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Sūrah Al-An'ām (1)

Bismillāhir-Raḥmānir-Raḥeem

(1) [All] praise is [due] to Allāh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

(2) It is He who created you from clay and then decreed a term⁽²⁾ and a specified time [known] to Him;⁽³⁾ then [still] you are in dispute.

(3) And He is Allāh, [the only deity] in the heavens and the

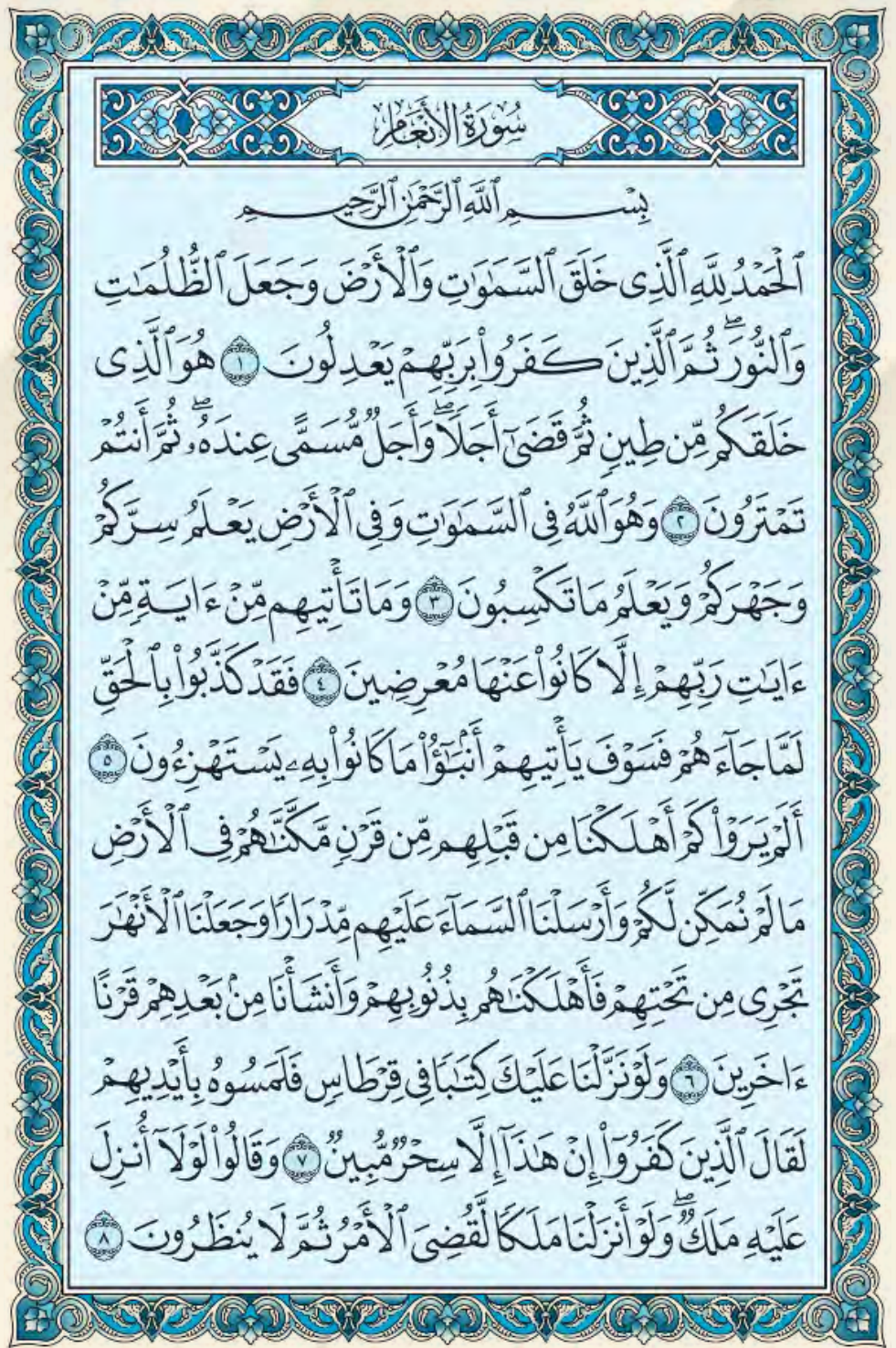
earth. He knows your secret and what you make public, and He knows that which you earn.

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

(5) For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.⁽⁴⁾

(6) Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

(7) And even if We had sent down to you, [O Muḥammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic." (8) And they say, "Why was there not sent down to him an angel?"⁽⁵⁾ But if We had sent down an angel, the matter would have been decided;⁽⁶⁾ then they would not be reprieved.



(1) - Al-An'ām: The Grazing Livestock, specifically: camels, cattle, sheep and goats, as mentioned in verses 143-144 of this sūrah.

(2) - An appointed time for death.

(3) - For resurrection.

(4) - They will experience the reality of what they had denied and the consequence of their denial.

(5) - In support of his prophethood (؎).

(6) - They would have been destroyed immediately with no chance for repentance.



(9) And if We had made him [i.e., the messenger] an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [i.e., confusion and doubt].

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

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

(12) Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allāh." He has

وَلَوْ جَعَلْنَاهُ مَلَكَ أَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِ مِمَّا
يَلْبَسُونَ ﴿٩﴾ وَلَقَدْ أَسْتَهْزَيْتُمْ بُرْسُلِي مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مِمَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾ قُلْ سِيرُوا
فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ
﴿١١﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى
نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ
فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ *وَلَهُ
مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾ قُلْ
أَغْنَى اللَّهُ أَنْتَ خِدُوعًا وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
يُطْعَمُ وَلَا يَطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ
وَذَلِكَ الْفُورُ الْمُبِينُ ﴿١٦﴾ وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

(13) And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing. (14) Say, "Is it other than Allāh I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, [O Muḥammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allāh] and [was commanded], 'Do not ever be of the polytheists.'"

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

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

(17) And if Allāh should touch you with adversity, there is no remover of it except Him. And if He touches you with good a then He is over all things competent.

(18) And He is the subjugator over His servants. And He is the Wise,⁽¹⁾ the Aware.⁽²⁾

(1) - Whose wisdom includes precise, perfect and absolute knowledge of all realities and outcomes, according to which He decrees and causes circumstances and occurrences.

(2) - Fully acquainted and familiar with every hidden thought, intent and condition of His servants.



(19) Say, "What thing is greatest in testimony?" Say, "Allāh is witness between me and you. And this Qur'ān was revealed to me that I may warn you thereby and whomever it reaches.⁽¹⁾ Do you [truly] testify that with Allāh there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

(20) Those to whom We have given the Scripture recognize it⁽²⁾ as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do

not believe.

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

(22) And [mention, O Muḥammad], the Day We will gather them all together; then We will say to those who associated others with Allāh, "Where are your 'partners' that you used to claim [with Him]?"

(23) Then there will be no [excuse upon] examination except they will say, "By Allāh, our Lord, we were not those who associated." (24) See how they will lie about themselves. And lost from them will be what they used to invent. (25) And among them are those who listen to you,⁽³⁾ but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples." (26) And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not. (27) If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."



(1) - At every time and place until the Day of Judgement.

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

(3) - When you recite the Qur'ān.



(28) But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

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

(30) If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment for what you used to deny."

بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ
وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا
بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ
﴿٣٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَتْهُمْ السَّاعَةُ
بَغْتَةً قَالُوا يَحْسِرْتُنَا عَلَى مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَى ظُهُورِهِمْ أَلْسَاءَ مَا يَرْرُونَ ﴿٣١﴾ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا لَعِبٌ وَلَهُمْ فِي الدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ
﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ
وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ
رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّى أَتَاهُمْ
نَصْرُنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ
﴿٣٤﴾ وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْطِطِعْتَ أَنْ تَبْتَغِيَ
نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَيِّنَةٌ وَوَسْءَاءُ
اللَّهُ لَجَمْعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

(31) Those will have lost who deny the meeting with Allāh, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it [i.e., the Hour]," while they bear their burdens [i.e., sins] on their backs. Unquestionably, evil is that which they bear.

