

التفسير المحرر 3

These noble messengers are not on the same level in virtues, as Allah Almighty distinguished among them; they are of varying ranks: among them is one whom Allah Almighty spoke to directly, like Mūsa (Moses) (peace be upon him), and among them is one whom Allah Almighty raised above others in degrees, like Muhammad (peace and blessings of Allah be upon him), who is the best of them and the highest in rank. Allah Almighty gave 'Isa (Jesus), son of Maryam (Mary), decisive proofs, manifest miracles, and the Gospel that was revealed to him from his Lord, which indicates the truth of his message and the soundness of what he brought. Allah Almighty supported him with Jibrīl (Gabriel) to strengthen and assist him.

And if Allah Almighty had willed that those who came after the messengers would not fight after clear signs from Allah Almighty had come to them, clarifying the truth and guiding them to His path—if Allah Almighty had willed that they would not fight, they would not have fought; the matter is solely with Him, Glorified and Exalted. However, the reason that necessitated their fighting was their disagreement over those clear signs that required them to unite in faith in Allah Almighty and His messengers (peace be upon them); among them were those who believed and those who disbelieved. And if Allah, the Mighty and Majestic, had willed to prevent them from fighting by His

protection and guidance, they would not have fought nor differed; but Allah does what He wills, and His will prevails, and His decree is executed. He, Glorified be He, does what His wisdom necessitates, guiding whom He wills as a favor and forsaking whom He wills as justice.

O you who believe, spend from what We have provided for you of good, whether obligatory charity or recommended, before the coming of the Last Day when deeds will cease, and the disbelievers will not possess anything to spend for the cause of Allah, nor will they have wealth to ransom themselves with from His punishment, nor a close friend to help them, nor an intercessor to intercede for them with Allah, to avert harm from them or bring them good. And indeed, these disbelievers are wronging themselves by committing actions they should not do, which necessitate punishment for them.

None is truly worthy of worship except Allah Almighty, for He alone deserves worship, out of love for Him and veneration of Him. He is the Ever-Living, Who possesses perfect life, neither preceded by nonexistence nor followed by cessation; a life that entails all attributes of perfection. He is also the Self-Subsisting One Who needs none, the Disposer of the affairs of His creation, such as provision and other matters. So all beings in existence stand in need of Him and cannot subsist without Him. This

All-Sustaining quality necessitates all acts of perfection. From the perfection of His life and His All-Sustaining nature is that neither drowsiness nor sleep overtake Him. To Him alone belongs all that is in the heavens and the earth, with no rival and no partner; all are His servants, and all are owned by Him. No one dares to intercede with Him except after His permission, Glorified and Exalted be He. He fully knows what lies before His creatures of past events and what lies behind them of future affairs. None besides Him comprehends anything of His knowledge except what He wills to reveal. His Kursi (Footstool), which is the place of His Feet, Glorified is He, encompasses the heavens and the earth in all their vastness and greatness. And the preservation of the heavens and the earth does not burden Him nor cause Him any difficulty; rather, that is easy for Him. He, Blessed and Exalted, possesses absolute highness over all His creatures: He is Most High in His Essence, above His Throne; Most High over His creation by His subjugation and the perfection of His attributes. He is the One with absolute greatness in His Essence, His attributes, and in His sovereignty. Everything besides Him is insignificant before Him, small in comparison to Him; and nothing is greater than Him, Glorified and Exalted be He.

It is inappropriate to compel anyone to embrace the Islamic religion, as there is no need for that; it is

a clear and evident matter, for true guidance has been distinguished from misguidance. So whoever disbelieves in Tāghūt the false god (that is, anything a servant exalts beyond its rightful place, whether worshipped, followed, or obeyed—and disavows it and its worship and obedience, and believes in Allah alone in His Lordship, Divinity, Names, and Attributes, and complies with His commands and avoids His prohibitions, has indeed held firmly to the strongest bond and the most secure matter, which is the true and established religion of Allah. It is the most reliable thing to hold onto for seeking protection and salvation, remaining steadfast on the truth, upright upon it, without fearing severance or abandonment by Allah leading to ruin. Indeed, Allah is All-Hearing, hearing everything including words, and All-Knowing, knowing everything including intentions and deeds, and He rewards every person according to their deeds; if good, then good, and if evil, then evil.

Allah continually supports those who have believed with His help, victory, support, and guidance, bringing them out from the darkness of misguidance and disbelief into the light of faith, guidance, and certainty. As for the disbelievers, the tyrants are their allies, whether they are followed, worshipped, or obeyed; they are their supporters who assist and aid them, bringing them out from faith and guidance into disbelief and misguidance.

These are the companions of the Fire, bound to it forever, abiding therein without end.

Have you not considered, O Muhammad, with amazement in your heart, this king who disputed with Abraham (peace be upon him) about his Lord, contending with him concerning His very existence, His Lordship, and His Divinity? Nothing drove him to that but his tyranny and arrogance, born of his long, unchallenged reign over his people. In his pride and transgression, he denied the existence of the Most High, the Exalted. When Abraham (peace be upon him) said, "My Lord, the Creator, the Owner, the Disposer, alone in all governance, is the One Who brings to life whatever He wills from among the dead in His creation, and causes to die whomever He wills from among the living." The king retorted arrogantly, giving the false impression that he too possessed the power to do that, without denying that Allah does it; he said, "I give life and cause death," counting his sparing of one he had intended to kill as giving of life, and his killing of another as causing death, in a display of deception and delusion. Abraham (peace be upon him) replied, "This sun, which is plain for all to see, is set in motion by Allah, the One I worship. Each day He brings it forth to rise from the east. So if you are truly a god who gives life and causes death, as you claim, then make it rise from the west." When the disputant realized his helplessness and

complete defeat, he was dumbfounded and astonished. So he was silenced and defeated, his argument collapsed, and the proof of truth was established against him. Indeed, Allah does not guide the people of falsehood who have wronged themselves by preferring disbelief over faith; rather, He leaves them in their disbelief and misguidance.

Or have you also not seen, O Muhammad—reflecting with wonder—the man who passed by a desolate village, whose inhabitants had perished, and whose roofs had collapsed, and whose walls had fallen, leaving its buildings in ruins? He wondered how life could return to what it once was, thinking it something that could never come to pass. So Allah, the Exalted, wanted to show him His power over what he had thought could never come to pass; He took his soul, and he remained dead for a full hundred years. Then Allah, the Almighty, revived him. He said: "How long have you stayed in this place?" He replied, uncertainly: "I stayed a full day or part of a day," thinking he had been asleep and then awoke. Allah said, "Rather, you have stayed a full hundred years. So first look at what you have of food and drink, for it has not changed at all over all those years." This is contrary to what is customary, as food and drink are among the fastest things to change. He continued: "And look at your donkey, which has died, its flesh and skin torn, its

limbs scattered, and its decayed bones exposed; see how Allah Almighty revives it. I have caused you to die for a hundred years, then resurrected you to make you a proof, evidence, and visible sign of Allah's power to do as He wills, of giving life and causing death, and as a confirmation of the resurrection from the graves on the Day of Judgment." This was for those of his descendants and people who had known him and were aware of his death, so they saw him with their own eyes and verified his identity through his familiar traits. It was also a sign for humans in general. "And look visibly at those decayed, scattered bones of your donkey, and witness how We revive them, as they rise from the ground and connect with each other, returning them to their proper places in the body, and covering them with flesh after they have joined." So when what he had thought could never come to pass became clear before his eyes, he said: "I am now certain and assured—more than ever before—of Allah's power, which has no limits."

And remember, O Muhammad, when Abraham (peace be upon him) said: "My Lord, show me how You give life to the dead." Allah said: "Have you not believed? Then why do you ask to see this?" He said: "Yes, I ask so that my heart may be increased in faith and reassurance." So Allah Almighty answered his request and said, "Take four birds, draw them to yourself, then slaughter them and cut them into

pieces. Then separate the parts of the four birds you have cut, scattering them across the tops of several mountains so that they are clearly seen. Then call them; they will come to you in haste. And know, O Abraham, that Allah is Almighty and has perfect might. Nothing can overcome Him, and nothing He wills is impossible for Him. He is All-Wise, so His actions, words, decrees, and laws all emanate from His perfect wisdom.

