 *Hanifa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*.''

فَلَمَّا أَفَلَ	رَبِّي	قَالَ هَذَا	بَازِغًا	الْقَمَرَ	فَلَمَّا رَأَهُ
but when it set	(is) my lord	he said this	rising	the moon	and when he saw
لَا كُوْنَتْ	رَبِّي	لَمْ يَهْدِنِي	لَيْلَنَّ	قَالَ	
surely I would have become	my Lord	(did) not guide me	if	he said	
قَالَ هَذَا	رَبِّي	فَلَمَّا	الْمُضَالِّينَ ٧٧	مِنَ الْقَوْمِ	
he said this	rising	he saw the sun	and when	who go astray	among the people
إِنِّي	قَالَ يَقُولُ	فَلَمَّا أَفَلَتْ	أَكْبَرُ ٧٨	هَذَا	رَبِّي
verily I am	he said O my people	but when it set	(is) the largest	this	(is) my lord
لِلَّذِي	وَجْهِي	إِنِّي وَجَهْتُ	مِمَّا تُشْرِكُونَ ٧٩	بَرِيءٌ ٧٩	
to Him Who	my face	verily I have turned	from what you associate (with Allah)		free
مِنَ الْمُشْرِكِينَ ٧٧	وَمَا أَنَا	وَمَا أَنَا	وَالْأَرْضَ	فَطَرَ الْسَّمَاوَاتِ	
of the polytheists	and I (am) not	upright	and the earth	originated the heavens	

وَحَاجَهُ، قَوْمُهُ، قَالَ أَتَحْتَجُونِي فِي اللَّهِ وَقَدْ هَدَنِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ
يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ٧٩ وَكَيْفَ

أَخَافُ مَا أَشَرَّكُتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشَرَّكُتُمْ بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ عَلَيْكُمْ
سُلْطَنًا فَإِنِّي أَفْرِيقِينَ أَحَقَّ بِالآمِنِ 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.''

فِي اللَّهِ	أَتَحْجَجُونِي	قَالَ	قَوْمُهُ	وَحَاجَهُ
about Allah	(do) you dispute with me?	he said	his people	and disputed with him
بِهِ	مَا تُشْرِكُونَ	وَلَا أَخَافُ	وَقَدْ هَدَنِ	
with Him	what you associate	and I (do) not fear	while certainly He has guided me	
كُلَّ شَيْءٍ	وَسَعَ رَبِّي	شَيْئًا	أَنْ يَشَاءْ رَبِّي	إِلَّا
thing	every	my Lord comprehends	anything	that my Lord wills
وَكَيْفَ أَخَافُ	أَفْلَاتَتَنَّ كَرْوَانَ ﴿٨١﴾		عِلْمًا	
and how I should fear	(will) you not then remember?		(in His) Knowledge	
بِاللَّهِ	أَنَّكُمْ أَشَرَّكُتُمْ	وَلَا تَخَافُونَ	مَا أَشَرَّكُتُمْ	
with Allah	that you associate	and you fear not	what you associate (with Allah)	
فَإِنِّي	سُلْطَنًا	عَلَيْكُمْ	مَا لَمْ يُنْزِلْ	
then which	any authority	to you	for it	what He (did) not send down
أَنِّي	كُنْتُمْ إِنْ كُنْتُمْ	بِالآمِنِ	أَحَقُّ	الْفَرِيقَيْنِ
know	if you	to security	has more right	(of) the two parties

الَّذِينَ إِذَا مَنَّا وَلَمْ يُلِسُّوا إِيمَنَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْآمِنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتَلَكَ حُجَّتُنَا إِتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرَفَعُ دَرَجَتِ مَنْ دَشَاءَ إِنَّ رَبَّكَ حَكِيمٌ عَلَيْهِمْ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلَّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلٍ وَمِنْ ذِرْيَتِهِ
دَاؤِدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَرُونَ وَكَذَلِكَ بَخْرِي الْمُحْسِنِينَ

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).

