

التفسير المحرر 7

Indeed, Allah Almighty has expelled the disbelievers of the Children of Israel from His mercy due to the supplication of Dāwūd (David) and ‘Īsa (Jesus) against them, and that curse befell them for their disobedience to Allah Almighty and their oppression of His servants.

They did not forbid one another from committing sins. Terrible was indeed what they used to do!

You see many of the Children of Israel taking the disbelievers as allies. How wretched is that which they have put forth for themselves for their return in the Hereafter: they have incurred Allah’s wrath, and they will be in an everlasting torment.

Had they truly believed in Allah, in Prophet Muhammad (ﷺ), and in the Qur’an, they would never have taken the disbelievers as allies instead of the believers, but many of them are averse to accepting the truth and following it.

You will surely find, O Muhammad, that the most hostile of people toward the believers, and the most eager in striving to harm them, are the Jews and those who associate partners with Allah. You will surely find that the nearest of people in affection to the believers, from among the religions differing from Islam, are the Christians. That is because among them are scholars and devout worshippers, and because they humble themselves to the truth

when they come to know it and are not arrogant about accepting it and yielding to it.

And when they hear the Qur'an, you see their eyes overflowing with tears because they have recognized that what is recited to them is the truth. They say, "Our Lord, we have believed in the truth, so place us with Muhammad (ﷺ) and his community, and confirm us among them," for they are those who testify to Allah's oneness and to His Messengers with the message that they conveyed to their peoples, and they testify against the former nations with acceptance or denial.

The Christians who embraced Islam said, "Why should we not believe in Allah and the truth that has come to us? And we hope, by virtue of our faith, that our Lord will admit us, along with the believers in Allah—obedient to Him—into His Paradise on the Day of Judgment."

So Allah rewarded them for what they said of faith and truth with Gardens beneath whose trees and palaces rivers flow, abiding therein forever. And that is the reward of those who do good in the worship of Allah, or of those who do good to His servants.

As for those who disbelieve and deny Our signs, they are the people of the intensely blazing Fire; they will abide therein forever.

O believers, do not prohibit the good things that Allah has made lawful for you, and do not exceed

the limits of Allah in what He has permitted and what He has forbidden; indeed, Allah does not like the transgressors.

And eat—O believers—of what Allah has provided for you, which He has made easy for you, lawful, and good. And be mindful of Allah by setting a barrier between yourselves and His anger and punishment to shield you from them, for your faith in Allah Almighty obliges you to be mindful of Him.

Allah will not impose upon you any expiation in this world, nor any punishment in the Hereafter, for oaths that are meaningless—those sworn without intention or purpose, or sworn while assuming oneself to be truthful only for matters to turn out otherwise. But He will hold you accountable for what you intended by oaths. The expiation for what you have broken is to feed ten needy people who do not have their sufficiency, from the average of what you feed your own families, or to clothe them, or to free a believing slave. But whoever cannot afford any of that must fast for three days. And guard—O believers—your oaths: from swearing by Allah falsely, from excessive swearing, from violating them—unless breaking them is better—and from neglecting the expiation when it becomes due. Thus does Allah make clear to you His verses so that you may be grateful, for He has taught you what you did not know.

O believers! Intoxicants, gambling, what is set up for the worship of other than Allah Most High—[sacrificing on] stone alters—and the divining arrows by which lots are drawn—namely three arrows: on one is written “Do it,” on another “Do not do it,” and the third bears nothing; and it is said that on one would be written “My Lord has commanded me,” on another “My Lord has forbidden me,” and the third bore nothing—so that when one cast them, if the commanding arrow came up he did the act, and if the forbidding one appeared he refrained; but if the blank came up he repeated the divination until one of the other two emerged, and he acted accordingly—indeed, all of that is nothing but filth and abomination, which sound souls ought to abhor; it is of Satan’s handiwork and his instigation to you. So shun them, so that you may be successful—attaining what you seek and being saved from what you fear.

Satan only wants—through drinking intoxicants and engaging in gambling—to create enmity and hatred between you and to divert you—by intoxicants overpowering your minds and by your preoccupation with gambling—from the remembrance of Allah and from prayer. Will you not then abstain after this elaboration and admonition?

Obey Allah and obey His Messenger Muhammad (ﷺ), and beware of disobeying Allah and His

Messenger. But if you turn away, then know that Our Messenger's duty is only to deliver to you your Lord's message clearly, whereas inflicting punishment upon you is for Allah alone.

There is no sin upon those who believe and do righteous good deeds for what they drank and ate of what Allah has now forbidden before its prohibition was revealed and made known, on condition that they avoid what Allah has forbidden and believe in Him with sound faith that impels them to perform righteous deeds. Then they persist in shunning what has been forbidden to them and persist in faith in Him without changing or altering; then they continue to avoid the prohibitions until that leads them to attain Ihsan (excellence) in performing acts of obedience. And Allah loves those who do good in worshiping Him, those who do good to His servants.

O believers! Allah will surely test you with some of the forbidden game within the reach of your hands and spears while on pilgrimage. Allah may make manifest to people—upon which reward and punishment are based—those who fear Him unseen and who fear Allah in private away from people, thus obeying their Lord and avoiding disobedience. Then whoever transgresses Allah's limits after the prohibition of hunting game while being in Ihram, for him is a painful punishment.

O believers, do not kill game of the land while you are in a state of Ihram for Hajj or 'Umrah, or if you are within the sacred precinct. And whoever kills game intentionally, the penalty is the slaughter of an equivalent from livestock, to be given as charity, the penalty being judged by two just men among you of integrity and good character who know the ruling and the basis of similarity. This offering should be slaughtered in the sacred precinct, and its meat distributed to its poor. Or, as an alternative to slaughtering the equivalent offering, he may feed the poor, or he may fast one day for each poor person. We have ordained this for the killer of the forbidden game so that he may taste the penalty for his sin by being obliged with what is difficult for him. Allah has pardoned your killing of game while in a state of Ihram before its prohibition, so He will not hold you accountable for it. But whoever does so after its prohibition and after the ruling has reached him, Allah will exact retribution from him. And Allah is Invincible in His authority, Prevailing in His command; nothing prevents Him from taking vengeance, the Possessor of retribution for whoever disobeys Him.