(32) And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allāh, so will you not reason?

(33) We know that you, [O Muḥammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.

(34) And certainly were messengers denied before you, but they were patient over the denial, and they were harmed until Our victory came to them. And none can alter the words [i.e., decrees] of Allāh. And there has certainly come to you some information about the [previous] messengers.

(35) And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allāh had willed, He would have united them upon guidance. So never be of the ignorant.



(36) Only those who hear will respond. But the dead⁽¹⁾ - Allāh will resurrect them; then to Him they will be returned.

(37) And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allāh is Able to send down a sign, but most of them do not know."

(38) And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register⁽²⁾ a thing. Then unto their Lord they will be gathered.

(39) But those who deny Our verses are deaf and dumb within

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنْ اللَّهُ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَئِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمٌّ أَمْثَلُكُمْ مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكُّوْا فِي الظُّلُمَاتِ مِنْ يَشَارِ اللَّهِ يُضْلِلُهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِلَٰهَهُمْ قَوْمٌ فَكُفُّوا فَمَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَالَهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

darknesses. Whomever Allāh wills - He sends astray; and whomever He wills a He puts him on a straight path.

(40) Say, "Have you considered⁽³⁾ if there came to you the punishment of Allāh or there came to you the Hour - is it other than Allāh you would invoke, if you should be truthful?"

(41) No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].

(42) And We have already sent [messengers] to nations before you, [O Muḥammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

(43) Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.

(44) So when they forgot that by which they had been reminded,⁽⁴⁾ We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

(1) - i.e., the dead of heart, meaning the disbelievers.

(2) - The Preserved Slate (al-Lawḥ al-Maḥfūth), in which all things are recorded.

(3) - The meaning is understood to be "Tell me..."

(4) - i.e., their trial by poverty and hardship or the warnings of their prophets.



(45) So the people that committed wrong were eliminated. And praise to Allāh, Lord of the worlds.

(46) Say, "Have you considered:⁽¹⁾ if Allāh should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allāh could bring them [back] to you?" Look how We diversify⁽²⁾ the verses; then they [still] turn away.

(47) Say, "Have you considered: if the punishment of Allāh should come to you unexpectedly or manifestly,⁽³⁾

فَقُطِعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ
 مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَضْرِبُ الْآيَاتِ
 ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ
 بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿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﴾ قُلْ لَا أَقُولُ لَكُمْ
 عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
 إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
 أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ
 رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ
 ﴿٥١﴾ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
 وَجْهَهُ وَمَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
 عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

will any be destroyed but the wrongdoing people?"

(48) And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms a there will be no fear concerning them, nor will they grieve.

(49) But those who deny Our verses - the punishment will touch⁽⁴⁾ them for their defiant disobedience.

(50) Say, [O Muḥammad], "I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

(51) And warn by it [i.e., the Qur'ān] those who fear that they will be gathered before their Lord a for them besides Him will be no protector and no intercessor - that they might become righteous.

(52) And do not send away those who call upon their Lord morning and afternoon, seeking His face [i.e., favor]. Not upon you is anything of their account and not upon them is anything of your account.⁽⁵⁾ So were you to send them away, you would [then] be of the wrongdoers.

(1) - See footnote to verse 40.

(2) - Repeat in various ways for emphasis and clarification.

(3) - i.e., before your eyes.

(4) - i.e., reach and afflict.

(5) - No one is held accountable for the deeds or intentions of another. That is left to Allāh's judgement.



(53) And thus We have tried some of them through others that they [i.e., the disbelievers] might say, "Is it these whom Allāh has favored among us?" Is not Allāh most knowing of those who are grateful?⁽¹⁾

(54) And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself a indeed, He is Forgiving and Merciful."

(55) And thus do We detail the

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتبينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَأَتَّبِعَ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذْ أَوْمَأْنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾ قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ لِلَّهِ يَقُصُّ الْحَقُّ وَهُوَ خَيْرُ الْفَصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقَضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾ * وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

verses, and [thus] the way of the criminals will become evident.

(56) Say, "Indeed, I have been forbidden to worship those you invoke besides Allāh." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."

(57) Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient.⁽²⁾ The decision is only for Allāh. He relates the truth, and He is the best of deciders."

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

(59) And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

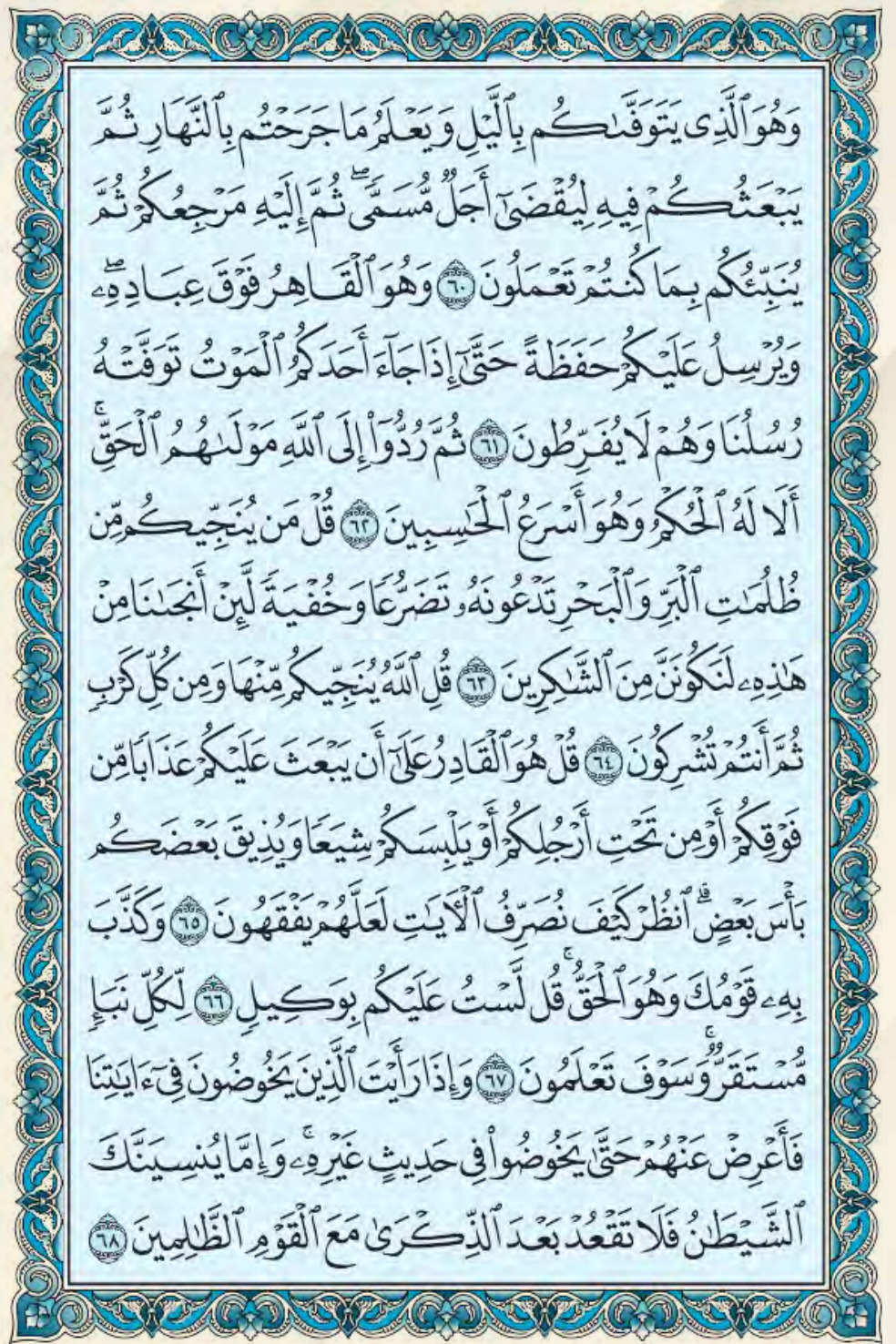
(1) - Those referred to in verses 52-54 are the poor Muslims who were sincere believers and students of the Prophet (ﷺ). The influential leaders of Quraysh had disdained to sit with them, saying to Prophet Muḥammad (ﷺ), "Perhaps if you evicted them, we would follow you."
 (2) - The disbelievers would challenge the Prophet (ﷺ), telling him to bring on Allāh's punishment if he should be truthful in his warning.



