

Study the

Noble Qur'ân

Word-for-Word

Volume 1

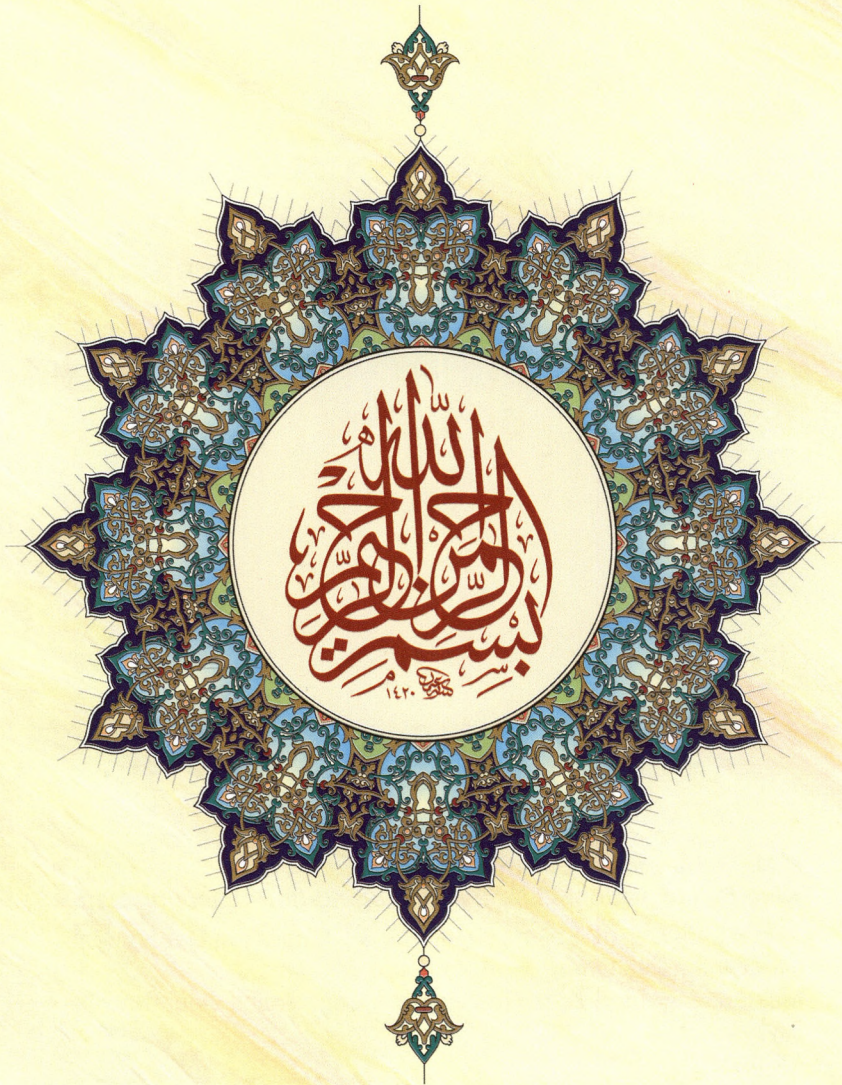
(Part 1 of 10)

7

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
Darussalam





In the Name of Allah, the Most Gracious, the Most Merciful

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

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

وَإِذَا سَمِعُوا	مَا أُنزِلَ	إِلَى الرَّسُولِ	تَرَىٰ أَعْيُنُهُمْ
and when they hear	what has been sent down	to the Messenger	you see their eyes
تَفِيضُ مِنَ الدَّمْعِ	مِمَّا عَرَفُوا	مِنَ الْحَقِّ	يَقُولُونَ
overflow with tears	(because) of what they have recognised	of the truth	they say
رَبَّنَا ءَأَمَنَّا	فَاكْتُبْنَا	مَعَ الشَّاهِدِينَ ﴿٨٣﴾	وَمَا لَنَا
our Lord we have believed	so write us down	with the witnesses	with us and what
لَا نُؤْمِنُ بِاللَّهِ	وَمَا	جَاءَنَا	مِنَ الْحَقِّ وَنَطْمَعُ
we believe not in Allah	and (in) that which	has come to us	of the truth and we wish
أَنْ يُدْخِلَنَا	رَبَّنَا	مَعَ	الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾
that will admit us (in Paradise)	our Lord	with	[the] righteous the people

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَتَأَيَّهَا الَّذِينَ ءَأَمَنُوا 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.

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

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

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

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

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

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

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

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

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

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رَسُولُنَا أَلْبَلَّغُ الْمُبِينِ ﴿٩٢﴾
 لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