Allah has made lawful to you—whether you are in a state of ihram or not, O believers— game from the sea and its food as provision for you and the travelers, that is, what you take of its creatures alive and its food, namely its carrion; thus you may

benefit from it by eating and selling, and the travelers may provision themselves with it for their journeys and bring it as merchandise. But forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah—His wrath and His punishment—to Whom you will be gathered, and He will recompense you for your deeds.

Allah has made His Sacred Sanctuary a sanctuary of well-being for the people, by which their religious interests are upheld—prayer, Hajj, 'Umrah, and the like—and by which their worldly interests are upheld, through the fruits that are brought to it, the security established therein, and the gathering of the Muslims. And Allah has made the sacred months a sanctuary of well-being for the people, in which their interests are upheld by the security Allah has placed in them through the prohibition of fighting and wrongdoing. And Allah has made the sacrificial animals that are brought to the Sanctuary—of camels, cattle, or sheep—as offerings seeking closeness to Allah, and the garlands by which they are identified, to manifest the rites of Allah, a sanctuary of well-being for the people: in their religion, through the reward they attain; and in their worldly life, through buying and selling, eating, benefiting from the hides, and the like. Allah has made all of this for your well-being, O people, so you may know that Allah knows

whatever is in the heavens and whatever is on the earth, and that nothing is hidden from Him.

Know, O people, that your Lord is severe in punishment for sin upon those who disobey Him; and know that He forgives the sins of those who turn to Him from among His servants, and that He is Most Merciful to them.

There is nothing upon Muhammad—O people—but to convey Our message to you. As for your deeds, they are not entrusted to him. Rather, it is Allah Who recompenses you for them. And Allah knows what you reveal and what you conceal.

Say, O Muhammad, to the people: Not equal are the evil and the good in all things; the believer and the disbeliever are not equal, nor are obedience and disobedience, nor the lawful and the unlawful. So do not be dazzled, O human being, by the abundance of evil, whatever it may be. O people of sound and guided understanding, fear Allah's wrath and His punishment, that you may attain what you hope for and be saved from what you fear.

O you who believe, do not ask about things which, if their answers were made plain to you, would distress you and burden you. But if you ask about them while the Qur'an is being revealed concerning them—such as asking about a verse that is ambiguous to you, or a ruling whose import is hidden from you, and the like—then they will be made clear to you. Allah has refrained from

mentioning them and has not ordained any ruling regarding them as a facilitation for you, so keep silent about them. And Allah is All-Forgiving of the sins of His servants and All-Forbearing, not hastening them with punishment.

Some people before you asked such prohibited questions; they were given answers, yet they neither believed in them nor acted upon them; then they became thereby disbelievers.

Allah has not permitted anything of what the disbelievers have invented regarding cattle. He has not ordained the so-called Baḥīrah—a she-camel whose ear they split and then forbid riding—nor the Sā’ibah—an animal (camel, cow, or sheep) let loose so that it is not ridden, used for carrying, eaten, or benefited from—nor the Waṣīlah—one declared prohibited or dedicated to their idols—nor the Hām—a camel whose back is “protected” from riding and bearing loads. Allah has legislated none of this; rather, the disbelievers do it without any proof, fabricating lies about Allah. And most of them lack sound and guided understanding; thus, they follow those false legislations out of ignorance.

And when it is said to those who have forbidden what Allah has made lawful, “Come to the Book of Allah and to the Messenger, so that the law of Allah may be made clear to you—what He has enjoined and what He has forbidden—and the falsity of what you have innovated,” they say, “Sufficient for us is

that upon which we found our fathers and forefathers, and we follow them.” Will they follow their forefathers even if they do not deserve to be followed, having no knowledge of the law of Allah nor acting upon it?

O believers! Commit yourselves to obeying Allah Almighty and to abandoning disobedience to Him. It will not harm you if someone chooses to stray—as long as you are rightly guided upon the path of Allah. Part of that is your enjoining what is right and forbidding what is wrong, and there is no blame upon you thereafter if they persist in their misguidance, so long as you have fulfilled Allah’s due concerning them. To Allah alone is your final return in the Hereafter, and He will inform you of what you have sent forth and recompense you for it.

O you who believe! When death approaches any of you and he makes a bequest, let two just and upright men from among you witness it, or two others from outside your community (non-Muslims) if two just men from among you cannot be found, and if you are traveling through the land and the disaster of death should strike you. Detain the two from outside after the prayer; then, if you are in doubt about their betrayal, let them both swear by Allah, saying: “By Allah! We will not lie to exchange this oath for a price—any worldly gain—nor will we show favor to anyone, nor conceal the

testimony regarding the bequest by altering it, substituting it, or hiding it. If we did so, we would then surely be of the sinful.”

If it becomes apparent that the two are liars, and it is found that they have misappropriated something from the deceased's wealth or altered his will, thus incurring sin for their false oaths, then two others from among the heirs of the deceased who are entitled to the inheritance shall take their place. Let them be from the closest of his heirs, and they shall swear that our testimony is more truthful than their testimony in which they lied and betrayed, and it is more sound, and we have not transgressed the truth in it; for if we were to lie against them, we would be among the wrongdoers and would thereby be seizing people's wealth without right.

This act—of making the two witnesses swear an oath if they are in doubt—is more likely to make them be truthful in their testimony and deliver it in the correct manner so they do not lie or betray. Or, these witnesses would fear that their oaths would not be accepted if their lie and betrayal were to become apparent, and the oaths would then be reverted to the heirs, who would then swear and be entitled to what they claim, and the matter of the will's witnesses would be exposed among the people. And fear Allah Almighty and listen to what is said to you and act upon it, for Allah Almighty

does not guide to the truth those who deviate from His obedience.

