

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

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

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

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَتِ 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.

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

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُكُمْ بِطَعَامِ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

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

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

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصِدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوْنَ ﴿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?

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

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾  
لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

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

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

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

يَأَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ شَيْءًا مِّنَ الصَّيْدِ تَنَازَلَهُ أَيَدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلَغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهُ ۚ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

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

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

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَيَبْلُوَنَّكُمْ اللَّهُ	بِشَيْءٍ	مِّنَ الصَّيْدِ
O (you)	who believe	surely Allah will try you	with something	of the game
تَنَالُهُ	أَيْدِيكُمْ	وَرِمَاحُكُمْ	لِيَعْلَمَ اللَّهُ	مَنْ
which can be taken	(by) your hands	and your lances	so that Allah knows	who
يَخَافُهُ	بِالْغَيْبِ	فَمَنْ أُعْذِيَ	بَعْدَ ذَلِكَ	فَلَهُ
fears Him	in the unseen	then whoever transgressed	after that	then for him
عَذَابٌ	أَلِيمٌ	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ
(is) a torment	painful	O (you)	who believe	when you kill not the game
حَرَمٌ	وَمَنْ	قَتَلَهُ	مِنْكُمْ	مُتَعَمِّدًا فَجَزَاءُ
(are) in (a state of) Ihram	and whosoever	killed it	of you	intentionally then penalty
مِثْلُ	مِمَّا قَتَلَ	مِنَ النَّعَمِ	يَحْكُمُ بِهِ	ذَوَا عَدْلٍ مِّنْكُمْ
(is) like	what he killed	of the cattle	judged by	among you two just men
هَدْيًا	بَلَغَ	الْكَعْبَةَ	أَوْ كَفَّرَ	طَعَامُ مَسْكِينٍ
an offering	brought	(to) the Ka'bah	or expiation	(of) needy feeding
أَوْ عَدْلٌ	ذَلِكَ	صِيَامًا	لِيَذُوقَ وَبَالَ	أَمْرِهِ
or equivalent	(to) that	fasting	so that he tastes heaviness	(of) his deed
عَفَا اللَّهُ	عَمَّا سَلَفَ	وَمَنْ عَادَ	فَيَنْقِمَ اللَّهُ	
Allah pardoned	what has passed	but who repeated (it)	then Allah will take retribution	
مِنْهُ	وَاللَّهُ	عَزِيزٌ	ذُو انْتِقَامٍ	
from him	and Allah	(is) All-Mighty	Lord of Retribution	

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

حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلِيدَ ذَلِكَ لَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٧﴾

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.

أَحَلَّ لَكُمْ	صَيْدُ	الْبَحْرِ	وَطَعَامُهُ.	مَتَعًا	لَكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you
وَاللِّسْيَارَةَ	وَحَرَّمَ	عَلَيْكُمْ	صَيْدُ	الْبَرِّ	مَا دُمْتُمْ
and for the travellers	but is forbidden	to you	hunting	(on) land	while you are
حُرْمًا	وَاتَّقُوا اللَّهَ	الَّذِي	إِلَيْهِ تُحْشَرُونَ ﴿٦٦﴾		
in (a state of) Ihram	and fear Allah	(to) Whom	[to Him] you shall be gathered		
جَعَلَ اللَّهُ الْكَعْبَةَ	الْبَيْتَ	الْحَرَامَ	قِيَمًا	لِلنَّاسِ	
Allah has made the Ka'bah	the House	Sacred	an establishment	for people	
وَالشَّهْرَ	الْحَرَامَ	وَالْهَدْيَ	وَالْقَلِيدَ	ذَلِكَ	
and the Month	Sacred	and the animals of offerings	and the garlanded	this (is)	
لَتَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي السَّمَوَاتِ	وَمَا	
so that you may know	that Allah knows	what	(is) in the heavens	and what	
فِي الْأَرْضِ	وَأَنَّ اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ ﴿٦٧﴾	
(is) in the earth	and that Allah	of every	thing	(is) All-Knower	