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

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

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

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ اللَّهُ شَيْءً مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدِيًّا بَلِغِ الْكَعْبَةَ أَوْ كَفَّرَةٌ طَعَامٌ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَن عَادَ فَيَنْتَقِمِ 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
تَتَّالَهُ	أَيْدِيكُمْ	وَرِمَاحِكُمْ	لِيَعْلَمَ اللَّهُ	مَنْ
which can be taken	(by) your hands	and your lances	so that Allah knows	who
يَخَافُهُ	بِالْغَيْبِ	فَمَنْ أَعْتَدَى	بَعْدَ ذَلِكَ	فَلَهُ
fears Him	in the unseen	then whoever transgressed	after that	then for him
عَذَابٌ	أَلِيمٌ	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَقْتُلُوا الصَّيْدَ
(is) a torment	painful	O (you)	who believe	kill not the game
حَرَمٌ	وَمَنْ	قَتَلَهُ	مِنْكُمْ	مُتَعَمِّدًا
(are) in (a state of) Ihram	and whosoever	killed it	of you	intentionally
مِثْلُ	مِثْلُ	يَحْكُمُ بِهِ	ذَوَاعِدِلِ	مِنْكُمْ
(is) like	what he killed	judged by	two just men	among you
هَدِيًّا	بَلَغَ	الْكَعْبَةَ	أَوْ كَفَّرَةً	طَعَامٌ
an offering	brought	(to) the Ka'bah	or expiation	feeding
أَوْ عَدَلٌ	ذَلِكَ	صِيَامًا	لِيَذُوقَ وَبَالَ	أَمْرِهِ
or equivalent	(to) that	fasting	so that he tastes heaviness	(of) his deed
عَفَا اللَّهُ	عَمَّا سَلَفَ	وَمَنْ عَادَ	فَيَنْقِمُ 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	

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ، متَعَالِكُمْ وَلِلسَّيَّارَةِ وَحَرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ

حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾ ﴿١٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْأَهْدَىٰ وَالْأَقْلَيْدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

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

أَحِلَّ لَكُمْ	صَيْدُ	الْبَحْرِ	وَطَعَامُهُ،	مَتَعًا	لَكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you
وَاللِّسْيَارَةَ	وَحَرَمٌ	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 ﴿١٦﴾		
in (a state of) Ihram	and fear Allah	(to) Whom	[to Him] you shall be gathered		
جَعَلَ اللَّهُ الْكَعْبَةَ	الْبَيْتَ	الْحَرَامَ	قِيَمًا	لِلنَّاسِ	
Allah has made the Ka'bah	the House	Sacred	an establishment	for people	
وَالشَّهْرَ	الْحَرَامَ	وَالْأَهْدَىٰ	وَالْأَقْلَيْدَ	ذَلِكَ	
and the Month	Sacred	and the animals of offerings	and the garlanded	this (is)	
لِتَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي السَّمَوَاتِ	وَمَا	
so that you may know	that Allah knows	what	(is) in the heavens	and what	
فِي الْأَرْضِ	وَأَنَّ اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ ﴿١٧﴾	
(is) in the earth	and that Allah	of every	thing	(is) All-Knower	

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

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

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

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِلَ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ
يُنزَلُ الْقُرْءَانُ يُبَدِّلْكُمْ 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 حَامِرٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثْرُهُمْ 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.

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَسْأَلُوا	عَنْ أَشْيَاءَ	إِنْ بُدِّ
O (you)	who believe	ask not	about the things	if they are made clear
لَكُمْ	تَسْوِكُمْ	وَإِنْ تَسْأَلُوا	عَنْهَا	حِينَ
to you	they would trouble you	and if you will ask	about these	while
يُنزَّلُ الْقُرْآنُ	تُبَدَّلُكُمْ	عَفَا اللَّهُ عَنْهَا		
the Quran is being revealed	they would be made clear to you	Allah has forgiven that		
وَاللَّهُ	غَفُورٌ	حَلِيمٌ	قَدْ سَأَلَهَا	قَوْمٌ
and Allah	(is) All-Forgiving	All-Forbearing	indeed asked such (questions)	a people
مِّن قَبْلِكُمْ	ثُمَّ أَصْبَحُوا	بِهَا	كُفْرِينَ	
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 أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا
أَوْ لَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا

يُضُرُّكُمْ مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرَجِعَكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

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

وَأِلَى الرَّسُولِ	إِلَى مَا أَنْزَلَ اللَّهُ	تَعَالَوْا	لَهُمْ	وَإِذَا قِيلَ
and to the Messenger	to what Allah has revealed	come	to them	and when it is said
ءَابَاءَنَا	عَلَيْهِ	مَا وَجَدْنَا	قَالُوا حَسْبُنَا	
our forefathers	upon it	what we found	they say suffices us	
وَلَا يَهْتَدُونَ ﴿١٠٤﴾	لَا يَعْلَمُونَ شَيْئًا	أَوْ لَوْ كَانُوا	ءَابَاءَهُمْ	
nor they had guidance	not knowing anything	even though	their forefathers were?	
أَنْفُسِكُمْ	عَلَيْكُمْ	الَّذِينَ ءَامَنُوا	يَأَيُّهَا	
(is to take care of) your own selves	on you	who believe	O (you)	
إِلَى اللَّهِ مَرَجِعَكُمْ	إِذَا أَهْتَدَيْتُمْ	مَنْ ضَلَّ	لَا يُضُرُّكُمْ	
to Allah (is) return of you	when you are guided	who goes astray	will not harm you	
تَعْمَلُونَ ﴿١٠٥﴾	بِمَا كُنْتُمْ	فَيُنَبِّئُكُمْ	جَمِيعًا	
doing	of what you had been	then He will inform you	all	

يَأَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ أَتَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسَبُونَهُمَا مِّنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَنْ نُشْتَرِيَ بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَنْتَهِمُ 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	شَهَدَةٌ	بَيْنَكُمْ	إِذَا	حَضَرَ أَحَدَكُمْ
O (you)	who believe	(take) witness	between you	when	approaches any of you
الْمَوْتُ	حِينَ	الْوَصِيَّةِ	اِثْنَانِ	ذَوَا عَدْلٍ	مِّنْكُمْ
the death	while	(making) a will	two	just men	among you
أَوْ آخَرَانِ	فَأَصَابَتْكُمْ	فِي الْأَرْضِ	إِنْ أَنْتُمْ ضَرَبْتُمْ	مِنْ غَيْرِكُمْ	
or two others	and befalls you	through the land	if you are travelling	from (among) other than you	
الْمُصِيبَةُ	أَلْمَوْتِ	تَحْبِسُونَهُمَا	مِنْ بَعْدِ	الصَّلَاةِ	
calamity	(of) the death	you detain them both	after	the prayer	
فَيَقْسِمَانِ	بِاللَّهِ	إِنْ أَرَبْتُمْ	لَا نَشْتَرِي	بِهِ	
and let them both swear	by Allah	if you doubt (them)	we will not sell	it for	
ثَمَنًا	وَلَوْ كَانَ ذَا قُرْبَىٰ	وَلَا نَكْتُمُ	شَهَادَةَ اللَّهِ		
a price	even if he is a near relative	and we will not conceal	(the) Testimony (of) Allah		
إِنَّا	إِذَا	لَمِنَ الْأَثِمِينَ			
indeed we	then	surely (will be) among the sinners			

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيَقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقُّ مِنْ شَهَدَتِهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْههَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ آيْمَانِهِمْ ۗ وَأَنْفُوا لِلَّهِ وَأَسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي 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).

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

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾
 إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ

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

109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Isā (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 *Injil* (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic.""

فَيَقُولُ		يَجْمَعُ اللَّهُ الرُّسُلَ		يَوْمَ
and will say		Allah will gather the Messengers		(on the) Day (when)
أَنْتَ	إِنَّكَ	لَنَا	قَالُوا لَا عِلْمَ	مَاذَا أُجِبتُمْ
You	verily [You]	we have	they said no knowledge	what answer you were given
ابْنِ	يَعِيسَى	إِذْ قَالَ اللَّهُ		عَلَّمَ الْغُيُوبِ ﴿١١٠﴾
son	O Jesus	(remember) when Allah said		(are) All-Knower (of) the hidden things
إِذْ	وَعَلَىٰ وَاٰلِدَتِكَ	عَلَيْكَ	أَذْكُرْ نِعْمَتِي	مَرِيَمَ
when	and upon your mother	upon you	remember My Favour	(of) Mary

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

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

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

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

وَاِذْ اَوْحَيْتُ	إِلَى الْحَوَارِيِّينَ	أَنْ آمِنُوا	بِ	وَرَسُولِي	قَالُوا
and when I inspired	to the disciples	to believe	in Me	and in My Messenger	they said
ءَامِنًا	وَأَشْهَدُ	بِأَنَّا	مُسْلِمُونَ ﴿١١٣﴾	إِذْ قَالَ	الْحَوَارِيُّونَ
we believed	and bear witness	that indeed we	(are) Muslims	when said	the disciples
يَعِيسَى	ابْنِ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	أَنْ يُنَزِّلَ	عَلَيْنَا
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down	to us
مَائِدَةً	مِّنَ السَّمَاءِ	قَالَ	إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١١٤﴾	قَالُوا	
a table spread	from the heaven	he said	if you are believers	they said	
نُرِيدُ	أَنْ نَأْكُلَ	مِنْهَا	وَتَطْمِئِنُّ قُلُوبُنَا	وَنَعْلَمَ	أَنْ
we wish	that we eat	of it	and our hearts be satisfied	and we know	that
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 وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مَنَزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مَنكُم فإِنِّي 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

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

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالِ سُبْحَانَكَ 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 عَالِمُ 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	يَعْيسَى ابْنَ مَرْيَمَ	ءَأَنْتَ قُلْتَ	لِلنَّاسِ
and (remember) when Allah said	O Jesus son (of) Mary	(did) you say?	to the people
اتَّخِذُونِي وَأُمِّيَ	إِلَهَيْنِ	مِن دُونِ اللَّهِ	قَالَ سُبْحَانَكَ
take me and my mother	(as) two gods	besides Allah	he will say Glory be to You
مَا يَكُونُ لِي	أَنْ أَقُولَ	مَا لَيْسَ لِي	بِحَقِّ
it was not for me	that I say	I had not what	any right
إِنْ كُنْتُ قُلْتُهُ	فَقَدْ عَلِمْتَهُ	تَعْلَمُ مَا فِي	نَفْسِي
if I had said it	had he known	you know what is in	my inner self

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 كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ تَعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

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	مَّا دُمْتُ
my Lord	and your Lord	and I was	over them	a witness	till I remained
فِيهِمْ	فَلَمَّا	تَوَفَّيْتَنِي	كُنْتَ	أَنْتَ	الرَّقِيبَ
among them	but when	You recalled me	You were	[You]	the Watcher
وَأَنْتَ	عَلَيْهِمْ	عَلَيْهِمْ	فَانَّهُمْ	عِبَادُكَ	شَيْءٍ
and You	over them	over them	then verily they	(are) Your slaves	thing
عَلَى كُلِّ	وَإِن تَغْفِرْ	لَهُمْ	فَإِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ
over every	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 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