بِظُلْمٍ	وَلَمْ يَلِسُوا إِيمَنَهُمْ			أَلَّذِينَ إَمَنُوا	
with wrongdoing	and (did) not obscure (confuse) their Belief			those who believed	
وَتِلْكَ	مُهْتَدُونَ	وَهُمْ	الْآمِنُ	هُمْ	أُولَئِكَ
and that	(are the) guided	and they	(is) the security	for them	those
عَلَى قَوْمِهِ	إِبْرَاهِيمَ			حُجَّتْنَا	
against his people	(to) Abraham		which We gave	(was) Our Argument	
عَلِيمٌ	حَكِيمٌ	إِنَّ رَبَّكَ	مَنْ شَاءَ فَ	نَرْفُعُ دَرَجَاتٍ	
All-Knowing	(is) All-Wise	indeed your Lord	whom We will	We raise (in) ranks	
وَنُوحًا	كُلُّا هَدَيْنَا		إِسْحَاقَ وَيَعْقُوبَ	لَهُ	وَهَبْنَا
and Noah	each of them We guided		and Jacob	Isaac	to him
وَأَيُّوبَ	وَسُلَيْمَانَ	دَاؤِدَ	وَمِنْ ذِرْيَتِهِ	هَدَيْنَا مِنْ قَبْلٍ	
and Job	and Solomon	David	and among his progeny	We guided (him) before (that)	
الْمُحْسِنِينَ	وَكَذَلِكَ بَخْرِي		وَهَرُونَ	وَمُوسَى	وَيُوسُفَ
the good-doers	and thus We reward		and Aaron	and Moses	and Joseph

وَزَكَرِيَا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلُّ مِنَ الْأَنْبِيَاءِ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُوْسَفَ

وَلَوْطًا وَكُلَّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ أَبَابِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَنَهُمْ وَاجْتَبَيْنَهُمْ
وَهَدَيْنَهُمْ إِلَى صَرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ
أَشْرَكُوا الْحِيطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

85. And Zakariyyā (Zechariah), and Yahyā (John) and 'Isā (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.

مِنَ الصَّالِحِينَ ﴿٨٥﴾	كُلُّ	وَإِلِيَّا سَ	وَعِيسَى	وَيَحْيَى	وَزَكَرِيَا
of the righteous	all (were)	and Elias	and Jesus	and John	and Zechariah
فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾	كُلَّا	وَلَوْطًا	وَيُوْنُسَ	وَالْيَسَعَ	وَإِسْمَاعِيلَ
We preferred over the worlds	and all	and Lot	and Jonah	and Elisha	and Ishmael
وَاجْتَبَيْنَهُمْ	وَإِخْوَنَهُمْ	وَذُرِّيَّتِهِمْ	وَمِنْ أَبَابِهِمْ		
and We chose them	and their brethren	and their progeny	and from their forefathers		
هُدَى اللَّهِ	ذَلِكَ	مُسْتَقِيمٍ ﴿٨٧﴾	إِلَى صَرَاطٍ	وَهَدَيْنَهُمْ	
(is the) guidance (of) Allah	that	Straight	to the Way	and We guided them	
وَلَوْ أَشْرَكُوا		مِنْ عِبَادِهِ	مَنْ يَشَاءُ	يَهْدِي بِهِ	
and if they associated others (with Allah)		of His slaves	whom He wills	He guides with it	
يَعْمَلُونَ ﴿٨٨﴾	مَا كَانُوا	عَنْهُمْ		لَحِيطَ	
do	what they used to	from them	surely would have rendered vain		

أُولَئِكَ الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرُوا هُوَ لَا فَقَدْ وَكَنَا بِهَا قَوْمًا لَيُسُوا
بِهَا بِكُلِّ كُفَّارٍ ﴿٨٩﴾ أُولَئِكَ الَّذِينَ هُدَى اللَّهُ فِيهِدَنَاهُمْ أَفْتَدَهُمْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ

أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٦﴾

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)."