The likeness of one who spends in the ways of goodness and benevolence, seeking the pleasure of Allah Almighty (including giving in support of fighting and striving for His cause) is like that of one who plants a good seed, fit for growth, in pure, fertile soil, which produces seven stalks, each containing a hundred grains. The result is seven hundred grains from a single seed. Similarly, Allah Almighty nurtures the good spending for its giver and multiplies its reward seven hundred times. Allah Almighty multiplies this increase and more according to His will, in accordance with His wisdom. And Allah is vast in grace and bounty, all-knowing of who is worthy of this reward and who is undeserving of it.

Those who spend their wealth in charitable causes, seeking the pleasure of Allah, and then do not follow up what they have spent with reminders of their generosity toward the recipient, whether inwardly or with their tongues, such as telling him

they have favored him by granting him something and that he owes them for their kindness, nor do they follow their spending with any hurtful word or deed toward the one who received it—those are the ones who deserve reward from Allah alone. He has guaranteed it in return for this deed and will surely pay it to them in full. They shall have no fear concerning what lies ahead, nor shall they grieve over what has passed.

Kind words that hearts recognize and do not deny, responding to the asker (beggar)—with beautiful words and a good supplication for him; other things that bring joy to his heart; forgiveness and pardon for what may come from the asker—is absolutely better than charity followed by harm and offense. And Allah, the Exalted, is free of need from His creation and what they give in charity; and He is Forbearing, Glory be to Him, not hastening in punishment despite His ability to do so.

O you who believe, do not invalidate the reward of what you give in charity with reminders of your generosity or hurtful words, lest you become like a hypocrite who spends his wealth only to be seen by the people, so that they may praise and commend him, while he does not believe in Allah or the Last Day. The example of such a hypocrite who shows off is that of a smooth stone upon which lies a layer of dust; a heavy downpour strikes it and leaves it hard and bare, just as it was before, with nothing of dust

remaining upon it. Thus people, judging by appearances, think such folks have deeds—just as they see the dust upon that stone and imagine it to be good soil fit for growth—but when the Day of Resurrection comes, it all vanishes and is nullified, just as the rain washed away what was upon the smooth rock, and it becomes clear that it is a stone of no benefit. They are unable to obtain any reward from anything of their spending or from the deeds they have earned. And Allah does not grant the disbelieving people success in accepting the truth and attaining it in their spending and otherwise.

And the likeness of those who spend their wealth as charity on the path of goodness and benevolence that Allah loves, such as fighting and striving for His cause, without reminders of their favor or hurtful words, but rather seeking the pleasure of Allah, Exalted is He; who step forward to give sincerely and willingly, spending with firm resolve, full assurance, and unwavering certainty in Allah's promise to reward those who give; the likeness of such sincere, truthful givers is that of a lush garden, rich in trees and shade, set upon high ground and thus exceedingly fertile. When heavy rain falls upon that garden, it yields its fruits in double. If no heavy rain falls upon it, a drizzle suffices to bring forth its fruits in double, due to the richness of its soil and the goodness of its planting ground. Such a garden is thus never devoid of good under any

circumstance. Likewise, Allah Almighty multiplies the charity of the believing giver, whether small or great, so it never perishes. And whatever you do, O people, of giving and of other deeds, is in the sight of Allah Almighty; nothing is hidden from Him, and He will reward you for it, good for good, and evil for evil.

Would any of you wish to own a garden rich with palm trees and grapevines with rivers of fresh water flowing underneath it, irrigating it without toil or expense, and containing all kinds of delicious fruits; then its owner grows very old and is no longer able to work and earn, while he has young, weak dependents whose needs he provides; then a whirlwind—a raging wind that swirls over the earth and rises into the sky like a pillar—strikes the garden, carrying fire that burns it down, and he is left empty-handed with nothing?

Thus is the case of one who initially spends for the sake of Allah; his spending is like seed for crops and fruits, and he remains upon this until it yields for him abundant good deeds, like a luxuriant garden in utmost beauty and splendor. Then he spoils his expenditures by that which nullifies the reward, such as reminders of favor and injury, and that is like a whirlwind with fire that burns his garden when he is most in need of it. Likewise, when he dies, he is in a state wherein he can no

longer perform righteous deeds, nor has he any helper or intercessor, and he finds that the expenditures from which he had hoped for benefit have become scattered dust.

And just as your Lord has made clear to you the matter of spending in His cause, so too does He make clear to you the revealed and cosmic signs—acquainting you with their rulings, the lawful and the unlawful, and elucidating their proofs—so that you reflect with your minds, ponder, take heed, understand the parables and meanings, and apply them as intended, so that you may obey Allah Almighty.

O you who believe! Make your spending in the cause of Allah from the lawful and good of your wealth, which you have earned through trade and otherwise, and from the lawful and good of the fruits, crops, and the like, which He has produced for you from the earth. And do not aim at what is bad thereof to spend from it, while you keep the good for yourselves; for if it were offered to you, you would not accept it except by overlooking its defect. And know, O people, that Allah is Free of need of you, your deeds, and your charities. And know that He is Praiseworthy for all His attributes, actions, words, legislation, and decrees, and He praises those among His servants who deserve praise.

Satan frightens you, O believers, with poverty if you give charity, and commands you to withhold and be miserly, and other such vile sins and abominations. And Allah Almighty promises you, O believers, that He will cover for you what sins you have committed and will overlook holding you accountable for them. He also promises to compensate you for what you have given in charity by granting you more rewards and provisions in this world and the Hereafter. Indeed, Allah is vast in bounty and attributes, and He is All-Knowing of who deserves His bounty among you. He is also All-Knowing of your expenses that you spend, so He counts them for you and rewards you for them from His vast bounty.

Allah grants whomever He wills among His servants knowledge of the truth and its purpose, and the success to act upon it. Thus, they are enabled to be sound in speech and action and to place matters in their proper context. Those among the servants granted this wisdom thereby emerge from the darkness of ignorance to the light of guidance, and from the folly of foolishness and deviation in words and deeds to correctness in both, and are thus guided to success and sound judgment. Verily, such a person has indeed been granted great good. And none take heed of what Allah has admonished in His verses—concerning those who spend their wealth and others besides

them— except those endowed with complete intellects by which they understand from Allah His commands and prohibitions, those who remember His promise and warning, hold back from what their Lord has warned them against, and obey Him in what He has commanded.

Whatever charities you give or vows you make, Allah surely knows it; nothing of it is hidden from Him. He knows your intention therein and what you have put forward of it; He records it and will recompense you for it: if good, then with good; and if evil, then with evil. And the wrongdoers—those who withhold what is obligatory upon them of expenditures, do not fulfill vows, or whose spending or vows are not in obedience to Allah—will have no helpers against Allah on the Day of Resurrection.

If you disclose your charitable donations and give them openly, it is a good thing, as the intended purpose is achieved, as long as it is for the sake of Allah Almighty. But if you conceal your voluntary charity and give it to the poor in secret, concealing it is better for you than revealing and announcing it. And He erases and conceals your sins through it, and Allah, the Almighty, is knowledgeable of the inner and outer aspects of things. Nothing of your deeds and intentions is hidden from Him; He is aware of what you do in your charities, whether openly or secretly, and of all your other deeds, and

He records them for you and rewards each according to their deeds.

You are not responsible, [O Muhammad], for guiding people to Islam with guidance of success; it is Allah Who alone guides whom He wills of His creation to Islam and grants them success therein. Whatever you [believers] spend in charity—little or much—upon anyone, whether Muslim or disbeliever, it is for your own good, for Allah has no need of it. And none of your spending will benefit you except what you spend seeking the pleasure of Allah, sincerely for His sake. And whatever wealth you give in charity, little or much, its reward will be paid back to you in full in the Hereafter without any deficiency; not even an atom's weight of it is lost with Him, the Exalted.