Remember the Day when Allah Almighty will gather His messengers in the Hereafter and ask them: "What response did your nations give you when you delivered the truth to them?" The messengers will say: "We have no knowledge. Nothing of us is hidden from You, our Lord, for You are the Knower of all that is unseen.

Remember when Allah, the Exalted, called upon Jesus and said: O Jesus, son of Mary, remember the blessings I bestowed upon you and upon your mother, when I strengthened you with Gabriel and aided you with him, you call the people to Allah, the Exalted, in your childhood and your adulthood, and I taught you the Book, understanding, and knowledge of the secrets of the law, and I taught you the Torah and the Gospel, and you shape clay, making from it the form of a bird by My permission, then you breathe into that form, and it becomes a living bird by My permission, and you heal the one born blind and the one with leprosy by My permission, and you bring the dead out of their graves alive by My permission, and remember My blessing in restraining the Children of Israel from you, when they intended to kill you when you came to them with proofs of your message, so their disbelievers said: This is nothing but clear magic.

And remember when I provided you with supporters, so I inspired the sincere among your companions and cast into their hearts faith in Me and in My Messenger. The disciples then said, "We believe in what we were obligated to believe and bear witness that we are submissive to Allah Almighty and obedient to Him.

Remember when the disciples said, to further reassure their hearts: "O Jesus, son of Mary, if you ask your Lord to send down upon us a table of food from the sky, will He do it?" Jesus said to them: "Stick to piety, and do not ask this if you are truly believers. And if you are really so, then what need do you have for this miracle?

The disciples said, "We only intended by that the honor of eating from that table so that we may be certain of Allah's power over all things, and our hearts may be reassured, and our faith may become firm, and we may be certain of your truthfulness and the truth of what you have brought, and we may bear witness that the table is a sign from Allah, the Mighty and Majestic, and a proof for us that we may convey to those who did not witness it."

Jesus called upon his Lord, Glorified is He, responding to the request of the disciples, saying: "O Allah, our Lord, send down to us a table spread with food from heaven, the time of its descent shall be a festival for us in which we worship You, and which we and those after us will remember, and it

shall be a proof and a sign from You for Your servants. And provide for us, for You are the best of Providers, and no one is more generous than You.

Allah, the Blessed and Exalted, said, "I will send it down upon you and feed you with it, but whoever among you disbelieves after it has been sent down, I will surely inflict upon him a severe punishment, a punishment I will not inflict upon anyone else in the world of his time."

And remember—O Muhammad—when Allah Almighty will say to Jesus on the Day of Resurrection in the presence of the Christians, as a rebuke to them: 'O Jesus, son of Mary, did you yourself say to the people, "Make me and my mother two deities besides Allah?"' Jesus will say, "Glory be to You—O my Lord—from this matter. It is not for me to claim that. Had I said so, You would have surely known it, for You know what I have concealed in myself, and I do not know what You have hidden from me in Your Self, for You are the Knower of the hidden matters that no one knows but You.

I told them only what You tasked me with conveying, which was to command them to worship Allah Almighty alone, Who is my Lord and their Lord. I was a witness to their deeds while I was among them, but when You took me to Yourself, You were the One watching over them, not I. And

You are the One Who witnesses everything, and nothing is hidden from You.

If You punish them, they are Your servants, and You are Most Knowledgeable of their conditions. For had they not been servants deserving of punishment, You would not have punished them, and they are submissive to You, willingly or unwillingly, so they cannot prevent what You have willed for them. And if You forgive them, that stems from Your perfect Might—the Might of status, subjugation, dominance, and invincibility—not from inability, humiliation, or weakness. For if You willed to take vengeance upon them, no one could prevent You from that, because You are the Almighty, and it stems from wisdom, for it is a requisite of Your wisdom to forgive one who has come with the means of forgiveness.

Allah Almighty said, in response to Jesus, "This is the Day when the truthful will find the fruit of their truthfulness. For them are gardens with rivers flowing beneath their trees and palaces, abiding therein forever. Allah is pleased with them, and they are pleased with Allah Almighty. That is the triumph above which there is no triumph.

To Allah alone belongs the dominion of the heavens and the earth and what is within them, and there is nothing beyond His power.

All praise is due to Allah Almighty alone, Who created the heavens and the earth, and Who made

the darkness and the light—such as the night and the day. Yet, some of His servants disbelieved in Him and made a partner with Him in His worship.

He is the One Who created you from clay by creating your father, Adam (peace be upon him), then appointed for your stay in this world a specific time, and has set for the world a time for its end—none knows it but He—yet you doubt the occurrence of the Resurrection.

He is the Only True Deity in the heavens and the earth. He knows whatever you conceal and whatever you reveal, and He knows whatever you do—of good or evil. And He will recompense you for it in the Hereafter.

No sign attesting to His oneness and the truthfulness of His messengers ever comes to these disbelievers, polytheists, and deniers except that they turn away from it, paying no heed to it.

Their turning away from the signs of Allah, Glorified and Exalted, led them to deny what came to them from Him. The consequences of their mockery of it will come to them, and they will soon face its punishment.

Have they not considered the past nations and seen how many of them We destroyed? We had established them in the land in a way that was not for you, O disbelievers. We sent rain from the sky upon them in successive showers and made rivers flow beneath their trees and dwellings. Then We

destroyed them because of their sins and brought forth another generation after them.

And even if We had sent down to you, O Muhammad, a message written on a scroll, and they were to touch it with their hands in a way that would remove all doubt from them, the disbelievers would have still said out of denial and stubbornness, "This is nothing but clear magic; you have bewitched us with it!"

And they also said: "Why has no angel been sent down to Muhammad that we can see, to testify for him and to confirm him?" So Allah Almighty said: "And had We sent down an angel as they proposed, the punishment would have come upon them immediately if they did not believe, and they would not be given any respite to repent."

And if We had made the one sent to them an angel, as they requested, We would have made him in the form of a man so that he could be easily addressed and they could receive from him, as they are unable to see an angel in its true form. And if it came to them in the form of a man, the matter would be confused for them, just as they were confused about Muhammad (ﷺ); so there would be no benefit, then, in sending an angel.

