

13. That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it."<sup>1332</sup>
14. And indeed we, to our Lord, will [surely] return."
15. But they have attributed to Him from His servants a portion.<sup>1333</sup> Indeed, man is clearly ungrateful.
16. Or has He taken, out of what He has created, daughters and chosen you for [having] sons?
17. And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison [i.e., a daughter], his face becomes dark, and he suppresses grief.
18. So is one brought up in ornaments while being during conflict unevident<sup>1334</sup> [attributed to Allāh]?
19. And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.
20. And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying.
21. Or have We given them a book before it [i.e., the Qur'ān] to which they are adhering?
22. Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."
23. And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."

<sup>1332</sup>Literally, "made it a companion" or "made it compatible."

<sup>1333</sup>By claiming that He (*subḥānahu wa ta'ālā*) has a son or daughters, as it is said that a child is part of his parent. This concept is totally incompatible with Allāh's unity and exclusiveness.

<sup>1334</sup>Not "obvious" or "distinct" in an argument. Or not "seen," i.e., absent from battles. The reference is to a daughter.

24. [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."
25. So We took retribution from them; then see how was the end of the deniers.
26. And [mention, O Muḥammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship
27. Except for He who created me; and indeed, He will guide me."
28. And he made it<sup>1335</sup> a word remaining among his descendants that they might return [to it].
29. However, I gave enjoyment to these [people of Makkah] and their fathers<sup>1336</sup> until there came to them the truth and a clear Messenger.<sup>1337</sup>
30. But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."
31. And they said, "Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"<sup>1338</sup>
32. Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.
33. And if it were not that the people would become one community [of disbelievers],<sup>1339</sup> We would have made for

<sup>1335</sup> i.e., his testimony that none is worthy of worship except Allāh.

<sup>1336</sup> The descendants of Abraham.

<sup>1337</sup> i.e., one who is obvious with a clear message, meaning Muḥammad (ﷺ).

<sup>1338</sup> Referring to Makkah and at-Ṭā'if.

<sup>1339</sup> Who assumed that Allāh's generosity to them was a sign of His approval or who would hasten to disbelief in order to obtain wealth.