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

(61) And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties].

(62) Then they [i.e., His servants] are returned to Allāh, their true Lord. Unquestionably, His is the



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

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

(65) Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects⁽³⁾ and make you taste the violence of one another." Look how We diversify the signs that they might understand.

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

(67) For every news [i.e., happening] is a finality;⁽⁴⁾ and you are going to know.

(68) And when you see those who engage in [offensive] discourse⁽⁵⁾ concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

(1) - i.e., when you sleep.

(2) - One's decreed life span.

(3) - Following your own inclinations rather than the truth, biased and hostile toward each other.

(4) - Other shades of meaning include "a permanence," "a realization" and "a time of stability."

(5) - i.e., denials or mockery.



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

(70) And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [i.e., the Qur'ān], lest a soul be given up to destruction for what it earned; it will have other than Allāh no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [i.e., that soul].

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾ وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِمْ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ كُلُّ عَدْلٍ لَآيُؤَخِّدُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ وَأَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ انْتَظِرْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

(71) Say, "Shall we invoke⁽¹⁾ instead of Allāh that which neither benefits us nor harms us and be turned back on our heels after Allāh has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.'"⁽²⁾ Say, "Indeed, the guidance of Allāh is the [only] guidance; and we have been commanded to submit to the Lord of the worlds. (72) And to establish prayer and fear Him." And it is He to whom you will be gathered. (73) And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, "Be," and it is, His word is the truth.⁽³⁾ And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen⁽⁴⁾ and the witnessed;⁽⁵⁾ and He is the Wise, the Aware.

(1) - i.e., worship.

(2) - The example given is of one who has lost his way and is further confused by the evil ones who tempt him to follow various directions, all leading to destruction. Although his sincere friends call him back to the right path, he ignores them.

(3) - When interpreted as the "Day" (of resurrection), the sentence would read: "And the Day He says, 'Be,' and it is, His word will be the truth."

(4) - That which is absent, invisible, or beyond the perception of the senses or of the mind and therefore is unknown to man, except for what Allāh chooses to reveal.

(5) - What is present, visible and known to man. The knowledge of Allāh (subhānahu wa ta'ālā) includes the reality of all things and all occurrences, no matter how they might appear to human beings.



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

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

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

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

(78) And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allāh.

(79) Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."

(80) And his people argued with him. He said, "Do you argue with me concerning Allāh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?"

(81) And how should I fear what you associate while you do not fear that you have associated with Allāh that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?"

* وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرَأْتَتَّخِذُ أَصْنَامًا مَاءِ إِلَهَةٍ إِنِّي
أَرَأَيْتَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ
مَلَكَوَتِ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكُوكَبَاتِ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ
قَالَ لَا أَحِبُّ الْإِفْلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا
رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا
أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾
إِنِّي وَجَّهْتُ وَجْهِيَ لِلذِّى فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّهُ قَوْمُهُ قَالَ
اتَّخِجُونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ
إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا
تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنْكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا
فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

(1) - In verses 76-79, beginning from the people's own assertions, Abraham presents a picture of his dissatisfaction as the only logical conclusion one could reach, in order to show them the futility of their false objects of worship.



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

(83) And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

(84) And We gave to him [i.e., Abraham] Isaac and Jacob a all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and

Joseph and Moses and Aaron. Thus do We reward the doers of good.

(85) And Zechariah and John and Jesus and Elias a and all were of the righteous.

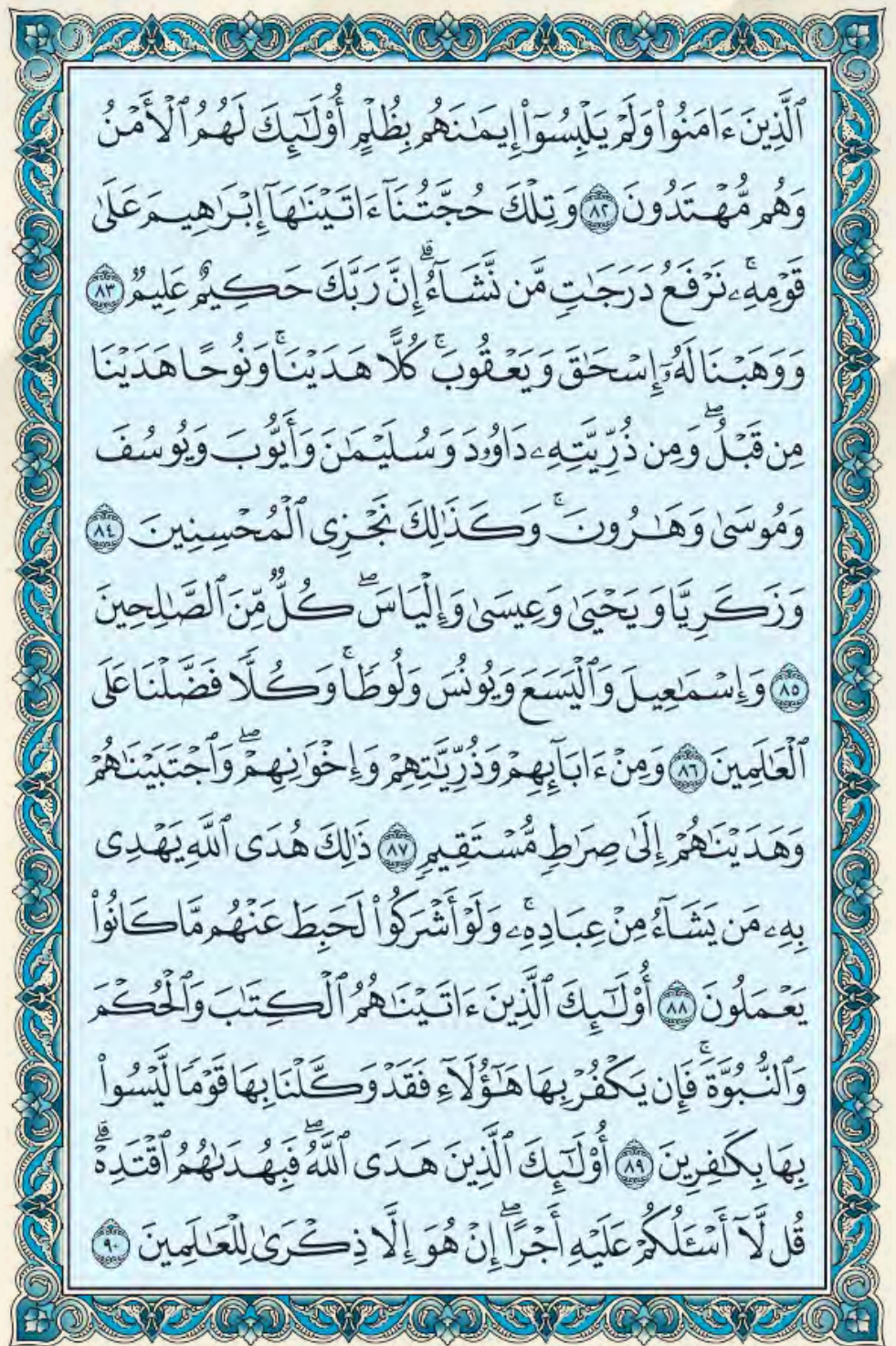
(86) And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds.

