

SURATULAN `AAM (6)

The *Suratulan`aam* was revealed during the last year of the Messenger's stay in Makka. The Surah marks the beginning of the second group as outlined in the Preface. The surahs in the first group are, mainly, addressed to the people of the Book __ the Jews and the Christians __ and the believers in regard to the grant of the *Shari`ah*. But the four *surahs* in the second group are mainly addressed, along with the believers, to the *Quraysh* polytheists who claimed to follow Abraham, their Patriarch. But, in fact, they did exactly the opposite. Hence, the Surah presents the theme of the unity of the Godhead, the office of bearing messages, and the crack of doom, announcing the Domsday, the Resurrection and the Judgement __ the core of Islam __ to them in order to convince them of believing in Allah, the Messenger, and the Judgement.

The Surah starts by asserting that Allah has the absolute power to create man and the universe, but even then, polytheists associate gods and goddesses with Him. It continues exposing polytheism up to the forty-first verse. In between, the Surah exposes their aversion of His signs, their rejection of the *Quraan*, and reminds them that, as a result of such a rejection, many powerful communities were wiped out in the past. Their details will follow, from the fifty-ninth verse to the one hundred and seventy-first verse in the *Suratula'raaf* which is subsidiary to it. The Surah exhorts them to travel through the land and see, for themselves, how they had come to a bad end. Those people who do not believe in Allah, the Messenger, and the Judgement shall incur a grievous loss in the afterworld. The Messenger is told to declare, in no uncertain terms, that Allah is a witness that this *Quraan*, which contains the last message, has been revealed to him to warn the *Quraysh* polytheists and whoever its message reaches. If they do not believe in Allah, the Unique, and give up associating deities with Him, they shall, on the Judgement Day, repent of belying and denying the *Quraan*, the Messenger, and the Judgement. The Surah consoles the Messenger at being belied and denied and tells him that, if Allah had wanted, He would have granted them guidance, but He wants them to use their minds freely and ponder the *Quraan*.

The Surah, from the forty-first verse to the seventy-third verse, again, threatens them impliedly that if they do not believe in the Messenger and the *Quraan*, they shall be wiped out as such communities had been wiped out in the past. The Surah tells the Messenger to declare that he has neither any treasures nor any knowledge of the unseen. He is only the follower of the revealed knowledge which they must ponder for the good of their own souls. While wealthy Makkans wanted the Messenger to drive away his poor followers, the Surah exhorts him to welcome them and not follow the passions of the wealthy Makkans and their deities. The Surah, further, tells the Messenger to declare that he does not have what they are pressing for. It is Allah Who, alone, knows when the Resurrection will come to pass and then, they shall be told what they have been doing in the world. In the sixty-sixth verse the Surah declares that the Messenger's people belie and deny the *Quraan*

though it is the truth and restrains him from sitting with such people as find fault with or ridicule the *Quraanic* verses or Islam. While the misguided shall have a grievous punishment, the believers are enjoined to submit themselves to the *Rabb* of the cosmos and continue performing the obligatory prayer.

From the seventy-fourth verse to the ninety-fourth verse, the Surah turns to Abraham who was the Patriarch of the *Quraysh* polytheists as well as the children of Israel. He had been a true believer in Allah, the Unique, and, turning away from polytheism, he had emigrated and settled Ishmael in Bakka and Isaac in Hebron after he had been rejected by his people in Ur, Chaldea. The Surah records his penetrating argument against polytheism and proceeds to the eighty-fourth verse. The next three verses show that the Last Messenger is giving the same message as had been given by all the prophets and messengers referred to in them. Allah, Who had granted them judgement and prophethood, has granted the Last Messenger the same, the *Quraan* being in continuity of all the preceding books and scriptures including the Torah which had been revealed to Moses and the Jews have been hiding most of it or interpolating it to suit their nefarious ends. The ninety-second verse declares that the *Quraan* is being revealed to guide, at first, the people of Makka and then, all the people around it. Since the Jews used to incite the leaders of the *Quraysh* polytheists against the Messenger and the *Quraan*, they have been told, in no uncertain terms, that the *Quraan*, unlike the Torah, is free from any forgery, and continues the tradition of divine guidance. Those people who reject it, displaying arrogance, shall be punished eternally in the afterworld.

From the ninety-fifth verse, the Surah picks up the thread and presents true monotheism of Allah, the Unique, up to the one hundred and eighth verse. A number of physical phenomena have been referred to. None but Allah has created them for man's benefit. Hence, the one hundred and second verse concludes that Allah, above, is the God, the Creator, the Most Subtle, and the Most Cognizant Being Who has been revealing the *Quraan* to the Messenger who must continue to follow it along with his followers and turn away from polytheists.

From the one hundred and ninth verse, the Surah, after prohibiting the believers from abusing the deities of the polytheists, turns to their demand that the Messenger must produce some miracles in support of his being a messenger and dismisses it out of hand. They demand miracles because they are ignorant, unthinking and unreflective and, above all, lack knowledge and do not make use of their senses. The Surah goes on up to the one hundred and seventeenth verse pointing out that the devils among human beings and jinn have always been opposing messengers and prophets and that Allah has, finally, revealed the *Quraan* as the criterion and that the Messenger must not listen to them as they follow mere supposition.

From the one hundred and eighteenth verse, the Surah proceeds to the one hundred and thirty-fifth verse, pointing out what to eat and what not to eat and prohibits the

believers from following polytheists who are like the dead while the believers are alive as they follow the light of guidance. They are criminals and put preposterous conditions to believing in Islam whereas it is Allah Who, alone, opens anyone's heart to Islam. The Surah, then, gives a vivid image of the Judgement Day when disbelievers shall be the inhabitants of the Hell.

From the one hundred and thirty-sixth verse, the Surah proceeds to the one hundred and fiftieth verse exposing polytheists' superstitions, their practice of killing their children without any sanction, and declaring certain animals' meat unlawful. The Surah, in the one hundred and forty-first verse, exhorts them to eat all the good and pure things that Allah has created for them and keep away from following the Devil. The Surah exposes their superstitious beliefs further and in the one hundred and forty-first verse tells them clearly what had been declared unlawful for their friends, the Jews, as the penalty of their violation of the law. The polytheists, too, follow their suppositions and to Allah, alone, belongs penetrating argument and knowledge and hence, He is the lawgiver.

From the one hundred and fifty-first verse, the Surah details the commands and prohibitions reminiscent of the ten commandments given to Moses and exhorts the polytheists to follow the straight path of Allah Who had revealed the Torah to Moses and has, now, revealed the *Quraan* to the Last Messenger as the Last Message. If they do not follow it, punishment awaits them. Hence, the Last Messenger is commanded to declare that he is the true follower of Abraham's monotheism and he is the first to submit himself to it, shunning all the shades of polytheism. Allah shall call them to account for their polytheism on the Judgement Day.