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

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

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ	الْعِقَابِ	وَأَنَّ اللَّهَ	غَفُورٌ
know that Allah (is) Severe	(in) punishment	and that Allah	(is) All-Forgiving
رَحِيمٌ ﴿٩٨﴾	مَا	عَلَى الرَّسُولِ	إِلَّا أَلْبَلَّغُ
Most Merciful	not	(is) on the Messenger	but to convey (the message)
مَاتُودُونَ	وَمَا تَكْتُمُونَ ﴿٩٩﴾	قُلْ	لَا يَسْتَوِي الْخَبِيثُ
what you reveal	and what you conceal	say	not equal are bad [things]
وَلَوْ أَعْجَبَكَ	كَثْرَةُ	الْخَبِيثِ	فَاتَّقُوا اللَّهَ
even though fascinates you	(the) abundance	(of) bad [things]	so fear Allah
يَكُونِ	الْغَيْبُ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾	
O men	(of) understanding	so that you may succeed	

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِلَ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ  
يُنْزِلُ الْقُرْءَانَ تَبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّنْ  
قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ  
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'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.

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

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا ؕ أَوَلَوْ كَانُوا ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا

يُضِرُّكُمْ مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرَجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٤﴾

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

وَاِذَا قِيلَ	لَهُمْ	تَعَالَوْا	اِلَىٰ مَا اَنْزَلَ اللّٰهُ	وَإِلَى الرَّسُولِ
and when it is said	to them	come	to what Allah has revealed	and to the Messenger
قَالُوا حَسْبُنَا	مَا وَجَدْنَا	عَلَيْهِ	ءَابَاءَنَا	
they say suffices us	what we found	upon it	our forefathers	
اَوْ لَوْ كَانَ ءَابَاؤُهُمْ	لَا يَعْلَمُونَ شَيْئًا	وَلَا يَهْتَدُونَ ﴿١٠٥﴾		
even though their forefathers were?	not knowing anything	nor they had guidance		
يَأْتِيهَا	الَّذِينَ ءَامَنُوا	عَلَيْكُمْ	اَنْفُسَكُمْ	
O (you)	who believe	on you	(is to take care of) your ownelves	
لَا يُضِرُّكُمْ	مَنْ ضَلَّ	اِذَا اُهْتَدَيْتُمْ	اِلَى اللّٰهِ مَرَجِعُكُمْ	
will not harm you	who goes astray	when you are guided	to Allah (is) return of you	
جَمِيعًا	فَيُنَبِّئُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١٠٥﴾	
all	then He will inform you	of what you had been	doing	

يَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ أَتَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾

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

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

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَأَخْرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ فَيُقْسِمَانِ بِاللَّهِ لَشَهِدْنَا أَحَقُّ مِنْ شَهَدَتِهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَنُهُمْ بَعْدَ أَيْمَنِهِمْ وَاتَّقُوا اللَّهَ وَأَسْمِعُوا لِلَّهِ يُهْدِيَ الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

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

فَإِنْ	عُثِرَ عَلَىٰ	أَنَّهُمَا اسْتَحَقَّا	إِثْمًا	فَاعْزَرَانِ يَقُومَانِ
then if	it is discovered	that the two were guilty	(of) sin	then two others shall stand
مَقَامَهُمَا	مِنَ الَّذِينَ	اسْتَحَقَّ عَلَيْهِمُ	الْأَوْلَىٰ	
(in) their place	from (among) those who	have a lawful right over them	the nearest in kin	
فَيَقْسِمَانِ	بِاللَّهِ	لَشَهَادَتِنَا	أَحَقُّ	
and let them both swear	by Allah	surely our testimony	(is) truer	
مِنْ شَهَادَتِهِمَا	وَمَا اعْتَدَيْنَا	إِنَّا		
than (the) testimony of the (other) two	and we have not transgressed	indeed we		
إِذَا	لَمِنَ الظَّالِمِينَ	ذَلِكَ	أَدْنَىٰ	أَن يَأْتُوا
then	surely (will be) among the wrongdoers	that	(is) closer	that they give
بِالشَّهَادَةِ	عَلَىٰ وَجْهِهَا	أَوْ يَخَافُوا	أَن تُرَدَّ	أَيَّمْنُهُمْ
evidence	in its (true) form	or they fear	that will be refuted	(their) oaths
بَعْدَ	أَيَّمْنِهِمْ	وَاتَّقُوا اللَّهَ	وَأَسْمِعُوا	وَاللَّهِ
after	their (others) oaths	so fear Allah	and listen	and Allah
لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ		
(does) not guide the people		(who are) the transgressors		

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾  
 إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ أَذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ

الْقُدُسُ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ  
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ  
طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ  
كَفَفْتُ بِنِي إِسْرَءِيلَ عَنكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا  
إِلَّا سِحْرٌ مُبِينٌ ﴿١٠٩﴾