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

قَالَ اللَّهُ	هَذَا	يَوْمٌ	يَنْفَعُ الصَّادِقِينَ	صِدْقُهُمْ	لَهُمْ
Allah said	this	Day	the truthful shall profit	(from) their truth	for them
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا
(are) Gardens	flowing under them	the rivers	they (will) abide	in it	forever
رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	عَنْهُ	ذَلِكَ	الْفَوْزُ	
Allah is pleased with them	and they are pleased	with Him	that	(is) the success	
الْعَظِيمِ	لِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	
great	for Allah (is the) dominion	(of) the heavens	and the earth	and what	
فِيهِنَّ	وَهُوَ	عَلَىٰ 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 مُسَمًّى 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		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْأَرْضَ		خَلَقَ السَّمَوَاتِ		الْحَمْدِ 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		يَعْدِلُونَ		هُوَ الَّذِي خَلَقَكُمْ	
and made the darknesses		they hold (others) as equal		Who He (it is)	
ثُمَّ قَضَىٰ أَجَلًا		مِّن طِينٍ		عِنْدَهُ	
then decreed a term		from clay		with Him	
فِي السَّمَوَاتِ		وَهُوَ اللَّهُ		مُسَمًّى	
in the heavens		and He (is) Allah		determined	
وَأَجَلٌ		ثُمَّ أَنْتُمْ تَمُرُّونَ		وَمَا تَأْتِيهِمْ	
and a term		yet you doubt		and never comes to them	
وَيَعْلَمُ		وَجَهْرَكُمْ		مَاتَ كَسِبُونَ	
and He knows		and your open (deeds)		what you earn	
رَبِّهِمْ		مِّنْ آيَةٍ		إِلَّا كَانُوا	
(of) their Lord		from (the) Signs		but they are	
		مُعْرِضِينَ		عَنْهَا	
		turning away		from it	

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

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

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

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذينَ كَفَرُوا إِن هَذَا إِلَّا أَسْحَرٌ مُبِينٌ ﴿٧﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾ وَلَقَدْ أَسْنَهَزَيْنا بَرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا 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.

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

مِّن قَبْلِكَ	فَحَاقَ	بِالَّذِينَ سَخِرُوا مِنْهُمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾
before you	but surrounded	of them those who scoffed	what they used to	mock at [it]

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾ قُلْ لِمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُنِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ ﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤﴾

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

قُلْ	سِيرُوا فِي الْأَرْضِ	ثُمَّ أَنْظِرُوا	كَيْفَ كَانَ	عَاقِبَةُ	الْمُكْذِبِينَ ﴿١١﴾
say	travel in the land	and see	how was	(the) end	(of) the rejectors
قُلْ لِمَن	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	قُلْ لِلَّهِ	
say to whom (belongs)	what	(is) in the heavens	and the earth	say to Allah	
كُنِبَ عَلَى نَفْسِهِ	الرَّحْمَةُ	لِيَجْمَعَنَّكُمْ			
He has prescribed for Himself	the Mercy	indeed He will gather you together			
إِلَى يَوْمِ	الْقِيَامَةِ	لَا رَيْبَ	فِيهِ	الَّذِينَ خَسِرُوا	
on (the) Day	(of) Resurrection	(there is) no doubt	in it	those who have ruined (destroyed)	
أَنفُسَهُمْ	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 أَخَذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ 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 يُصِرْفِ عَنْهُ يَوْمَئِذٍ 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	أَتَّخِذُ وَلِيًّا	فَاطِرِ
say	(should) other than Allah?	I take (as) a guardian	(the) Creator
قُلْ	السَّمَوَاتِ	وَهُوَ يُطْعِمُهُ	وَلَا يُطْعَمُ
say	(of) the heavens	and (it is) He Who feeds	and He is not fed
وَالْأَرْضِ	إِنِّي أُمِرْتُ	أَنْ أَكُونَ أَوَّلَ	مَنْ أَسْلَمَ
and the earth	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 يُصِرْفِ عَنْهُ
if I disobeyed my Lord	(the) torment	(of) a Day (Mighty (Awful))	from it who is averted
يَوْمَئِذٍ	فَقَدْ رَحِمَهُ،	وَذَلِكَ	الْفَوْزُ
that Day	then surely He had mercy on him	and that	(is) the success
الْمُبِينُ ﴿١٦﴾			
manifest			

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

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

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

وَإِن يَمَسُّكَ اللَّهُ	بُضْرٌ	فَلَا كَاشِفَ	لَهُ ۗ	إِلَّا هُوَ ۗ
and if Allah touches you	with affliction	then none can relieve	it	but He
وَإِن يَمَسُّكَ	بِخَيْرٍ	عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿١٧﴾
and if He touches you	with good	over every	thing	(is) All-Powerful
وَهُوَ الْقَاهِرُ	فَوْقَ	وَهُوَ الْحَكِيمُ	الْخَبِيرُ ﴿١٨﴾	قُلْ
and He (is) the Omnipotent	over	and He (is) All-Wise	All-Aware	say
أَيُّ شَيْءٍ	أَكْبَرُ	شَهَادَةٌ	قُلِ اللَّهُ	شَهِدُ بَيْنِي
thing	(is) greatest	(in) evidence	say Allah	(is) a Witness between me
وَبَيْنَكُمْ	وَأُوحِيَ	إِلَيَّ	هَذَا الْقُرْآنُ	لِأُنذِرَكُمْ
and between you	and has been revealed	to me	Qur'an this	that I may warn you
بِهِ ۗ	وَمَنْ بَلَغَ	أَيْنَكُم	لَتَشْهَدُونَ	أَنَّ مَعَ اللَّهِ
with it	and whomsoever it may reach	(do) you?	verily bear witness	that with Allah
ءَالِهَةً	أُخْرَىٰ قُلْ	لَا أَشْهَدُ	قُلْ إِنَّمَا هُوَ	إِلَهُهُ
(there are) gods	other	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 آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ 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)?"