SURATULAN `AAM

In the name of ALLAH, the Most Gracious, the Most Merciful

1. Glory (abiding praise and thanksgiving) to Allah Who has created the heavens and the Earth and made darkness upon darkness and light and even then, (those people), who disbelieve in their *Rabb*, equate (deities with Him).
2. It is He Who created you from the clay and then, fixed a term (duration of existence) and (the knowledge of) the term appointed (time between death and the Resurrection) is with Him and even then, you doubt.
3. And He is Allah throughout the heavens and throughout the Earth: He knows your secret (acts) and your open (acts) and He knows what you earn / do.
4. And there does not come to them any sign from their *Rabb's* signs, but they turn away from it.
5. Hence, they belied and denied the truth when it came to them and hence, the consequences of what they have been ridiculing shall, soon, come upon them.
6. Do they not consider how many a community we wiped out before them? We had established them throughout the Earth as We have not established you and We sent (bestowed) rain on them copiously and made rivers which used to flow

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
يَعْدِلُونَ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ
مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا
عَنْهَا مُعْرِضِينَ ﴿٤﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي
الْأَرْضِ مَا لَهُ تُمْكِنٌ لَكَرُّوْا وَرَاسَلْنَا السَّمَاءَ عَلَيْهِمْ
مِذْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ

under them, but We wiped them out for (as the penalty of) their sins and brought into existence other communities after them.

7. And even if We had sent you a book in a scroll and they had touched it with their hands, (those people) who disbelieve would have said, "This is nothing but clear magic."

8. And they say, "Why has an angel not been sent to him?" Had We sent an angel, the matter would have been decided and then, they would not have been granted any respite.

9. And if We had made him an angel, We would, certainly, have made him a man and confounded them what they, already, confound.

10. And, before you, messengers have been ridiculed and hence, what they used to ridicule encompassed (those people) who, among them, used to scoff at.

SECTION 2

11. Say, "Travel through the Earth and then, see, (for yourselves), how the end of the belying and denying has been!"

12. Say, "Whom does what is throughout the heavens and the Earth belong to?" Say, "To Allah." He has decreed mercy on Himself; He shall gather up all of you on the Day of Resurrection about which there is not doubt; (those people) who lose (misguide and ruin) themselves do not, therefore, believe (in it).

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ ﴿٦﴾

وَلَوْ أَنْزَلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ
الْأَمْرُ لَوْلَا يُنْظَرُونَ ﴿٨﴾

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
عَلَيْهِمْ مَا يَلْبِسُونَ ﴿٩﴾

وَلَقَدْ أَسْنَهَيْتُمْ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ
كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ كُتُبَكُمْ
إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

13. And to Him belongs what stills during night and (moves during) day; and He is the Hearer, the Omniscient.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿١٣﴾

14. Say, "Shall I take a protector besides Allah, the Originator of the heavens and the Earth while He feeds (all) and is not fed" (by anyone)? Say, "I have been commanded that I am to be the first (man) who must submit himself (to Allah) and you must not be among the polytheists."

قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَأَطِيرَ السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ
أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

15. Say, "I fear, if I disobey my *Rabb*, the punishment of a terrible Day."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Whoever is kept away from it (the punishment), on that Day, is, in fact, (the person) on whom He will have mercy; such (a safety) is the clear success.

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ
الْفَوْزُ الْمُبِينُ ﴿١٦﴾

17. And if Allah causes you any distress, there is, then, none to prevent it other than Him and if He grants you any good, He, then, possesses absolute power and authority over everything.

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا
هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And He has subduing power over His Own created human beings; and He is the Sole Source of wisdom, the Most Cognizant.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

19. Say, "Who is the greatest as a witness?" Say, "Allah is the witness between me and you and this *Quraan* has been revealed to me so that I should warn you by it and whom it reaches; do you bear witness that there are other deities with Allah?" Say, "I do not bear witness." Say, "On the contrary, He is the One God and I am exempt from (the deities) whom you attribute associates" (to Allah).

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدُ بَيْنِي وَبَيْنَكُمْ
وَأُوحِيَ إِلَيَّ هَذِهِ الْقُرْآنُ أَنْ لَا تُذَرَّكُمْ بِهِ وَمَنْ بَلَغَ أَيْتُكُمْ
لَتَشْهَدُنَّ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ
قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

20. (Those people) whom We have given the Book recognize it (the *Quraan*) as they recognize their sons, (but those people) who lose (misguide and ruin) themselves do not believe (in it).

SECTION 3

21. And who is a worse wrongdoer than he who forges falsehood against Allah or belies and denies His verses? Indeed, wrongdoers do not prosper.
22. And (imagine) the Day when We gather up all of them and then, ask (those people) who used to attribute associates (deities to Me), "Where are your associates (deities) whom you used to attribute" (to Me)?
23. Thereupon, they will not have any pretext but that they will say, "By Allah, our *Rabb*, we were not polytheists."
24. Consider how they lie against themselves and (the deities) which they used to forge (in the world) will disappear from them.
25. And among them, there are (those people) who listen to you (the Messenger), though We have spread covers on their hearts that (is why) they do not understand it and in their ears, (We have put) deafness (so that they do not hear anything); and even if they see every sign, they will not believe in it; till, when they come to you, they dispute with you. (Those people) who disbelieve (in the *Quraan*), say, "This is nothing but (a book containing) the legends of the ancients."

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ
أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا
شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

ثُمَّ لَازِكُنْ فَتَنْتَهُمْ ۖ إِلَّا أَنْ قَالُوا وَاللَّهِ
رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۖ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَفْعَرُونَ ﴿٢٤﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً
أَنْ يَفْقَهُوهُ ۖ وَفِي ءَاذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كَلَاءً مَائِدَةً
لَّا يُؤْمِنُوهَا حَتَّىٰ إِذَا جَاءَهُمْ لَوْ كُنَّا يُبَدِّلُوكَ يَقُولُ الَّذِينَ
كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسْطِيرٌ الْأَوَّلِينَ ﴿٢٥﴾

26. And they restrain (others) from it and themselves distance from it and they are nothing but damning themselves though they are not conscious (of it).

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦﴾

27. And if you could only see when they are made to stand by the fire and then, they will say, "We wish we were sent back (to the world where we would accept) and not belie and deny our *Rabb's* verses and we would be among the believers!"

وَلَوْ تَرَىٰ إِذْ دُفِعُوا عَلَى النَّارِ فَقَالُوا يَلَيْلِنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٧﴾

28. On the contrary, what they used to hide earlier (in the world) has appeared to them and if they are sent back, they shall revert to what they used to be prohibited from (doing) and they are, certainly, liars.

بَلْ بَدَأَهُم مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَانِهِمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨﴾

29. And they say, "There is no (life) other than our life of the world and we are not going to be resurrected."

وَقَالُوا إِن هِيَ إِلَّا أَحْيَانَا الَّذِي نَاوَمْنَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٩﴾

30. And if only you could see when they are made to stand before their *Rabb!* He will ask (them), "Is not this the truth?" They will say, "Yes! By our *Rabb.*" (Allah) will say, "Then, taste the punishment because all of you used to disbelieve."

