

you will be gathered.

73. And it is **He Who** created the heavens and the earth in truth. And the Day **He** says, "Be" and it is, **His** word is the truth. And **His** is the Dominion on the Day the trumpet will be blown. **He** is the All-Knower of the unseen and the seen. And **He** is the All-Wise, the All-Aware.

74. And when Ibrahim said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in manifest error."

75. And thus **We** showed Ibrahim the kingdom of the heavens and the earth, so that he would be among those who are certain (in faith).

76. So when the night covered him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not like the ones that set."

77. When he saw the moon rising, he said, "This is my lord." But when it set, he said, "If my Lord does not guide me, I will surely be among the people who went astray."

78. When he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people!

تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ						
the heavens	created	Who	And (it is) He	72	you will be gathered."	
وَالْاَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ						
His word	and it is,	"Be"	He says,	And (the) Day	in truth.	and the earth
الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ						
the trumpet.	in	will be blown	(on the) Day	(is) the Dominion	And for Him	(is) the truth.
عَلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ						
(is) the All-Wise,	And He	and the seen.	(of) the unseen	(He is) All-Knower		
الْخَبِيرُ ﴿٧٣﴾ وَاِذْ قَالَ اِبْرٰهِيْمُ لِاِبِيْهِ اِذْ رَا						
Aazar,	to his father	Ibrahim	said	And when	73	the All-Aware.
اَتَتَّخِذُ اَصْنَامًا ۖ اِلٰهَةً ۚ اِنِّىۤ اَرٰكَ وِقَوْمَكَ فِىۤ						
in	and your people	[I] see you	Indeed, I	(as) gods?	idols	"Do you take
ضَلٰلٍ مُّبِيْنٍ ۚ وَكَذٰلِكَ نُرِىۤ اِبْرٰهِيْمَ مَلَكُوْتِ						
the kingdom	Ibrahim	We show(ed)	And thus	74	manifest."	
السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَنَّ مِنَ الْمُوَقِنِيْنَ						
the ones who are certain.	among	so that he would be	and the earth,	(of) the heavens		
۝۷۴ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَا كَوْكَبًا						
a star.	he saw	the night,	over him	covered	So when	75
قَالَ هٰذَا رَٰبِّىۤ ۚ فَلَمَّا أَفَلَ قَالَ لَا اُحِبُّ						
"I (do) not like	he said	it set,	But when	(is) my Lord."	"This	He said,
الْاَفْلٰقِيْنَ ۝۷۵ فَلَمَّا رَا الْقَمَرَ بٰزِعًا قَالَ						
he said,	rising	the moon	he saw	When	76	the ones that set."
هٰذَا رَٰبِّىۤ ۚ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ						
(does) not	"If	he said,	it set	But when	(is) my Lord."	"This
يَهْدِيْنِىۤ رَٰبِّىۤ لَا كُوْنَنَّ مِنَ الْقَوْمِ الضَّٰلِّيْنَ						
who went astray."	the people	among	I will surely be	my Lord,	guide me	
۝۷۶ فَلَمَّا رَا الشَّمْسَ بٰزِعَةً قَالَ هٰذَا						
"This (is)	he said,	rising	the sun	he saw	When	77
رَٰبِّىۤ ۚ هٰذَا اَكْبَرُ ۚ فَلَمَّا أَفَلَتْ قَالَ لِقَوْمِ						
"O my people!	he said,	it set,	But when	greater."	this (is)	my Lord,