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

فَيَقُولُ		يَجْمَعُ اللَّهُ الرُّسُلَ		يَوْمَ
and will say		Allah will gather the Messengers		(on the) Day (when)
أَنْتَ	إِنَّكَ	لَنَّا	قَالُوا لَا عِلْمَ	مَاذَا أَجَبْتُمْ
You	verily [You]	we have	they said no knowledge	what answer you were given
ابْنِ	يَعِيسَى	إِذْ قَالَ اللَّهُ		عَلَّمَ الْغُيُوبِ ﴿١٠٩﴾
son	O Jesus	(remember) when Allah said		(are) All-Knower (of) the hidden things
إِذْ	وَعَلَىٰ وَلَدَتِكَ	عَلَيْكَ	أَذْكُرْ نِعْمَتِي	مَرْيَمَ
when	and upon your mother	upon you	remember My Favour	(of) Mary

أَيَّدْتُكَ	بِرُوحِ الْقُدُسِ	تُكَلِّمُ النَّاسَ	فِي الْمَهْدِ
I strengthened you	with the Holy Spirit	you speak to the people	in the cradle
وَكَهْلًا	وَإِذَا	عَلَّمْتُكَ	الْكِتَابَ وَالْحِكْمَةَ
and (in) maturity	and when	I taught you	and the Wisdom the Book
وَالْإِنْجِيلَ	وَإِذَا تَخَلَّقُ	مِنَ الطِّينِ	كَهَيَّةِ
and the Gospel	and when you make	from the clay	like (the) figure
بِإِذْنِي	فَتَنْفَخُ	فِيهَا	فَتَكُونُ طَيْرًا
by My Leave	and you breathe	into it	and it becomes a bird
وَتُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	بِإِذْنِي	وَإِذَا تُخْرِجُ
and you heal the born blind	and the leper	by My Leave	and when you raise
الْمَوْتَى	بِإِذْنِي	وَإِذَا كَفَفْتُ	بَنِي إِسْرَءِيلَ
the dead	by My Leave	and when I restrained	from you (of) Israel
إِذَا	جِئْتَهُمْ	بِالْبَيِّنَاتِ	فَقَالَ
when	you came to them	with clear proofs	and said
مِنْهُمْ	إِنْ هَذَا	إِلَّا سِحْرٌ	مُبِينٌ
among them	this (is) not	but a magic	clear

وَإِذَا أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرِسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

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

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

وَاِذْ اَوْحَيْتُ	إِلَى الْخَوَارِجِ أَنْ آمِنُوا	بِي	وَبِرَسُولِي	قَالُوا
and when I inspired	to the disciples	in Me	and in My Messenger	they said
ءَامَنَّا	وَأَشْهَدُ	بِأَنَّا	مُسْلِمُونَ ﴿١١٣﴾	إِذْ قَالَ
we believed	and bear witness	that indeed we	(are) Muslims	when said
يَعِيسَى	ابْنُ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	أَنْ يُنْزِلَ
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down
مَائِدَةً	مِّنَ السَّمَاءِ	قَالَ	إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١١٤﴾	قَالُوا
a table spread	from the heaven	he said	if you are believers	they said
نُرِيدُ	أَنْ نَّأْكُلَ	مِنْهَا	وَتَطْمِئِنَّ قُلُوبُنَا	وَنَعْلَمَ
we wish	that we eat	of it	and our hearts be satisfied	and we know
قَدْ صَدَقْتَنَا	وَنَكُونُ	عَلَيْهَا	مِنَ الشَّاهِدِينَ ﴿١١٥﴾	
indeed you have told us the truth	and we be	on that	among the witnesses	

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

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

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

مَائِدَةً	مِّنَ السَّمَاءِ	تَكُونُ لَنَا	عِيدًا	لِّأَوَّلِنَا
a table spread	from the heaven	which will be for us	a festival	for first of us
وَأَخْرِنَا	وَعَايَةً	مِّنكَ	وَأَرْزُقْنَا	وَأَنْتَ
and last of us	and a sign	from You	and provide us (sustenance)	and You
خَيْرٌ	الرَّازِقِينَ ﴿١١٤﴾	قَالَ اللَّهُ	إِنِّي	مُنْزِلُهَا
(are the) Best	(of) the sustainers	Allah said	verily I	(will) send it down
عَلَيْكُمْ	فَمَنْ يَكْفُرْ	بَعْدُ	مِنْكُمْ	فَإِنِّي
to you	but whoever disbelieves	after (that)	among you	then verily I
أُعَذِّبُهُ،	عَذَابًا	لَّا أُعَذِّبُهُ	أَحَدًا	مِّنَ الْعَالَمِينَ ﴿١١٥﴾
will punish him	(with) a torment	I have not punished	anyone	of the worlds

وَإِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

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

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

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

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ۚ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ  
فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ تَعَذُّبَهُمْ فَإِنَّهُمْ  
عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ 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."