وَلَوْ تَرَىٰ إِذْ دُفِعُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠﴾

SECTION 4

31. (Those people) who belie and deny appearing before Allah (for the accountability of their worldly actions), certainly, incur a loss (damn themselves) till, when the Hour (of Resurrection) comes to them suddenly, they shall say, "What a pity on how remiss (negligent of duty) we had been in

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَنْحَسِرُنَا عَلَىٰ مَا قَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِينُونَ ﴿١١﴾

this regard" (in the world), while they will be bearing their burdens (of sins) on their backs! Listen! Evil will be what they will be bearing!

32. And the life of the world is no more than sport and amusement and the home of the afterworld is, certainly, the best for (those people) who guard themselves (against appearing before Him): do you not, then, exercise your reason?

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

33. We know that what they say, certainly, grieves you. But they do not belie and deny you. On the contrary, the wrongdoers repudiate (reject as untrue) Allah's verses (the *Quraan*).

قَدْ نَعْلَمُ إِنَّهُمْ لَيَحْزَنُونَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ
اللَّهُ يَجْحَدُونَ ﴿٣٣﴾

34. And before you (the Messenger), messengers had been belied and denied, but they had borne with to whatever extent they had been belied and denied and made to suffer till Our help came to them; and there is none to change Allah's decrees; and to you have, already, reached some of the account of the message bearers (messengers).

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّى أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَايِ الْمُرْسَلِينَ ﴿٣٤﴾

35. And if their aversion is intolerably hard on you and so, if you can seek a tunnel into the Earth or a ladder into the heaven, you may, then, bring them a miracle; and if Allah had so willed, He would, certainly, have joined them together on the guidance; hence, you must not be among the ignorant.

وَإِنْ كَانَ كِبْرُ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْغِيَ نَقْفًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

36. In fact, only (those people) who listen (to you) shall respond (favourably) and (as for) the dead, Allah shall resurrect them (raise

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

them from the dead) and then, they shall be returned to Him (for accountability).

37. And they say, "Why has a miracle not been sent to him from his *Rabb*?" Say, "Indeed, Allah possesses power over sending a miracle, but most of them do not know."

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

38. And there is neither any animal (walking on its legs) throughout the Earth nor any bird flying (through the air) with both of its wings, but has communities like you; We have not neglected anything (from being recorded) in the register and then, all of them shall be gathered up to their *Rabb*.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ نَعْمَ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

39. And (those people) who belie and deny Our verses (the *Quraan*) are deaf and dumb, through darkness upon darkness: He misleads whom Allah wills and He leads whom He wills on the straight path.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

40. Say, "What do you think if Allah's punishment visits upon you or the Hour of Resurrection comes upon you, will you call on (anyone) other than Allah, if you are truthful?"

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

41. On the contrary, you will pray to Him as a result of which He will remove what you will pray to Him for if He wills and, (at that time), you will forget (the deities) whom you attribute associates" (to Allah).

بَلْ إِلَٰهُهُمْ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

SECTION 5

42. And We had, certainly, sent (Our messengers) to many communities before you and then, (after their

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَنْصَرِعُونَ ﴿٤٢﴾

transgression), We had punished them with destitution and adversity so that they might supplicate themselves (to Allah).

43. But, why did they not supplicate themselves, when Our punishment visited upon them? On the contrary, their hearts hardened and the Devil adorned, for them, (the evils) which they used to do.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ
قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا
يَعْمَلُونَ ﴿١٣﴾

44. Hence, when they neglected what they had been admonished with, We opened the gates of all the luxuries for them till, when they were rejoicing in what they had been given (material prosperity), We punished them suddenly and then, they were stupefied in despair.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغْتَةٍ فَإِذَا هُمْ مُبْلِسُونَ ﴿١٤﴾

45. Consequently, the people who had been doing wrong were pulled up by the roots; and glory (abiding praise and thanksgiving) to Allah, the *Rabb* of all the worlds in the cosmos.

فَقُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٥﴾

46. Say, "Have you ever considered that if Allah deprives (you of) your powers of hearing and sight and seals your hearts, who is the god other than Allah to bring it (these powers) back to you?" Look! How variously We propound Our verses and even then, they turn away (reject them).

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَابْصَرَكُمْ وَخَتَمَ
عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ
كَيْفَ نُصَرِّفُ الْآيَاتِ
ثُمَّ هُمْ يَصْدِفُونَ ﴿١٦﴾

47. Say, "Tell me! What do you think if Allah's punishment visits on you suddenly or openly, will (any people) other than the wrongdoing people be destroyed?"

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً
أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿١٧﴾

48. And We do not send message bearers (messengers) except as the announcers of good news and

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ

warners and hence, (those people) who believe and reform themselves shall, as a necessary consequence, neither fear for themselves nor will they grieve.

49. And (as for those people) who belie and deny Our verses, punishment shall visit upon them because they transgress.

50. Say, "Neither I tell you (that) I have Allah's treasures nor (I say that) I know the unseen nor I tell you (that) I am an angel: I follow nothing but what is revealed to me." Say, "Can a blind man and a seeing man be equal? Do you not, then, ponder?"

SECTION 6

51. And with it (the *Quraan*), you must warn (those people) who fear that they will be gathered up to their *Rabb* besides Whom they have neither any protector nor any intercessor so that they may guard themselves against (transgression).

52. And you must not drive away (those people) who pray to their *Rabb* morning and evening seeking His pleasure: you are not, at all, responsible for any part of their accountability and they are not responsible for any part of your accountability that you should drive them away and hence, be (come to be counted) among the wrongdoers.

53. And, in this way, We have put (them) to the test one by another so that they should say, "Are these (the people) on whom Allah has

ءَامِنٌ 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 إِنِّي أَتَّبِعُ إِلَّا مَا
يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشَرُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ
لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

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﴾

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا
أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ

conferred His blessings among us?"
Does Allah not know the thankful
best?

يَا أَعْلَمَ بِالشَّاكِرِينَ ﴿٥٦﴾

54. And when (those people) who believe in Our verses (the *Quraan*) come to you, you must say, "May peace be on you! Your *Rabb* has decreed mercy on Himself. Whoever, among you, does any evil ignorantly and then, repents after (doing) it and reforms himself (shall find that) Allah is forgiving, merciful."

وَلِذَا 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 ﴿٥٧﴾

55. And, in this way, do We set forth (Our) verses in detail so that (the believers' conduct may become clear) and the criminals' course (line of conduct) may, also, become clear.

وَكَذَلِكَ نَقُصِّلُ الْأَيَّاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٨﴾

SECTION 7

56. Say, "I have been prohibited from serving (rendering exclusive obedience to) those (deities) whom you pray to besides Allah." Say, "I will not follow your passions. I will, certainly, go astray if I do so and I will not be among those who follow the right path."