Other messengers had already been ridiculed by their nations before you, O Prophet, so the punishment befell those who mocked them.

Say—O Muhammad—to the disbelievers of your people: "Travel through the lands of those deniers like you and see what ruin befell them, and reflect on how their denial resulted in that destruction; so take heed, and beware."

Say—O Muhammad—to these deniers: To whom belongs the dominion of what is in the heavens and the earth? Say: It is to Allah Almighty, Who has decreed mercy upon Himself, which encompasses all things. However, that does not mean neglecting to hold them accountable and reward them for their deeds, and that will undoubtedly happen on the Day of Resurrection. And those who disbelieved in the truth have destroyed themselves, for they do not have the faith by which they would attain divine mercy in the Hereafter and thus be saved from the punishment of Allah.

And to Him alone, the Mighty and Majestic, belongs the dominion of everything. Every creature that dwells and settles by night or day is under His power and control. Glorified is He, the All-Hearing of all sounds, the All-Knowing of everything.

Say, O Muhammad: Shall I take other than Allah Almighty—from these powerless creatures—as a protector from whom I seek victory and help, while He is the Provider for all His creation, without any need for them?! Say, O Muhammad: My Lord has commanded me to be the first of this nation to submit to Him, Glorified is He, with Tawhīd

(monotheism) and to yield to Him in obedience, and not to be among the polytheists.

Say, O Muhammad, "I fear, if I disobey my Lord, the punishment of the Day of Resurrection, on that Day whose terror is great."

Whoever is spared the torment of that Day will have certainly been shown Allah's mercy. And that is the true triumph.

And if Allah afflicts you, O Muhammad, with hardship and distress, none can remove it except Allah Almighty alone. And if He touches you with any good, He is Competent over all things; nothing can prevent Him from giving you good, nor can anyone repel it from you.

Allah, Glorified is He, is the Most High above His creation—in Essence, in Status, and in Dominion—the All-Wise in all that He does, the All-Aware, the Knower of all secrets.

Say—O Muhammad—to these deniers: What thing is greatest as a testimony to my truthfulness? Indeed, the greatest of things as a testimony is Allah, Blessed and Exalted is He, in Whose testimony there is no forgetfulness, error, or falsehood, for He is the Witness between the truthful and the falsifier among us. And Allah has revealed this Noble Qur'an to me that I may warn you with it of the punishment and warn everyone whom the Qur'an reaches. Do you then bear witness that with Allah Almighty are other deities deserving

of worship? As for me, I do not bear witness with you to that. He is but one God, unique in His right to be worshipped, and I am indeed free of every partner you worship alongside Allah Almighty.

Those who were given the Torah and the Gospel from among the Jews and the Christians know Muhammad (ﷺ), just as one of them knows his own son, without the slightest doubt. So those who have destroyed themselves and cast themselves into Hell by their denial of the Muhammadan message have indeed suffered utter loss.

Who does more wrong than the one who fabricates lies against Allah Almighty—such as claiming that He has a partner—or denies His signs? Indeed, every wrongdoer will never succeed.

And on the Day when Allah Almighty gathers all the polytheists and the deniers, then He will say, rebuking them, "Where are your partners whom you used to claim were gods with Allah Almighty?"

Then, after this question by which they were tested, their only answer was to swear falsely that they were not polytheists.

See—O Muhammad—and reflect on how these polytheists have lied against themselves in the Hereafter by denying their own polytheism, and how the partners they claimed alongside Allah, Glorified and Exalted is He, have vanished from them, so they were of no avail to them at all.

And among these polytheists are those who listen to your recitation, O Muhammad, and We have placed coverings over their hearts so they do not comprehend the words of Allah, Glorified is He, because of their rush to disbelief and their denial of the messengers. And We have placed deafness in their ears, preventing them from beneficial hearing. And whatever signs these people see, they do not submit to them, nor do they believe or acknowledge them, until, when they come to you, O Muhammad, and argue with you about the truth with falsehood, they say to you: "This which you have brought is nothing but things taken from the written books of the ancients, and it is not from Allah Almighty."

And the polytheists forbid people from following the truth, and they themselves keep away from it; they do not benefit from the truth, nor do they let anyone benefit from it. The evil consequence of that falls only upon them, but they do not perceive it.

And if you were to see, O Muhammad, these disbelievers when they are made to stand before the Fire on the Day of Resurrection, you would see a terrible sight. And these polytheists will say then: "Oh, if only we were sent back to the world, we would not deny the signs that came to us from our Lord, and we would be among the true believers."

Their claim that if they were returned to the world, they would believe is not true. They knew the truth of what had come to them, but they

concealed it within themselves out of wrongdoing and obstinacy. And if they were returned to the world and given respite, they would return to their former state of disbelief and disobedience. They are indeed liars.

They insisted, "There is nothing beyond this worldly life we live, and we will never be brought out of our graves; there is no reckoning, no reward, and no punishment!"

And if you were to see, O Muhammad, those polytheists when they are made to stand before Allah Almighty, you would see a terrible affair. Allah Almighty will say to them, rebuking them: "Is not this Resurrection, which you used to deny in the world, an established truth?!" Their answer will be: "By Allah, it is indeed an established truth." Then Allah Almighty will say: "So taste the punishment today as a recompense for your disbelief."

Those who denied the meeting with Allah Almighty for reckoning and the attainment of reward and punishment have indeed failed and been deprived of all good. This caused them to abandon acts of obedience and to commit forbidden acts. And when the Hour, in which Allah will resurrect them from their graves, comes upon them suddenly, they will say in regret: "How great is our remorse for our negligence in preparing for this Day! They will bear the burden of their sins on

their backs on the Day of Resurrection. Evil indeed is that which they bear!

This worldly life with its desires and pleasures is nothing but play and amusement, while the Hereafter is better than this world for the righteous. Do you not have—O you who deny the resurrection—minds to comprehend the reality of each abode and which of them is more worthy of preference?!