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

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

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَوَاتِ 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.

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

### سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

## Sūrah Al-An'ām (The Cattle) 6

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

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

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْأَرْضَ		خَلَقَ السَّمَوَاتِ		الْحَمْدُ لِلَّهِ	
and the earth		created the heavens		Who all the praise (be) to Allah	
بِرَبِّهِمْ		ثُمَّ الَّذِينَ كَفَرُوا		وَالنُّورِ	
in their Lord		yet those who disbelieved		and the light	
وَجَعَلَ الظُّلُمَاتِ		وَالنُّورِ		وَجَعَلَ الظُّلُمَاتِ	
and made the darknesses		and the light		and made the darknesses	
يَعْدِلُونَ ﴿١﴾		هُوَ		الَّذِي	
they hold (others) as equal		He (it is)		Who	
ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾		مِنْ طِينٍ		ثُمَّ قَضَىٰ أَجَلًا	
yet you doubt		from clay		then decreed a term	
وَأَجَلٌ		مُسَمًّى		عِنْدَهُ	
and a term		determined		with Him	
وَفِي الْأَرْضِ		يَعْلَمُ سِرَّكُمْ		وَجَهْرَكُمْ	
and in the earth		He knows your secret		and your open (deeds)	
وَمَا تَأْتِيهِمْ		مِنْ آيَةٍ		مِنْ آيَاتِ	
and never comes to them		a sign		from (the) Signs	
مَا تَكْسِبُونَ ﴿٣﴾		إِلَّا كَانُوا		مُعْرِضِينَ ﴿٤﴾	
what you earn		but they are		turning away	



وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾ وَلَقَدْ أَسْنَهَزَىٰ رُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

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

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

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

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

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

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

قُلْ أَغَيْرَ اللَّهِ اتَّخِذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ  
أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ  
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يُصْرِفْ عَنْهُ يَوْمَ مِذِّ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ 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.

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

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

شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَتَىٰ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بِرِئَءِ مَا 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."

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

الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

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

الَّذِينَ	ءَاتَيْنَهُمُ	الْكِتَابَ	يَعْرِفُونَهُ
those whom	We have given [them]	the Scripture	they recognise him
كَمَا يَعْرِفُونَ	أَبْنَاءَهُمْ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ
as they recognise	their sons	(but) those who lost	themselves
فَهُمْ	وَمَنْ	أَظْلَمُ	مِمَّنِ افْتَرَى
then they	and who	(is) greater wrongdoer	than (he) who invented
لَا يُؤْمِنُونَ ﴿٢٠﴾	أَوْ كَذَّبَ	بِآيَاتِهِ ۖ إِنَّهُ	لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾
will not believe	or rejected	His Signs	indeed the wrongdoers will not attain success
وَيَوْمَ	نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ نَقُولُ
and (on the) Day (when)	We shall gather them together	all	then We will say
لِلَّذِينَ أَشْرَكُوا	آيِنَ	شُرَكَائِكُمُ	
to those who associated others (with Allah)	where	(are) your associates	
الَّذِينَ كُنْتُمْ	تَزْعُمُونَ ﴿٢٢﴾		
whom you used to	assert		

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا ۖ إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

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

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

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٦﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نَرُدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾ بَلْ بَدَاهُمْ مَّا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَانِهِمْ وَلَئِنْهُمْ لَكَذِبُونَ ﴿٦٨﴾

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

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

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

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

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

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

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ الدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآوَدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَّبَايَ الْمُرْسَلِينَ ﴿٣٤﴾

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

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

وَلَقَدْ جَاءَكَ	مِنْ نَبَأٍ	الْمُرْسَلِينَ ﴿٢٦﴾
and surely has come to you	(the) news	(of) the Messengers

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطِعْتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٢٧﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٢٨﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