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْتُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُمْ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٩﴾

57. Say, "I am on a clear evidence (the *Quraan*) from my *Rabb* and you have belied and denied it; I do not have what you are pressing hard for; (the power of) judgement belongs to none but Allah: He shall show (point out) the truth and He is the Best Judge."

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٦٠﴾

58. Say, "If I had what you are pressing for, the matter would have been decided between me and you and Allah knows the wrongdoers best."

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٦١﴾

59. And He has the keys of the unseen which nobody knows other than Him; and He knows what is throughout land and water; and not a single leaf falls but He knows it and there is neither any seed within the darkness upon darkness of the Earth nor anything moist nor anything dry but it is (inscribed) in the clear register.

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ
وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. And it is He Who makes you die by night and He knows what you do by day and then, He awakens you during it (day) so that the appointed term (of your life) may be completed: then, to Him is to be your return and then, He shall tell you what you have been doing (in the world).

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

SECTION 8

61. And He has subduing power over His Own created human beings and He sends guardians (angels) over all of you till, when death comes to any of you, Our envoys (angels) put him to death and they are not remiss (negligent of duty).

وَهُوَ أَتَقَاهُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفْرِطُونَ ﴿٦١﴾

62. Then, they (all of them) shall be returned to Allah, their true protector; listen! To Him belongs judgement and He is the swiftest at holding them accountable.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ أَلَا لَهُ الْحُكْمُ
وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

63. Say, "Who rescues you from the darkness upon darkness of land and water, (when) you pray to Him, entreating humbly and secretly? If He rescues us from this (hardship), we will, certainly, be among the thankful."

قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظِلْمَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ
تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَنْجَيْنَا مِنْ هَذِهِ
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

64. Say, "Allah, alone, rescues you from it and from every distress and

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ

then, you (start) attributing associates" (deities to Him).

65. Say, "He possesses power over sending any punishment on you from above you or from below your feet or confounding you into factions and, (thereby), making you taste (experience) one another's terror. Consider how variously We propound Our verses so that they may understand!"

66. And your people belie and deny it (the *Quraan*) though it is the truth; say, "I am not a guardian over you."

67. There is a fixed time for every news (to come out) and you shall, soon, come to know.

68. And when you see (those people) who indulge in idle talk about Our verses, you must, then, keep away from them till they engage in a conversation other than it; and if the Devil makes you forget, you must not sit with any wrongdoing people after remembering.

69. And no part of their accountability lies with (those believers) who fear disobeying (Allah), but admonition is (incumbent on the believers) so that they (the erring) may guard themselves against such a practice.

70. And you must leave (those people) who treat their *Deen* (the Islamic way of life) as amusement and sport and whom the life of the world has deluded; and you must admonish (them) with it (the *Quraan*) lest anyone should be brought to

تُشْرِكُونَ ﴿٦٥﴾

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ
أَوْ مِّنْ تَحْتَ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضُكُم
بَأْسَ بَعْضٍ ۚ انظُرْ كَيْفَ نُصَرِّفُ
الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٦﴾

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَّسْتُ عَلَيْكُمْ
بِوَكِيلٍ ﴿٦٧﴾

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيْءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ
حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ
فَلَا تَعْبُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٩﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَلَكِنْ ذِكْرًا لِّعَلَّهُمْ يَتَّقُونَ ﴿٧٠﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا
وَعَرْتَهُمْ الْحَيٰوةُ الدُّنْيَا وَذَكَّرَبِهِ
أَنْ تَبْسُلَ نَفْسٌ مِّمَّا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ
اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۚ وَإِنْ تَعَدَّلَ كُلُّ عَدَلٍ

ruin for what one commits (because, on the Last Day), there will neither be any protector nor any intercessor for anyone besides Allah and if anyone offered any ransom, it would not be taken from anyone: they are (the people) who will be brought to ruin for (as the penalty of) what they commit: they shall have to drink from the boiling water and (undergo) a grievous punishment because they disbelieve.

SECTION 9

71. Say, "Shall we pray to, besides Allah, (those deities) who can neither benefit us nor harm us and be driven back to (Ignorance) after Allah has guided us (and be) like one whom devils have adorned his passions and deprived of reason (and lured him into wandering) through the land in bewilderment, (while) he has companions who call him out to the right path (saying), 'Come to us?'" Say, "Allah's guidance is the only guidance, and we have been commanded that we must submit ourselves to the *Rabb* of all the worlds in the cosmos.

72. And that all of you must perform the obligatory prayer and fear disobeying Him; and it is He to Whom all of you shall be gathered up" (on the Day of judgement).

73. And it is He Who has created the heavens and the Earth with an end (a sublime purpose and a limit) and the Day when He says, "Be," (as a necessary consequence of His saying so), it (the Resurrection) shall be (come into being); His word is the truth; and to Him shall belong sovereignty on the Day

لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُتْسِلُوا بِمَا كَسَبُوا
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾

قُلْ أَدْعُو إِلَى دُوبِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرْثُ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ
أَصْحَابٌ يَدْعُوْنَهُ إِلَى الْهُدَىٰ أُنْتِنَا قُلْ إِن
هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمْرًا لِلنَّاسِ
لِرَبِّ الْعَالَمِينَ ﴿٧٢﴾

وَأَن أَقِمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿٧٣﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ
وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَنَّا الْغَيْبِ
وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٤﴾

when the trumpet is sounded; (He has) the knowledge of the unseen and the seen; and He is the Sole Source of wisdom, the Most Cognizant.

74. And (remember) when Abraham said to his father, *Aazar*, "Do you treat idols as deities? I see you and your people in clear misguidance."

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَأَزْرَأْتَنِي إِذْ تَتَّخِذُ أَصْنَامًا
الْهَةَ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

75. And, in this way, We used to show Abraham the sovereign order of the heavens and the Earth (so that he may have an argument against idolatry) and so that he may be among the firmly convinced.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

76. Hence, when night prevailed over him, he saw a star: he said, "This is my *Rabb*." But, when it set, he said, "I do not love those that set."

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

77. But, when he saw the Moon rising (appearing and shining at the full), he said, "This is my *Rabb*." But, when she, also, set, he said "If my *Rabb* does not guide me, I will, also, be among the misguided people."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ
لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ ﴿٧٧﴾

78. But, when he saw the Sun rising (in his radiant glory), he said, "This is my *Rabb* (for) this is the biggest." But, when he set, he said, "O my people! I am exempt from the blame of what associates you attribute (to Allah).

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا
أكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُغْوِمُونَ بَنِيَّ وَمِمَّا
كُفِّرُوا عَنْهُ لَكُمْ وَهُمْ أَغْفِرُونَ ﴿٧٨﴾

79. I turn my face towards (Allah), Who created (invented, originated, and brought into being) the heavens and the Earth, single-mindedly devoting myself (to Him) and I do not belong to the polytheists."

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ خَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿٧٩﴾

80. And his people started quarrelling with him; he said, "Do you quarrel with me about Allah while He has, already, guided me; and I do not fear the associates whom you attribute to Him except that my *Rabb* will anything (otherwise): my *Rabb* encompasses everything within (His) knowledge: do you not, then, bear in mind?