Allocate your charity to the destitute—those whose hands are empty of anything that sustains their lives—who have devoted themselves to striving (Jihad) in the cause of Allah, unable to move about in the land or travel through it seeking livelihood and provision. Those unfamiliar with their situation, lacking insight, will think them rich because of their strong restraint from reaching out for what is in people's hands and their concealing of their need. Yet people of sound judgment, the foremost among them Muhammad (peace and blessings of Allah be upon him), can recognize them

by discerning their signs: the traces of need apparent upon them and otherwise.

They do not beg people persistently. This type of poor are the most deserving of charity. And whatever you spend of any good, little or much—indeed, Allah knows it, records it for you, and will reward you for it with the best reward.

Those who spend their wealth at any time—by night and by day, in secret and in public—will have a great reward with their Lord on the Day of Resurrection, and there will be no fear for them regarding what lies ahead, nor will they grieve over what has passed; thus, they attain what is desired and are spared from what is feared.

Those who take usury and deal in it will rise in the Hereafter from their graves for their resurrection and emergence like one seized and overthrown by Satan, afflicted with madness. This affliction befalls them on the Day of Judgment because they used to lie in the world, saying in objection to the rulings of Allah Almighty in His law: "Indeed, trade, which Allah has permitted for His servants, is like usury; both are means of earning, so why is one prohibited and the other permitted?" Allah refuted their claim by stating that Allah, Who alone deserves worship, has permitted profits in trade, buying, and selling, and has forbidden taking unjust gain. They are not the same. So whoever comes to know about the prohibition of usury and

the warning against it and then refrains and desists, he may keep what he has consumed and taken in the past before its prohibition was revealed. His matter is with Allah Almighty, whether He grants him success or leaves him to failure, and likewise whether He pardons him or punishes him in what remains of his lifetime. If He finds his repentance to be sincere at heart, He will forgive him; otherwise, He will punish him for it. And whoever returns to consuming usury after its prohibition has reached him, deeming it lawful, and returns to saying that trade is like usury, and persists in that, has become deserving of Allah Almighty's punishment: to be bound to His fire, abiding therein eternally.

Allah obliterates the gains of usury entirely from the hand of its possessor or deprives him of its blessing; thus, he derives no benefit from it. Rather, He makes it a cause of affliction for him in this world, and He will punish him for it on the Day of Resurrection, whereas He gives increase to the reward of charities for the giver until it is multiplied. And indeed Allah does not like anyone who is exceedingly ungrateful, persisting in ingratitude for His favors, remaining upon it, deeming the consumption of usury lawful, continuing in sin regarding what He has forbidden of consuming and dealing in it and other acts of disobedience, and not desisting nor taking heed of his Lord's admonition.

Indeed, those who have believed in what must be believed in and have done the righteous deeds that Allah Almighty has commanded them to do, and have performed the prayer completely with its conditions, pillars, obligations, and Sunnahs, and have given the obligatory zakah from their wealth to those who deserve it, for them is their reward with Allah, the Exalted. There shall be no fear concerning their future, nor shall they grieve over what has passed.

O believers! Adhere to what Allah Almighty has commanded you, and desist from what He has forbidden you. Therefore, give up what you claim over people—any interest over principal—in your current dealings, after receiving this warning, if you are true believers.

If you do not give up what remains due to you from people beyond the principal amount, and persist in dealing in Riba (usury) after you have been warned, then know with certainty that Allah threatens you with war and death brought by Himself and His Messenger (peace and blessings of Allah be upon him). But if you repent, abandon the consumption of Riba, and turn back to Allah, then you are entitled to your principal amounts in the debts owed to you by people, without the increase you introduced. Thus, you do not wrong others by taking any more than your due, nor are you wronged by receiving less than your principal.

And if the debtor is in hardship and has nothing with which to repay your due—which is your principal capital that you advanced to him without increase—then grant him respite until it is easy for him to repay. And your giving to the insolvent debtor by way of charity—by waiving and forgiving what he owes you or by remitting part of it—is better for you than merely granting him respite until he is able to return it to you. So do that if you are among those who know the virtue of charity and the great reward for its giver.

And beware, O people, of a Day when this world and all that is in it, including wealth and other things, will vanish, and you will return to Allah and meet Him on that Day. Then every soul will be given its due reward with justice from its Lord for what it has done and earned, whether good or bad. They will not be diminished in the reward of good deeds, nor will anything be added to them from the punishment of bad deeds.

O believers! When some of you contract a debt with one another, stipulating that its repayment be at an appointed time known among you, then commit it to writing—for verification and preservation—because forgetfulness is common, mistakes do occur, and to shield yourselves from the treacherous who do not fear Allah, the Exalted. Have it written by a scribe skilled in drafting what secures proper documentation, known for justice

and fairness, who does not wrong either party and records only what they agreed upon—adding nothing and omitting nothing—neither inclining toward anyone due to kinship or the like, nor against anyone due to enmity or the like. It is not fitting for one who knows how to write, when asked to write for people to secure their debts and their times of repayment, to refuse; rather, as Allah has taught him what he did not know—favoring him with such knowledge and withholding it from many of His creation—let him do good to others by hastening to write it in a manner that fully meets what it ought to be. And let the debtor dictate to the scribe what is upon his liability, and let him fear Allah, his Lord, lest he diminish the creditor in anything—its amount, its form, its kind, its term, or any of its attachments.

But if the debtor—the one upon whom the money is due—is ignorant of what is correct from what is mistaken in what he must dictate to the scribe, or is poor at managing, or is weak due to his minority or insanity, or is unable to dictate because of muteness or an impediment of speech, or is absent due to travel or otherwise, then let the one who manages his affairs act on his behalf therein, such as a father, grandfather, brother, or others.

It is incumbent upon the guardian to dictate truthfully in accordance with reality, adding nothing, omitting nothing, and not wronging the

creditor or the debtor. And seek for the verification of your rights the testimony of two men regarding it from among upright Muslims whom you approve. But if two men are not available, then a man and two women should testify to it so that if one of the women forgets, the other may remind her. The witnesses must not refuse when they are called, whether to bear testimony or deliver it. And do not be weary—O you who deal with one another in debt—of writing down the debt, whether small or great, for its specified term; for writing it is more just in the sight of Allah, and more firm in establishing the testimony of witnesses—so that no disagreement arises among them because they all rely on what the document contains. It is also a better safeguard against doubt and dispute, so that there is no uncertainty about what the witnesses testified to regarding the due amount and its appointed term. There is no blame and no sin upon those of you who transact in sales if they do not write it down when each of the seller and the buyer receives his right immediately without delay—the purchaser taking his commodity and the seller receiving his price before they part. In that case, there is no need for writing and documentation, but having witnesses over their transaction is permitted. Allah has forbidden the people of rightful claims from causing any harm, in any form, to a scribe or a witness to their rights. Likewise, it

is not lawful for a scribe or a witness to harm any of those entitled to rights in any way, for inflicting harm in this matter is a departure from obedience to Allah into disobedience. So fear Allah—O you who contract debts—concerning scribes and witnesses, that you not cause them any harm. And be mindful of Him with respect to His other limits—do not neglect them. Follow His command and leave His prohibition. And Allah continually makes clear to you the rulings of His Law as a grace and favor, for He is All-Knowing of the realities of things, their benefits, and their outcomes. His knowledge encompasses all that exists. Nothing of your deeds is hidden from Him; He enumerates them for you and will recompense you for them.

And if you are traveling and have contracted a debt for a fixed term, and you cannot find a scribe to record the debt and its term, then let there be a pledge taken—one that the creditor takes into possession—to serve as security with him until his due is paid. But if the debtor is deemed trustworthy by the creditor and he chooses to deal with him without a pledge, then let the debtor discharge his debt in full—neither wronging him nor diminishing his right—and let him fear Allah, his Lord, lest He punish him for contravening His command and committing what He has forbidden in that regard. And do not conceal the testimony, O witnesses—neither by denying it altogether nor by adding to it

or diminishing from it—but respond to the one for whom you bore witness when he calls you, establishing your testimony in truth to prove his right against his adversary. And whoever conceals his testimony—his heart is indeed sinful, earning sin by concealing it, for rights are founded upon it and cannot be established without it; thus concealing it is among the gravest sins. And Allah is Knowing of what you do—of your upholding or concealing testimony when those who called upon you needed it, and of all your deeds, secret and open—and He will count them against you to recompense you for them, whether good or evil, according to what you deserve.