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

(88) That is the guidance of Allāh by which He guides whomever He wills of His servants. But if they had associated others with Allāh, then worthless for them would be whatever they were doing.

(89) Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.

(90) Those are the ones whom Allāh has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds."



(1) - Specifically, the association of others in divinity with Allāh.



(91) And they did not appraise Allāh with true appraisal⁽¹⁾ when they said, "Allāh did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you⁽²⁾ were taught that which you knew not a neither you nor your fathers." Say, "Allāh [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

(92) And this is a Book which We have sent down, blessed and confirming what was before it,

that you may warn the Mother of Cities [i.e., Makkah] and those around it.⁽³⁾ Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

(93) And who is more unjust than one who invents a lie about Allāh or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allāh revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands,⁽⁴⁾ [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allāh other than the truth and [that] you were, toward His verses, being arrogant."

(94) [It will be said to them], "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allāh]. It has [all] been severed between you,⁽⁵⁾ and lost from you is what you used to claim."

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَّارِكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمُ الْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فِرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

(1) - i.e., they did not appreciate the extent of His ability and wisdom.

(2) - The Jews, or it may refer to the believers, who are taught by the Qur'an.

(3) - i.e., all other peoples.

(4) - Striking them, as they are unwilling to give up their souls for judgement.

(5) - Between yourselves and the claimed associates and intercessors.



(95) Indeed, Allāh is the cleaver of grain and date seeds.⁽¹⁾ He brings the living out of the dead and brings the dead out of the living. That is Allāh; so how are you deluded?

(96) [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation.⁽²⁾ That is the determination of the Exalted in Might, the Knowing.

(97) And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea. We have detailed the signs for a

people who know.

(98) And it is He who produced you from one soul and [gave you] a place of dwelling and of storage.⁽³⁾ We have detailed the signs for a people who understand.

(99) And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees a of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

(100) But they have attributed to Allāh partners a the jinn, while He has created them - and have fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe.

(101) [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing.

* إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمْ اللَّهُ فَآنِي تُوَفَّكُونَ ﴿٩٥﴾ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنَاطٌ دَانِيَةٌ وَجَعَلْنَا مِنَ الْأَعْنَابِ وَالزَّيْتُونَ وَالرَّمَانَ مَشْتَبَهَا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِبْتِ 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﴾

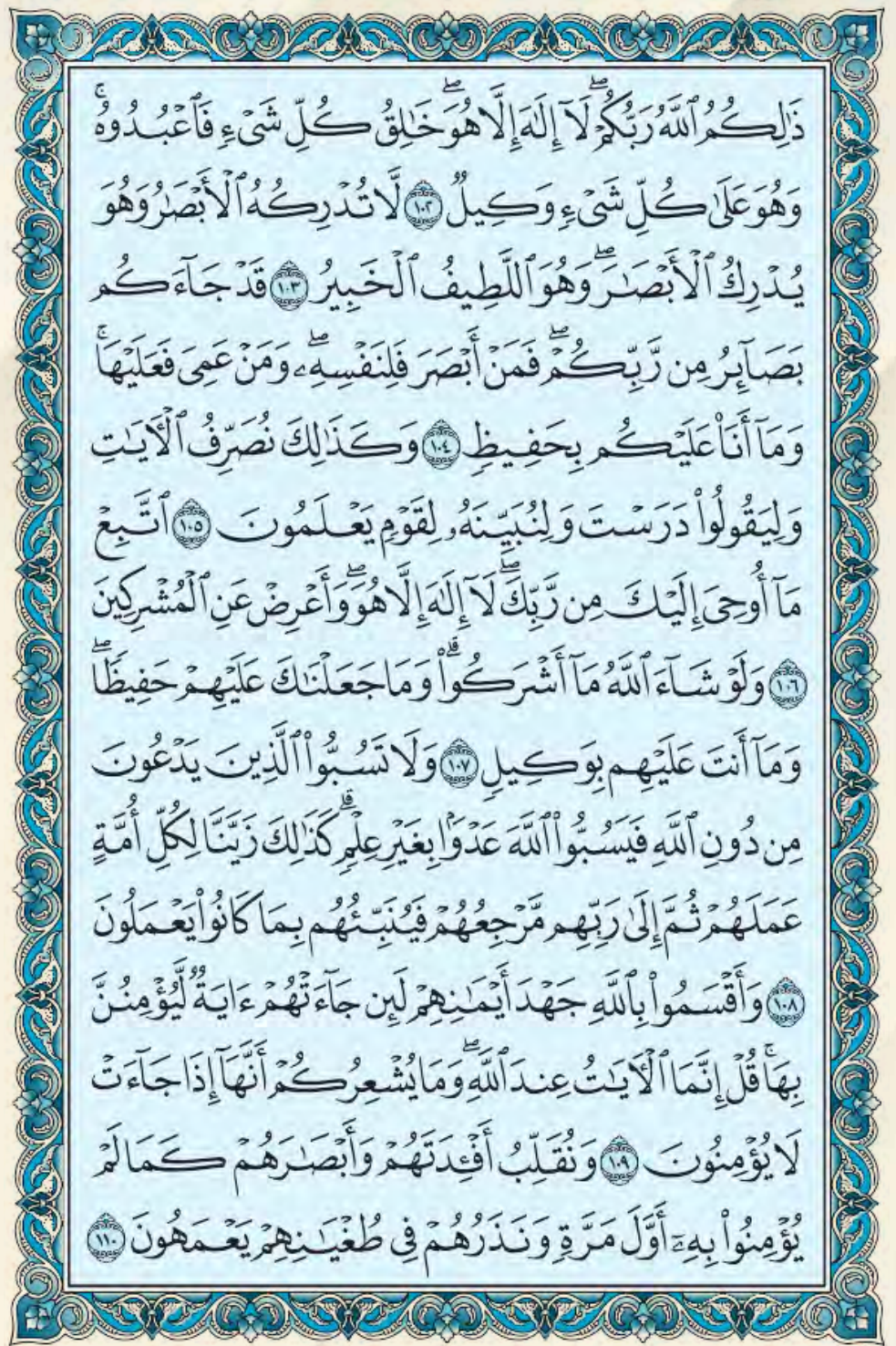
(1) - He (subhānahu wa ta'ālā) causes them to split and sprout.

(2) - Or "according to calculation," referring to their precise movement.

(3) - In the earth. See 77:25-26.



(102) That is Allāh, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things. (103) Vision perceives Him not,⁽¹⁾ but He perceives [all] vision; and He is the Subtle,⁽²⁾ the Aware.⁽³⁾ (104) There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."⁽⁴⁾ (105) And thus do We diversify the verses so they [i.e., the disbelievers] will say, "You have studied,"⁽⁵⁾ and so We may make it [i.e., the Qur'ān] clear for a people who know. (106) Follow, [O Muḥammad], what has been revealed to you from your Lord a there is no deity except Him a and turn away from those who associate others with Allāh. (107) But if Allāh had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.⁽⁶⁾ (108) And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do. (109) And they swear by Allāh their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with [i.e., from] Allāh." And what will make you perceive that even if it [i.e., a sign] came, they would not believe. (110) And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly.