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا لَا يَشَاءُ رَبِّي
شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا
أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

81. And how can I fear (the idols) which you attribute, as associates, (to Him) while you do not fear that you attribute associates to Allah, (the idols) for which He has not sent (bestowed on) you any authority? Which of the two parties is, then, more entitled to peace? (Tell me), if you know.

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

82. (Those people) who believe and do not confound (mix up) their belief (*eimaan*) with iniquity (associating any deity with Him) are (the people who) shall have peace and they shall be rightly guided."

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَئِكَ لَهُمُ الْآمَنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

SECTION 10

83. And such was Our argument that We gave Abraham against his people; We raise, whom We will, in (high) positions: indeed, your *Rabb* has wisdom, knowledge.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ
دَرَجَاتٍ مَنِ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

84. And We gave him Isaac and Jacob; We guided each one; and earlier, We had guided Noah and, from his descendants, (We guided) David and Solomon and Job and Joseph and Moses and Aaron; and in this way, do We reward the beneficent.

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

85. And *Zakariyyaa* and John and Jesus and Elijah – each of them was among the righteous.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ
مِّنَ الصَّالِحِينَ ﴿٨٥﴾

86. And Ishmael and Elisha and Jonah and Lot, and We granted each one superiority above all the human beings / peoples of the then world,

وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا وَكُلًّا
فَضَّلْنَا عَلَىٰ أَلْعَالَمِينَ ﴿٨٦﴾

87. And some of their forefathers and their descendants and their brethren: and We chose them and guided them to the straight path.

وَمِنْ أَبَائِهِمْ وَذُرِّيَّاتِهِمْ وَأِخْوَانِهِمْ وَأَجْنَابِهِمْ
وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

88. Such is Allah's guidance with which He guides whom He wills among His Own created human beings: and if they had attributed associates (to Allah), what they used to do would, certainly, have been nullified for them.

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ
وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

89. They were (the people) whom We had given the Book and judgement and prophethood; but, if these (people) reject (disbelieve in) them, We have, already, entrusted them to a people (the Messenger's companions) who are not going to reject (disbelieve in) them.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَاهَا قَوْمًا لَّا يَسُوا
بِهَا يَكْفُرِينَ ﴿٨٩﴾

90. Such were (the prophets) whom Allah had guided and hence, you must follow out their guidance: say, "I do not ask any reward of you for it: it (the *Quraan*) is nothing but a reminder for all human beings."

أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَّتْهُمْ أَفْتَدَتْهُ
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ
إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

SECTION 11

91. And they did not evaluate Allah worth His value (the degree of excellence) when they said, "Allah does not reveal anything to any man." Say, "Who had revealed the Book which Moses had brought as

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ
بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ
مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ لِيَجْعَلُوهُ قُرْآنًا مَّعِيسًا

light, that is, guidance for human beings? You have turned it into scrolls (separate sheets, some of which) you disclose and most of which you hide though you were taught what neither you knew nor your forefathers" (had known)? Say, "Allah." Then, leave them playing (absorbed) in their idle talk.

تَبْدُوْنَهَا وَتُخْفُوْنَ كَثِيْرًا وَعِلْمْتُمْ مَا لَمْ تَعْلَمُوْا اَنْتُمْ
وَلَا اٰبَاؤُكُمْ قُلِ اللّٰهُ تَعَزَّوْا عَنْهُمْ فِيْ خَوَاصِرِهِمْ
يَلْعَبُوْنَ ﴿١١﴾

92. And this is the Book (*Quraan*) We have revealed, very blessed, substantiating (the prophecies) which had preceded it, (so that you should announce good news) and so that you should warn (the people) of the mother of the towns (Makka — the principal town) and all (those people) who live around it; and (all those people) who believe in the afterworld believe in it (the *Quraan*) and they (are the people who) persevere at their obligatory prayer.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِيْ بَيْنَ
يَدَيْهِ وَلِنُنْذِرَ اُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِيْنَ يُؤْمِنُوْنَ
بِالْآخِرَةِ يُؤْمِنُوْنَ بِهٖ وَهُمْ عَلَى صٰلٰتِهِمْ
يُحٰفِظُوْنَ ﴿١٢﴾

93. And who is a worse wrongdoer than he who forges any falsehood against Allah or says, "I have been inspired" (by Allah), while nothing has been inspired (communicated) to him and who says? "I will reveal as Allah reveals" (to the Messenger). And If you could only see when these wrongdoers are through death throes and the angels, stretching out their hands, (will be saying), "Yield your lives to us: today, you shall be requited with a humiliating punishment because you have been saying against Allah other than the truth and you have been displaying arrogance against His verses."

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحٰى
اِلَيَّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَا اَنْزَلَ
اللّٰهُ وَلَوْ تَرٰى اِذِ الظّٰلِمُوْنَ فِيْ عَمْرَاتِ الْمَوْتِ
وَالْمَلٰٓئِكَةُ بَاسِطُوْا اَيْدِيْهِمْ اٰخِرِجُوْا
اَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ
بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيٰتِيْهِ تَسْتَكْبِرُوْنَ ﴿١٣﴾

94. (On the Judgement Day, they will be told), "And, at last, you have come to Us singly as We had, at first, created you and left behind you (in the world) what We had granted you and We do not see, with you, your intercessors whom you used to allege that they were associates (to Us) for you; (all the relations) have been severed among you and (the intercessors) whom you used to allege (to be your helpers) have disappeared from you."

SECTION 12

95. Indeed, Allah is the Splitter (the Being Who germinates) of seeds and fruit stones: He takes what is alive out of what is dead and He takes what is dead out of what is alive; such is Allah: where are you, then, weak-mindedly, being deterred (from the truth)?
96. He is the Breaker of dawns (from the darkness of nights) and He makes night the time for rest and (has made) the Sun and the Moon (follow a grand) calculation; such is the planned determination of the Almighty, the Omniscient.
97. And (it is) He Who has made the stars for you so that you may find, by them, the right path through darkness upon darkness of land and water: We have expounded (set forth Our) signs (in detail) for the people who have knowledge.

وَلَقَدْ جِئْتُمُونَا فُرَادًى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرْكُتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى
تُؤْفَكُونَ ﴿٩٥﴾

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا
بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٩٧﴾

98. And (it is) He Who created all of you from a single man (Adam) and then, (for each of you), there is a place to settle down and there is a place to be deposited / buried: We have set forth (Our) verses in detail for the people who understand.

وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ
وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَفْقَهُونَ ﴿٩٨﴾

99. (It is) He Who sends water from the clouds and then, We bring forth, by it, the sprout of everything (seed or stone) and then, We bring forth, from it, stalks and branches from which We bring forth grains superimposed on one another and (We bring forth), from the date palms, bunches of dates from their spathes, hanging within reach and gardens of grapes and olives and pomegranates, resembling one another and without resembling one another: look at its fruit when it (each one) bears fruit and its ripening; indeed, among such (examples as given above) there are arguments for the people who believe.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ
مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا
قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ
وَالرَّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا
إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَنَعْمَ إِذَا فِي ذَلِكُمْ
لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

100. And they attribute jinn associates to Allah though He creates them and they invent sons and daughters for Him without any knowledge; He is free from such imperfections and sublime, being beyond what they allege to (Him).

