

36. Only those who hear will respond. But the dead<sup>301</sup> – Allāh will resurrect them; then to Him they will be returned.

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

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."

﴿ وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾

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<sup>302</sup> a thing. Then unto their Lord they will be gathered.

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

39. But those who deny Our verses are deaf and dumb within darknesses. Whomever Allāh wills – He sends astray; and whomever He wills – He puts him on a straight path.

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

40. Say, "Have you considered:<sup>303</sup> 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?"

﴿ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴾

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].

﴿ بَلْ إِلَٰهُهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾

<sup>301</sup>i.e., the dead of heart, meaning the disbelievers.

<sup>302</sup>The Preserved Slate (*al-Lawḥ al-Mahfūṭ*), in which all things are recorded.

<sup>303</sup>The meaning is understood to be "Tell me..."

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].  
وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ  
فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ  
يَتَضَرَّعُونَ ﴿١٢﴾
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.  
فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِن  
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا  
كَانُوا يَعْمَلُونَ ﴿١٣﴾
44. So when they forgot that by which they had been reminded,<sup>304</sup> 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.  
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ  
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا  
أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿١٤﴾
45. So the people that committed wrong were eliminated. And praise to Allāh, Lord of the worlds.  
فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ  
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٥﴾
46. Say, "Have you considered:<sup>305</sup> 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<sup>306</sup> the verses; then they [still] turn away.  
قُلْ أَرَأَيْتُمْ إِن أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ  
وَحَفَمَ عَلَىٰ قُلُوبِكُمْ مِّنْ إِلَهٍ غَيْرُ اللَّهِ يَأْتِيَكُمْ  
بِهِ أَنْظَرُ كَيْفَ نَصَرِفُ إِلَّا نَبْتَ ثَمَرٌ هُمْ  
يَصْدِفُونَ ﴿١٦﴾
47. Say, "Have you considered: if the punishment of Allāh should come to you unexpectedly or manifestly,<sup>307</sup> will any be destroyed but the wrongdoing people?"  
قُلْ أَرَأَيْتُمْ إِن أَتَيْتُكُمْ عَذَابٌ أَلَّهِ بَغْتَةً  
أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿١٧﴾

<sup>304</sup>i.e., their trial by poverty and hardship or the warnings of their prophets.

<sup>305</sup>See footnote to verse 40.

<sup>306</sup>Repeat in various ways for emphasis and clarification.

<sup>307</sup>i.e., before your eyes.

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

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ  
فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
هُمْ يَحْزَنُونَ ﴿٤٨﴾

49. But those who deny Our verses – the punishment will touch<sup>308</sup> them for their defiant disobedience.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ  
بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

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?"

قُلْ لَا أَقُولُ لَكُمْ عِنْدِيَ خَزَائِنُ اللَّهِ وَلَا  
أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِن  
أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي  
الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

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

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

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.<sup>309</sup> So were you to send them away, you would [then] be of the wrongdoers.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ ۚ مَا عَلَيْكَ مِنْ  
حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ  
عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ  
الظَّالِمِينَ ﴿٥٢﴾

53. And thus We have tried some of them through others that they

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا

<sup>308</sup>i.e., reach and afflict.

<sup>309</sup>No one is held accountable for the deeds or intentions of another. That is left to Allāh's judgement.

[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?<sup>310</sup>

أَهَؤُلَاءِ مَنِ اللّٰهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللّٰهُ بِأَعْلَمَ بِالشّٰكِرِينَ ﴿٦٠﴾

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 – indeed, He is Forgiving and Merciful."

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 ﴿٦١﴾

55. And thus do We detail the verses, and [thus] the way of the criminals will become evident.

وَكَذٰلِكَ نَفْصَلُ الْآيٰتِ وَلِتَسْتَبَيِّنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿٦٢﴾

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."

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللّٰهِ قُلْ لَا أَتَّبِعْ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِيْنَ ﴿٦٣﴾

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.<sup>311</sup> The decision is only for Allāh. He relates the truth, and He is the best of deciders."

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِلَّا الْحُكْمُ إِلَّا لِلّٰهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِيْنَ ﴿٦٤﴾

58. Say, "If I had that for which you are impatient, the matter would

قُلْ لَوْ أَنَّنِي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

<sup>310</sup>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."

<sup>311</sup>The disbelievers would challenge the Prophet (ﷺ), telling him to bring on Allāh's punishment if he should be truthful in his warning.