إِنِّي	بَرِيءٌ	مِمَّا	تُشْرِكُونَ	٧٨	إِنِّي
Indeed, I	78	you associate (with Allah)."	of what	free	Indeed, I am
وَجَّهْتُ	وَجْهِيَ	لِلَّذِي	فَطَرَ	السَّمَوَاتِ	وَالْأَرْضَ
and the earth	the heavens	created	to the <b>One Who</b>	my face	[I] have turned
حَنِيفًا	وَمَا	أَنَا	مِنَ	الْمُشْرِكِينَ	ج
79	the polytheists.	of	I (am)	and not	(as) a true monotheist,
وَحَاجَّهُ	قَوْمَهُ	قَالَ	أَتَحَاجُّونِي	فِي	
concerning	"Do you argue with me	He said,	his people.	And argued with him	
اللَّهُ	وَقَدْ	هَدَانِ	وَلَا	أَخَافُ	مَا تُشْرِكُونَ
you associate	what	And I (do) not fear	<b>He</b> has guided me?	while certainly	Allah
بِهِ	إِلَّا	أَنْ	يَشَاءَ	رَبِّي	شَيْئًا
my Lord	Encompasses	anything.	my Lord wills	[that]	unless
كُلِّ	شَيْءٍ	عِلْمًا	أَفَلَا	تَتَذَكَّرُونَ	٨٠
80	you take heed?	Then will not	(in) knowledge.	thing	every
وَكَيْفَ	أَخَافُ	مَا	أُشْرِكْتُمْ	وَلَا	تَخَافُونَ
you fear	while not	you associate (with Allah)	what	could I fear	And how
أَنْتُمْ	أُشْرِكْتُمْ	بِاللَّهِ	مَا	لَمْ	يُنْزِلْ
to you	for it	<b>He</b> did not send down	what	with Allah	have associated
سُلْطَانًا	فَأَيُّ	الْفَرِيقَيْنِ	أَحَقُّ	بِالْأَمَنِ	إِنْ كُنْتُمْ
you	if	to security	has more right	(of) the two parties	So which
تَعْلَمُونَ	٨١	الَّذِينَ	أَمَنُوا	وَلَمْ	يَلْبِسُوا
their belief	mix	and (did) not	believed	Those who	81
يُظْلَمُ	أُولَئِكَ	لَهُمْ	الْأَمْنُ	وَهُمْ	مُهْتَدُونَ
82	(are) rightly guided.	and they	(is) the security	for them,	those,
وَتِلْكَ	حُجَّتُنَا	اتَّيَمْنَا	إِبْرَاهِيمَ	عَلَى	قَوْمِهِ
<b>We</b> raise	his people.	against	(to) Ibrahim	<b>We</b> gave it	(is) <b>Our</b> argument,
دَرَجَاتٍ	مَنْ	نَشَاءُ	إِنَّ	رَبَّكَ	حَكِيمٌ
All-Knowing.	(is) All-Wise,	your Lord	Indeed,	<b>We</b> will.	whom
وَوَهَبْنَا	لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	كُلًّا	هَدَيْنَا
<b>We</b> guided.	all	and Yaqub,	Ishaq	to him	And <b>We</b> bestowed
83					

Indeed, I am free of what you associate (with Allah)."

79. Indeed, I have turned my face to the **One Who** created the heavens and the earth as a true monotheist, and I am not of those who associate partners with Allah.

80. And his people argued with him. He said, "Do you argue with me concerning Allah while **He** has guided me? And I do not fear what you associate with **Him**, unless my Lord wills something. My Lord encompasses all things in knowledge; then will you not take heed?"

81. And how could I fear what you associate with Allah while you do not fear that you have associated with Allah that for which **He** did not send down to you any authority. So which of the two parties has more right to security, if you know."

82. Those who believe and do not mix their belief with wrong, those will have security, and they are rightly guided.

83. And this is **Our** argument which **We** gave Ibrahim against his people. **We** raise by degrees whom **We** will. Indeed, your Lord is All-Wise, All-Knowing.

84. And **We** bestowed to him Ishaq and Yaqub, all (of them) **We** guided.

And Nuh, **We** guided before; and of his descendents Dawood and Sulaiman and Ayyub and Yusuf and Musa and Harun. And thus **We** reward the good-doers.

85. And Zakariya and Yahya and Isa and Ilyas - all were of the righteous.

86. And Ismail and Al-Yasaa and Yunus and Lut, all **We** preferred over the worlds.

87. And from their fathers and their descendents and their brothers - **We** chose them and **We** guided them to a straight path.

88. That is the Guidance of Allah by which **He** guides whom **He** wills of **His** slaves. But if they had associated partners with Allah, surely would have become worthless for them what they used to do.

89. Those are the ones whom **We** gave the Book and the judgment and the Prophethood. But if they disbelieve in it, then indeed, **We** have entrusted it to a people who are not disbelievers therein.

90. Those are the ones whom Allah has guided, so you follow their guidance. Say, "I do not ask you for it any reward. It is not but a reminder for the worlds."