To Allah alone belongs whatever is in the heavens, whatever is on the earth, and whatever is between them—their creation, possession, and governance. Whether you reveal what is in your hearts of evil or resolve upon it, or conceal it, Allah knows it and will call you to account for it. Then, after the reckoning, He forgives—out of grace—those who have come with the causes of forgiveness, and He punishes those who disbelieve in Him or persist in sin, inwardly or outwardly, as justice from Him. For nothing can render Him powerless. And Allah is the All-Powerful; and part of the perfection of His power is that He brings all creatures to account and grants each what they deserve of reward and punishment.

The Messenger, Muhammad (peace and blessings of Allah be upon him), has believed in what has been revealed to him from his Lord, and so have the believers. All of them—the Messenger and the believers—believe in Allah, His angels, all His Books, and they proclaim their belief in all His messengers (peace be upon them), making no distinction between any of them. So they do not believe in some and disbelieve in others. And all the believers said: We have heard the word of our Lord, His commands and His prohibitions. We understood it, so we accepted it, acted upon what He commanded, and avoided what He warned against." They also said: We ask You, our Lord, to ever conceal our sins and pardon us their punishment. And to You, our Lord, is our return and the return of all creation; then You will recompense them for what they have done, of good and evil.

Allah does not burden any soul greater than it can bear; He does not require of it in worship except with what lies within its capacity. It is rewarded for whatever good it does, nothing of it will be diminished, and it is accountable for whatever evil it commits, nothing will be added to it. Say: "Our Lord, do not punish us if we forget to fulfill an obligation or to refrain from what You have forbidden. And do not punish us, our Lord, if we err in our actions out of ignorance of their legal rulings, or if we fall into disobedience to You in

ignorance, without intent on our part, by committing what You have forbidden. And say: Our Lord, do not place upon us a covenant to undertake works that are arduous and heavy upon us, such that we are unable to perform them and penalties befall us, as occurred to the Jews and Christians and others who were charged with works and upon whom covenants and pledges were taken to uphold them, yet they did not, so they were punished. And say also: Our Lord, do not burden us with that which we cannot bear. And, our Lord, overlook what is between us and You of our shortcomings in fulfilling what You have enjoined upon us; keep our faults hidden in our dealings with Your servants; do not expose our misdeeds to them, and pardon them for us. Bestow mercy upon us so that we do not fall into committing the prohibited or into negligence in fulfilling what is commanded; and save us, by Your mercy, from Your wrath and Your punishment. You are our Protector and our Helper; so give us victory over the disbelieving people; by Your special protection, and grant us the ultimate outcome over them in this world and the Hereafter.

These disjointed letters with which this Surah and others begin are meant to demonstrate the miraculous nature of the Quran; they show the inability of creation to produce anything like it, even though it is composed of these very Arabic letters with which they speak.

Allah! There is no god worthy of worship except Him. He is the Ever-Living, whose life is perfect, neither unpreceded by non-existence, nor followed by an end. He is Self-Sustaining, and so does not need anyone, and He undertakes the affairs of His creation, including sustenance and other things. All creatures are in need of Him and cannot exist without Him.

Allah revealed the Quran to you, O Muhammad, encompassing truth and honesty, and its revelation is indeed true without doubt; He revealed it confirming the previous books sent down before it from Allah to His prophets and messengers. This is either considering that those books foretold it, so its revelation confirmed them, or considering that it judges them with truth. And He revealed the Torah to Moses (peace be upon him) and the Gospel to Jesus (peace be upon him).

He sent down the Torah and the Gospel aforetime, before this Qur'an which He has revealed to you as a clear explanation for all people, from Allah. And He sent down in His Scriptures what distinguishes between truth and falsehood and between guidance and misguidance. Indeed, those who reject the verses of Allah—denying them and refuting them with falsehood—will have a severe punishment on the Day of Resurrection. And Allah is All-Mighty in His authority; none can prevent whom He wills to punish among them, nor can any

barrier come between Him and His punishment, nor can anyone oppose Him therein. And He is All-Able of Retribution against those who reject His proofs and evidence and oppose His Messengers.

Indeed, nothing on earth or in the heavens is hidden from Allah, for He is fully aware of everything, knowing its details.

He is the One Who shapes you in the wombs of your mothers as He wills—making this one male and that one female, this one black and that one fair, this one handsome and that one ugly, this one tall and that one short, and the like of these differences. None has the right to be worshipped but He alone, with no partner—the All-Mighty in His dominion; nothing overpowers Him, nothing can resist Him, and whatever He wills comes to be without any hindrance. And He is the All-Wise in His creation, His fashioning, and His governance.

It is He Who has sent down to you, O Muhammad, the Qur'an. In it are definite verses—clear and self-evident in meaning, with no ambiguity for anyone and no room for doubt; they are the foundation of this Book and its greater part, to which reference is made when confusion arises. And in the Qur'an are other verses whose meanings are elusive or whose indications are ambiguous to many people or to some of them. As for those with deviant hearts—inclined away from the truth and swerving into misguidance—they cling to the ambiguous verses

of the Qur'an, follow them, and abandon the definite, seeking to stir up doubts and cast confusion upon the believers and to mislead them, giving the false impression that they argue from the Qur'an and seeking its false interpretation according to what they desire—distorting it in accordance with their corrupt inclinations, since its wording can be made to bear what they drive it toward. But none knows the outcomes of matters and what they ultimately lead to, nor their realities, except Allah Almighty alone—such as the realities of Allah's attributes and how they are. As for those well-grounded in knowledge, firmly established and proficient therein, they say: "We believe in the ambiguous verses of the Book; they are true even if we do not know their interpretation." Both the definite of the Book and its ambiguous parts—all of it is from our Lord; He revealed it to His Prophet (peace and blessings of Allah be upon him). Each part confirms the other and bears witness to it. But none will be mindful, take heed, understand, and accept advice except people of sound minds.

And those firmly grounded in knowledge also say: "Our Lord, let not our hearts deviate from guidance and truth after You have guided us to it and have enabled us to believe in the clear and the ambiguous of Your Book. And grant us, our Lord—out of Your grace—from Yourself a great mercy whereby You increase us in faith, steadfastness,

certainty, and right guidance; indeed, You are the Munificent Bestower, Most Bountiful in beneficence."

And those firmly grounded in knowledge also say: "Our Lord! Surely You will resurrect all people and gather them for a Day about which there is no doubt—the Day of Judgment—to judge between them and recompense each for his deeds. So forgive us on that Day, and pardon us. Indeed, Allah does not fail in His promise: whoever believes in Him, follows His Messenger, and does righteous deeds, He will forgive them.

Indeed, those who disbelieve in Allah and His signs, deny His Messengers, and reject His religion—never will their wealth or their children avail them against Allah at all when His punishment befalls them. And it is they who are the fuel of the Fire that it is set ablaze with; they will abide therein eternally.

Their case is like that of Pharaoh and his people and of the nations before them who rejected the signs of Allah, such as the people of Nūh (Noah) and the people of Hūd (Heber) and the like. Allah destroyed them for their sins. And Allah is severe in seizing, painful in punishment.

Say, O Muhammad (peace and blessings of Allah be upon him), to those who disbelieve: "You will be overcome by the believers in this world and gathered on the Day of Resurrection to the Fire, and

wretched is the resting place—Hell to which you will be gathered.

There was indeed a sign and indication for you that the victory is for the believers and that Allah will honor His religion, support His Messenger, and make His Word supreme. This was evident in two groups that met each other for battle: a group fighting in the way of Allah, which was the Prophet (peace and blessings of Allah be upon him) and those with him from among the Muslims, and a disbelieving group, which was the polytheists of Quraysh. This was on the day of Badr, when the Muslims saw the disbelievers as twice the number of themselves, a clear, unmistakable sight. And Allah strengthens with His victory whomever He wills; those whose support or triumph His wisdom deems fitting. Indeed, in Our support of the Muslim group (despite their small numbers) over the disbelieving group (despite their large numbers) there is a lesson and admonition for those who have insight and understanding that lead them to recognizing the wisdom of Allah, His actions, and His established decree of supporting His believing servants in this worldly life and on the Day when witnesses will stand forth.