- (1) - In the life of this world. The people of Paradise will be able to see Allāh in the Hereafter. See 75:22-23.
- (2) - Perceptive of the most precise and unapparent matters and the intricacies of all affairs. Also, He who benefits His servants in indiscernible ways.
- (3) - See footnote in 6:18.
- (4) - The Prophet (ﷺ) is directed to disassociate himself from all erroneous belief and practice.
- (5) - Accusing the Prophet (ﷺ) of having learned from the Jews and Christians.
- (6) - The Prophet's duty did not go beyond delivery of the message.



(111) And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allāh should will. But most of them, [of that], are ignorant.

(112) And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

(113) And [it is] so the hearts of

those who disbelieve in the Hereafter will incline toward it [i.e., deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing.

(114) [Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur'ān] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

(115) And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

(116) And if you obey most of those upon the earth, they will mislead you from the way of Allāh. They follow not except assumption, and they are not but misjudging. ⁽¹⁾

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

(118) So eat of that [meat] upon which the name of Allāh has been mentioned, ⁽²⁾ if you are believers in His verses [i.e., revealed law].

* وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّل لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ وَإِنْ تُطِيعْ أَكْثَرٌ مِّنَ الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنْ رَبُّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾ فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

(1) - Out of ignorance and blind imitation.

(2) - At the time of slaughter.



(119) And why should you not eat of that upon which the name of Allāh has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. ⁽¹⁾ And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord a He is most knowing of the transgressors.

(120) And leave [i.e., desist from] what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.

(121) And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]. ⁽²⁾

(122) And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

(123) And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

(124) And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allāh." Allāh is most knowing of where [i.e., with whom] He places His message. There will afflict those who committed crimes debasement before Allāh and severe punishment for what they used to conspire.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾ وَذُرُوا ظَهْرَ الْأَثِمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثِمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيَوحِونَ إِلَى أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَهُمْ وَاِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوْ مِنْ كَانَ مِيثَاقًا حَيَيْنَهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مَجْرِمِيهَا لِيَمَّا كُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

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

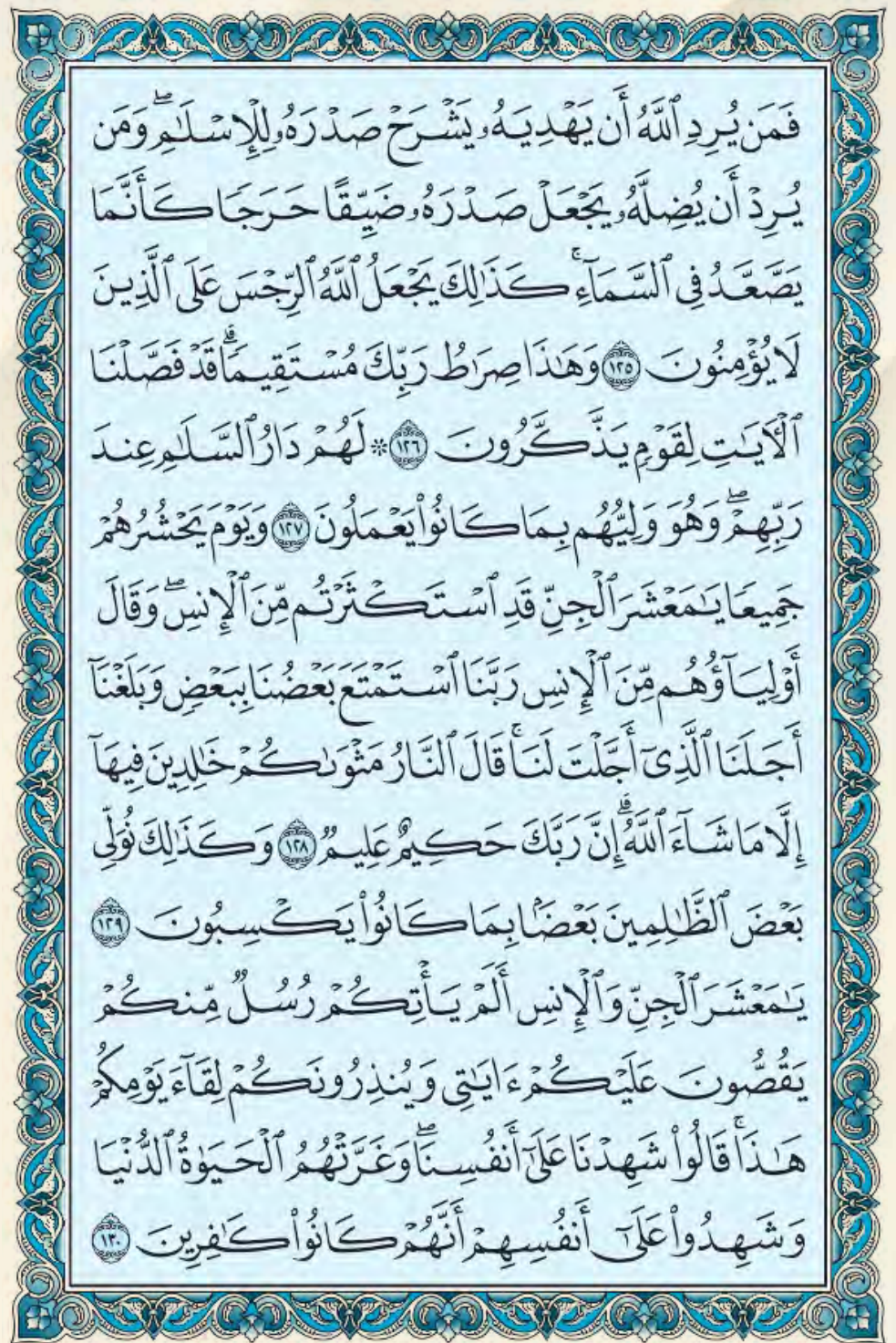
(2) - i.e., by your obedience to them a obedience being the basis of worship.



(125) So whoever Allāh wants to guide a He expands his breast to [contain] Islām; and whoever He wants to send astray⁽¹⁾ - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allāh place defilement upon those who do not believe.

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

(127) For them will be the Home of Peace [i.e., Paradise] with their Lord. And He will be their protecting friend because of what they used to do.



(128) And [mention, O Muḥammad], the Day when He will gather them together [and say], "O company of jinn, you have [mised] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allāh wills. Indeed, your Lord is Wise and Knowing."

(129) And thus will We make some of the wrongdoers allies of others for what they used to earn.⁽²⁾

(130) "O company of jinn and mankind,⁽³⁾ did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

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

(2) - Another interpretation pertaining to this world is "And thus do We make some of the wrongdoers allies of others for what they have been earning."

(3) - They will be reproached thus at the Judgement.



(131) That is because your Lord would not destroy the cities for wrongdoing⁽¹⁾ while their people were unaware.

(132) And for all are degrees [i.e., positions resulting] from what they have done. And your Lord is not unaware of what they do.