91. And they did not appraise Allah with **His** true appraisal,

وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ	and Sulaiman	Dawood	his descendents,	and of	before;	<b>We</b> guided	And Nuh,
وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ	the good-doers.	<b>We</b> reward	And thus	and Harun.	and Musa	and Yusuf	and Ayyub
وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَاسَ كُلٌّ مِّنَ	of	all (were)	and Ilyas -	and Isa	and Yahya	And Zakariya	84
الصَّالِحِينَ ۝٨٥ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا	and Lut,	and Yunus	and Al-Yasaa	And Ismail	85	the righteous.	
وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ۝٨٦ وَمِنْ آبَائِهِمْ	their fathers	And from	86	the worlds.	over	<b>We</b> preferred	and all
وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ	and <b>We</b> guided them	and <b>We</b> chose them	and their brothers -	and their descendents			
إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝٨٧ ذَلِكَ هُدَى اللَّهِ	(of) Allah,	(is the) Guidance	That	87	a straight path.	to	
يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ	But if	<b>His</b> slaves.	of	<b>He</b> wills	whom	with it	<b>He</b> guides
أَشْرَكُوا لَحِطَ عَنْهُمْ مَّا	what	for them	surely (would be) worthless	they (had) associated partners (with Allah),			
كَانُوا يَعْمَلُونَ ۝٨٨ أُولَئِكَ الَّذِينَ	the Book	<b>We</b> gave them	(are) ones whom	Those -	88	do.	they used to
أَتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ ۝٨٩ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ	then indeed,	these,	in it	disbelieve	But if	and the Prophethood.	and the judgment
وَكُنَّا بِهَا قَوْمًا لِّيُؤْثَرُوا بِهَا يَكْفُرِينَ ۝٩٠	89	disbelievers.	therein	who are not	(to) a people	it	<b>We</b> have entrusted
أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدَهُ قُلْ	Say,	you follow.	so of their guidance	Allah has guided,	(are) ones whom	Those	
لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ	a reminder	but	It (is) not	any reward.	for it	I ask you	"Not
لِلْعَالَمِينَ ۝٩١ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ	(with) <b>His</b> true appraisal,	Allah	they appraise	And (did) not	90	for the worlds."	

إِذْ	قَالُوا	مَا أُنْزِلَ اللَّهُ	عَلَى	بَشَرٍ	مِّنْ
	when	they said,	"Allah did not reveal	on	[of] a human being
شَيْءٍ	قُلْ	مَنْ	أَنْزَلَ	الْكِتَابَ	الَّذِي
	anything."	Say,	"Who	revealed	the Book
بِهِ	مُوسَى	نُورًا	وَهَدَى	لِلنَّاسِ	تَجْعَلُونَهُ
	[it]	Musa	(as) a light	and guidance	for the people?
تُبْدُونَهَا	وَتُخْفُونَ	كَثِيرًا	وَعَلَّمْتُمْ	مَا	
	you disclose (some of) it	and you conceal	much (of it).	And you were taught	what
لَمْ	تَعْلَمُوا	أَنْتُمْ	وَلَا	آبَاؤُكُمْ	قُلِ
	you knew	and not	your forefathers."	Say,	"Allah (revealed it)."
ذُرَّهُمْ	فِي	خُوضِهِمْ	يَلْعَبُونَ	٩١	وَهَذَا
	in	their discourse -	playing.	91	And this
أَنْزَلْنَاهُ	مُبْرَكٌ	مُّصَدِّقٌ	الَّذِي	بَيْنَ	يَدَيْهِ
	We have revealed it,	blessed,	confirming	which	(came) before it,
وَلِتُنْذِرَ	أُمَّ	الْقُرَى	وَمَنْ	حَوْلَهَا	وَالَّذِينَ
	so that you may warn	(the) mother	(of) the cities	and who	(are) around it.
يُؤْمِنُونَ	بِالْآخِرَةِ	يُؤْمِنُونَ	بِهِ	وَهُمْ	عَلَى
	believe	in the Hereafter,	they believe	in it,	and they,
يُحَافِظُونَ	٩٢	وَمَنْ	أَظْلَمُ	مِمَّنْ	اِفْتَرَى
	(are) guarding.	92	And who	(is) more unjust	than (one) who
اللَّهُ	كَذِبًا	أَوْ	قَالَ	أَوْحَى	إِلَى
	Allah	a lie	or	said,	"It has been inspired
يَوْمَ	إِلَيْهِ	شَيْءٌ	وَمَنْ	قَالَ	سَأُنْزِلُ
	it was inspired	to him	anything,	and (one) who	said,
مَا	أَنْزَلَ	اللَّهُ	وَلَوْ	تَرَى	إِذِ
	Allah has revealed."	And if	you (could) see	when	the wrongdoers
غَمَرَتِ	الْمَوْتِ	وَالْمَلَائِكَةُ	بَاسِطُوا	أَيْدِيَهُمْ	
	(of) [the] death	while the Angels	(are) stretching out	their hands (saying),	
أَخْرِجُوا	أَنْفُسَكُمْ	الْيَوْمَ	تُجْزَوْنَ		
	"Discharge	your souls!	Today	you will be recompensed	