Allah has made appealing to people the love of what they desire: women, sons, and amassed, multiplied wealth; of gold and silver, fine horses, livestock—camels, cattle, and sheep—and tilled

land. The abovementioned is but enjoyment of this worldly life: it is little in worth, and on top of that, it is fleeting. But with Allah is the best place of return and the finest reward, namely Paradise.

Say, O Muhammad, to the people: Shall I inform you of something better than what has been made alluring to you in this worldly life? For those who feared Allah and obeyed Him, with their Lord are many and varied gardens, beneath whose trees, palaces, and surroundings flow rivers of honey, milk, wine, and water, and much more besides. They will abide therein forever, never to taste death therein, and they will have spouses from the women of Paradise, who are purified from all harm; from menstruation, semen, urine, postpartum bleeding, and from bad morals, and from every apparent and hidden defect, and they will have the pleasure of Allah upon them, and Allah is All-Seeing of all the servants with the sight of observation; nothing is hidden from His sight, and with the sight of knowledge; nothing escapes His knowledge. And since this is so, He will recompense them according to what they deserve.

Those who say: "Our Lord! Indeed, we have believed in You, in Your Book, and in Your Messenger; so, by virtue of our faith, forgive us our sins, do not punish us for them, and protect us from the punishment of the Fire, and do not punish us with it.

The patient ones in performing acts of obedience, refraining from prohibitions, and enduring the painful decrees of Allah; the truthful ones in their words and deeds; the obedient ones who persist in obedience, accompanied by humility and submission to Allah Almighty; and those who spend from their wealth in obedience to Allah, such as giving zakah and charity, maintaining kinship ties, supporting those in need, and other such acts; and those who seek forgiveness in the last part of the night, for it is the time when Allah Almighty descends to the lowest heaven.

Allah bears witness that there is no deity worthy of worship except Him, and He knows this, speaks of it, informs His creation, commands them, and obligates them to it. The angels also bear witness to this, as do the people of knowledge, while He is maintaining justice. He is always like this in all circumstances. There is no deity except Him, the Almighty who cannot be overcome; nothing He wills is beyond Him, and no one can triumph over Him or reach Him. The Wise in His words, actions, legislation, and decree. His wisdom encompasses His judgment, knowledge, and everything He says and does.

The only religion acceptable to Allah, beyond which there is no other religion, is Islam; it is submission to Allah alone, outwardly and inwardly, in accordance with what He legislated through the

tongues of His messengers, until they were sealed by Muhammad (peace and blessings of Allah be upon him). Those who were given the Scripture differed only after the proof had been established against them through the sending of messengers to them, the revelation of the Scriptures to them, and their knowledge of the truth, and they were driven to that by overstepping bounds in aggression and injustice, and by negligence and neglecting the truth. Whoever denies Allah's proofs and what He has sent down in His Book, then surely Allah will recompense him for that and hold him to account; for He, exalted is He, enumerates the deeds of His servants swiftly, and He is swift in reckoning the creation on the Day of Judgment—He will call them all to account, despite their great multitudes, in a very brief span. Moreover, His reckoning is near, due to the swift passing of this worldly life.

If they argue and contend with you by means of falsehood, then say, O Muhammad: "I have devoted my deeds and worship to Allah alone, without partner, I and those who follow my faith. We do not turn our faces toward any other." And say, O Muhammad, to those who were given the Scripture among the Jews and Christians, and to the unlettered who have no scripture among the idolaters of Arabia: "Submit yourselves to Allah, affirm His oneness, and devote yourselves sincerely to Him." If they yield and surrender to Allah

outwardly and inwardly, they are rightly guided with the guidance of divine enabling and have found the path of truth. But if they turn away in aversion from what you call them to, and do not yield, then you are responsible only for conveying the message of your Lord. And Allah is watchful over all creation; He knows their states and He Himself will take charge of their recompense.

Indeed, those who disbelieve in the signs of Allah, rejecting them out of arrogance and stubbornness, and killing the prophets of Allah sent to them without any cause or crime on their part, and killing those who enjoin justice among the people, who are not prophets, which is the enjoining of good and forbidding of evil, and their killing of them is the utmost arrogance, so inform them that they will have a painful and grievous punishment of extreme severity.

Those whom we have mentioned are the ones whose deeds have become void in this world, so they do not benefit from their good effects in this world, nor do they receive praise or commendation from people, while blame and curses remain upon them. As for the Hereafter, they do not benefit from the reward of their deeds, along with what has been prepared for them of punishment. And these people have no helper to aid them against Allah, nor to save them from the punishment when He exacts retribution against them.

Have you not seen, O Muhammad, the Jews who were given a portion of the Scripture? They are invited to the Torah that it should arbitrate between them; they acknowledge and affirm it, then a party of them turn away from the Book of Allah, averse.

Their turning away and aversion is due to their saying: "The Fire will not touch us except for a few days, then our Lord will bring us out of it." They have been deluded in their false religion by what they used to deceive themselves with, claiming that the Fire will not touch them except for a limited number of days, and their claim that they are the children of Allah and His beloved ones, among other things. They are the ones who fabricated this from their own selves and invented it.

So what will their condition be, after all they have done, when Allah gathers them to judge between them and to call them to account on a Day whose coming and occurrence are beyond all doubt—the Day of Resurrection?! How severe is the punishment they will face! And Allah will grant every soul its full and complete recompense for what it has done of good or evil; none will be diminished in his good deeds, nor increased in his evil ones, nor punished for a sin he did not commit.

Say, O Muhammad, "O Allah: O You to whom belongs all sovereignty; sovereignty over this world and the Hereafter; You possess all dominion,

dispose of it, and govern it. You grant sovereignty to whom You will. And You take away sovereignty from whom You will, stripping from him the very attribute of kingship. And You honor whom You will to honor with Your obedience, or by granting him sovereignty, expanding his power, or aiding him, and other such things. And You humiliate whom You will to humiliate with Your disobedience, or by stripping him of his sovereignty, empowering his enemies over him, or defeating him, and other such things. All good is in Your Hands; no one shares it with You. Indeed, You are capable of all things; nothing is beyond Your power."

You cause the night to enter the day, and You cause the day to enter the night; so whatever You diminish of the hours of the night, You make an increase in the hours of the day, and whatever You diminish of the hours of the day, You make an increase in the hours of the night. You bring the living out of the dead, such as living humans, livestock, and beasts from lifeless fluid; crops from the seed; the palm tree from the date stone; the chicken from the egg; and the believer from the disbeliever and the like. And You bring the dead out of the living, such as the lifeless drop of fluid from the living human and living livestock and beasts, the seed from the crop, the date stone from the palm tree, the egg from the chicken, and the disbeliever from the believer and the like. And You

provide for whom You will with abundant provision without restriction, diminishing, or accounting.

O believers, do not take the disbelievers as allies and supporters, loving them and siding with them, bypassing the believers towards them. Whoever does that, taking them as allies instead of the believers, has indeed disassociated from Allah, and Allah has disassociated from him, except if you fear harm from them. In that case, you are allowed to protect yourselves by being cautious of them, showing allegiance to them with your tongues while harboring enmity and hatred for them, and not supporting them in their disbelief or aiding them against the Muslims. Allah warns you of Himself, so do not expose yourselves to His wrath and punishment by committing sins or allying with His enemies. And to Allah is the return after death, and He will recompense every doer for his deeds.

Say, O Muhammad: Whether you conceal what is in your hearts and minds—of good or evil, or loyalty or enmity and the like—or reveal it, Allah Almighty knows it and will recompense you for it. He knows all that is in the heavens and all that is in the earth; nothing is hidden from Him. And Allah is capable of all things; His power prevails, and nothing can escape Him on the earth or in the heaven.

On the Day when every soul will find what it has done of good present before it—whether little or much—presented in full, and what it has done of evil—whether small or great—it will wish that there were a great distance or a long, deferred span of time between it and that evil. And Allah warns you of Himself, and Allah is Most Merciful to His creation, with the utmost mercy and tenderness; thus, He warned them.