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

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

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

ثُمَّ	لَمْ تَكُنْ فِتْنَتَهُمْ	إِلَّا	أَنْ قَالُوا	وَاللَّهِ	رَبِّنَا
then	will not be their mischief	but	that they said (will say)	by Allah	our Lord
مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾	أَنْظِرْ	كَيْفَ كَذَبُوا	عَلَيَّ 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		
كَلَّآيَةٍ	لَا يُؤْمِنُوا	بِهَا	حَتَّىٰ إِذَا	جَاءُوكَ	
sign	they will not believe	in it	until when	they come to you	
يَقُولُ	الَّذِينَ كَفَرُوا	إِنْ هَذَا	إِلَّا آسَاطِيرُ	الْأَوَّلِينَ ﴿٢٥﴾	
say	those who disbelieve	this (is) not	but (the) tales	(of) the ancients	
يُجَادِلُونَكَ	يَقُولُ	الَّذِينَ كَفَرُوا	إِنْ هَذَا	إِلَّا آسَاطِيرُ	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 يَلَيْنَا نَرُدُّ وَلَا نُنْكِزُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾ بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾

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

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

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

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

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

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

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

وَلَقَدْ جَاءَكَ	مِن نَّبَأٍ	الْمُرْسَلِينَ
and surely has come to you	(the) news	(of) the Messengers

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطَعْتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

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."

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

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

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرِ 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	مِن دَابَّةٍ	فِي الْأَرْضِ	وَلَا طَيْرٍ
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 ﴿٣٨﴾	
in the Book	[of] anything	then	to their Lord they shall be gathered
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	صُمٌّ	وَبُكْمٌ
and those who rejected	Our Signs	(are) deaf	and dumb
مَنْ يَشَاءِ اللَّهُ	يُضِلُّهُ	وَمَنْ يَشَاءُ	يُجْعَلْهُ
whom Allah wills	He lets him go astray	and whom He wills	sets him

عَلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٣٨﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ
on the Path	Straight	say	(have) you seen?	if comes to you
عَذَابُ اللَّهِ	أَوْ أَتَاكُمْ	السَّاعَةَ	الْحَقُّ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾
(the) torment (of) Allah	or came to you	the (last) Hour	the Truth	if you are truthful
		أَغَيْرَ اللَّهِ تَدْعُونَ		إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾
		(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 إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ 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	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾
for which	and you forget	whatever you had associated (with Allah)	if He willed	so that they may humble themselves
وَلَقَدْ أَرْسَلْنَا	إِلَىٰ أُمَمٍ	مِّن قَبْلِكَ	فَآخَذْنَاهُمْ	فَلَوْلَا
and verily We sent (Messengers)	to nations	before you	and We seized them	then why not
بِالْبَأْسَاءِ	وَالضَّرَّاءِ	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾	تَضَرَّعُوا	إِذْ
with misfortune	and hardship	so that they may humble themselves	they humbled themselves	when
جَاءَهُمْ	بَأْسُنَا	تَضَرَّعُوا	إِذْ	
came to them	Our disaster (torment)	they humbled themselves	when	

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

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَنَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَصَرَفُ الْآيَاتِ ثُمَّ هُمْ يَصْذَفُونَ ﴿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	بِهِ	مَا ذُكِّرُوا	فَتَحْنَا عَلَيْهِمْ
so when they forgot	therewith	what they had been reminded	We opened to them
أَخَذْنَاهُمْ	فَإِذَا	هُمْ	مُبْلِسُونَ ﴿٤٤﴾
We seized them	and then	they	(were) plunged in despair
بَغْتَةً	فَقَطَّعَ	دَائِرَ	الْقَوْمِ الَّذِينَ ظَلَمُوا
suddenly	so was cut off	(the) last remnant	(of) the people who did wrong
كُلِّ شَيْءٍ	حَتَّىٰ إِذَا فَرِحُوا	بِمَا أُوتُوا	أَبْوَابَ كُلِّ شَيْءٍ
(of) every (the) gates	until when they rejoice	in what they had been granted	thing (of) every (the) gates
وَالْحَمْدُ	وَالْحَمْدُ	وَالْحَمْدُ	وَالْحَمْدُ
and all praise	and all praise	and all praise	and all praise

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

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

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

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

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

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن آتَيْعُ إِلَّا مَا يُوحَىٰ 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'an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

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

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 بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ
 بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

