

Sūrah ash-Shūrā¹⁴⁰⁴

سُورَةُ الشُّورَى

Bismillāhīr-Raḥmānīr-Raḥeem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Ḥā, Meem. ﴿حَمَّ﴾
2. 'Ayn, Seen, Qāf.¹⁴⁰⁵ ﴿عَسَقَ﴾
3. Thus has He revealed to you, [O Muḥammad], and to those before you – Allāh, the Exalted in Might, the Wise. كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
4. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.¹⁴⁰⁶ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢﴾
5. The heavens almost break from above them,¹⁴⁰⁷ and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allāh who is the Forgiving, the Merciful. تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٣﴾
6. And those who take as allies other than Him – Allāh is [yet] Guardian over them; and you, [O Muḥammad], are not over them a manager. وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤﴾
7. And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [i.e., Makkah] and those around it¹⁴⁰⁸ and warn of the Day of Assembly, about which there is كَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٥﴾

¹⁴⁰⁴Ash-Shūrā: Consultation.¹⁴⁰⁵See footnote to 2:1.¹⁴⁰⁶See footnotes to 2:255.¹⁴⁰⁷i.e., from the grandeur of Allāh (*subḥānahu wa ta'ālā*) above them.¹⁴⁰⁸i.e., all other peoples.

no doubt. A party will be in Paradise and a party in the Blaze.

8. And if Allāh willed, He could have made them [of] one religion, but He admits whom He wills¹⁴⁰⁹ into His mercy. And the wrongdoers have not any protector or helper.
9. Or have they taken protectors [or allies] besides Him? But Allāh – He is the Protector, and He gives life to the dead, and He is over all things competent.
10. And in anything over which you disagree – its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him I have relied, and to Him I turn back."¹⁴¹⁰
11. [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹⁴¹¹ and He is the Hearing, the Seeing.¹⁴¹²
12. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.
13. He has ordained for you of religion what He enjoined upon

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا
هُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ اللَّهُ هُوَ
الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٩﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَىٰ
اللَّهِ ۗ ذَٰلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ ﴿١٠﴾

فَاطْرُ السَّمٰوٰتِ وَالْاَرْضِ ۗ جَعَلَ لَكُمْ مِنْ
اَنْفُسِكُمْ اَزْوَاجًا وَمِنَ الْاَنْعَامِ اَزْوَاجًا ۗ
يَذَرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ
السَّمِيعُ الْبَصِيرُ ﴿١١﴾

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ يَبْسُطُ
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ اِنَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٢﴾

﴿١٣﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا

¹⁴⁰⁹i.e., those who desire His guidance and His acceptance of them.

¹⁴¹⁰In remembrance and repentance.

¹⁴¹¹There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed.

¹⁴¹²See footnotes to 17:1.

Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

وَالَّذِينَ أُوحِيَْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِمْ
إِبرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا
تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٤٢﴾

14. And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves. And if not for a word¹⁴¹³ that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَعِيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
إِلَى أَجْلِ مُوسَى لَقَضَى بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ
مُرِيبٍ ﴿٤٣﴾

15. So to that [religion of Allāh] invite, [O Muḥammad],¹⁴¹⁴ and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds.¹⁴¹⁵ There is no [need for]

فَلِذَلِكَ فَادِّعْ وَأَسْتَقِمْ كَمَا أُمِرْتُ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ
مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ
رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلْكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ
يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿٤٤﴾

¹⁴¹³Decree. See footnote to 10:19.

¹⁴¹⁴Another meaning understood from the Arabic is "So because of that [division and separation into sects], invite [them back to Allāh]..."

¹⁴¹⁵i.e., the consequences thereof.

argument between us and you.¹⁴¹⁶
Allāh will bring us together, and
to Him is the [final] destination."

16. And those who argue concerning Allāh after He has been responded to¹⁴¹⁷ – their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

وَالَّذِينَ يُخَاجِتُونَ فِي اللَّهِ مِنْ بَعْدِ مَا
اسْتَجِيبَ لَهُمْ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

17. It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

18. Those who do not believe in it are impatient for it,¹⁴¹⁸ but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ
أَنَّهَا الْحَقُّ الْآلَاءُ إِنَّ الَّذِينَ يُمَارِئُونَ فِي
السَّاعَةِ لَئِي ضَلَّلَ بَعِيدٌ ﴿١٨﴾

19. Allāh is Subtle¹⁴¹⁹ with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

20. Whoever desires the harvest of the Hereafter – We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world – We give him thereof, but there is not for him in the Hereafter any share.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدَ لَهُ فِي
حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا
نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ
﴿٢٠﴾

¹⁴¹⁶Since the truth has been made clear and since those who refuse it do so only out of stubbornness or worldly interests.

¹⁴¹⁷i.e., after people have accepted the truth from Allāh, in an attempt to turn the believers away from His religion of Islām.

¹⁴¹⁸They had challenged the Prophet (ﷺ) to bring it on immediately.

¹⁴¹⁹See footnote in 12:100.

21. Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word,¹⁴²⁰ it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.
22. You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.
23. It is that of which Allāh gives good tidings to His servants who believe and do righteous deeds. Say, [O Muḥammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever implements a good deed – We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative.¹⁴²¹
24. Or do they say, "He has invented about Allāh a lie"? But if Allāh willed, He could seal over your heart.¹⁴²² And Allāh eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

أَمْ لَهُمْ شُرَكَتَؤُا۟ شَرَعُوا۟ لَهُمْ مِّنَ
الَّذِينَ مَا لَمْ يَأْذَنۢ بِهِ اللّٰهُ وَلَوْلَا
كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَٰلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٢٢﴾

ذَٰلِكَ الَّذِي يُبَشِّرُ اللّٰهَ عِبَادَهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ
أَجْرًا إِلَّا الْوَدْعَةَ فِي الْقُرْبَىٰ وَمَن يَقْرَفَ
حَسَنَةً نَّرَدَّ لَهُ فِيهَا حُسْنًا إِنَّ اللّٰهَ غَفُورٌ
شَكُورٌ ﴿٢٣﴾

أَمْ يَقُولُونَ افترى عَلَى اللّٰهِ كَذِبًا فَإِن يَشِإِ
اللّٰهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللّٰهُ الْبَاطِلَ
وَيُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٢٤﴾

¹⁴²⁰Decree. See footnote to 10:19.

¹⁴²¹See footnote in 35:30.

¹⁴²²i.e., He could make you forget the Qur'ān and deprive you of it.

25. And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.
- وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾
26. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.
- وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ؕ وَالْكَافِرُونَ هُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾
27. And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.
- ﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾
28. And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.
- وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾
29. And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.
- وَمِنۡ ءَايَاتِهِ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَنٰ فِيهِمَا مِنۢ دَابَّۃٍ ۗ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ ﴿٢٩﴾
30. And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.
- وَمَا اَصَابَكُمْ مِّنۡ مُّصِيبَةٍ فَمَا كَسَبْتُمْ اَيْدِيكُمْ وَيَعْفُو عَنۢ كَثِيْرٍ ﴿٣٠﴾
31. And you will not cause failure [to Allāh]¹⁴²³ upon the earth. And you have not besides Allāh any protector or helper.
- وَمَا اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ وَمَا لَكُمْ مِّنۡ دُوْبٍ اِلَّا اللّٰهُ مِنۡ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٣١﴾

¹⁴²³i.e., escape from Him.

32. And of His signs are the ships in the sea, like mountains. وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾
33. If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful. إِنَّ يَشَاءُ يُسَكِّنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾
34. Or He could destroy them¹⁴²⁴ for what they earned; but He pardons much. أَوْ يُوقِعَهُنَّ إِمَّا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾
35. And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape. وَيَعْلَمَ الَّذِينَ يُخْتَلِفُونَ فِي ءَايَاتِنَا مَا لَهُمْ مِنْ مَّحْجِصٍ ﴿٣٥﴾
36. So whatever thing you have been given – it is but [for] enjoyment of the worldly life. But what is with Allāh is better and more lasting for those who have believed and upon their Lord rely فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾
37. And those who avoid the major sins and immoralities, and when they are angry, they forgive, وَالَّذِينَ يُجْتَنِبُونَ كَبِيرَ ٱلْإِثْمِ وَٱلْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
38. And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend, وَالَّذِينَ ٱسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾
39. And those who, when tyranny strikes them, they retaliate [in a just manner].¹⁴²⁵ وَالَّذِينَ إِذَا أَصَابَهُمُ ٱلْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

¹⁴²⁴ Meaning that Allāh could sink the ships by means of violent winds.

¹⁴²⁵ Restoring their rights and not allowing aggressors to take advantage of them out of weakness.

40. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allāh. Indeed, He does not like wrongdoers.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

41. And whoever retaliates after having been wronged – those have not upon them any cause [for blame].

وَلَمَنْ آتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾

42. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

43. And whoever is patient and forgives – indeed, that is of the matters [worthy] of resolve.¹⁴²⁶

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

44. And he whom Allāh sends astray – for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَدِيِّ مَنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

45. And you will see them being exposed to it [i.e., the Fire], humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

وَتَرْنَهُمْ يُعْرَضُونَ عَلَيْهَا حَشِيعِينَ ۚ مِنَ الدُّلِّ يَنْظُرُونَ ۚ مِنْ طَرْفٍ حَفِيٍّ ۚ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْحَسِيرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

¹⁴²⁶On the part of those seeking the reward of Allāh.

46. And there will not be for them any allies to aid them other than Allāh. And whoever Allāh sends astray – for him there is no way.
- وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾
47. Respond to your Lord before a Day comes of which there is no repelling from [the decree of] Allāh. No refuge will you have that Day, nor for you will there be any denial.¹⁴²⁷
- أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ رَبِّ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾
48. But if they turn away – then We have not sent you, [O Muḥammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.
- فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾
49. To Allāh belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males.
- لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ خَلَقُ مَا يَشَاءُ ۚ يَهْبُ لِمَنْ يَشَاءُ إِنْتَأُ وَيَهْبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٤٩﴾
50. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.
- أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنْتَأًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾
51. And it is not for any human being that Allāh should speak to him except by revelation or from behind a partition or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.
- ﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥١﴾

¹⁴²⁷Of your sins or "disapproval" of your punishment.

52. And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path –

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا
كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ
مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿٤٢﴾

53. The path of Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allāh do [all] matters evolve [i.e., return].

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٤٣﴾