Say, O Muhammad, to those who claim to love Allah: If you truly love Allah as you claim, then follow me by believing in my message, obeying my command, and following my example. If you follow me, Allah will love you and forgive all your sins. And Allah is Forgiving of the sins of His servants; He conceals them and pardons them, is Merciful to them, He shows compassion towards them and bestows goodness upon them.

Say, O Muhammad: Obey Allah and the Messenger Muhammad (peace and blessings of Allah be upon him) by complying with the commands and avoiding the prohibitions. But if they turn away from obedience and refuse to submit, then that is disbelief on their part. And Allah does not like the disbelievers; rather, He hates them and does not forgive them.

Allah chose and selected Adam; He created him with His Hands, breathed into him of His spirit, caused His angels to prostrate to him, and taught

him the names of all things, and other things. And He chose Noah, making him the first messenger He sent, and He made his descendants the survivors. And He chose Abraham—the Friend of Allah—and his people; among them were the prophets who came after him, for they are of his offspring, and among them is Muhammad. And He chose ‘Imrān, the father of Mary, and his wife, the mother of Mary, and Mary and her son, Jesus; He chose them and favored them over the people of the worlds.

They were descendants from one another, inheriting selection and faith, obedience and allegiance in religion, and mutual support in upholding the truth. And Allah knows who is worthy of being chosen, so He selects him, for He hears their statements, knows their states, and knows what is in their hearts; therefore, He favors them and chooses them.

And remember when the wife of ‘Imran said: "O my Lord, indeed I have vowed to You what is in my womb, dedicated to Your worship, devoted to the service of the Sacred House, so accept from me, O my Lord, what I have vowed to You. Indeed, You are the All-Hearing of my words and supplications, the Responsive to them, the All-Knowing of my intention and purpose."

When the wife of ‘Imran gave birth, it was a female. So she excused herself, saying, "My Lord, I have given birth to a female"—and Allah knew best

what she had delivered—"and the male is not like the female" in strength and endurance for the service of the Sacred House (Bayt al-Maqdis), in addition to what befalls the female of menstruation. "And I have named her Mary"—thus she gave her this name on the day of her birth—"and I seek refuge with You for her and her offspring—namely Jesus—from Satan, the accursed."

Her Lord graciously accepted Mary and approved her mother's vow despite her being female. He set her upon the path of ease and the way of the blessed and caused her to grow in a good manner—in her body, her form, her faith, and her character. Allah entrusted her to the care of Zachariah; this was after a dispute arose over who would be her guardian, so they cast lots, and the lot fell to Zachariah. Whenever Zachariah entered upon her in her prayer chamber, he found with her provision to nourish her—without earning or toil—for she was devoted to worship. He would wonder and say, "O Mary, where did this come from?" She would reply, "It is from Allah; He is the One Who brought it to me and provided it for me. Indeed, Allah provides for whom He wills without measure, beyond reckoning."

In that place where Zakariya found sustenance with Maryam, he asked his Lord and called upon Him in a low voice, saying: "O my Lord, grant me from Yourself a righteous and blessed child, for You

are the Hearer of the supplication of those who call upon You, and the Responder to them."

So Allah answered his prayer and sent to him a group of angels with glad tidings. They called out to him while he was standing in prayer in the sanctuary: "Indeed, Allah gives you good news, O Zachariah, of the birth of a son to you whose name will be John—confirming the truth of Jesus—who will be a great leader among his people and will surpass them in his noble qualities, knowledge, and religion; chaste, refraining from approaching women and from the customary lawful desires, for he will be wholly devoted to the worship of Allah; and a prophet among the righteous."

Zachariah said, "My Lord! How can I have a boy when I have grown old—having reached an age at which no child is born to one—and my wife is barren?" He said, "So will it be: bringing forth a child from an aged man and a barren woman; Allah does what He wills of wondrous acts."

Zachariah said, "My Lord! Grant me a sign indicating that there will be a child from me. He said, "Your sign is that your tongue will be restrained, so you will not be able to speak or address people except through gestures for three days and nights, despite being healthy. And remember your Lord much—for you are not prevented from His remembrance—and glorify your Lord by worshipping Him, exalting Him above

what is not befitting of Him, in the evening and the morning.

And remember when the angels said: O Mary, indeed Allah has chosen you and purified you in your character and religion and chosen you above the women of the worlds and preferred you over them.

The angels also said: O Mary, be devoutly obedient to your Lord alone, be persistent in His worship and prayer, and be with those who are humble and devout worshippers who pray.

These accounts previously mentioned about the wife of Imran, her daughter Mary, Zechariah, and his son John are from the stories of the unseen—hidden from you and your people. We recount them to you and inform you of them—O Prophet—as proof of your prophethood and a confirmation of your truthfulness. And you were not with Zechariah and his people—O Muhammad— when they cast their pens to draw lots as to which of them should take guardianship of Mary, nor were you with them when they disputed as to which of them was most entitled to her. Had Allah not revealed this to you, you would not have known of it.

And remember when the angels said: "O Mary, Allah gives you glad tidings of a child whose existence will be by a Word from Him—His saying, 'Be!' and he is. His name will be the Messiah, Jesus, son of Mary, ascribed to his mother, for he has no

father. He will be held in honor and high standing with Allah: in this world, for he is one of the Messengers of firm resolve whose mention Allah has spread; and in the Hereafter, for having intercession with Allah and the highest ranks in Paradise—one of those near to Allah in this world and the Hereafter."

And he will speak to people as an infant in the cradle—as a sign from Allah and an exoneration for his mother—and he will also speak to them in maturity, in the manner of the Messengers after Allah reveals to him, and he will be of the righteous in word and deed.

Mary said, "My Lord, how can this child come from me, when no man has ever touched me—neither through marriage nor through fornication?" He said, "Such creation—the bringing forth of a child without any contact—is among what Allah creates as He wills; He does what He wills, and nothing can frustrate Him. When He wills to bring forth a thing, He only says to it, 'Be,' and it comes to be as He wills, without the least delay."

And Allah Almighty will teach 'Īsā (Jesus) (peace be upon him) writing, and He will teach him the rulings of the Shariah, which He reveals to him apart from a Book, and He will teach him the Torah, which He revealed to Mūsā (Moses) (peace be upon him), and the Gospel, which He will send down to him.

And will make him a messenger, sending him to the Children of Israel, saying to them: "Indeed I have come to you with a sign from your Lord, confirming my words and verifying my message that I am sent from Allah to you: I make for you from clay the figure of a bird, then breathe into it, and it becomes a living bird that flies by the knowledge of Allah and His enabling me. And I heal the one born blind and the one with leprosy that affects the skin, and I bring the dead to life by Allah's permission. And I inform you of what you eat and what you store in your houses, without seeing it or being told of it. Surely in the healing of the blind and the leper and in bringing the dead to life, and other things mentioned before, there is indeed a sign indicating my truthfulness, guiding you and benefiting you, if you are believers; otherwise, it is neither guiding nor beneficial to you.

And I have come to you confirming what was before me of the Torah, which was revealed to Mūsā (Moses) (peace be upon him). I have also come to you to make lawful some of what was forbidden to you, and I have come to you with proof and evidence of my truthfulness in what I say to you. So fear Allah by doing what He has commanded and avoiding what He has forbidden, and obey me in what I have called you to.

Surely Allah is my Lord and your Lord—our Creator, our Sovereign, and our Provider—so

worship Him alone. What has been mentioned—being mindful of Allah, obeying His Messenger, and devoting worship to Allah alone—is the Straight Path, free of all crookedness, leading to Allah and to His Paradise.

When Jesus (peace be upon him) found from the Children of Israel—those to whom he was sent—the denial of him, and saw their turning away from him, their rejection of his prophethood, and their turning others away from his call, he said, "Who are my helpers in the call to Allah and in supporting His religion, and who will add his support and join it to the support of Allah for me? The supporters among the companions of Jesus said, "We are the supporters of the religion of Allah; we believe in Allah; so bear witness, O Jesus, that we are Muslims.