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 darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

60. And it is He who takes your souls by night<sup>312</sup> and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term<sup>313</sup> 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

لَقَضَى الْأَمْرَ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ  
بِالظَّالِمِينَ ﴿٥٩﴾

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا  
هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ  
مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ  
الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ  
مُبِينٍ ﴿٦٠﴾

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا  
جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى  
أَجَلٌ مُّسَيَّءٌ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ  
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦١﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ  
حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ  
تَوَفَّاهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦٢﴾

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ  
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاكِمِينَ ﴿٦٣﴾

قُلْ مَنْ يُنَجِّيْكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ  
تَدْعُوْنَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَجَبْنَا مِنْ

<sup>312</sup>i.e., when you sleep.

<sup>313</sup>One's decreed life span.

imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'"

هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٤﴾

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

قُلِ اللَّهُ يُنَجِّيكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾

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<sup>314</sup> and make you taste the violence of one another." Look how We diversify the signs that they might understand.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٦﴾

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

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَنْسُتَ عَلَيْكُمْ بَوَكِيلٍ ﴿٦٧﴾

67. For every news [i.e., happening] is a finality;<sup>315</sup> and you are going to know.

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

68. And when you see those who engage in [offensive] discourse<sup>316</sup> 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.

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِيْٓ ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٩﴾

69. And those who fear Allāh are not held accountable for them [i.e.,

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ

<sup>314</sup>Following your own inclinations rather than the truth, biased and hostile toward each other.

<sup>315</sup>Other shades of meaning include "a permanence," "a realization" and "a time of stability."

<sup>316</sup>i.e., denials or mockery.

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]. 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<sup>317</sup> 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.'<sup>318</sup> Say, "Indeed, the guidance of Allāh is the [only] guidance; and we have been commanded to submit to the Lord of the worlds

مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ  
يَتَّقُونَ ﴿٧٠﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا  
وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِ أَنْ  
تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ  
دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ  
كُلُّ عَدْلٍ لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ  
أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ  
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا  
وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ  
هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي  
الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى  
الْهُدَى أَتَيْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ  
الْهُدَى ۖ وَأَمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

<sup>317</sup> i.e., worship.

<sup>318</sup> 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.

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.<sup>319</sup> And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen<sup>320</sup> and the witnessed;<sup>321</sup> and He is the Wise, the Aware.
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."<sup>322</sup> 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
- وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٢﴾
- وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمَلَكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٦٣﴾
- ۞ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ۖ أَأَرَأَيْتَ أَتَتَّخِذُ صَوْنًا مَّا ءَالِهَةً إِنِّي أَرَأَيْتَكَ وَفَوْمَكَ فِي صُلٰلٍ مُّبِينٍ ﴿٦٤﴾
- وَكَذٰلِكَ نُرِي إِبْرٰهِيْمَ مَلَكُوٰتِ السَّمٰوٰتِ وَالْأَرْضِ وَلِيَكُوْنُ مِنَ الْمُوْقِنِيْنَ ﴿٦٥﴾
- فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأٰ كَوْكَبًا ۖ قَالَ هٰذَا رَبِّي ۚ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفَلِيْنَ ﴿٦٦﴾
- فَلَمَّا رَأٰ الْقَمَرَ بَازِعًا ۖ قَالَ هٰذَا رَبِّي ۚ فَلَمَّا أَفَلَ قَالَ لَيْنَ لَّمْ يَهْدِنِي رَبِّي لَأَكُوْنَنَّ

<sup>319</sup>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."

<sup>320</sup>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.

<sup>321</sup>What is present, visible and known to man. The knowledge of Allāh (*subḥānahu wa ta‘ālā*) includes the reality of all things and all occurrences, no matter how they might appear to human beings.

<sup>322</sup>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.



my Lord guides me, I will surely be among the people gone astray."

مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

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.

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوِّمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

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."

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

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?

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

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?"

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

82. They who believe and do not mix their belief with injustice<sup>323</sup> – those will have security, and they are [rightly] guided.

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

<sup>323</sup>Specifically, the association of others in divinity with Allāh.

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.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ  
تَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ  
عَلِيمٌ ﴿٨٣﴾

84. And We gave to him [i.e., Abraham] Isaac and Jacob – 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.

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

85. And Zechariah and John and Jesus and Elias – and all were of the righteous.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ  
الصَّالِحِينَ ﴿٨٥﴾

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

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا  
فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

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

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ  
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
﴿٨٧﴾

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.

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ  
عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبَطَ عَنْهُمْ مَا كَانُوا  
يَعْمَلُونَ ﴿٨٨﴾

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.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ  
وَالنَّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَتُولَاءٍ فَقَدْ  
وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

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."

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ أَقْتَدِهِ  
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا  
ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

91. And they did not appraise Allāh with true appraisal<sup>324</sup> 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<sup>325</sup> were taught that which you knew not – neither you nor your fathers." Say, "Allāh [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا  
أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ  
الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا  
وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا  
وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنتُمْ  
وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ  
يَلْعَبُونَ ﴿٩١﴾

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.<sup>326</sup> Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي  
بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا  
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ  
عَلَى صَلَاتِهِمْ مُخَافِطُونَ ﴿٩٢﴾

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

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ  
قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ وَمَنْ  
قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ  
الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ

<sup>324</sup>i.e., they did not appreciate the extent of His ability and wisdom.