وَالْحُكْمُ	الْكِتَابُ	إِاتَّيْنَاهُمْ	الَّذِينَ	أُولَئِكَ
and (the) Judgement	the Book	We gave [them]	(are) those whom	they
فَقَدْ وَكَنَا	هُوَ لَأَنَّ	بِهَا	فَإِنْ يَكُفُرُ	وَالنُّبُوَّةُ
then indeed We have entrusted	these	in it (therein)	but if disbelieve	and Prophethood
أُولَئِكَ	بِكَفِيرِينَ	لَيْسُوا بِهَا	قَوْمًا	بِهَا
they	disbelievers	who are not in it	(to) a people	it
لَا أَسْأَلُكُمْ	قُلْ	فَهُدَاهُمْ أَفَتَدِهُ	الَّذِينَ هُدَى اللَّهُ	
I (do) not ask you	say	so you follow their guidance	(are) those whom Allah guided	
لِلْعَالَمِينَ	إِلَّا ذِكْرٌ	إِنْ هُوَ	أَجْرًا	عَلَيْهِ
for the worlds	but an admonition	this (is) not	a reward	on it

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذَا قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبَدِّلُونَهَا وَتَخْفُونَ كَثِيرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا إِبْرَاهِيمَ قُلْ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٦﴾ وَهَذَا كِتَابٌ أَنَّزَلْنَاهُ مُبَارِكٌ مُصَدِّقٌ لِلَّذِي بَيْنَ يَدِيهِ وَلِتَذَرَّ أُمُّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٧﴾

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

the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allāh and His Messenger Muhammad ﷺ) were taught (through the Qur’ān) that which neither you nor your fathers knew.” Say: “Allāh (sent it down).” Then leave them to play in their vain discussions. 92. And this (the Qur’ān) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur’ān), and they are constant in guarding their *Salāt* (prayers).

إِذْ قَالُوا	قَدْرَهُ	حَقٌّ	وَمَا قَدَرُوا اللَّهَ
when they said	appraisal to Him	(with) due	and they (did) not appraise Allah
الْكِتَبَ	مَنْ أَنْزَلَ	قُلْ	مَا أَنْزَلَ اللَّهُ
the Book	who sent down	say	anything to human being
لِلنَّاسِ	وَهُدًى	نُورًا	مُوسَى
for people	and a guidance	(as) a light	Moses
وَتَخْفُونَ كَثِيرًا	تَبَدُّلُهَا	قَرَاطِيسَ	تَجْعَلُونَهُ
and you conceal most (of it)	you disclose (some of) it	(into) sheets	which you have put
قُلْ اللَّهُ	وَلَا إِلَهَ أَوْكُمْ	لَمْ تَعْمَلُوا أَنْتُمْ	مَا وَعَلَمْتُمْ
say Allah	nor your forefathers	neither you knew	what though you were taught
كِتَبٌ	وَهَذَا	فِي خَوْضِهِمْ يَلْعَبُونَ	ثُمَّ ذَرْهُمْ
(is) a Book	and this	to play in their argumentation	then leave them
بَيْنَ يَدِيهِ	الَّذِي	مُصَدِّقٌ	أَنْزَلْنَاهُ
(came) before it	which	confirming	blessed
حَوْلَهَا	وَمَنْ	وَلِئِنْذِرَ أُمَّ الْقَرَبَى	which We have sent down
around it	and those	and so that you may warn	(people of the) Mother of Towns (Makkah)
وَهُمْ عَلَى صَلَاتِهِمْ يَحْفَظُونَ	وَهُمْ يُؤْمِنُونَ بِهِ	بِالْآخِرَةِ	وَالَّذِينَ يُؤْمِنُونَ
guard [over] their prayers	and they	they believe in it	in the Hereafter
			and those who believe

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأَنْزِلُ
 مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذَا الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
 أَخْرِجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوَنِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ عِنْدَ الْحَقِّ
 وَكُنْتُمْ عَنِ الْآيَاتِ تَسْتَكْبِرُونَ

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!"