The disciples also said, "Our Lord! We believe in the Gospel You sent down to Jesus, and we follow Your messenger, Jesus. So record our names alongside those who bear witness to Your Oneness, to the truthfulness of Your messengers, and to the truth of Your religion, and who follow Your commands and shun Your prohibitions—among them the Ummah of Muhammad (peace and blessings of Allah be upon him). So count us in their ranks and with them, that we may attain the like of what they attained.

And the disbelievers from among the Children of Israel plotted against Jesus (peace be upon him),

attempting to kill him through deceit. But Allah turned their scheme against them: He caused the resemblance of Jesus (peace be upon him) to fall upon another man, so they seized him and killed him, thinking that he was Jesus (peace be upon him). And Allah Almighty is stronger in plotting against those who deserve it, most knowledgeable of the means that encompass His enemies, most severe in might, and most decisive in will.

And remember when Allah said, "O Jesus, indeed I will take you in a death of sleep, and raise you with your soul and body to the heaven, and deliver you from those who disbelieve, and take you out from among them by My raising you to the heaven, and I will make those who follow you, O Jesus, above those who disbelieve—by proof and clear evidence, and by honor and dominance. Then, on the Day of Resurrection, to Me is your return—all of you who differed concerning Jesus—and I will judge between you concerning that over which you used to differ.

As for those who disbelieve, I will punish them with a severe and strong punishment in this world; this is through killing, captivity, humiliation, poverty, seizure of wealth, and what their hearts experience of distress, hardship, anxiety, and remorse, and other than that. This includes the fire of Hell in the Hereafter, and they will have no one to avert the punishment from them, nor to prevent

the painful punishment from them, neither from family, nor intercessors, nor friends, nor others.

As for those who believe and do righteous deeds, He will fully reward them without any reduction or injustice in this world and the Hereafter. In this world, with victory, triumph, honor, a good life, a good reputation, and other blessings. And in the Hereafter, with Paradise and everlasting bliss. And Allah does not love those who wrong others by denying them their rights or placing things in the wrong places. Rather, He detests them and inflicts His wrath and punishment upon them. If He does not love the wrongdoers, how could He Himself wrong His creation?!

These accounts, which Allah has related about Jesus and his mother Mary (peace be upon them), and the narratives Allah has recounted which We recite to you, O Prophet, through the angel Gabriel, are among the signs and proofs attesting to your truthfulness and prophethood. And these stories are also from the Qur'an, which is full of wisdom, precise, perfected, and decisive.

Indeed, the example of Jesus—in Allah's creation of him without a father—is like that of Adam: He created Adam from dust, without a father or a mother, then said to him, "Be! and he was. Thus, the creation of Jesus without a father is not more wondrous than the creation of Adam; so how can one who affirms the existence of Adam without a

father find the existence of Jesus without a father objectionable?!

This account I have conveyed to you about Jesus is the truth from your Lord, so do not ever be among those who doubt anything of what your Lord has informed you.

Whoever disputes with you, O Muhammad, concerning the Messiah, Jesus, son of Mary, after the knowledge that I have made clear to you—that Jesus is a servant of Allah and His Messenger—then say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; then let us invoke the curse of Allah and His punishment upon the liars among us and among you.

Indeed, what We have related to you concerning 'Īsā (Jesus)—that he is a servant of Allah and His Messenger—is the true narrative, the truth; and whatever contradicts it is falsehood. And there is no god worthy of worship except Allah; He alone is to be worshiped. And indeed, Allah is the One Who cannot be overcome, for He has subdued everything, and all submit to Him. He is the All-Wise; therefore, He is the Judge, and there is no judge besides Him, the Perfect in judgment, the One who perfects what He decrees.

If they turn away from acknowledging Tawhid and that 'Īsā is the servant of Allah and His messenger and turn from the truth to falsehood,

then they are the corrupters, and Allah is All-Knowing of them, and Allah will recompense them with the worst recompense and will punish them with the most severe punishment.

Say, O Prophet, "O People of the Book, come to a common term between us and you: that we worship none but Allah, associate no partners with Him, and that none of us shall take others as lords besides Allah—to be worshipped, prostrated to, or obeyed in declaring lawful what Allah has made unlawful, or unlawful what He has made lawful." But if they turn away, then say, O believers, to those who turn away: "Bear witness that we are Muslims, submitting to Allah—steadfast upon Islam, submitting to His Shariah, acknowledging Allah's Oneness, and sincere in His worship."

O People of the Book (Jews and Christians), why do you argue and dispute about Abraham, the intimate friend of the Most Merciful, with each faction among you claiming that he was of you and followed your religion? How can you claim—O Jews—that he was a Jew, and you—O Christians—that he was a Christian, when the Torah and the Gospel were not revealed until long after his death? For Judaism arose only after the Torah was revealed, and Christianity only after the Gospel was revealed. Will you not use your intellect and recognize the falsity of your claim? If you understood what you say, you would not say that.

Here you are, O those who have argued and disputed about that of which you have some knowledge regarding your religion from what you found in your Scriptures. Why then do you argue and dispute about that of which you have no knowledge concerning Abraham and the faith he followed? And Allah knows what is hidden from you, and no knowledge of it has come to you through His messengers regarding Abraham and other matters; and Allah knows, while you know not.

Abraham (peace be upon him) was neither a Jew following the creed of the Jews, nor a Christian following the creed of the Christians; rather, he was upright, following Allah's command and sincere to Him—his heart humbled before Allah and his limbs yielded to Him—and he adhered to His commandments. And he was not of the polytheists, those who worship other than Allah, such as idols and the like.

Indeed, those who have the best claim to Abraham—in loyalty to him and support of him—and are closest to him are those who followed him upon his religion and creed and pursued his path, and this Prophet, i.e., Muhammad, and those who believed in him from among his Companions and those who came after them. And Allah is the Helper of the believers, their Supporter and Strengtheners.

A group from among the followers of the Torah—the Jews—and from among the followers of the Gospel—the Christians—wished to turn you away from guidance into misguidance and from Islam to disbelief. But in doing so, they do not mislead except themselves, for they have further distanced themselves from Islam, and busied themselves with trying to mislead the believers instead of seeking guidance. They do not realize or know that they mislead none but themselves, and that they will never succeed in misleading the believers.

O People of the Book, what has moved you to disbelieve in the Qur'an, while you yourselves bear witness to its authenticity, know its truthfulness, and recognize that it is indeed the truth from your Lord?!

O People of the Scripture, why do you mix the truth with falsehood until one becomes confused with the other and you conceal the truth? Among this is their concealing the description of Muhammad (peace and blessings of Allah be upon him) found in your scriptures and his prophethood, while you know that you are mixing the truth with falsehood and that what you conceal of the truth is indeed the truth.

A group from the People of the Book among the Jews said: "Show belief in what Muhammad (peace and blessings of Allah be upon him) has brought,

and enter his religion at the beginning of the day, and at the end of the day disbelieve in their religion, so that they might return from their religion and abandon it, because it would be said: If this religion were true, those who believed in it from the People of the Book would not have left it."

And this group also said: "Do not believe or trust except those who follow your religion," as they were Jews. Say, O Muhammad, "Indeed, guidance is the guidance of Allah, and all clarification is from Him; He is the One Who guides the believers to faith in what He revealed to His Prophet Muhammad (peace and blessings of Allah be upon him). And if you do what you do, it will not benefit you at all." And they said: "Do not believe that anyone among mankind is given like what you, O Children of Israel, were given of knowledge, wisdom, the Book, virtues, and honors. And do not believe that anyone will argue with you before your Lord, for you are more correct in religion and more honorable with Allah than them." Say to them, O Muhammad, "Indeed, the guidance to faith, the guidance to Islam, and the excellence in all types of goodness are given by Allah to whom He wills among His servants. And Allah has given this nation much more than the virtues He gave to the Children of Israel. And Allah is vast in His bounty to whom He wills and knowledgeable of who deserves the favor, and He is worthy of it; He grants His favor with

knowledge and wisdom, glorified and exalted is He."

He grants prophethood, Islam, and the Qur'an to whom He wills among those who deserve it. He has favored this nation and its Prophet with immeasurable and indescribable virtues. Allah is the possessor of vast and abundant benevolence, which He bestows upon whom He loves from His creation.