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

وَإِنْ كَانَ	كَبُرَ عَلَيْكَ	إِعْرَاضُهُمْ	فَإِنْ أُسْتَطِعْتَ	أَنْ تَبْنِيَ نَفَقًا
and if is	hard on you	their aversion	then if you were able	to seek a tunnel
فِي الْأَرْضِ	أَوْ سُلَّمًا	فِي السَّمَاءِ	فَتَأْتِيَهُمْ	بِآيَةٍ
in the ground	or a ladder	to the sky	so that you bring them	a sign
وَلَوْ شَاءَ اللَّهُ	لَجَمَعَهُمْ	عَلَى الْهُدَى		
and had Allah willed	surely He would have gathered them	on the guidance		
فَلَا تَكُونَنَّ	مِنَ الْجَاهِلِينَ ﴿٢٧﴾	إِنَّمَا يَسْتَجِيبُ	الَّذِينَ يَسْمَعُونَ	وَالْمَوْتَى
so be not you	from the ignorant	only respond	those who listen	and the dead
يَبْعَثُهُمُ اللَّهُ	ثُمَّ	إِلَيْهِ يُرْجَعُونَ ﴿٢٨﴾	وَقَالُوا	
Allah will raise them	then	to Him they will be returned	and they said	

لَوْلَا نُزِّلَ	عَلَيْهِ	آيَةً	مِّن رَّبِّهِ	قُلْ إِنَّ اللَّهَ
why has not been sent down	to him	a sign	from his Lord	say indeed Allah
قَادِرٌ عَلَىٰ	أَن يُنْزِلَ آيَةً	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٢٧﴾	
has Power over	that He sends down a sign	[and] but most of them	know not	

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٢٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٩﴾ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered. 39. Those who reject Our *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!"

وَمَا	مِنْ دَابَّةٍ	فِي الْأَرْضِ	وَلَا طَائِرٍ	
and (there is) not	[of] an animal	on the earth	and not a bird	
يَطِيرُ بِجَنَاحَيْهِ	إِلَّا أُمَمٌ	أَمْثَالُكُمْ	مَا فَرَطْنَا	
that flies with its two wings	but (are) communities	like you	We (did) not neglect	
فِي الْكِتَابِ	ثُمَّ	إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٢٨﴾		
in the Book	[of] anything	then	to their Lord they shall be gathered	
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	صُمٌّ	وَبُكْمٌ	فِي الظُّلُمَاتِ
and those who rejected	Our Signs	(are) deaf	and dumb	in the darkness
مَنْ يَشَاءِ اللَّهُ	يُضِلُّهُ	وَمَنْ يَشَاءُ	يُجْعَلْهُ	
whom Allah wills	He lets him go astray	and whom He wills	sets him	

عَلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٦١﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَتَتْكُمْ
on the Path	Straight	say	(have) you seen?	if comes to you
عَذَابُ اللَّهِ	أَوْ أَتَتْكُمْ	السَّاعَةَ		
(the) torment (of) Allah	or came to you	the (last) Hour		
أَغَيْرَ اللَّهِ تَدْعُونَ		إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٢﴾		
(do) you call other than Allah?		if you are truthful		

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

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

بَلْ إِيَّاهُ تَدْعُونَ	فَيَكْشِفُ	مَا تَدْعُونَ		
nay (to) Him Alone you call	and He removes	(the distress) that you had called (upon Him)		
إِلَيْهِ	وَتَنْسَوْنَ	مَا تُشْرِكُونَ ﴿٤١﴾	إِنْ شَاءَ	
for which	and you forget	whatever you had associated (with Allah)	if He willed	
وَلَقَدْ أَرْسَلْنَا	إِلَى أُمَمٍ	مِنْ قَبْلِكَ	فَأَخَذْنَاهُمْ	
and verily We sent (Messengers)	to nations	before you	and We seized them	
بِالْبَأْسَاءِ	وَالضَّرَّاءِ	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾	فَلَوْلَا	
with misfortune	and hardship	so that they may humble themselves	then why not	
إِذْ	جَاءَهُمْ	بَأْسُنَا	تَضَرَّعُوا	
when	came to them	Our disaster (torment)	they humbled themselves	