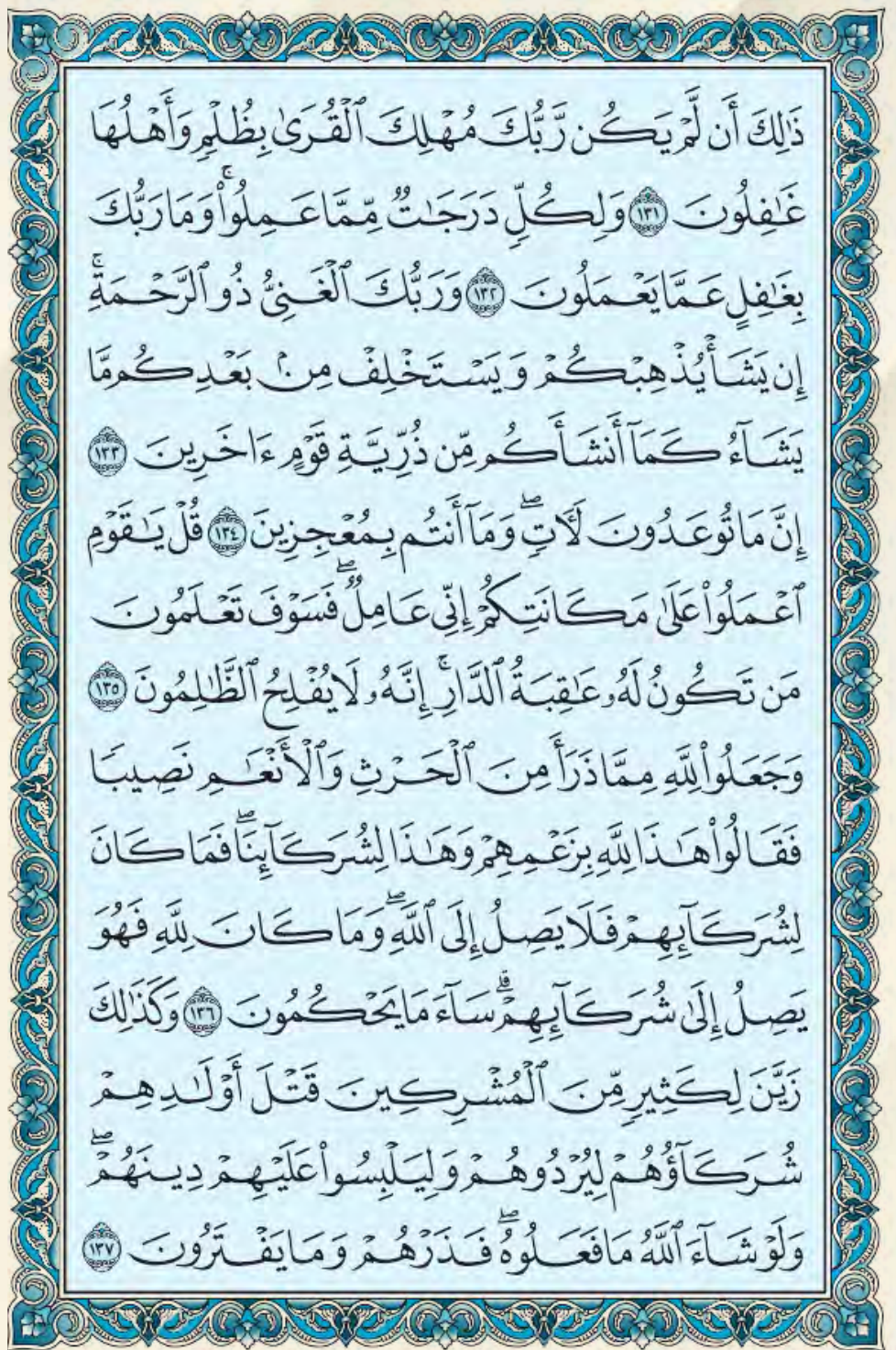
(133) And your Lord is the Free of need, the possessor of mercy. If He wills, He can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

(134) Indeed, what you are promised is coming, and you will not cause failure [to Allāh].⁽²⁾

(135) Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home.⁽³⁾ Indeed, the wrongdoers will not succeed."

(136) And they [i.e., the polytheists] assign to Allāh from that which He created of crops and livestock a share and say, "This is for Allāh," by their claim, "and this is for our 'partners' [associated with Him]." But what is for their "partners" does not reach Allāh, while what is for Allāh - this reaches their "partners." Evil is that which they rule.

(137) And likewise, to many of the polytheists their partners⁽⁴⁾ have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allāh had willed, they would not have done so. So leave them and that which they invent.



(1) - Or "unjustly."

(2) - i.e., You will neither escape nor prevent its occurrence.

(3) - i.e., in the land or in the Hereafter.

(4) - Their evil associates.



(138) And they say, "These animals⁽¹⁾ and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them]⁽²⁾ and those upon which the name of Allāh is not mentioned⁽³⁾ - [all of this] an invention of untruth about Him.⁽⁴⁾ He will punish them for what they were inventing.

(139) And they say, "What is in the bellies of these animals⁽⁵⁾ is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them

have shares therein." He will punish them for their description.⁽⁶⁾ Indeed, He is Wise and Knowing.

(140) They will have lost who killed their children in foolishness without knowledge and prohibited what Allāh had provided for them, inventing untruth about Allāh. They have gone astray and were not [rightly] guided.

(141) And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakāh] on the day of its harvest. And be not excessive.⁽⁷⁾ Indeed, He does not like those who commit excess.

(142) And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allāh has provided for you and do not follow the footsteps of Satan.⁽⁸⁾ Indeed, he is to you a clear enemy.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ
بِرَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ
أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا
يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ
لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّمَّةً
فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ وَحَكِيمٌ
عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا
وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾ * وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ
مَّعْرُوشَاتٍ وَغَيْرِ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ
وَلَا تَسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ
حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا
خُطْوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

(1) - The four categories of grazing livestock called "an'ām" collectively.

(2) - See 5:103.

(3) - At the time of slaughter. Rather, they are dedicated to others among their "deities."

(4) - i.e., false assertions that such practices are part of Allāh's religion.

(5) - i.e., their milk and offspring.

(6) - Of what is lawful and unlawful according to their whims.

(7) - In eating, as well as in all things generally.

(8) - As the disbelievers have done in making their own rulings about what is permissible and what is prohibited.



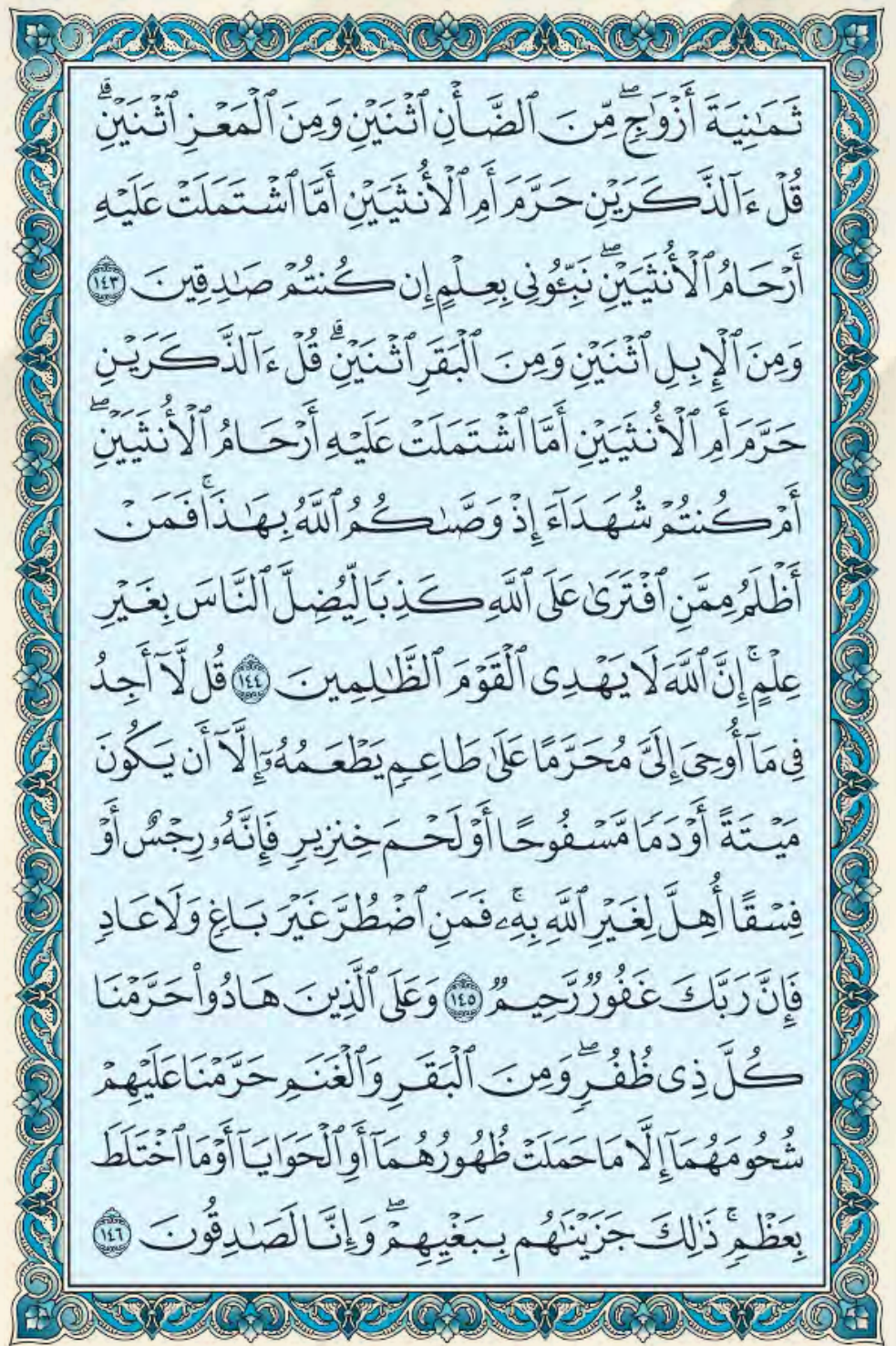
(143) [They are] eight mates - of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