We certainly know, O Muhammad, that what the polytheists say grieves you. So do not think that their words stem from doubt in your truthfulness and what you have brought, but these disbelievers reject the truth from Allah, Blessed and Exalted is He, out of wrongdoing and obstinacy.

Indeed, the disbelievers of past nations denied messengers before you, O Muhammad, but they were patient with the denial and harm they suffered. They continued in their call until the victory of Allah, Glorified is He, came to them. And no one can alter the words of Allah Almighty regarding His promise to the prophets and the believers of victory over those who opposed them. And indeed, there have come to you, O Muhammad, the stories and news of the messengers, and you have known how they were granted victory over those who denied them. So in their patience is an example for you, and in their stories are reassurance and comfort.

If the turning away of these polytheists from following the truth has become grievous and hard for you to bear—O Muhammad—due to your eagerness for their faith, then if you can seek a tunnel into the earth or a ladder up to the sky to bring them a proof of your truthfulness, then do so. Had Allah Almighty willed, He would have gathered those deniers upon guidance, but He did not do so, in accordance with what His wisdom, Glorified and Exalted is He, necessitates. Therefore, do not be among those who do not know the realities of matters and the ways of Allah Almighty in His creation, lest their turning away should distress you and you grieve for their lack of faith.

Only those who comprehend the speech with their hearts and thus submit to you respond to your call, O Muhammad. As for these disbelievers who turn away from you, their hearts are dead, so no response is hoped for from them. Allah Almighty will bring them out of their graves on the Day of Resurrection for their recompense.

The polytheists said, out of stubbornness and obstinacy: "Why has not a sign been sent down to Muhammad from his Lord to prove his truthfulness?" Say to them, O Muhammad: "Indeed, Allah has the power to send down what you ask for, but most of those who ask for it do not know the wisdom behind not sending it down to you. For if the signs were to come to them as they demanded

and they still did not believe, they would be swiftly seized by a devastating punishment, as happened to the previous nations."

All that creeps upon the earth and all that flies in the sky are communities like yourselves, O people. We created them and provided for them, and they have appointed terms. They are species that differ in their sizes, colors, languages, abilities, and so on, just as is the case among you. And We have not neglected anything in the Preserved Tablet; rather, all things, small and great—even the classes of beasts and others—are recorded in the Preserved Tablet, and He forgets not any one of them in its provision and governance. Indeed, every creature and every bird will be gathered to their Lord after this world comes to an end. Likewise, all communities will be gathered to their Lord on the Day of Resurrection, and He will recompense them with His justice and His grace.

Indeed, those who deny the verses of Allah do not hear the truth in a way that benefits them, nor do they speak it. They are in the darkness of disbelief, unable to see, so they do not take heed, nor are they guided. Whomever Allah wills, He leads him astray; and whomever He wills, He guides him to the straight path, in accordance with His wisdom.

Say, O Muhammad: "Tell me, O you disbelievers, if a calamity befell you and you saw death with your

own eyes, or the Hour in which you will be resurrected from your graves came upon you, would you, in that time of distress, call upon anyone other than Allah for your salvation, if you are truthful in taking gods alongside Him?"

O polytheists! You do not seek relief from anything other than Allah in times of hardship because you know that He alone has the power to remove it. So your Lord relieves you when you humbly implore Him, if He so wills, according to what His wisdom requires, and when hardship befalls you, you forget what you associate with Allah Almighty.

We have certainly sent—O Muhammad—messengers to previous nations. We commanded them and forbade them, but they denied Our messengers and disobeyed Our command and prohibition. So We tested them with poverty and diseases so that they might humble themselves to Me and dedicate their worship sincerely to Me.

So why, when We afflicted them, did they not humble themselves to Us, so the punishment would be averted from them? But their hearts hardened and did not yield to the truth, and Satan made attractive to them the deeds they were doing, which Allah hates and is displeased with from them.

So when they deliberately abandoned what they were commanded to do by the messengers and turned away from the poverty and illness they were

reminded of, We opened for them the gates of everything whose gate We had closed upon them. We replaced hardship with prosperity and illness with health as a gradual enticement for them until, when they rejoiced in the abundance and health they were given with insolent and arrogant joy, We seized them by surprise, so they fell into utter despair of all good.

So those polytheists were utterly uprooted—none of them remained. And all praise is for Allah for what He decreed and ordained of the destruction of the deniers.

Say—O Muhammad—to these polytheists: If Allah made you deaf and blind and sealed your hearts so you became without intellect, is there any god other than Allah who can restore them to you? Look—O Muhammad—how We follow up the proofs against them and diversify them and set forth for them parables and make them clear, that they might take heed and be reminded; yet, despite all that, they still turn away and avert from the truth.

Say—O Muhammad—to these polytheists: If the punishment of Allah comes to you for your polytheism, suddenly while you are unaware, or it comes to you openly while you witness it after seeing its precursors, Allah destroys none from among us and you except those who worship other than Him.

We send Our messengers only as bearers of good tidings to those who obey them, of good things and Paradise, and as warners to those who disobey them, of the fires and punishments. So whoever's heart believes in the truth and rectifies his deeds with sincerity to Allah Almighty and by following His messengers, then there will be no fear upon him for what is to come, nor will he grieve over what has passed.

As for those who deny the truth, they will receive punishment as a recompense for their disbelief, their defiance of Allah's commands, and their committing of His prohibitions.

Say—O Muhammad—to these polytheists: "I do not say to you that I possess the treasures of Allah Almighty's provision, nor do I say to you, 'I know the unseen of the hidden things,' nor do I claim that I am an angel." I only follow the revelation of Allah without ever deviating from it. And say—O Muhammad—to them: Is the one who is blind to the truth and turns away from it equal to the one who sees the truth and submits to it? Do you turn away from those signs, and will you not then reflect upon them so that you may know the soundness of my call and submit to the truth?!