<sup>325</sup>The Jews, or it may refer to the believers, who are taught by the Qur‘ān.

<sup>326</sup>i.e., all other peoples.

could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands,<sup>327</sup> [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."

بَاسِطُوا أَيْدِيَهُمْ أَخْرِجُوا أَنْفُسَكُمْ  
الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ  
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ  
آيَاتِهِ تَسْتَكْبِرُونَ ﴿٣٢٧﴾

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,<sup>328</sup> and lost from you is what you used to claim."

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَكُمْ أَوَّلَ  
مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ  
وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ الَّذِينَ زَعَمْتُمْ  
أَنْهُمْ فِيكُمْ شُرَكَاءُ ۖ لَقَدْ تَقَطَّعَ بَيْنَكُمْ  
وَصَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٣٢٨﴾

95. Indeed, Allāh is the cleaver of grain and date seeds.<sup>329</sup> He brings the living out of the dead and brings the dead out of the living. That is Allāh; so how are you deluded?

﴿٣٢٩﴾ إِنَّ اللَّهَ فَالِقُ الْغَلْبِ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ  
مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ  
ذَٰلِكُمْ اللَّهُ فَآتَىٰ تُوْفِكُونَ ﴿٣٣٠﴾

96. [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation.<sup>330</sup> That is the determination of the Exalted in Might, the Knowing.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا  
وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ  
الْعَزِيزِ الْعَلِيمِ ﴿٣٣١﴾

97. And it is He who placed for you the stars that you may be guided

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا

<sup>327</sup>Striking them, as they are unwilling to give up their souls for judgement.

<sup>328</sup>Between yourselves and the claimed associates and intercessors.

<sup>329</sup>He (subhānahu wa ta‘ālā) causes them to split and sprout.

<sup>330</sup>Or "according to calculation," referring to their precise movement.

by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

فِي ظُلُمَاتٍ لَّيْلٍ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ  
لِقَوْمٍ يَعْلَمُونَ ﴿٦٧﴾

98. And it is He who produced you from one soul and [gave you] a place of dwelling and of storage.<sup>331</sup> We have detailed the signs for a people who understand.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
فَمُتَوَفَّيْتُمْ وَمُستَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ  
لِقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾

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 – 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.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا  
بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا  
نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ  
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ  
وَالزَّيْتُونِ وَالْأَمْثَانِ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ  
انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي  
ذَٰلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٦٩﴾

100. But they have attributed to Allāh partners – 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.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا  
لَهُ بَيْنَ وَبَيْنٍ وَبَنَتِ بَغْيٌ عَلَيْهِمْ سُبْحَنَهُ وَتَعَالَى  
عَمَّا يَصِفُونَ ﴿٧٠﴾

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.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ  
وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ خَلَقَ كُلَّ شَيْءٍ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧١﴾

<sup>331</sup>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,<sup>332</sup> but He perceives [all] vision; and He is the Subtle,<sup>333</sup> the Aware.<sup>334</sup>
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."<sup>335</sup>
105. And thus do We diversify the verses so they [i.e., the disbelievers] will say, "You have studied,"<sup>336</sup> 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 – there is no deity except Him – 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.<sup>337</sup>
- ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾
- لَا تَدْرِيهُ إِلَّا بَصَرٌ وَهُوَ يُدْرِكُ الْآبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾
- قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ ﴿١٠٤﴾
- وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
- اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾
- وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

<sup>332</sup>In the life of this world. The people of Paradise will be able to see Allāh in the Hereafter. See 75:22-23.

<sup>333</sup>Perceptive of the most precise and unapparent matters and the intricacies of all affairs. Also, He who benefits His servants in indiscernible ways.

<sup>334</sup>See footnote in 6:18.

<sup>335</sup>The Prophet (ﷺ) is directed to disassociate himself from all erroneous belief and practice.

<sup>336</sup>Accusing the Prophet (ﷺ) of having learned from the Jews and Christians.

<sup>337</sup>The Prophet's duty did not go beyond delivery of the message.

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.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ  
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا  
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ  
فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

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.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ إِنِ جَاءَتْهُمْ  
آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ  
اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا  
يُؤْمِنُونَ ﴿١٠٩﴾

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.

وَنُفِّلِبْ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا  
بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ ﴿١١٠﴾

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.

﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ  
الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا  
كَانُوا لَيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَكِنَّ  
أَكْثَرَهُمْ بَجْهَلُونَ ﴾ ﴿١١١﴾

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.

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