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ
وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا
يَصِفُونَ ﴿١٠٠﴾

SECTION 13

101. (He is) the Innovator of the heavens and the Earth: how can He have children while He has no wife? And He creates everything and He has the knowledge of everything.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ
وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

102. Such is Allah, your *Rabb*: there is no god (worth rendering obedience to) other than Him, the Creator of everything and hence, you must serve Him (render Him exclusive obedience); and He watches over everything.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ ۖ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

103. Eyes do not reach Him while He reaches all the eyes and He is the Most Subtle, the Most Cognizant.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

104. Arguments (in the form of the *Quraanic* verses) have come to all of you from your *Rabb*: whoever, then, grasps (them will be doing good) for himself and whoever remains blind (to them) shall do (so) against himself; and I (the Messenger) am not a keeper over you.

قَدْ جَاءَكُم بِصَآئِرٍ مِّن رَّبِّكُمْ ۖ فَمَنِ ابْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَٰ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيطٍ ﴿١٠٤﴾

105. And, in this way, do We propound (Our) verses variously (so as to establish the truth) and so that they may say, "You have studied" (it under a teacher) and so that We may expound it (the *Quraan*) for the people who have knowledge.

وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا ۖ أَدْرَسَتْ وَلَيْسَ لِنُفُوسِنَا لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

106. (O Messenger)! You must follow what has been revealed to you from your *Rabb*: there is no god (worth rendering obedience to) other than Him and you must turn away from the polytheists.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

107. And if Allah had willed, they would not have attributed any associate (to Him) and We have not appointed you a keeper over them and you are not a guarantor for them.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيطًا ۚ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

108. And you must not revile (those deities) whom they pray to besides Allah because they will revile Allah wrongfully / perversely without any knowledge: in this way, We have adorned their own practice for (the people of) every community and then, their return is to be to their *Rabb* and He shall, then, tell them what they have been doing.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّلْنَا كُلَّ أُمَّةٍ
عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿١٠٨﴾

109. And they swear by Allah at full strain in their oaths (that) if any miracle comes to them, they shall believe in it; say, "In fact, all the miracles are, only, with Allah and He will not inform you (the believers) that it (the miracle is coming, but, even) when it comes, they shall not believe."

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ
لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ
أَنَّهُآ إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

110. And We will turn their hearts and their eyes upside down as they did not, at first, believe in it and leave them bewildering in their excess of (rejection).

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَوْ يُؤْمِنُونَ بِهِ
أَوَّلَ مَرَّةٍ وَنَنْزِلُهُمْ فِي طُعَيْنِهِمْ يَعْزَمُونَ ﴿١١٠﴾

SECTION 14

111. And if We had sent angels to them and the dead had talked to them and We had gathered everything (they demand) in front of them, (even then), they would not have believed except that Allah wills (otherwise). On the contrary, most of them are steeped in ignorance.

وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُم
الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

112. And, in the same way, We made devils of human beings and jinn hostile to every prophet (and they) used to suggest deluding words overlaid with falsehood to one another; and if your *Rabb* had willed, they would not have done it and hence, leave them and what they are forging.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ
الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

113. And (We have given them freedom of choice) so that the hearts of (those people) who do not believe in the afterworld may incline towards it and so that they may be pleased with it and so that they may commit (crimes) which they must commit (as disbelievers).

وَلِنَصْنَعَنَّ إِلَيْهِ أَفْعِدَةَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ
مُقْتَرِفُونَ ﴿١١٣﴾

114. Shall I, then, seek a judge other than Allah while (it is) He Who has sent the Book to you, set forth in all necessary details? And (those people) whom We had given the Book (the Torah) know that it (the *Quraan*) has, also, been sent (as a revealed Book) from your *Rabb* with the truth and hence, you must not be among those who doubt.

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ
إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

115. And your *Rabb's* Word (*Quraan*) is complete (in all respects) truthfully and justly; there is none to change His words (promises and commands); and He is the Hearer, the Omniscient.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدًا لَا مُبَدِّلَ
لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And if you follow most of (the people) who are throughout the Earth, they shall lead you astray from Allah's path; they do not follow but supposition and they do nothing but lie.

وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿١١٦﴾

117. Indeed, your *Rabb*, (alone), knows best (those people) who go astray from His path: and He, (alone), knows best (those people) who follow the right path.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118. You must, therefore, eat (the meat) of (the animal) on which Allah's name has been pronounced, if you believe in His verses (commands).

فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ
مُؤْمِنِينَ ﴿١١٨﴾

119. And why should you not eat (the meat) of (the animal) on which Allah's name has been pronounced, while He has set forth, in detail for you, what has been declared unlawful for you except what you are compelled (to eat)? And, indeed, there are a good many (men) who misguide (others) by (following) their passions without any knowledge: indeed, your *Rabb* knows best those who exceed the bounds (set by Allah).

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ أَسْمُ اللَّهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ
إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

120. And you must give up the appearance of a sin and its secrecy (committing it in secret); indeed, (those people) who commit sins shall, soon, be requited for (the crimes) which they have been committing.

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ
يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

121. And you must not eat (the meat) of (the animal) on which Allah's name has not been pronounced and it is, certainly, transgression and indeed, devils suggest (breaking the law) to their friends so that they may quarrel with you and if you follow them, you shall, also, turn polytheists.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ أَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ
لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

SECTION 15

122. And can he who was dead and then, We gave him life and granted him a light by which he walks among the human beings be like the (person) whose image is that he is through darkness upon darkness from which he is not going to come out? In this way, what they do is adorned for the disbelievers.

أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا
يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ
لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ
مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

123. And similarly, We make, in every human society, (its) leaders its criminals so that they may conspire

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَوْمٍ أَكْبَرًا

in it, though they do not conspire (join secretly to do unlawful or wrongful acts) but for themselves and they do not realize.

124. And when any verse comes to them, they say, "We will not believe (in it) till We are given similar to what Allah's messengers are given." Allah knows best where He is to send His message: on the part of Allah, dishonour and violent punishment shall, soon, visit upon (those people) who have been committing crimes because they have been conspiring (against the Messenger).

125. Hence, whom Allah wills to guide, He opens (enlightens) his breast for Islam (submission to Allah) and whom He wills to misguide He makes his breast contracted (and) narrow as if he were ascending into the heaven; in this way, does Allah cast filth over (those people) who do not believe.

126. And this is your *Rabb's* path, straight, (without any deviation): We have set forth (Our) verses in detail for the people who bear (the message) in mind.

127. They shall have the mansion of peace (Paradise) with their *Rabb* and He is their protector for (as a reward) what they do (in this world).