when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Book which Musa brought as light and guidance for the people? You make it into parchments, disclosing (some of it) and concealing much (of it). And you were taught that which you did not know - neither you nor your forefathers." Say, "Allah (revealed it)." Then leave them to play in their (vain) discourse.

92. And this is a Book, which **We** have revealed, blessed and confirming what was before it, so that you may warn the mother of the cities (i.e., Makkah) and those around it. Those who believe in the Hereafter they believe in it, and they guard their prayers.

93. And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal like what Allah has revealed." And if you could see when the wrongdoers are in the agonies of death while the Angels are stretching their hands (saying), "Discharge your souls! Today you will be recompensed

with a humiliating punishment because you used to say against Allah other than the truth and you were being arrogant towards His Verses.”

94. (It will be said to them), “And you have certainly come to **Us** alone as **We** created you the first time, and you have left whatever **We** bestowed upon you behind your backs. And **We** do not see with you your intercessors whom you claimed to be partners with Allah in your matters. Indeed, the bond has been severed between you, and is lost from you what you used to claim.”

95. Indeed, Allah is the <sup>١١</sup> <sup>١٧</sup> Cleaver of the grain and the date-seed. **He** brings forth the living from the dead and brings forth the dead from the living. That is Allah, so how are you deluded?

96. **He** is the Cleaver of the daybreak and **He** has made the night for rest and the sun and the moon for reckoning. That is the ordaining of the All-Mighty, the All-Knowing.

97. And **He** is the **One Who** made for you the stars, so that you may be guided by them in the darkness of the land and the sea. Certainly, **We** have made clear the Signs for a people who know.

عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ					
Allah	against	say	you used to	because	(with) humiliating punishment
غَيْرِ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ٩٣					
93	being arrogant.”	His Verses	towards	and you were	the truth other than
وَلَقَدْ جِئْتُمُونَا فَرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ					
(the) first	We created you	as	alone	you have come to Us	And certainly
مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ					
your backs.	behind	We bestowed (on) you	whatever	and you have left	time,
وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ					
you claimed	those whom	your intercessors	with you	We see	And not
أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ					
Indeed,	partners (with Allah).	in your (matters)	that they (were)		
تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا					
what	from you	and is lost	between you	have been severed (bonds)	
كُنْتُمْ تَرْعُمُونَ ٩٤ إِنَّ اللَّهَ فَالِقُ الْحَبِّ					
(of) the grain	(is the) Cleaver	Allah	Indeed,	94	claim.” you used to
وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ					
and brings forth	the dead	from	the living	He brings forth	and the date-seed.
الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنْتُمْ تُؤْفَكُونَ					
are you deluded?	so how	(is) Allah,	That	the living.	from the dead
فَالِقُ ٩٥ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا					
(for) rest	the night	and He has made	(of) the daybreak	(He is the) Cleaver	95
وَالشَّمْسِ وَالْقَمَرِ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ					
(of) the All-Mighty,	(is the) ordaining	That	(for) reckoning.	and the moon	and the sun
وَالْعَلِيمِ ٩٦ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ					
the stars	for you	made	(is) the One Who	And He	96 the All-Knowing.
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ					
(of) the land	the darkness[es]	in	with them	that you may guide yourselves	
وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ					
(who) know.	for a people	the Signs	We have made clear	Certainly,	and the sea.