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

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

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

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

لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١٥﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَخَذَ اللَّهُ
(be) to Allah	(the) Lord (of) the worlds	say	(have) you seen?	if Allah took away
سَمْعَكُمْ	وَأَبْصَرَكُمْ	وَحَمَّ	عَلَى قُلُوبِكُمْ	مَنْ
your hearing	and your sight	and sealed	up your hearts	who (is there)
إِلَهُ	غَيْرُ اللَّهِ	يَأْتِيَكُمْ	بِهِ	أَنْظُرْ
god	other than Allah	who could restore to you	these	see
كَيْفَ نُصَرِّفُ				
الْآيَاتِ				
ثُمَّ هُمْ يَصْدِفُونَ ﴿١٦﴾				
yet they turn away				
the signs				
how variously We present				

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿١٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ أَمِنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿١٩﴾

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

قُلْ	أَرَأَيْتُمْ	إِنْ أَنْتُمْ	عَذَابُ اللَّهِ	بَغْتَةً
say	(have) you seen?	if came to you	(the) torment (of) Allah	suddenly
أَوْ جَهْرَةً	هَلْ يُهْلَكُ	إِلَّا الْقَوْمُ	الظَّالِمُونَ ﴿١٧﴾	
or openly	(shall any) be destroyed?	except the people	wrongdoers	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	إِلَّا مُبَشِّرِينَ	وَمُنذِرِينَ		
and We send not the Messengers	but (as) bearers of glad tidings	and warners		
فَمَنْ أَمِنَ	وَأَصْلَحَ	فَلَا خَوْفٌ	عَلَيْهِمْ	
so who believed	and mended (his life)	then (shall be) no fear	upon them	

وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾	وَالَّذِينَ كَذَبُوا	بِعَايِنَتِنَا	يَمَسُّهُمْ
nor they shall grieve	but those who rejected	Our Signs	shall touch them
الْعَذَابِ	بِمَا كَانُوا	يَفْسُقُونَ ﴿٤٩﴾	
the torment	for what they used to	transgress	

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

50. Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'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).

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ
nor I know the Unseen	(the) treasures (of) Allah	I have	to you	I (do) not say	say
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ
to me	but what is revealed	I follow not	an angel	that I am	to you
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ
and warn	(will) you not then reflect?	and the seeing	(can) be equal the blind?	say	
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ
will not be for them	to their Lord	that they shall be gathered	those who fear	with it	
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ	وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِلَّا مَا يُوْحَىٰ إِلَيَّ
so that they may fear (Allah)	nor an intercessor	a protector	besides Him		

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

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

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

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

رَحِيمٌ ﴿٥٤﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٥﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبَدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

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

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

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِن  
 الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَّوْ أَن عِندِي مَا تَسْتَعْجِلُونَ بِهِ  
 لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

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

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

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

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ  
 وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦٠﴾  
 وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ  
 مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦١﴾

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

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

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

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾ قُلْ مَنْ يُنْجِيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَنجَانَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

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

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

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

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٢﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ أُنظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٣﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٤﴾ 64. Say (O Muhammad ﷺ): ``Allāh rescues you from this and from all (other)

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

قُلْ	اللَّهُ يَنْجِيكُمْ	مِنْهَا	وَمِنْ كُلِّ	كَرْبٍ
say	Allah saves you	from this	and from every	distress
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٦﴾	قُلْ هُوَ الْقَادِرُ	عَلَىٰ	أَنْ يَبْعَثَ	
yet you associate partners (with Allah)	say He (is) the Powerful	on	that He sends	
عَلَيْكُمْ	عَذَابًا	مِّنْ فَوْقِكُمْ	أَوْ	مِنْ تَحْتِ
upon you	torment	from above you	or	from beneath
أَوْ يَلْبِسَكُمْ	شِيعًا	وَيَذِيقُ بَعْضَكُمْ	بَاسًا	
or confounds you with	mutual party discord	and lets taste some of you	(the) violence	
بَعْضُ	أَنْظُرْ	كَيْفَ نُصَرِّفُ	الْآيَاتِ	لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٧﴾
(of) others	see	how variously We explain	the Signs	so that they may understand
وَكَذَّبَ	بِهِ	قَوْمُكَ	وَهُوَ	الْحَقُّ
and have denied	it	your people	and it	(is) the truth
	لَسْتُ عَلَيْكُمْ	بَوَكِيلٍ ﴿٦٨﴾		
	I am not over you	a supervisor		