And warn with this Qur'an, O Muhammad, those who will truly benefit from it—those who fear that they will be gathered before their Lord—while on that Day they will have no protector besides Allah

to help them against His punishment, if He punishes them, nor an intercessor to mediate for them and save them. So warn them so that they may guard against the wrath and punishment of Allah Almighty.

Do not send away, O Muhammad, those who devotedly call upon their Lord in the morning and the evening, seeking His Noble Face. So make them your companions. And know that each of you has his account with Allah alone: his righteous deeds are for him, and his evil deeds are against him. You are not accountable, O Muhammad, for what your weak companions do, and they are not accountable for what you do—so let not this become a pretext to dismiss them. For if you drive them away, then you will be among the wrongdoers.

And likewise, Allah Almighty tests people—some by means of others. So when Allah bestows faith upon the poor or the lowly, that becomes a trial for the rich or noble disbeliever. Allah only tested people with that so that those whom Allah has led astray would say about those whom He has guided: "Are these the ones whom Allah has favored from among us with guidance to the truth, while they are weak and humble, and we are strong and noble?" No! For if it had been something good, we would have been guided to it, because we are more worthy of it than them! So Allah Almighty responded to them that He knows best those who

are grateful for His favours—so He guides them as a reward for their gratitude—whereas those who are ungrateful for them, He lets them stray as a recompense for their disbelief.

When the believers in Our verses come to you, O Muhammad, greet them by saying, 'Peace be upon you,' and give them the good news of Allah's vast mercy. For He has prescribed it upon His Noble Self as a grace from Him. So whoever commits a sin out of ignorance, preferring this world and being blind to the consequences of his action, then repents after that and rectifies what he has corrupted, then Allah Almighty will forgive him and have mercy on him.

Just as We clarified—earlier in this surah—Our argument against the polytheists and distinguished guidance from misguidance, so do We clarify Our proofs in establishing every truth and refuting every falsehood, so that the way of the polytheists may become distinct.

Say, O Muhammad, to those polytheists: "My Lord has forbidden me from worshipping what you worship besides Him, Glory be to Him. I will not follow your desires in that, for if I were to do so, I would have strayed from the path of guidance.

Say, O Muhammad: I am upon clear insight and proof, which has made clear the correctness of the monotheism of my Lord and clarified the correctness of His law. But you, O polytheists, have denied the truth. And that which you seek to hasten

of Allah Almighty's punishment is not in my hands; it is only up to Allah Almighty alone. If He wills, He will hasten it for you, and if He wills, He will delay it from you, according to what His wisdom requires. For the universal and legislative judgment belongs to Allah Almighty alone. And He recites to us in His Book the clear truth, by which their arguments are refuted. And He is the Best of Judges, distinguishing the rightful from the falsifier.

Say—O Muhammad—to those who hasten the punishment: "If your punishment were in my hands, I would have hastened it for you. But that is in the Hands of Allah, Who knows best when it will befall the polytheists, and nothing of their affairs is hidden from Him."

With Him are the treasures of the unseen; He alone knows all that is hidden from His creation. His knowledge encompasses all that exists, on its land and in its sea. Not a leaf of a tree falls in any place on earth but that Allah, the Mighty and Majestic, knows it. Nor any grain—from fruits, crops, or seeds—in the darkness of the earth, nor anything else, moist or dry, but it has been recorded in the Preserved Tablet, its number and all else.

And it is Allah who takes your souls by night when you sleep, and He knows what deeds you have earned by day. It is He Who awakens you from your sleep during the day; then this continues until you reach the term that Allah has appointed for

your lives, and you die. Then to Allah alone is your return on the Day of Resurrection, and then He will inform you of what you used to do in the world and will recompense you for it.

Allah Almighty is the One Who has subdued His servants, for He is the Overcomer of them by His power, the Exalted above them by His subjugation of them. And He has appointed angels over them; they protect them and record their deeds. And when death comes to one of them, the angels entrusted with taking souls cause him to die at the appointed time, and they do not neglect to preserve the soul of the deceased, and they place it where Allah Almighty wills. If he is among the righteous, then he is in 'Illyyin (the Highest level), and if he is among the wicked, then in Sijjin (the Lowest level).

Then, after death and the life of the Barzakh (in the grave), the servants are returned on the Day of Resurrection to Allah, their Master, Who took charge of their affairs. He, Glorified is He, is the Truth, without falsehood. So they are returned to Him to pass judgment among them, rewarding them for their acts of obedience and punishing them for their evil deeds. And He is swift in reckoning; no one surpasses Him in that.

Say—O Muhammad—to the polytheists: Who is it that saves you in the wildernesses of the land when you are lost and in the depths of the sea when storms rage or you have lost your way? Who is it

that you call upon secretly with humility and need, saying: 'If You deliver us from this hardship we have fallen into, we will surely be among those who acknowledge Your favor and devote our worship purely to You?'

Say—O Muhammad—to the polytheists: "Allah is the One Capble of saving you from what befalls you on land and sea, and from every other distress, not your gods that you worship besides Him. Then, after He rescues you, you associate partners with Him again, so you do not fulfill for Allah Almighty what you promised, and you forget His favors upon you!"

Say—O Muhammad—to the polytheists: Indeed, the One Who saves you from the darknesses of the land and the sea, and from every distress, after which you return to associating partners with Him, is Capable to send punishment upon you from above your heads, like stoning, or from beneath you, like being swallowed by the earth, or of confusing you into differing factions and making some of you kill one another. And see—O Muhammad—how We diversify Our arguments against these polytheists and Our clarification of the truth, so that they may understand and be deterred.

But the Quraysh has denied the Qur'an—O Muhammad—and it is the truth in which there is no

doubt. So say to them, "I am not a guardian over you; my duty is only to convey the message."

For every piece of news there is a set time at which it settles, a term neither advanced nor delayed, and an end at which its truth is distinguished from falsehood. And you will soon come to know, O polytheists, the punishment you are promised.

And when you see—O Muhammad—those who engage in false discourse concerning Our verses with denial and mockery and the like, then do not sit with them until they engage in another conversation. And if Satan makes you forget Our prohibition against sitting with them, and then you remember, then get up and do not sit with those wrongdoers.