<p>٩٧ ﴿٩٧﴾ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ</p>					
a single soul,	from	(has) produced you	(is) the One Who	And He	97
<p>فَمُسْتَقَرٍّ وَمُسْتَوْدَعٍ قَدْ فَصَّلْنَا</p>					
We have made clear	Certainly,	and a resting place.	so (there is) a place of dwelling		
<p>الآيَاتِ لِقَوْمٍ يُفْقَهُونَ ۖ وَهُوَ الَّذِي</p>					
(is) the One Who	And He	98	(who) understand.	for a people	the Signs
<p>أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ</p>					
vegetation	with it	then We bring forth	water,	the sky	from sends down
<p>كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ</p>					
We bring forth	green plant,	from it	Then We bring forth	thing.	(of) every
<p>مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنْ النَّخْلِ</p>					
from	the date-palm,	And from	thick clustered.	grain -	from it
<p>طَلْعَهَا قِنْوَانٍ دَانِيَةٍ وَجَنَّاتٍ مِنْ</p>					
grapes	of	And gardens	hanging low.	clusters of dates	its spathe
<p>وَالزَّيْتُونِ وَالرَّمَّانِ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا</p>					
Look	resembling.	and not	resembling	and the pomegranates	and the olives
<p>إِلَى ثَمَرَةٍ إِذَا أَثَرَ وَيَنْعِهِ ۚ إِنَّ فِي</p>					
in	Indeed,	and its ripening.	it bears fruit	when	its fruit at
<p>ذَلِكُمْ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ۚ وَجَعَلُوا لِلَّهِ</p>					
with Allah	And they make	99	(who) believe.	for a people	(are) signs that
<p>شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ</p>					
to Him	and they falsely attribute	though He has created them,	jinn	partners -	
<p>بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى</p>					
and Exalted	Glorified is He	knowledge.	without	and daughters	sons
<p>عَمَّا يَصِفُونَ ۚ ع ۖ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۚ</p>					
and the earth.	(of) the heavens	Originator	100	they attribute.	above what
<p>أَنِّي يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً ۚ</p>					
a companion,	for Him	(there) is	while not	a son	for Him can be How
<p>وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ</p>					
thing	(is) of every	And He	thing?	every	and He created

98. And **He** is the **One Who** produced you from a single soul, so there is a place of dwelling and a resting place. Certainly, **We** have made clear the Signs for a people who understand.

99. And **He** is the **One Who** sends down water from the sky, then **We** bring forth with it vegetation of every kind. Then **We** bring forth from it green plants from which **We** bring forth thick cluster of grains. And from the date-palm, from its spathe are clusters of dates hanging low. And gardens of grapes and olives and pomegranates, resembling and yet different. Look at its fruit when it bears fruit and its ripening. Indeed, in these are Signs for a people who believe.

100. And they make the jinn partners with Allah though **He** has created them, and they falsely attribute sons and daughters to **Him** without knowledge. Glorified is **He** and Exalted above what they attribute.

101. Originator of the heavens and the earth. How can **He** have a son when **He** does not have a companion and **He** created everything? And **He** is All-Knower of everything.

102. That is Allah, your Lord, there is no god except **Him**, the Creator of all things, so worship **Him**. And **He** is the Guardian of everything.

103. No vision can grasp **Him** but **His** grasp is over all vision, and **He** is All-Subtle, All-Aware.

104. Verily, there has come to you enlightenment from your Lord. Then whoever sees does so for his soul, and whoever is blind then it is against himself. And I am not a guardian over you.

105. And thus **We** explain the Signs so that they may say, "You have studied," and that **We** may make it clear for a people who know.

106. Follow what has been inspired to you from your Lord, there is no god except **Him**, and turn away from those who associate partners with Allah.