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

وَالْعَشِيِّ	بِالْغَدَاةِ	يَدْعُونَ رَبَّهُمْ	وَلَا تَطْرُدِ الَّذِينَ
and the evening	in the morning	invoke their Lord	and turn not away those who
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	عَلَيْكَ	مَا
anything	from their account	on you	(there is) not
		يُرِيدُونَ وَجْهَهُ	فَتَطْرُدَهُمْ
		seeking His Face	that you may turn them away
وَمَا	مِنْ حِسَابِكَ	عَلَيْهِمْ	مِنْ شَيْءٍ
and (there is) not	from your account	on them	anything
فَتَكُونَ	مِنَ الظَّالِمِينَ	وَكَذَلِكَ	فَتَنَّا بَعْضَهُمْ
then you would be	of the wrongdoers	and thus	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	بِالشَّاكِرِينَ
upon them	from amongst us	(does) not?	Allah knows best

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

رَحِيمٌ ﴿٥١﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْعِ أَهْوَاءَ كُمْ قَدْ ضَلَلْتُمْ إِذَا 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.”

وَأِذَا	جَاءَكَ	الَّذِينَ يُؤْمِنُونَ	بِعَايَاتِنَا	فَقُلْ سَلَامٌ	عَلَيْكُمْ
and when	come to you	those who believe	in Our Signs	then say peace	(be) upon you
كُتِبَ رَبِّكُمْ	عَلَىٰ نَفْسِهِ	الرَّحْمَةُ	أَنَّهُ	مَنْ عَمِلَ	
your Lord has made incumbent	upon Himself	the Mercy	that [he]	(anyone) who does	
مِنْكُمْ	سُوءًا	بِجَهْلَةٍ	ثُمَّ تَابَ	مِنْ بَعْدِهِ	وَأَصْلَحَ
of you	evil	in ignorance	then repents	after that	and mends (his ways)
فَأَنَّهُ غَفُورٌ	رَحِيمٌ ﴿٥١﴾	وَكَذَلِكَ	نَفْصِلُ الْآيَاتِ		
then surely He (is) All-Forgiving	Most Merciful	and thus	We explain in detail the Signs		
وَلِتَسْتَبِينَ سَبِيلُ	الْمُجْرِمِينَ ﴿٥٢﴾	قُلْ	إِنِّي نُهَيْتُ	أَنْ أَعْبُدَ	
so that becomes distinct (the) way	(of) the sinners	say	indeed I am forbidden	that I worship	
الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	قُلْ	لَا أَنْعِ أَهْوَاءَ كُمْ		
those whom you call upon	besides (instead of) Allah	say	I will not follow your (vain) desires		
قَدْ ضَلَلْتُمْ	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 الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنَّ 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 الْحَقَّ	وَهُوَ	خَيْرُ	الْفَاصِلِينَ ﴿٥٧﴾	قُلْ لَوْ أَنَّ عِندِي
He declares the truth	and He	(is the) Best	(of) the judges	[that] I had
مَا تَسْتَعْجِلُونَ	بِهِ ۗ	لَقُضِيَ الْأَمْرُ	بَيْنِي وَبَيْنَكُمْ	وَاللَّهُ أَعْلَمُ
what you are demanding hastily	[of it]	surely the matter would have been decided	and between you	and Allah knows best
بَيْنِي	وَاللَّهُ أَعْلَمُ	بِالظَّالِمِينَ ﴿٥٨﴾	وَاللَّهُ أَعْلَمُ	بِالظَّالِمِينَ ﴿٥٨﴾
between me	and between you	and Allah knows best	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 ﴿٥٩﴾
 وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثْكُمْ فِيهِ لِقَاضِي أَجَلٍ
 مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

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

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

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

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

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

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

وَهُوَ الْقَاهِرُ	فَوْقَ	عِبَادِهِ	وَيُرْسِلُ	عَلَيْكُمْ	حَفَظَةً
and He (is) the Omnipotent	over	His slaves	and He sends	over you	guardians (angels)
حَتَّىٰ إِذَا	جَاءَ أَحَدَكُمْ	الْمَوْتُ	تَوَفَّاهُ		
until when	approaches one of you	death	cause him to die (take his soul)		
رُسُلَنَا	وَهُمْ	لَا يُفْرِطُونَ	ثُمَّ رُدُّوا		
Our messengers (angels)	and they	(do) not neglect (their duty)	then they are returned		
إِلَى اللَّهِ	مَوْلَاهُمْ	أَلَّا	لَهُ	الْحُكْمُ	
to Allah	their Lord	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	لِيُنَجِّنَا
(of) the land	and the sea	you call Him	humbly	and secretly	if He saved us
مِنْ هَذِهِ		لَتَكُونَنَّ مِنَ الشَّاكِرِينَ			
from this		surely we shall be among the thankful			

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ﴿٦٢﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نَصَرَفَ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٣﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٤﴾

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

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

كَرْبٍ	وَمِنْ كُلِّ	مِنْهَا	اللَّهُ يَنْجِيكُمْ	قُلْ
distress	and from every	from this	Allah saves you	say
أَنْ يَبْعَثَ	عَلَىٰ	قُلْ هُوَ الْقَادِرُ	ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾	
that He sends	on	say He (is) the Powerful	yet you associate partners (with Allah)	
أَرْجُلِكُمْ	مِنْ تَحْتِ	أَوْ	مِنْ فَوْقِكُمْ	عَذَابًا
your feet	from beneath	or	from above you	torment
بَأْسٍ	وَيَذِيقُ بَعْضُكُمْ	شَيْعًا	أَوْ يَلْبِسُكُمْ	
(the) violence	and lets taste some of you	mutual party discord	or confounds you with	
لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾	الْآيَاتِ	كَيْفَ نَضْرِفُ	أَنْظُرُ	بَعْضُ
so that they may understand	the Signs	how variously We explain	see	(of) others
قُلْ	الْحَقُّ	وَهُوَ	فَوْمِكُمْ	بِهِ
say	(is) the truth	and it	your people	it
		بُوكِيلٍ ﴿٦٦﴾	لَسْتُ عَلَيْكُمْ	
		a supervisor	I am not over you	