128. And (mind) the Day when He gathers up all the human beings and jinn. (He will say to the jinn), "O the community of jinn! You took a great many people from human

مُجْرِمِيهَا لِيَمَكُرُوا فِيهَا
وَمَا يَمَكُرُونَ إِلَّا أَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ
مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

فَمَنْ يَرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ
وَمَنْ يَرِدْ أَنْ يَضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا
حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُمْ وَلِيُّهَا
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا يَمَعَشَرَ الْإِنِّ
قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ

beings" (and misguided them) and their friends from human beings will say, "O our *Rabb*! We have had a good time with one another and reached the end of our term that You had fixed for us." He will say, "The fire (of the Hell) is your abode in which you shall abide eternally except what Allah wills." Indeed, your *Rabb* has wisdom, knowledge.

129. And, in this way, We will make the wrongdoers follow one another (into the Hell) for (as the penalty of) what they commit (in this world).

SECTION 16

130. "O the community of jinn and human beings! Did messengers from yourselves not come to you relating My verses to you and warning you of confronting this Day of yours" (appearing before Me for accountability)? They will say, "We bear witness against ourselves." And the life of the world has, (now), deluded them while they will, (on the Judgement Day), bear witness against themselves that they were disbelievers.

131. Such (a witness will be taken from them) because your *Rabb* is not going to wipe out towns (human societies) wrongfully while its people are unaware of (any guidance).

132. And all (of them) shall have (different) degrees (of rewards — requital for good or evil) for what they do (how they conduct themselves in the world): and your *Rabb* is not unaware of what they do.

مِّنَ الْإِنسِ رَبَّنَا اسْتَمَعَ بَعْضُنَا بَعْضًا وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوًى لَّكُمْ خَالِدِينَ
فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾

وَكَذَلِكَ نُؤَيِّ بِبَعْضِ الظَّالِمِينَ بَعْضًا
بِمَا كَانُوا يَكْسِبُونَ ﴿١٣٠﴾

يَمَعَشِرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَقُصُّونَ عَلَيْكُم مَّا يَنبَغِي وَيُنذِرُونَكُمْ لِقَاءَ
يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّبْنَاهُمْ
أَلْحِيوةَ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا
كَافِرِينَ ﴿١٣١﴾

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ
وَأَهْلُهَا غَافِلُونَ ﴿١٣٢﴾

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾

133. And your *Rabb* is self-sufficient, possessing mercy; if He wills, He can cause you to die and appoint, after you, as successors whom He wills as He has brought you into being from the descendants of another people.

وَرَبُّكَ الْغَفِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَأْ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

134. Indeed, what you are being threatened shall come (to pass) and you cannot frustrate (Him).

إِنْ مَا تُوْعَدُونَ لَأَتِيَنَّكُمْ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

135. Say, "O my people! Act according to your position, I am acting according to mine, you shall, soon, know who has a (happy) end in the afterworld: indeed, wrongdoers do not prosper."

قُلْ يَتَقَوِّمُوا أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

136. And they set apart a portion for Allah from what He produces from cultivation and cattle and, then, say, "This is for Allah," according to their claim and "This is for our associates." But what is for their associates does not reach Allah and what is for Allah reaches their associates: how bad is what they judge!

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِغْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى اللَّهِ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

137. And similarly, their associates have adorned the killing of their own children for most of the polytheists so that they may bring them (the polytheists) to ruin and so that they may confound their (Abraham's) way of life for them; and if Allah had willed, they would not have done it and hence, leave them and what they forge.

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُزْذَوْهُمْ وَلَيْسُوا عَلَيْهِمْ دِينُهم وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

138. And they say, "Such-and-such cattle and (produce from) cultivation are forbidden." According to their claim, "Nobody can eat them except whom we

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثُ حَبْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَأَ بِرِغْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ طَهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ

wish." And there are cattle whose backs are unlawful (for riding and bearing burdens) and there are cattle on which, (while slaughtering), they do not pronounce Allah's name (by way of) forging falsehood against Him; He shall, soon, requite them for (as the penalty of) what they have been forging.

139. And they say, "What is in the wombs of such-and-such cattle is exclusively for our menfolk and (it is) unlawful for our womenfolk and if it is a carcass, all of them can, then, partake of it." He shall, soon, requite them for their allegation; indeed, He has wisdom, knowledge.

140. Certainly incur a loss (those people) who kill their children ignorantly, without any knowledge, and declare unlawful what sustenance Allah has given them by forging (falsehood) against Allah; they, certainly, go astray and can never be guided aright.

SECTION 17

141. And (it is) He Who grows gardens espaliered and trellised and unespaliered and untrellised and date palms and fields (yielding) various fruit (and food grains) and olive trees and pomegranates, resembling and not resembling with (one another). "Eat a part of their fruit when they bear fruit and give His due on the day of their harvesting and you must not squander; indeed, He does not like squanderers."

أَسْمَاءُ اللَّهِ عَلَيْهَا أَفْرَاءَ عَلَيْهِ سَيَجْزِيهِمْ
بِمَا كَانُوا يَفْرُونَ ﴿١٣٩﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ
خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا
وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ
سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ
عَلِيمٌ ﴿١٤٠﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤١﴾

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ
مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثَرُهُ
وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرِ
مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا
حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ
لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤٢﴾

142. And among the cattle, there are load-carrying animals and small animals. (Says Allah), "Make use of whatever sustenance Allah has granted you and you must not follow in the Devil's footsteps; he is, certainly, your open enemy."

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُّوا
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوبَ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

143. There are eight males and females (of cattle): two (male and female) of sheep and two (male and female) of goat: say, "Has He declared unlawful (for eating) both the males or both the females or what both the females' wombs contain? Tell me with (certain) knowledge, if you are truthful."

ثَمَنِيَّةٌ أَرْوَجُ مِنَ الضَّأْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالَّذِكْرَيْنِ حَرَّمَ
أَمْ الْأُنثَيْنِ أَمْ أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْأُنثَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٤٣﴾

144. And, (similarly), there are two (male and female) of camel and two (male and female) of ox: say, "Has He declared unlawful (for eating) both the males or both the females or what both the females' wombs contain? Were you present, when Allah enjoined you to this (effect)? Who is, then, a worse wrongdoer than (the person) who forges falsehood against Allah so as to misguide human beings without any knowledge? Indeed, Allah does not guide any wrongdoing people."

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ
ءَالَّذِكْرَيْنِ حَرَّمَ أَمْ الْأُنثَيْنِ أَمْ أَشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ
إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ
افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ
عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

SECTION 18

145. Say, "I do not find in what has been revealed to me unlawful for any person to eat anything which he (wants) to eat except that it is a carcass or blood shed (from a slaughtered animal) or pork (the flesh of a pig) because it is, certainly, filth or, by way of transgression, (an animal) sacrificed (in the name of a deity)

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ
يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمَ خنزير فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ
بِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

other than Allah; but whoever is compelled (by hunger), neither seeking (satisfaction) nor exceeding the proper bounds, your *Rabb* is, then, certainly, forgiving, merciful."