(144) And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allāh charged you with this? Then who is more unjust

than one who invents a lie about Allāh to mislead the people by [something] other than knowledge? Indeed, Allāh does not guide the wrongdoing people."

(145) Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine or for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allāh.⁽¹⁾ But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

(146) And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful.



(1) - Refer to 2:173 and 5:3.



(147) So if they deny you, [O Muḥammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

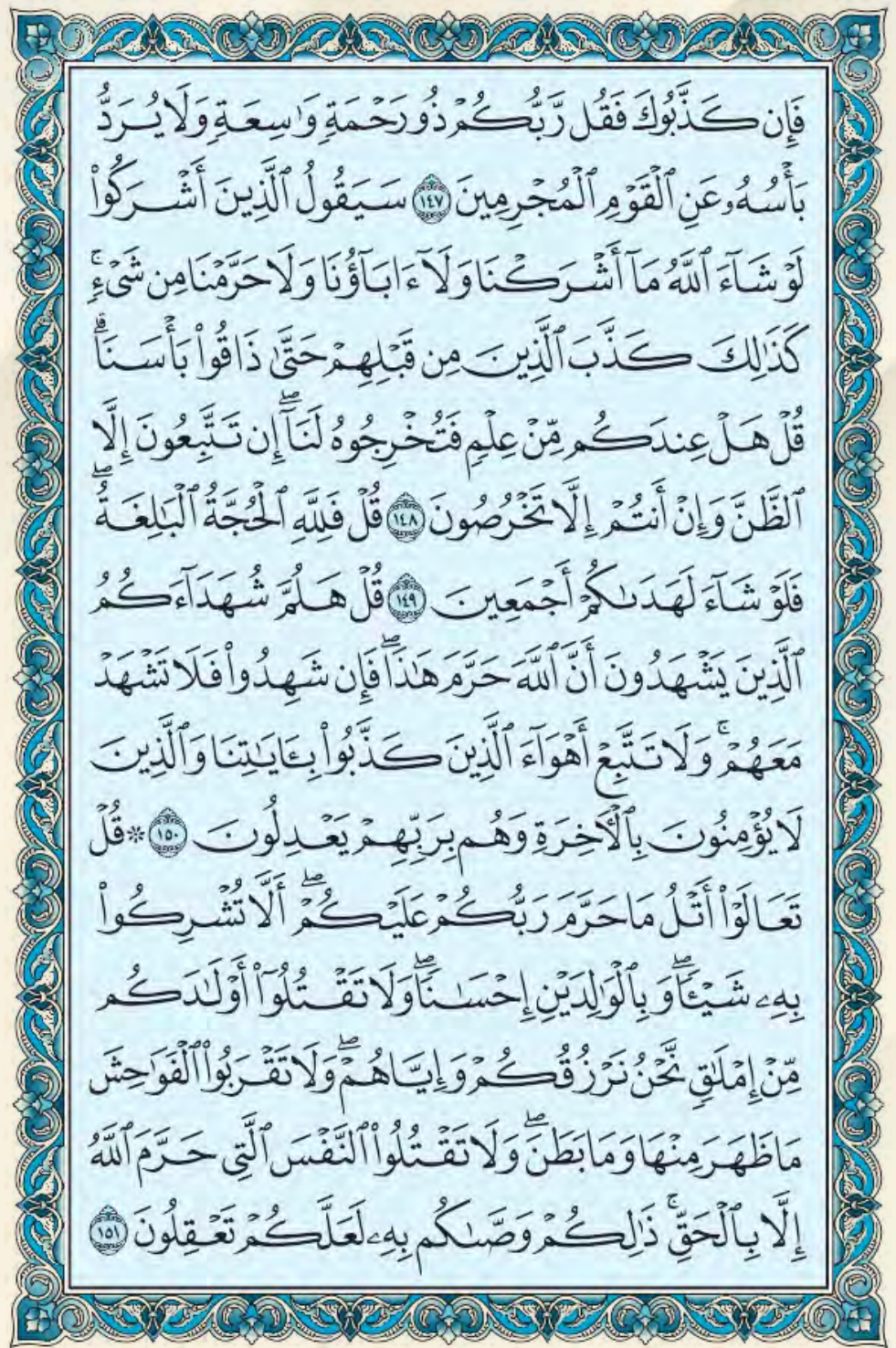
(148) Those who associated [others] with Allāh will say, "If Allāh had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can

produce for us? You follow not except assumption, and you are not but misjudging."

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

(150) Say, [O Muḥammad], "Bring forward your witnesses who will testify that Allāh has prohibited this." And if they testify, do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord.

(151) Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allāh has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."





(152) And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And the covenant of Allāh fulfill. This has He instructed you that you may remember.