لِكُلِّ نَبَأٍ مُسْتَقَرٍّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيِنِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَنْقُونَ ﴿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]

وإِذَا رَأَيْتَ	وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾		مُسْتَقَرًّا	نَبَأٍ	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 ﴿٦٨﴾	الْقَوْمِ	مَعَ	الذِّكْرَى	بَعْدَ
and (there is) not	wrongdoers	the people	with	the remembrance	after
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	يَنْقُونَ	عَلَى الَّذِينَ		
[of] anything	from their account	fear (Allah)	on those who		
لَعَلَّهُمْ يَنْقُونَ ﴿٦٩﴾		وَلَكِنْ ذِكْرَى			
so that they may fear (Allah)		[and] but remembrance			

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

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

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

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

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أُوْتِنَا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لِنُسَلِّمَ 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	that	neither can benefit us	nor can harm us
وَنُرِدُّ	عَلَىٰ أَعْقَابِنَا	بَعْدَ	إِذَا	هَدَانَا اللَّهُ	كَالَّذِي
and shall we turn back	on our heels	after	when	Allah has guided us	like the one
أَسْتَهْوَتْهُ	الشَّيَاطِينُ	فِي الْأَرْضِ	حَيْرَانَ	لَهُ	أَصْحَابٌ
whom misled	the devils	in the earth	confused	he has	companions
إِلَى الْهُدَى	أَتَيْنَا	قُلْ	إِن يَهْدِي اللَّهُ	هُوَ	الْهُدَى
to the guidance	come to us	say	(of) Allah	indeed (the) guidance	(is) the guidance
وَأَمْرَنَا	لِنُسَلِّمَ	لِرَبِّ الْعَالَمِينَ			
and we have been commanded	that we submit	to (the) Lord (of) the worlds			

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

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

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

وَ الْأَرْضُ	بِ الْحَقِّ	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	and for Him (will be)
يَوْمَ يَنْفَخُ	فِي الصُّورِ	عَلِيمُ 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 ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرِنكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

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

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

فَلَمَّارَءَ الْقَمَرِ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّارَءَ الشَّمْسِ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَقَوْمِ 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 *Hanifa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*."

فَلَمَّارَءَ	الْقَمَرِ	بَازِغًا	قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ
and when he saw	the moon	rising	he said this	(is) my lord	but when it set
قَالَ	لَئِن	لَّمْ يَهْدِنِي	رَبِّي	لَأَكُونَنَّ	
he said	if	(did) not guide me	my Lord	surely I would have become	
مِنَ الْقَوْمِ	الضَّالِّينَ ﴿٧٧﴾	فَلَمَّا	رَأَى الشَّمْسَ	بَازِغَةً	قَالَ هَذَا
among the people	who go astray	and when	he saw the sun	rising	he said this
رَبِّي	هَذَا	أَكْبَرُ	فَلَمَّا أَفَلَتْ	قَالَ يَقَوْمِ	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 أَتُحْجَبُونَ فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ

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

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

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

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن 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 ﴿٨٤﴾

82. It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided.
83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward *Al-Muhsinūn* (the good-doers).

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

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَاسَ كُلٌّ مِنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ

وَلَوْطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنِبِيئِهِمْ
وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ
أَشْرَكُوا لَحِطَّ 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.

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

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ فَمَنْ يَكْفُرْ بِهَا هُوَ ظَالِمٌ لِنَفْسِهِ فَكَذَّبُوا وَقَالُوا مَا نَجِدُكُمْ إِلَّا يَكْفُرُونَ ﴿٨٩﴾ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِمْ أَقْدَرُ قُلْ لَا أَتْلُو سُرُورًا عَلَيْهِ

أَجْرًا إِنَّ 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
وَالنَّبُوَّةَ	فَإِنْ يَكْفُرْ	بِهَا	هَؤُلَاءِ	فَقَدْ وَكَّلْنَا
and Prophethood	but if disbelieve	in it (therein)	these	then indeed We have entrusted
بِهَا	قَوْمًا	لَيْسُوا بِهَا	بِكَافِرِينَ ﴿٩٠﴾	أُولَئِكَ
it	(to) a people	who are not in it	disbelievers	they
الَّذِينَ هَدَى اللَّهُ	فِيهِدَهُمْ أَقْتَدِهِ	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 ﴿٩١﴾
on it	a reward	this (is) not	but an admonition	for the worlds

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مَوْسَى نُورًا وَهَدَى النَّاسَ سُبُلَهُمْ قَرَاطِيسَ يُدَوِّنُهَا وَيُخْفُونَ كَثِيرًا وَعَلَّمْتُمْ مَالَهُ تَعَامُوا أَنْتُمْ وَلَا آبَاءَكُمْ قُلْ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ مُّصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

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

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).