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

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

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

وَاِذَا رَأَيْتَ	وَسَوْفَ تَعْلَمُونَ ﴿٦٩﴾	مُسْتَقَرٌّ	بَآئِلٍ	لِكُلِّ
and when you see	and soon you shall know (it)	(is) a fixed time	news	for every
حَتَّى يَخُوضُوا	عَنْهُمْ	فَاعْرِضْ	فِي آيَاتِنَا	الَّذِينَ يَخُوضُونَ
until they engage	from them	then turn away	in Our Signs	those who engage
فَلَا تَقْعُدْ	الشَّيْطَانُ	وَمَا يُنْسِيكَ	غَيْرِهِ	فِي حَدِيثٍ
then you sit not	Satan	and if causes you to forget	other than that	in a talk
وَمَا	الظَّالِمِينَ ﴿٧٠﴾	الْقَوْمِ	مَعَ	الذِّكْرِ
and (there is) not	wrongdoers	the people	with	the remembrance
مِّنْ شَيْءٍ	مِّنْ حِسَابِهِمْ	يَنْقُونَ	عَلَى الَّذِينَ	
[of] anything	from their account	fear (Allah)	on those who	
	لَعَلَّهُمْ يَنْقُونَ ﴿٧١﴾	وَلَكِنْ ذِكْرِي		
	so that they may fear (Allah)	[and] but remembrance		

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرَبِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

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

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

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

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ  
كَأَلَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا قُلْ  
إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا نُسَلِّمُ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

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

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

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

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

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

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

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

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ اتَّخِذْ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

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

وَإِذْ قَالَ	إِبْرَاهِيمُ	لِأَبِيهِ	عَازَرَ	اتَّخِذْ أَصْنَامًا
and (remember) when said	Abraham	to his father	Azar	(do) you take idols?
ءَالِهَةً	إِنِّي	أَرَأَيْتَكَ	وَقَوْمَكَ	فِي ضَلَالٍ مُّبِينٍ
(as) gods	verily I	[I] see you	and your people	in error
وَلَيَكُونَ	وَالْأَرْضِ	السَّمَوَاتِ	مَلَكُوتَ	إِبْرَاهِيمَ
and so that he becomes	and the earth	(of) the heavens	(the) kingdom	Abraham
مِنَ الْمُوقِنِينَ	فَلَمَّا	جَنَّ عَلَيْهِ	الَّيْلُ	رَأَى كَوْكَبًا
of the firm believers	so when	outspread over him	the night	he saw a star
قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ	قَالَ	لَا أُحِبُّ الْآفِلِينَ
he said this	(is) my lord	but when it set	he said	I (do) not love those who set

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

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

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

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

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

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

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

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ  
حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ  
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٢﴾

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

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

الَّذِينَ ءَامَنُوا		وَلَمْ يَلْبِسُوا إِيمَانَهُمْ		بِظُلْمٍ	
those who believed		and (did) not obscure (confuse) their Belief		with wrongdoing	
أُولَئِكَ	لَهُمْ	الْأَمْنُ	وَهُمْ	مُهْتَدُونَ	وَتِلْكَ
those	for them	(is) the security	and they	(are the) guided	and that
حُجَّتِنَا		ءَاتَيْنَاهَا		عَلَى قَوْمِهِ	
(was) Our Argument		which We gave		(to) Abraham	
نَرَفَعُ دَرَجَاتٍ		مَنْ نَشَاءُ		حَكِيمٌ	
We raise (in) ranks		whom We will		(is) All-Wise	
وَوَهَبْنَا		إِسْحَاقَ وَيَعْقُوبَ		كُلًّا هَدَيْنَا	
and We bestowed		and Jacob		each of them We guided	
لَهُ		وَمِنْ ذُرِّيَّتِهِ		دَاوُدَ وَسُلَيْمَانَ	
to him		and among his progeny		David	
وَيُوسُفَ		وَمُوسَى		وَهَارُونَ	
and Joseph		and Moses		and Aaron	
وَالْمُحْسِنِينَ		وَكَذَلِكَ نَجْزِي		الْمُحْسِنِينَ	
the good-doers		and thus We reward		the good-doers	

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ ﴿٨٣﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ

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

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

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

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا  
بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ

## أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٩﴾

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

أُولَئِكَ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	وَالْحُكْمَ
they	(are) those whom	We gave [them]	the Book	and (the) Judgement
وَالنَّبُوءَةَ	فَإِنْ يَكْفُرْ	بِهَا	هَؤُلَاءِ	فَقَدْ وَكَّلْنَا
and Prophethood	but if disbelieve	in it (therein)	these	then indeed We have entrusted
بِهَا	قَوْمًا	لَّيْسُوا بِهَا	بِكُفْرِينَ	أُولَئِكَ
it	(to) a people	who are not in it	disbelievers	they
الَّذِينَ هَدَى اللَّهُ	فِيهِدَهُمْ أَقْتَدَ	قُلْ	لَا أَسْأَلُكُمْ	
(are) those whom Allah guided	so you follow their guidance	say	I (do) not ask you	
عَلَيْهِ	أَجْرًا	إِنْ هُوَ	إِلَّا ذِكْرٌ	لِلْعَالَمِينَ
on it	a reward	this (is) not	but an admonition	for the worlds

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩٠﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩١﴾

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).