107. And if Allah had willed, they would not have

عَلَيْهِمْ	ذَلِكَ	اللَّهُ	رَبُّكُمْ	لَا
All-Knower.	101	That	(is) Allah	your Lord,
(there is) no				
إِلَهَ	إِلَّا	هُوَ	خَالِقُ	كُلِّ
god	except	<b>Him</b> ,	(the) Creator	(of) every
شَيْءٍ	فَاعْبُدُوهُ	وَهُوَ	عَلَى	كُلِّ
thing,	so worship <b>Him</b> .	And <b>He</b>	(is) on	every
شَيْءٍ	وَكَيْلٌ	لَا	تُدْرِكُهُ	
thing	a Guardian.	102	(Can) not	grasp <b>Him</b>
الْأَبْصَارُ	وَهُوَ	يُدْرِكُ	الْأَبْصَارَ	وَهُوَ
the visions	but <b>He</b>	(can) grasp	(all) the vision,	and <b>He</b> (is)
اللطيف	الخبير	قَدْ	جَاءَكُمْ	
the All-Subtle,	the All-Aware.	103	Verily,	has come to you
بَصَائِرُ	مِنْ	رَبِّكُمْ	فَمَنْ	
enlightenment	from	your Lord.	Then whoever	
أَبْصَرَ	فَلِنَفْسِهِ	وَمَنْ	عَيَى	
sees,	then (it is) for his soul,	and whoever	(is) blind	
فَعَلَيْهَا	وَمَا أَنَا	عَلَيْكُمْ	بِخَفِيطٍ	
then (it is) against himself.	And I am not	over you	a guardian.	
وَكَذَلِكَ	نُصَرِّفُ	الآيَاتِ	وَلِيَقُولُوا	
104	And thus	<b>We</b> explain	the Signs	that they (may) say,
دَرَسْتَ	وَلِنُبَيِّنَهُ	لِقَوْمٍ		
"You have studied,"	and that <b>We</b> (may) make it clear	for a people		
يَعْلَمُونَ	إِتَّبِعْ	مَا	أَوْحَى	
who know.	105	Follow,	what	has been inspired
إِلَيْكَ	مِنْ	رَبِّكَ	لَا	إِلَهَ
to you	from	your Lord,	(there is) no	god
إِلَّا	هُوَ	وَأَعْرِضْ	عَنِ	الْمُشْرِكِينَ
except	<b>Him</b> ,	and turn away	from	the polytheists.
وَلَوْ	شَاءَ اللَّهُ	مَا		
106	And if	Allah had willed,	not (they would have)	

أَشْرَكُوا <sup>ط</sup>					وَمَا		جَعَلْنَاكَ		
associated partners (with Him).					And not		We have made you		
عَلَيْهِمْ		حَفِظْتَ		وَمَا		أَنْتَ		عَلَيْهِمْ	
over them		a guardian,		and not		you		(are) over them	
بِوَكِيلٍ		﴿١٠٧﴾		وَلَا		تَسُبُّوا		الَّذِينَ	
a manager.		107		And (do) not		insult		those whom	
يَدْعُونَ		مِنْ دُونِ		اللَّهِ		فَيَسُبُّوا		اللَّهِ	
they invoke		other than		Allah,		lest they insult		Allah	
عَدُوًّا		بِغَيْرِ		عِلْمٍ		كَذَلِكَ		زَيَّنَّا	
(in) enmity		without		knowledge.		Thus		We have made fair-seeming	
لِكُلِّ		أُمَّةٍ		عَمَلَهُمْ		ثُمَّ		إِلَى	
to every		community		their deed.		Then		to	
رَبِّهِمْ		مَرْجِعُهُمْ		فَيُنَبِّئُهُمْ		بِمَا			
their Lord		(is) their return,		then He will inform them		about what			
كَانُوا		يَعْمَلُونَ		﴿١٠٨﴾		وَأَقْسَمُوا		بِاللَّهِ	
they used to		do.		108		And they swear		by Allah	
جَهْدَ		أَيْمَانِهِمْ		لَئِنْ		جَاءَتْهُمْ		آيَةٌ	
strongest		(of) their oaths		that if		came to them		a sign,	
لَيُؤْمِنُنَّ		بِهَا <sup>ط</sup>		قُلْ		إِنَّمَا		الْآيَاتُ	
they would surely believe		in it.		Say,		"Only		the signs	
عِنْدَ		اللَّهِ		وَمَا		يُشْعِرُكُمْ		أَنَّهَا	
(are) with		Allah."		And what		will make you perceive		that [it]	
إِذَا		جَاءَتْ		لَا		يُؤْمِنُونَ		﴿١٠٩﴾	
when		it comes		not		they will believe.		109	
وَنُقَلِّبُ		أَفْئِدَتَهُمْ		وَأَبْصَارَهُمْ		كَمَا		لَمْ	
And We will turn		their hearts		and their sights		(just) as		not	
يُؤْمِنُوا		بِهِ		أَوَّلَ		مَرَّةٍ		وَنَذَرُهُمْ	
they believe		in it		(the) first		time.		And We will leave them	
فِي		طُغْيَانِهِمْ		يَعْمَهُونَ		﴿١١٠﴾		ع	
in		their transgression		wandering blindly.		110			

associated partners with Him. And We have not made you a guardian over them nor are you a manager over them.

108. And do not insult those whom they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made fair-seeming to every community their deeds. Then to their Lord is their return, then He will inform them about what they used to do.

109. And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with Allah." And what will make you perceive that even if it (i.e., a sign) came, they will not believe.

110. And We will turn their hearts and their sights just as they did not believe in it the first time. And We will leave them in their transgression, wandering blindly.