If those who fear Allah avoid them and do not sit with them in that, they have been absolved of the sin of the disbelievers' engaging in falsehood, and they will not be held accountable for any of that. However, they must remind them to fear Allah, the Mighty and Majestic, so that they may cease engaging in offensive discourse concerning His verses, Glorified is He.

And leave—O Muhammad—those who have taken their share of the religion of Allah Almighty as play and amusement with His verses and have been deceived by the adornment of this world, so they forgot the Hereafter. And remind the people

with this Qur'an, lest a soul be held captive for its sins and disbelief, be away from its salvation, and be submitted to punishment. At that time, it will have no one to support or save it, nor an intercessor to seek pardon for it from Allah, the Mighty and Majestic. And even if it were to offer every ransom, it would not be accepted from it. And those who are submitted to the punishment of Allah and are held captive by it as a recompense for the sins they earned in the world—for them is a drink of scalding heat and a painful punishment because of their disbelief.

Say, O Muhammad: "Shall we invoke besides Allah that which can neither benefit us nor harm us, and turn back to misguidance after Allah Almighty has guided us? Our example in that would be like the man whom the devils have led astray from his path, leaving him bewildered, while he has companions calling him to the right path that they are on?!" Say, O Muhammad: "Indeed, the path of Allah is the truth in which there is no doubt, and anything else is misguidance. And the Lord of the worlds has commanded us to submit to His oneness, surrender to His command, and humble ourselves in His worship.

And we have been commanded to establish prayer with its prescribed limits, pillars, conditions, and Sunnah acts, and to fear Him in all circumstances. And it is He to Whom you will be

gathered on the Day of Resurrection, and He will recompense you for your deeds.

He Almighty is the One Who created the heavens and the earth for great wisdoms, not for play or in vain. And the Day of Resurrection will come to be by Allah's word, "Be," and it will be immediately by His command. So His word, the Exalted, is inevitable. And He alone is the sole possessor of sovereignty on that Day when the angel blows into the Horn. And He, Glorified is He, knows what is unseen to the servants and what they witness, so nothing is hidden from Him. And He is the One to Whom belongs the perfect wisdom, the All-Aware, Whose knowledge encompasses all that is hidden.

And remember—O Muhammad—when Abraham (peace be upon him) said to his father Āzar, "Do you worship idols instead of Allah? Indeed, I see you and your people who worship those idols to be in manifest error, far from the straight path.

Just as We gave Abraham insight into his religion and guided him to the Tawhid (oneness) of Allah Almighty, We also showed him the dominion of the heavens and the earth, and he saw what Allah Almighty had created in them, so that he might discern with his insight the proofs they contained of the oneness of Allah, the Mighty and Majestic, and His sole right to be worshipped, and thus reach the level of certainty.

When the night grew dark upon Abraham, he saw a star. He said, condescending to his people, "This is my Lord." But when that star disappeared, he said, "I do not love the changing, subjugated deity who disappears from the one who worships him.

When Abraham saw the moon at its first rising, he said, for the sake of argument, "This is my Lord." But when the moon disappeared, he said, "If my Lord does not guide me in finding the truth, I will surely be among the people who have lost the right way."

Then, when Abraham saw the sun at its first rising, he said, for the sake of argument: "This is my Lord, and it is greater than the star and the moon." But when the sun set, he said to his people: "Indeed, I am free from all that you worship besides Allah, the Mighty and Majestic."

I have sincerely directed my intention and devoted my worship exclusively to Allah, Who originated the creation of the heavens and the earth, the only One Capable of bringing creation into existence from nothingness. I am steadfast in my belief in His oneness, associating nothing with Him.

His people argued with Abraham about his belief in the oneness of Allah Almighty and his disavowal of idols. He said to them, "Do you argue with me about worshipping Allah alone, while He has

enlightened me with the truth and guided me to follow it?!" I do not fear your gods, which you call upon besides Allah, lest they afflict me with any harm, for they can neither benefit nor harm. But if Allah Almighty wills that something should afflict me, it will be. My Lord Almighty's knowledge encompasses all things, so nothing is hidden from Him. Will you not then take heed and realize the falsehood of your worship of gods that are unable to cause harm or benefit and know nothing?

And how should I fear your powerless gods which you have associated with Allah, while you do not fear Allah for associating with Him that for which He has not sent down to you any proof?! So which of the two parties is more deserving of security—the one who worshiped Him in Whose Hand is harm and benefit, or the one who worshiped without evidence that which neither harms nor benefits? So tell me, if you know the truth of what I say.

Those who truly believe and do not mix their faith with polytheism are the ones who are secure from fears in both worlds, and they are the followers of the path of truth.

That was Our argument that We gave Abraham to confound his people, so their argument was cut off, and he prevailed over them. And just as We raised the rank of Abraham in this world and the Hereafter, so do We raise whom We will in ranks

above other servants, granting them knowledge and argument. Indeed, your Lord, O Muhammad, is All-Wise in His governance of His creation, and in His bestowing of proofs upon His messengers, and in other matters, All-Knowing of the outcome of His messengers and those to whom they were sent. He raises whoever deserves guidance and forsakes whoever deserves to be led astray.

We granted Abraham his son Isaac and his grandson Jacob, and We guided them to the straight path. And We guided Noah before them, and We also guided from Noah's offspring: David, Solomon, Job, Joseph, Moses, and Aaron. And just as We rewarded those noble messengers and guided them to the truth, so do We reward everyone who perfects his deeds for Allah Almighty—We grant him a share of guidance to the truth, beautiful praise, and righteous offspring, according to his good deeds.

And We also guided to the truth Zechariah, John, Jesus, and Elias, and these are among the righteous in their intentions, their morals, their deeds, and their knowledge.

And We also guided to the truth Ishmael, Elisha, Jonah, and Lot, and We favored them over all other people of their times.

And We also guided some of the fathers of those prophets previously mentioned, and We guided some of their descendants and some of their

brethren. We chose them to deliver Our message and guided them to follow the truth.