أَوْقَالَ	عَلَى اللَّهِ كَذِبًا	مِمَّنْ أَفْتَرَى	أَظْلَمُ	وَمَنْ
or said	a lie against Allah	than (he) who invented	(is) more unjust	and who
شيءٌ	إِلَيْهِ	وَلَمْ يُوحَ	أُوحِيَ إِلَيَّ	
anything	to him	while was not revealed	revelation was sent down to me	
إِذْ	وَلَوْ تَرَى	مَا أَنْزَلَ اللَّهُ	سَأَنْزِلُ مِثْلَ	وَمَنْ قَالَ
when	and if you (could) see	what Allah has revealed	I would reveal like	and who said
وَالْمَلَائِكَةُ	الْمَوْتُ	فِي غَمْرَاتِ	الظَّالِمُونَ	
and the angels	(of) the death	(are) in (the) agonies	the wrongdoers	
تُجْزَوْنَ	الْيَوْمَ	أَخْرِجُوا نُفُسَكُمْ	بَاسِطُوا أَيْدِيهِمْ	
you will be recompensed	this Day	deliver your souls	their hands	(are) stretching out
تَقُولُونَ عَلَى اللَّهِ	بِمَا كُنْتُمْ	الْهُوَنُ	عَذَابَ	
utter against Allah	(because) of what you used to	(of) humiliation	(with the) torment	
عَنِ الْآيَاتِ	وَكُنْتُمْ	الْحَقِّ	عِنْ	
be arrogant concerning His Signs	and you used to	the truth	other than	
١٧				

وَلَقَدْ جَعَلْتُمُونَا فَرِدَّا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةً وَتَرَكْتُمُ مَا خَوَلَنَّكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى
 مَعَكُمْ شَفَعَاءَ كُمْ الَّذِينَ زَعَمْتُمُ أَنَّهُمْ فِي كُمْ شَرِكَوْا لَقَدْ تَقْطَعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
 مَا كُنْتُمْ تَزَعَّمُونَ ﴿٤٦﴾ إِنَّ اللَّهَ فَالِقُ الْحَبَّ وَالنَّوْعَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ
 مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَإِنَّ تَوْفِكُونَ ﴿٤٧﴾

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?

مرَّةٌ	أَوَّلَ	كَمَا خَلَقْنَاكُمْ	فَرِدَّا	وَلَقَدْ جَعَلْتُمُونَا
time	(the) first	as We had created you	(all) alone	and verily you have come to Us
ظُهُورِكُمْ	وَرَاءَ	خَوَلَنَّكُمْ	وَتَرَكْتُمْ مَا	
your backs	behind	We had bestowed on you		and you have left what
الَّذِينَ زَعَمْتُمْ		شَفَعَاءَ كُمْ		وَمَا نَرَى مَعَكُمْ
those whom you claimed		your intercessors		and We (do) not see with you
شَرِكَوْا		فِي كُمْ		أَنَّهُمْ
partners (with Allah)		in your (matters)		that they (were)
عَنْكُمْ	وَضَلَّ		لَقَدْ تَقْطَعَ بَيْنَكُمْ	
you	and have forsaken		indeed bonds have been severed	between you
الْحَبَّ		إِنَّ اللَّهَ فَالِقُ	تَرَزَّعُونَ ﴿٤٦﴾	مَا كُنْتُمْ
the grain	indeed (it is) Allah (Who) causes to split		claim	what you used to
وَمُخْرِجُ	مِنَ الْمَيِّتِ	يُخْرِجُ الْحَيَّ		وَالنَّوْعَ
and brings forth	from the dead	He brings forth the living		and the fruit-kernel