وَمَا قَدَرُوا اللَّهَ		حَقِّ		قَدَرَهُ		إِذْ قَالُوا	
and they (did) not appraise Allah		(with) due		appraisal to Him		when they said	
مَا أَنْزَلَ اللَّهُ		عَلَى بَشَرٍ		مِنْ شَيْءٍ		قُلْ	
Allah (did) not send down		to human being		anything		say	
الَّذِي جَاءَ بِهِ		مُوسَى		نُورًا		وَهْدًى	
[it] which brought		Moses		(as) a light		and a guidance	
تَجْعَلُونَهُ		قَرَأَ طَيْسَ		تُبْدُونَهَا		وَتُخْفُونَ كَثِيرًا	
which you have put		(into) sheets		you disclose (some of) it		and you conceal most (of) it	
وَعَلَّمْتُمْ		مَا		لَمْ تَعْلَمُوا أَنْتُمْ		وَلَاءَ آبَاؤُكُمْ	
though you were taught		what		neither you knew		nor your forefathers	
ثُمَّ ذَرَهُمْ		فِي خَوْضِهِمْ يَلْعَبُونَ		وَهَذَا		كِتَابٌ	
then leave them		to play in their argumentation		and this		(is) a Book	
أَنْزَلْنَاهُ		مُبَارَكٌ		مُصَدِّقٌ		الَّذِي	
which We have sent down		blessed		confirming		which	
وَلِنُنْذِرَ أُمَّ الْقُرَىٰ		وَمَنْ حَوْلَهَا					
		and so that you may warn		(people of the) Mother of Towns (Makkah)		and those around it	
وَالَّذِينَ يُؤْمِنُونَ		بِالْآخِرَةِ		يُؤْمِنُونَ بِهِ		وَهُمْ	
and those who believe		in the Hereafter		they believe in it		and they	
						guard [over] their prayers	

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

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

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

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

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

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

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

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

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

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

وَهُوَ	الَّذِي	أَنْشَأَكُمْ	مِّنْ نَّفْسٍ	وَاحِدَةٍ	فَمُسْتَقَرٍّ
and (it is) He	Who	created you	from a person	single	so (there is) a time-limit
وَمُسْتَوْدَعٍ	قَدْ فَصَّلْنَا الْآيَاتِ				لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾
and a resting place	certainly We have made clear the signs				for a people who understand

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

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

وَهُوَ	الَّذِي أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجْنَا	
and (it is) He	Who has sent down	from the heaven	water	and We have brought forth	
بِهِ	نَبَاتَ	كُلِّ	شَيْءٍ	فَأَخْرَجْنَا	مِنْهُ
thereby	vegetation	(of) every	thing (kind)	and We have brought forth	thereby
خَضِرًا	نُّخْرِجُ مِنْهُ	حَبًّا	مُّتَرَاكِبًا	وَمِنَ النَّخْلِ	
green stalks	We bring forth from it	grain	thick-clustered	and from date-palm	
مِنْ طَلْعِهَا	قِنْوَانٌ	دَانِيَةٌ	وَجَنَّاتٍ	مِّنْ أَعْنَابٍ	وَالزَّيْتُونَ
from its sprout	clusters of dates	hanging low (near)	and gardens	of grapes	and olives
وَالرُّمَّانَ	مُشْتَبِهًا	وَعَيْرَ مُتَشَبِهٍ	انظُرُوا إِلَى ثَمَرِهِ	إِذَا أَثْمَرَ	
and pomegranates	resembling	and (yet) different	look at its fruit	when it bears fruit	
وَيَنْعِهِ	إِنَّ	فِي ذَٰلِكُمْ	لَآيَاتٍ	لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾	
and its ripeness	certainly	in (all) this	surely (are) signs	for a people who believe	

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

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

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

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

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

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

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

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

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

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

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلِبْ أَقْدَارَهُمْ وَابْصُرْهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ۖ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

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

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