(153) And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be

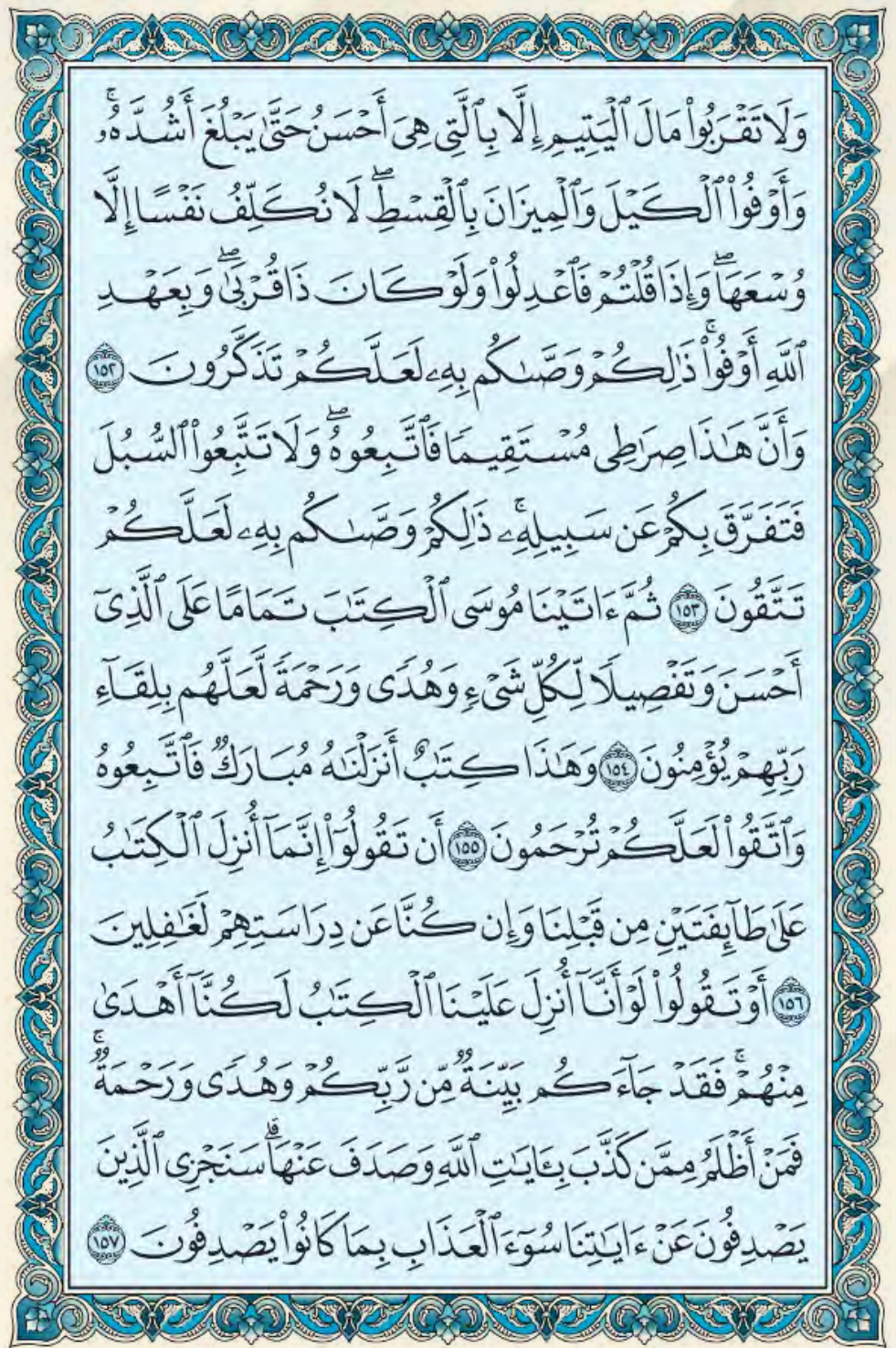
separated from His way. This has He instructed you that you may become righteous.

(154) Then ⁽¹⁾ We gave Moses the Scripture, making complete [Our favor] upon the one who did good [i.e., Moses] and as a detailed explanation of all things and as guidance and mercy that perhaps in the meeting with their Lord they would believe.

(155) And this [Qur'ān] is a Book We have revealed [which is] blessed, so follow it and fear Allāh that you may receive mercy.

(156) [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"

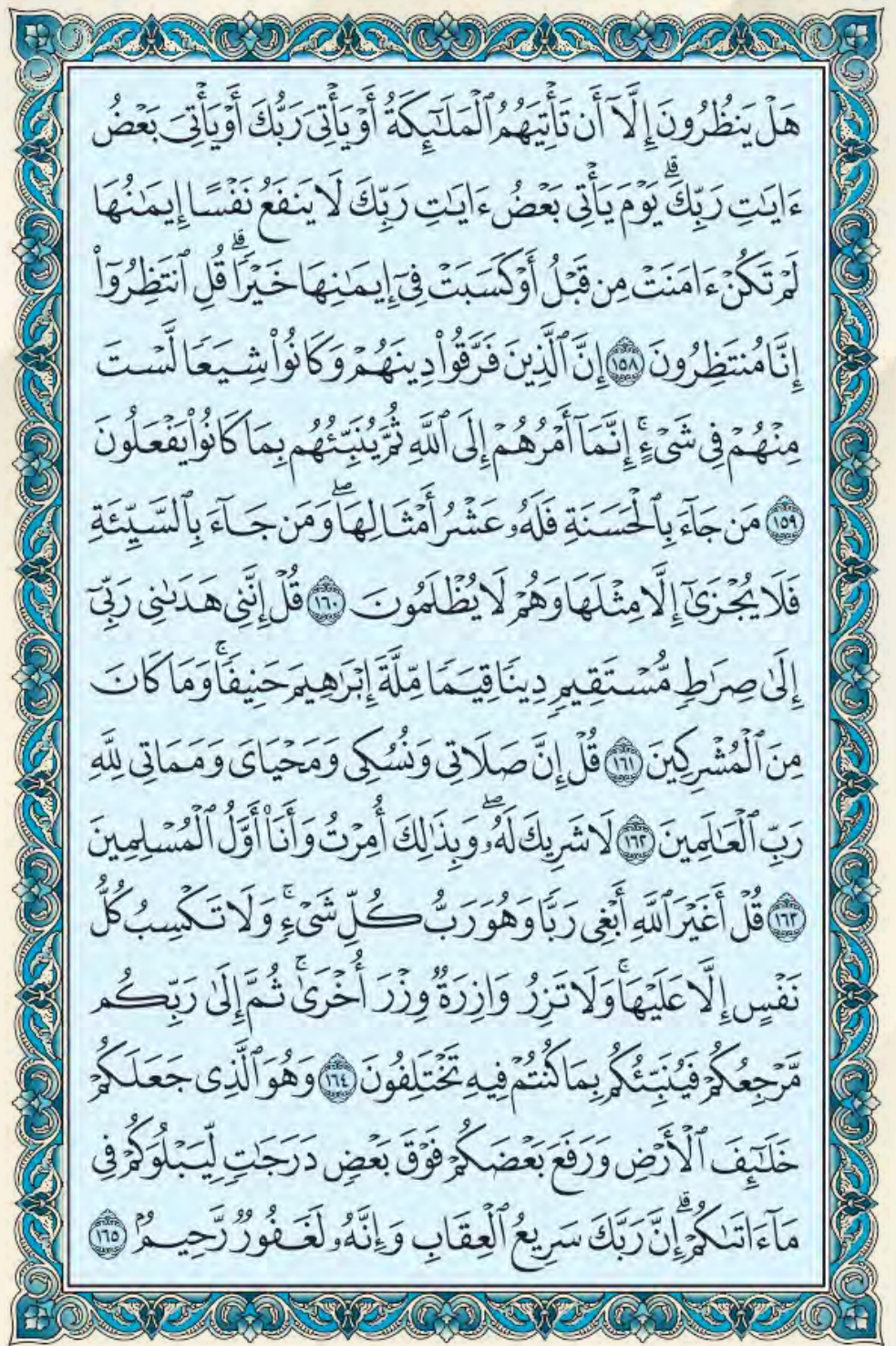
(157) Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allāh and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.



(1) - Meaning "additionally" or "moreover," not denoting time sequence.



(158) Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs⁽¹⁾ of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting." (159) Indeed, those who have divided their religion and become sects - you, [O Muḥammad], are not [associated] with them in



anything. Their affair is only [left] to Allāh; then He will inform them about what they used to do. (160) Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.⁽²⁾ (161) Say, "Indeed, my Lord has guided me to a straight path a a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allāh."

(162) Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds. (163) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."⁽³⁾ (164) Say, "Is it other than Allāh I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ." (165) And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

(1) - Those denoting the approach of the Last Hour.

(2) - i.e., treated unjustly.

(3) - i.e., those who submit to the will of Allāh.