فَإِنَّ تُؤْفَكُونَ <small>١٦</small>	ذَلِكُمْ اللَّهُ مِنَ الْحَيِّ	مِنَ الْمَيِّتِ
then how are you being misled (from the truth)	such (is) Allah	from the living

فَالِّقُ الْأَصْبَاحَ وَجَعَلَ الْيَلَّ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ١٧
وَهُوَ الَّذِي جَعَلَ لَكُمُ النَّجُومَ لِتَهَدُوا بِهَا فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَلَنَا الْأَيَّاتِ لِقَوْمٍ
يَعْلَمُونَ ١٨ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَحْدَةٍ فَمُسْتَقْرٌ وَمُسْتَوْدِعٌ قَدْ فَصَلَنَا الْأَيَّاتِ
لِقَوْمٍ يَفْقَهُونَ ١٩

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'ān*) for a people who understand.

وَجَعَلَ الْيَلَّ		الْأَصْبَاحَ	فَالِّقُ	
and He has made the night		the daybreak	(He it is who) Cleaves out	
ذَلِكَ	حُسْبَانًا	وَالْقَمَرُ	وَالشَّمْسَ	سَكَنًا
this	(for) reckoning (time)	and the moon	and the sun	(for) stillness (resting)
الَّذِي جَعَلَ	وَهُوَ	الْعَلِيمُ <small>٩٦</small>	تَقْدِيرُ الْعَزِيزِ	
Who made	and (it is) He	the All-Knowing	(is the) measuring (of) the All-Mighty	
فِي ظُلْمَتِ	بِهَا	لِتَهَدُوا	النَّجُومَ	لَكُمْ
in (the) darkness	by them	so that you may guide yourselves	the stars	for you
لِقَوْمٍ يَعْلَمُونَ <small>٩٧</small>		فَدَفَعْنَا الْأَيَّاتِ	وَالْبَحْرُ	الْبَرُّ
for a people who know	certainly We have made clear the signs	and the sea	(of) the land	

فَسْتَقِرْ	وَحْدَةٌ	مِنْ نَفْسٍ	أَنْشَأْكُمْ	الَّذِي	وَهُوَ
so (there is) a time-limit	single	from a person	created you	Who	and (it is) He
لِقَوْمٍ يَفْقَهُونَ	قَدْ فَصَلَنَا الْأَيْتَ			وَمَسْتَوْدَعٌ	
for a people who understand	certainly We have made clear the signs			and a resting place	

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ نَبَاتٌ كُلُّ شَيْءٍ فَأَخْرَجَنَا مِنْهُ حَضِيرًا
تَخْرِجُ مِنْهُ حَبَّاً مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّتٌ مِنْ أَعْنَابٍ
وَالرَّيْتَوْنَ وَالرُّمَانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِّهٍ أَنْظُرُوا إِلَيْ شَمَرَةٍ إِذَا أَشْمَرُوْنَعَهُ إِنَّ فِي ذَلِكُمْ
لَّا يَدِي لِقَوْمٍ يُؤْمِنُونَ

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.

فَأَخْرَجَنَا	مَاءً	مِنَ السَّمَاءِ	الَّذِي أَنْزَلَ	وَهُوَ
and We have brought forth	water	from the heaven	Who has sent down	and (it is) He
مِنْهُ	فَأَخْرَجَنَا	شَيْءٍ	كُلُّ	نَبَاتٌ
thereby	and We have brought forth	thing (kind)	(of) every	vegetation
وَمِنَ النَّخْلِ	مُتَرَاكِبًا	حَبَّاً	تَخْرِجُ مِنْهُ	حَضِيرًا
and from date-palm	thick-clustered	grain	We bring forth from it	green stalks
مِنْ أَعْنَابٍ وَالرَّيْتَوْنَ	وَجَنَّتٍ	دَانِيَةٌ	قِنْوَانٌ	مِنْ طَلْعِهَا
and olives	of grapes	hanging low (near)	clusters of dates	from its sprout
إِذَا أَشْمَرَ	أَنْظُرُوا إِلَيْ شَمَرَةٍ	وَغَيْرُ مُتَشَبِّهٍ	مُشْتَبِهًا	وَالرُّمَانَ
when it bears fruit	look at its fruit	and (yet) different	resembling	and pomegranates
لِقَوْمٍ يُؤْمِنُونَ	لَّا يَدِي	فِي ذَلِكُمْ	إِنَّ	وَنَعْهَدُ
for a people who believe	surely (are) signs	in (all) this	certainly	and its ripeness