146. And for (those people) who Judaized, We had declared unlawful (all the animals) with claws (and unbisected hoofs) and, of the ox and the goat, We had declared unlawful for them, the fats of both (of them) except what the backs or the intestines of both (the animals) bear or what joins with a bone; with such (a punishment), We had requited them for their deviation from the truth and We are truthful.

147. Hence, if they belie and deny you, tell them, "Your *Rabb* possesses ever-expansive mercy and His punishment cannot be repelled from a criminal people."

148. (Those people) who attribute associates (deities to Allah) shall say, "If Allah had willed, neither we would have attributed associates (to Him) nor our forefathers nor we would have held anything unlawful." Similarly, (those people), before them, had belied and denied till they tasted Our punishment: say, "Do you have, with you, any knowledge? (If so), produce it before us. You do not follow but supposition and you do nothing but lie."

149. Say, "To Allah belongs penetrating and profound argument and hence, if He had so willed, He would have guided all of you."

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ
وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ
جَزَيْنَهُم بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ
وَسِعَتْ وَلَا يَرُدُّ بَأْسَهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا
وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا
قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ
إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ
أَجْمَعِينَ ﴿١٤٩﴾

150. Say, "Bring your witnesses who can bear witness that Allah has declared such-and-such (a thing) unlawful: but, if they bear witness, you must not bear witness with them; and you must not, also, follow the passions of (those people) who belie and deny Our verses and (those people) who do not believe in the afterworld and *they* equate (deities) with their *Rabb*."

قُلْ هَلَمْ شُهِدَآءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ
حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ
يَعْدِلُونَ ﴿١٥٠﴾

SECTION 19

151. Say, "Come! I will recite before you what your *Rabb* has declared unlawful for you __ you must not attribute anything to Him and you must treat your parents beneficently and you must not kill your children from destitution / want: We give sustenance to you and to them (also) and you must not, even, approach obscenities __ (both) which of them are (done into) the open and which are (done in) secret and you must not deprive a man of life which Allah has declared holy except with justice; such are (the injunctions) which He enjoins on you so that you may exercise your reason.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ كُنتُمْ
عَلَيْكُمْ أَلا تَشْكُرُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ
إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ
نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
ذَلِكَ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥١﴾

152. And you must not approach an orphan's property except in a way that is the best (for him) till he attains his full maturity and you must give full measure and weight according to equity: We do not impose a hard task on anyone but to one's ability and whenever you speak, you must, then, treat everyone with (indiscriminate) justice even if he is your relative and you must live up to Allah's obligation; such are (the injunctions) which He enjoins on

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْيَمَانِ
بِالْقِسْطِ لَأُنْكَفِ نَفْسًا إِلَّا وُسْعَهَا
وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ
اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾

you so that you may bear (them) in mind.

153. And that this is My path, straight, (without any deviation) and hence, you must follow it and (that) you must not follow ways (other than Mine) because they shall deflect you from His path; such are (the injunctions) which He enjoins on you so that you may guard yourselves against (deviations and discords)."

154. Then, We gave Moses the Book as the completion of (Our grace) on (the man) who was beneficent and as the detail of everything and guidance and mercy so that they might believe in appearing before their *Rabb* (on the Last Day).

SECTION 20

155. And this is the blessed Book which We have revealed (to the Messenger), and hence, you must follow it and guard yourselves against (deviating from it) so that you are shown mercy,

156. Lest you should say that the Book (the Torah and the *Injeel*) had, only, been revealed to two peoples (Jews and Nazarenes) before us and we were, entirely, unaware of their studies,

157. Or you should say, "If a book had been revealed to us, we would, certainly, have been better guided than they" (are); hence, (the most convincing) argument (the *Quraan*) and guidance and mercy from your *Rabb*, have, now, come (to you);

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي
أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لَّعَلَّهُمْ يُلْقَاؤَ رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٤﴾

وَهَٰذَا الْكِتَابُ أَنْزَلْنَاهُ مَبَارَكًا فَاتَّبِعُوهُ وَاتَّقُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ
مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى
مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ

who will, then, be a worse wrongdoer than (the person) who belies and denies Allah's verses and turns them away (rejects them)? We will, soon, requite (those people) who turn away (reject) Our verses with grievous punishment because they turn away (reject them).

158. Are they awaiting nothing but that angels should come to them or your *Rabb* should come (to them) or some of your *Rabb's* signs should come (to them? But), the day, any of your *Rabb's* signs comes, the belief of any person who has not believed earlier or done any good during (the state of) his belief shall not benefit him: say, "Await, then, we are, also, awaiting."

159. Indeed, you have nothing to do, at all, with (those people) who split (the wholeness of) their *Deen* (the Islamic way of life) into parts and turn into factions: their case is up to Allah (Who will gather up all of them on the Judgement Day and) then, tell them what they have been doing (in the world).

160. Whoever comes (to the afterworld) with a good deed shall have ten times of it and whoever comes (to the afterworld) with a misdeed shall not be requited with but equal to it and they shall not be wronged.

161. Say, "Indeed, my *Rabb* has guided me to the straight path, the Islamic way of life, straight, (without any bend or curve), being the way of Abraham, the single-mindedly devoted (to Allah — to His restraints and commands); and he did not belong to the polytheists."

اللَّهُ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ
عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ
رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ
آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَتُهَا وَلَمْ تُكُنْ بِآمَنَتٍ
مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا
إِنَّا مُنْظِرُونَ ﴿١٥٨﴾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ
مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمُ
بِمَا كَانُوا يَعْمَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يَجْزِيهِ إِلَّا مِثْلُهَا وَهُمْ
لَا يُظْلَمُونَ ﴿١٦٠﴾

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162. Say, "Indeed, my obligatory prayer and my sacrifice and my life and my death are for Allah, the *Rabb* of all the worlds in the cosmos.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. There is no associate with Him and such a (standard of conduct) I have been commanded (to adopt in life) and I am the first of all those submitting themselves" (to Allah).

لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164. Say, "Shall I seek any *rabb* (god) other than Allah, while He is the *Rabb* of everything? And no human being does (anything in this world) but its responsibility shall be with him and no bearer (a human being burdened with the consequences of his own actions) shall bear another's burden (of sins in the afterworld); soon after (this life) your return is to be to your *Rabb* and then, He shall tell you in what respects you have been disagreeing with one another about it (the message).

قُلْ أَغَيْرَ اللَّهِ أَبْنِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾

165. And (it is) He Who appoints you successors of the land and raises the positions of one above another among you so that He should put you to the test in what He gives you: indeed, your *Rabb* is swift in the infliction of punishment and He is, certainly, forgiving, merciful."

وَهُوَ الَّذِي جَعَلَ لَكُم مِّن دُونِ آلِهَتٍ مَّلَائِكَةً وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ
فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