

128. Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.
129. And if not for a word<sup>804</sup> that preceded from your Lord, it [i.e., punishment] would have been an obligation [due immediately],<sup>805</sup> and [if not for] a specified term [decreed].
130. So be patient over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.
131. And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.
132. And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.
133. And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?<sup>806</sup>
134. And if We had destroyed them with a punishment before him,<sup>807</sup> they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses [i.e., teachings] before we were humiliated and disgraced?"
135. Say, "Each [of us] is waiting;<sup>808</sup> so wait. For you will know who are the companions of the sound path and who is guided."

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<sup>804</sup>See footnote to 10:19.

<sup>805</sup>Allāh would have punished the disbelievers in this world as He did with previous peoples.

<sup>806</sup>Is not the Qur'ān an adequate proof of Muḥammad's prophethood and sufficient as a lasting miracle?

<sup>807</sup>Prophet Muḥammad (ﷺ). Also interpreted as "before it," i.e., the Qur'ān.

<sup>808</sup>For the outcome of this matter.

*Sūrah al-Anbiyā'*<sup>809</sup>*Bismillāhir-Raḥmānir-Raḥeem*

1. [The time of] their account has approached for the people, while they are in heedlessness turning away.
2. No mention [i.e., revelation] comes to them anew from their Lord except that they listen to it while they are at play
3. With their hearts distracted. And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?"
4. He [the Prophet (ﷺ)] said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing."
5. But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."
6. Not a [single] city which We destroyed believed before them,<sup>810</sup> so will they believe?
7. And We sent not before you, [O Muḥammad], except men to whom We revealed [the message], so ask the people of the message [i.e., former scriptures] if you do not know.
8. And We did not make them [i.e., the prophets] forms not eating food,<sup>811</sup> nor were they immortal [on earth].
9. Then<sup>812</sup> We fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors.
10. We have certainly sent down to you a Book [i.e., the Qur'ān] in which is your mention.<sup>813</sup> Then will you not reason?

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<sup>809</sup>*Al-Anbiyā'*: The Prophets.

<sup>810</sup>Even though they had witnessed signs and miracles.

<sup>811</sup>Like the angels. Rather, they were human beings with human attributes.

<sup>812</sup>Once they had conveyed the message.

<sup>813</sup>This implies the honor of having been mentioned or addressed. Another meaning is "your reminder."