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلْقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ، وَتَعَالَى
عَمَّا يَصِفُونَ ١٠١ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّ يَكُونُ لَهُ، وَلَدٌ وَلَمْ تَكُنْ لَهُ، صَنْجَةٌ
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ١٠٢ ذَلِكُمْ أَنَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلِّ
شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكَيْلٌ ١٠٣

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 *Wakil* (Trustee, Disposer of affairs or Guardian) over all things.

وَخَلَقَهُمْ		الْجِنَّ	شُرَكَاءَ	اللَّهُ	وَجَعَلُوا
though He has created them		the jinns	(as) associates	with Allah	and they have made
عِلْمٍ	بِغَيْرِ	وَبَنَاتٍ	بَنِينَ	لَهُ	وَخَرَقُوا
knowledge	without	and daughters	sons	to Him	and they falsely attributed
بَدِيعُ		عَمَّا يَصِفُونَ ١٠١		سُبْحَانَهُ، وَتَعَالَى	
(He is the) Originator		from what they attribute		Glorified is He and Exalted	
وَلَمْ تَكُنْ	وَلَدٌ	يَكُونُ لَهُ،	أَنَّ	وَالْأَرْضَ	الْسَّمَاوَاتِ
while (there) is not	a son	can He have	how	and the earth	(of) the heavens
شَيْءٍ	بِكُلِّ	وَهُوَ	شَيْءٍ	وَخَلَقَ كُلَّ	صَنْجَةٌ
thing	of every	and He	thing	and He has created every	لَهُ،
خَلَقَ كُلِّ		إِلَّا هُوَ		لَا إِلَهَ	
(the) Creator (of) every		but He		(there is) no god	
ذَلِكُمْ أَنَّهُ رَبُّكُمْ		ذَلِكُمْ أَنَّهُ رَبُّكُمْ		عَلِيمٌ	
(such (is) Allah)		(is) All-Knower			
وَكَيْلٌ ١٠٣		شَيْءٍ		فَاعْبُدُوهُ	
(is) a Guardian		عَلَى كُلِّ		شَيْءٍ	
		and He		so worship Him	
		thing		thing	

لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ الْأَطِيفُ الْخَيْرُ ١٦٣ قَدْ جَاءَكُمْ بِصَائِرٍ
مِّنْ رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَيْنَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ١٦٤ وَكَذَلِكَ
نَصِيفُ الْأَيَّاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ١٦٥

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latīf* (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'ān from that) '' and that We may make the matter clear for a people who have knowledge.

وَهُوَ الْأَطِيفُ	الْأَبْصَرُ	وَهُوَ يُدْرِكُ	الْأَبْصَرُ	لَا تُدْرِكُهُ
and He (is) the All-Subtle	the vision	but He grasps	the vision	can not grasp Him
مِنْ رَّبِّكُمْ	بَصَائِرٍ	قَدْ جَاءَكُمْ		الْخَيْرُ ١٦٣
from your Lord	proofs	verily have come to you		the All-Aware
وَمَنْ عَيْنَ		فَلِنَفْسِهِ		فَمَنْ أَبْصَرَ
and who remained blind		then (he did this) for his ownself		so who saw
حَفِيظٍ	عَلَيْكُمْ	وَمَا أَنَا	فَعَلَيْهَا	
a keeper	over you	and I (am) not	then (he did this) against himself	
دَرَسْتَ	وَلِيَقُولُوا	نَصِيفُ الْأَيَّاتِ		وَكَذَلِكَ
you have learned	and that they may say	We diversely explain the Signs		and thus
	لِقَوْمٍ يَعْلَمُونَ ١٦٥		وَلِنُبَيِّنَهُ	
	for a people who have knowledge		and that We may make it clear	