And among the People of the Book is he who, if you entrust him, O Muhammad, with abundant wealth, he will return it to you, and he will return it without any deficiency or alteration, and he will not betray you in it, and whatever is less than that he will return even more readily. And among the People of the Book is he who, if you entrust him with a single dinar, he will betray you in it, and he will not return it to you unless you stand over him demanding, insisting, and persisting in claiming your right, and he will neglect returning what is more than that even more so. This denial of the truth and the justification of betrayal is because they said, "There is no blame on us and no sin in what we take from the wealth of the Arabs and consume from it, for Allah has permitted it for us because they are not upon the truth, and they speak lies against Allah by claiming that He has permitted their betrayal and neglect of their obligations, and

this is not out of ignorance, but with knowing that they are lying."

It is not as those who lie against Allah—from among the Jews—claim: that there is no blame or sin upon them regarding the wealth of the unlettered (the Gentiles). Rather, those among you, O People of the Book, who fulfill Allah's covenant—the covenant He took from you to have faith in Muhammad, the Messenger—who affirm what he brought from Allah, who honour the trusts by delivering them to those entitled to them, and the like; and who are mindful of what Allah has forbidden them, avoiding disbelief in Him and all other sins He has prohibited, and who obey Him and follow His law—surely Allah loves those who are mindful of Him: those who fear His punishment and are cautious of His torment by avoiding what He has forbidden them and obeying Him in what He has commanded them.

Indeed, those who exchange what Allah has entrusted them with: belief in Muhammad (peace and blessings of Allah be upon him) and the fulfillment of trust, and who trade upon their oaths by Allah, swearing falsely to make lawful what Allah has forbidden of people's wealth, they exchange that and take in return a small and insignificant compensation from the debris of this world. They break Allah's covenant and swear falsely for that purpose. Those who do so have no share of

goodness on the Day of Resurrection, nor any portion of it. Allah will not speak to them on the Day of Resurrection with words of approval or words that please them, but He will speak to them with words of humiliation, anger, and wrath. He will not look at them with a gaze of mercy and compassion, nor a gaze that pleases them, nor will He purify them from their sins and their disbelief with which they have been tainted in this world, and for them is a painful and agonizing punishment.

And indeed, among the People of the Book is a group who twist and bend their tongues with the Book; this is either by altering its wording or by altering its meaning through interpretation contrary to the intent of Allah. They twist their tongues with the Book so that you may think that what they distort with their words is from the revealed Book of Allah, and it is not from the Book of Allah that they twist their tongues with. They say about the distortion, lies, and falsehood that they twist their tongues with: it is from what Allah has revealed to His Prophets. It is not from what Allah has revealed to any of His Prophets, but it is from what they have invented themselves, and they deliberately speak lies against Allah and attribute to the Book of Allah what is not from it while they know themselves that they have lied and fabricated in that.

It is not appropriate for any person to whom Allah has given His Book, wisdom, and prophethood to then call people to worship him and say to the people: "Worship me instead of Allah." But when Allah grants him that, he should say to the people: "Be scholars, wise and patient, sincere to the Lord, worshipping Him, teaching the people, nurturing them with the basics of knowledge before its greater matters, because of your teaching of the Scripture to others, which includes your knowledge because of your constant recitation of it and memorizing its words."

And it was not for him to command you to take the angels and the prophets as lords to be worshiped besides Allah. It is not appropriate for him to command you to worship anyone from the creation, neither a sent prophet nor a close angel. So, it is not possible for him to command you to disbelief after you have submitted in obedience, humbled in servitude to Allah, and your Islam has been established and confirmed.

And remember when Allah took the covenant of all the prophets and their solemn pledge: "After I have given you the Book and wisdom, if there comes to you and to your communities and followers a messenger confirming what is with you, namely Muhammad (peace and blessings of Allah be upon him), then you must believe in him and support him, aiding him against his enemies and in

conveying his message." He said, "Do you affirm this covenant and accept My solemn pledge—My emphatic, binding covenant and directive to believe in this messenger and support him? Do you accept and consent?" They said, "We affirm and accept, and we commit to believe in him and support him." Allah said to the prophets, "Then bear witness to this against yourselves and your followers among the nations, and I am with you among the witnesses over you and over your nations, and sufficient is Allah as Witness."

Whoever from among the communities of these prophets turns away and disregards after this covenant and pledge of believing in Muhammad (peace and blessings of Allah be upon him), following him, and supporting him, it is they who have gone out of the religion of Allah and turned away from His obedience.

Do they seek other than the religion of Allah and a law other than His Law? This is while all who are in the heavens and on earth have submitted, yielded, and humbled themselves to Him—willingly, such as the angels, the prophets, and the believers; and unwillingly, such as the disbelievers—for they are under the overwhelming might of Allah and His tremendous sovereignty, surrendered to His decree and His predestination; and to Him shall they return after their death, then

He will recompense each for his deeds: the doer of good for his good, and the evildoer for his evil.

If they seek a religion other than the religion of Allah, then say to them, O Muhammad: “We have believed in Allah..”—and this refers to the Prophet (peace and blessings of Allah be upon him) and his nation—“..and we have believed in what was revealed to us from the revelation of Allah in the Qur’an and from the Sunnah of His Prophet (peace and blessings of Allah be upon him). And say: “And we have also believed in what Allah revealed to Abraham, and to his two sons Ishmael and Isaac, and to the son of Isaac, Jacob, and to the prophets of the tribes of the Children of Israel branching from the twelve sons of Jacob,” who is Israel, and say: “We have also believed in the Torah that Allah gave to Moses (peace be upon him), and the Gospel that Allah gave to Jesus (peace be upon him) and what Allah supported them with of signs, and in what was given to all the prophets from their Lord, we do not differentiate between any of them in our belief—believing in some and disbelieving in others—but we believe in all of them, and we are submissive to Allah outwardly and inwardly, obedient in worship, and humbled in servitude. We do not follow any religion other than the religion of Islam.

And whoever seeks a religion other than Islam to follow, never will that religion be accepted from

him; it will be rejected, and he has forfeited Allah's reward and His bliss and is consigned to His punishment and has deprived his soul of its share of Allah's mercy, for he is doing a deed that will never be accepted from him.

Allah does not guide a people who disbelieved after their belief. So, how could they deserve guidance when they chose disbelief and misguidance after knowing the truth and entering into faith?! This is after they had acknowledged that Muhammad (peace and blessings of Allah be upon him) is truly the Messenger of Allah to mankind—truthful in what he conveyed and just in what he judged—and the proofs from Allah had come to them, and the evidence and clear proofs had been established against them, clarifying the truth of what the Messenger (peace and blessings of Allah be upon him) brought? Allah does not guide to the truth those who wronged themselves by abandoning the truth after knowing it and by following falsehood despite knowing its falsity.

Those who disbelieve after having believed—after testifying that the Messenger is true and after the clear proofs came to them—their punishment is to be expelled by Allah and kept away from His Mercy and to be cursed by the angels and all of humanity.

Abiding in Allah's punishment and His curse, nothing of the punishment will be reduced for

them, nor will their punishment be lightened, nor will they be granted respite, nor will it be delayed, nor will it be postponed.

Except those who repent to Allah, reaffirm their faith in Allah and His Messenger after their disbelief and apostasy, mend what they had corrupted, and do righteous deeds; then surely Allah will cover their sins, pardon them, refrain from punishing them, and extend to them His mercy that entails benevolence and bounty.

Indeed, those who disbelieved and turned back after their belief, then persisted in their disbelief and remained upon it until death, going further in their misguidance and delaying repentance until death approached—Allah will never accept their repentance. They are the ones who have strayed from the Path of Truth and missed the Right Way in words and deeds.

Indeed, those who disbelieve and die while they are disbelievers, Allah will never accept from any one of them anything of his deeds, even if he had spent the whole earth full of gold seeking nearness to Allah; nor would it be accepted were he to ransom himself with the whole earth full of gold. For such, there will be with Allah in the Hereafter a painful punishment, and they will have no helpers to save them from the punishment of Allah, nor anyone to grant them refuge from His painful punishment.

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