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

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ
 مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ
 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 افْتَرَىٰ	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	وَلَوْ تَرَىٰ	إِذِ	وَمَنْ قَالَ
revelation was sent down to me	anything	while was not revealed	to him	and if you (could) see
سَأُنزِلُ مِثْلَ	مَا أَنْزَلَ اللَّهُ	أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ	تَجْزَوْنَ	عَذَابَ
I would reveal like	what Allah has revealed	deliver your souls	this Day	(with the) torment
الظَّالِمُونَ	فِي غَمْرَاتِ الْمَوْتِ	وَالْمَلَائِكَةُ	بَاسِطُوا أَيْدِيَهُمْ	عَذَابَ
the wrongdoers	(are) in (the) agonies	(of) the death	(are) stretching out	(with the) torment
عَذَابَ	الْهُونِ	بِمَا كُنْتُمْ	تَقُولُونَ عَلَى اللَّهِ	غَيْرَ
(of) humiliation	(because) of what you used to	utter against Allah	the truth	other than
غَيْرَ	الْحَقِّ	وَكُنْتُمْ	عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾	be arrogant concerning His Signs
the truth	and you used to	and you used to	and you used to	and you used to

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

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

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

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

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾
 وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِنَهْتَدُوا 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.

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

فَمَسْتَقَرٌّ	وَاحِدَةً	مِّنْ نَّفْسٍ	أَنْشَأَكُمْ	الَّذِي	وَهُوَ
so (there is) a time-limit	single	from a person	created you	Who	and (it is) He
لِقَوْمٍ يَفْقَهُونَ ﴿١٩٨﴾	قَدْ فَصَّلْنَا الْآيَاتِ			وَمَسْتَوِدٌ	
for a people who understand	certainly We have made clear the signs			and a resting place	

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩٩﴾

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.

فَأَخْرَجْنَا	مَاءً	مِّنَ السَّمَاءِ	الَّذِي أَنْزَلَ	وَهُوَ	
and We have brought forth	water	from the heaven	Who has sent down	and (it is) He	
مِنْهُ	فَأَخْرَجْنَا	شَيْءٍ	كُلِّ	نَبَاتٍ	بِهِ
thereby	and We have brought forth	thing (kind)	(of) every	vegetation	thereby
وَمِنَ النَّخْلِ	مُتَرَاكِبًا	حَبًّا	نُخْرِجُ مِنْهُ	خَضِرًا	
and from date-palm	thick-clustered	grain	We bring forth from it	green stalks	
وَالزَّيْتُونَ	وَجَنَّاتٍ	دَانِيَةٌ	قِنْوَانٌ	مِن طَلْعِهَا	
and olives	of grapes and gardens	hanging low (near)	clusters of dates	from its sprout	
إِذَا أَثْمَرَ	انظُرُوا إِلَى ثَمَرِهِ	وَعَيْرَ مُتَشَبِهٍ	مُشْتَبِهًا	وَالرُّمَّانَ	
when it bears fruit	look at its fruit	and (yet) different	resembling	and pomegranates	
لِقَوْمٍ يُؤْمِنُونَ ﴿١٩٩﴾	لَآيَاتٍ	فِي ذَلِكُمْ	إِنَّ	وَيَنْعِهِ	
for a people who believe	surely (are) signs	in (all) this	certainly	and its ripeness	

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ 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		اللَّهِ	شُرَكَاءَ	الْجِنَّ	وَخَلَقَهُمْ
and they have made		with Allah	(as) associates	the jinns	though He has created them
وَوَخَرَقُوا		لَهُ،	بَنِينَ	وَبَنَاتٍ	بِغَيْرِ عِلْمٍ
and they falsely attributed		to Him	sons	and daughters	without knowledge
سُبْحَانَهُ، وَتَعَالَى		عَمَّا يُصِفُونَ ﴿١٠٠﴾		بَدِيعُ	
Glorified is He and Exalted		from what they attribute		(He is the) Originator	
السَّمَوَاتِ		وَالْأَرْضِ	أَنَّى	يَكُونُ لَهُ،	وَلَدٌ
(of) the heavens		and the earth	how	can He have	a son
لَهُ،		صَاحِبَةٌ	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
وَكَيْلٌ ﴿١٠٢﴾					
(is) a Guardian					

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

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

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

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

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

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلْبُ أَفْعَدْتُمْ وَأَبْصَارُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ۗ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

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

وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ	لَئِن جَاءَتْهُمْ	آيَةٌ
and they swore	by Allah	strongest	(of) their oaths	that if came to them	a sign
يُشْعِرُكُمْ	أَنَّهَا	إِذَا جَاءَتْ	قُلْ إِنَّمَا الْآيَاتُ	عِنْدَ اللَّهِ	وَمَا
will make you realize	that	when come (those signs)	say only the signs	(are) with Allah	and what
وَنَقَلْبُ أَفْعَدْتُمْ	وَأَبْصَارُهُمْ	كَمَا	لَمْ يُؤْمِنُوا	بِهِ ۗ	
and We shall turn their hearts	and their eyes	as	they (did) not believe	in it	
أَوَّلَ	مَرَّةٍ	وَنَذَرُهُمْ	فِي طُغْيَانِهِمْ يَعْمَهُونَ		
(the) first	time	and We shall leave them	in their tyranny to wander blindly		