أَنْبَعَ مَا أُوحِيَ إِلَيْكَ مِنْ رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ١٦٦ وَلَوْ شَاءَ اللَّهُ
مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ١٦٧ وَلَا تَسْبُوا الَّذِينَ

يَدْعُونَ مِنْ دُونِ اللَّهِ فَيُسَبِّوُ اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَاهُ كُلُّ أُمَّةٍ عَمَّا هُمْ يَعْمَلُونَ
مَرْجِعُهُمْ فِي نَيْتِهِمْ بِمَا كَانُوا يَعْمَلُونَ

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 *Wakil* (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.

لَا إِلَهَ	مِنْ رَبِّكَ	إِلَيْكَ	مَا أُوحِيَ	أَتِّبِعْ
(there is) no god	from your Lord	to you	what has been revealed	follow
وَلَوْ شَاءَ اللَّهُ	عَنِ الْمُشْرِكِينَ	وَأَعْرِضْ	إِلَّا هُوَ	
and had Allah willed	from the polytheists	and turn away		but He
وَمَا جَعَلْنَاكَ		مَا أَشْرَكُوكُمْ		
and We have not made you		they would not have associated others (with Him)		
وَلَا تَسْبِبُوا	بِوْكِيلٍ	عَلَيْهِمْ	وَمَا أَنْتَ	حَفِظًا
and you revile not	a guardian	over them	and you (are) not	over them
فَيُسَبِّبُوا اللَّهَ عَدُوًّا	مِنْ دُونِ اللَّهِ		الَّذِينَ يَدْعُونَ	
lest they revile Allah out of spite	other than Allah		those whom they invoke	
أُمَّةٌ	زَيَّنَاهُ كُلُّ	كَذَلِكَ	عِلْمٌ	بِغَيْرِ
nation	We have made fair-seeming to every	thus	knowledge	without
فِي نَيْتِهِمْ	مَرْجِعُهُمْ	إِلَى رَبِّهِمْ	ثُمَّ	عَمَّا هُمْ
and He will inform them	(is) their return	to their Lord	then	their deeds
	يَعْمَلُونَ	بِمَا كَانُوا		
	do	of what they used to		

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لِئَنْ جَاءَهُمْ أَيْةٌ شَّاهِدَةٌ يُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا أَلَيْتُ عِنْدَ اللَّهِ وَمَا يُشَعِّرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿٦٩﴾ وَنَقْلِبُ أَفْعَدَهُمْ وَابْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذِرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٠﴾

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.

أَيْةٌ	لِئَنْ جَاءَهُمْ	أَيْمَنِهِمْ	جَهْدَ	بِاللَّهِ	وَأَقْسَمُوا
a sign	that if came to them	(of) their oaths	strongest	by Allah	and they swore
وَمَا	عِنْدَ اللَّهِ	قُلْ إِنَّمَا أَلَيْتُ		لَيْوَمِنْ بَهَا	
and what	(are) with Allah	say only the signs		they would certainly believe in it	
لَا يُؤْمِنُونَ	إِذَا جَاءَتْ		أَنَّهَا	يُشَعِّرُكُمْ	
they will not believe	when come (those signs)		that	will make you realize	
لِهِ	لَمْ يُؤْمِنُوا	كَمَا	وَابْصَرَهُمْ	وَنَقْلِبُ أَفْعَدَهُمْ	
in it	they (did) not believe	as	and their eyes	and We shall turn their hearts	
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٠﴾		وَنَذِرُهُمْ		أَوَّلَ	
in their tyranny to wander blindly		and We shall leave them		مَرَّةٍ	(the) first