This guidance that was given to those prophets and messengers is the guidance of Allah; there is no guidance other than that. He grants success through it to whomever Allah wills to guide. And if those prophets and messengers were to associate partners with their Lord, Glorified and Exalted is He—as a mere supposition and hypothesis—the reward of all the good they had done would have been nullified.

Those are the prophets and messengers to whom We gave the Scripture—like the Scrolls of Abraham, the Torah of Moses, the Psalms of David, and the Gospel of Jesus—and We granted them understanding of it, knowledge of its rulings and subtleties, and honored them with prophethood. So if your people, O Muhammad, disbelieve in what We have given you of the Scripture, wisdom, and prophethood, We have indeed entrusted it to another people who believe in it so that they may uphold it and preserve it.

Those noble prophets and messengers are the ones whom Allah guided to the truth, so follow in their footsteps, O Muhammad, and emulate them. And say to the polytheists of your people, “I ask you no wage for my call to you and for conveying the Qur’an; it is only a reminder to all the worlds.”

They did not revere Allah with His true reverence when the Jews said—and it is likely the polytheists imitated them in this—in denial of the prophethood of Muhammad (ﷺ): "Allah has not sent down any book to a human being!" Say to them, O Muhammad: "If it is as you claim, then who revealed the Torah that Moses brought as a light and guidance to the truth?" And you, O community of Jews, have put it into scrolls that you copy with your hands, manipulating it according to your whims, some of which you disclose, and much of which you conceal. And Allah, the Mighty and Majestic, has taught you what neither you nor your forefathers knew, such as news of the past and prophecies of what is to come. Say, O Muhammad: "It is Allah Who revealed the Torah to Moses." Then leave them to amuse themselves in their vain discourse.

This Qur'an that We have revealed to you, O Muhammad, is a book of many blessings, confirming what came before it of the scriptures and a witness to their truth. We have sent it down for you to warn the people of Makkah and those around them from the Arab tribes and all other lands, and to caution them against the punishment of Allah Almighty. All those who believe in the Resurrection believe in this great Qur'an, and they perform and are constant in their prayers, preserving their pillars, limits, and etiquettes.

No one is more unjust than one who lies about Allah, the Mighty and Majestic, by attributing to Him Almighty a statement or a ruling while He is free from it, or claims that Allah Almighty has sent him as a prophet while he is a liar in his claim, or claims that he can produce something like the Quran! And if you could but see—O Muhammad—the wrongdoers, such as these who invent lies about Allah Almighty, when the throes of death overcome them, you would see a terrifying scene. The angels have stretched out their hands, striking their faces and their backs with painful blows, and saying to them as their souls refuse to exit: "Give up your souls from your bodies. Today, you will be humiliated with the utmost humiliation as a recompense for your lies against Allah Almighty and your arrogance in refusing to follow the truth."

Allah Almighty says to them when they come to Him in the Hereafter: "You have come to Us without family or children, nor soldiers nor helpers, barefoot, naked, and uncircumcised. And you have left behind what We had given you of the world's blessings, and you did not carry them to the Hereafter. And We do not see with you your intercessors whom you used to worship besides Us, and you claimed that they would intercede for you with Us. Today, the bond between you and them has been severed, and they have vanished from you."

Indeed, the One Who alone deserves worship is Allah, who splits the grain in the soil so the crops sprout and splits the date-stone so the trees emerge. He brings forth the living from the dead, as He brings forth man from a drop of fluid, and brings forth the dead from the living, as He brings forth the drop of fluid from man. The One Who created and ordained these amazing things is Allah, the One Who alone is worthy of servitude. So how are you turned away from these proofs and wondrous signs?!

He, Glorified is He, is the One Who cleaves the darkness of the night, little by little, until it fades away and is succeeded by the day with its light, so that creation moves for its interests. And He, Glorified is He, is the One Who made the night dark, so that everything that moves by day may rest in it and be calm and at ease in its dwelling. And He made the sun and the moon run according to a precise calculation that does not change, and by them the times are known. That is the decree of the One Whose dominion is mighty, Who cannot be resisted or opposed, the One Whose knowledge encompasses all things, and part of that is His knowledge of the welfare of His creation.

He is the One Who made the stars for you as guides to the right path on land or at sea. He has distinguished and clarified every kind and type of

sign from the other so that people of knowledge may ponder and understand them.

He Almighty is the One Who brought you out from nonexistence into existence, from your father Adam (peace be upon him). Then made you drops of fluid in the loins of your fathers, then caused you to settle in the wombs of your mothers. We have indeed made the proofs clear and detailed for people who understand, so they may comprehend what Allah Almighty wills.

And He Almighty is the One Who sends down the rain and with it brings forth all things; and from it He brings forth green and tender crops and trees, then He creates within them the grain and the fruit, piled one upon another, like ears of grain. And from the spathe of the palm tree—which is the sheath from which the date clusters emerge—come forth clusters hanging low, easy to reach. He also brought forth gardens of grapevines, olive, and pomegranate trees, which are similar in their leaves and trees, yet different in their fruit in shape and taste. So look at its fruit as it begins to grow and as it ripens, with a look of reflection and contemplation. Indeed, in what Allah Almighty has mentioned in this verse are signs for the believers of the oneness and perfect power of Allah Almighty, and that worship is only befitting of Him, the Mighty and Majestic.

The polytheists made the jinn partners with Allah Almighty in worship, while it is Allah Almighty alone Who created the jinn; so how could they worship them along with Him?! And they falsely attributed to Allah Almighty sons and daughters without any proof, out of ignorance of Allah. So exalted is Allah, may He be glorified and exalted, far above what they attribute to Him of children and partners. And that is not befitting, for He Almighty is described with all perfection, free from every deficiency and flaw.

The One Who originated the heavens and earth, without any preceding example, cannot have a son, nor does He have a wife! For a child is only born of two compatible beings, and nothing in His creation is comparable to Him; and He, Glorified is He, has no need for a wife, for He is free of need of all beings, and they are His creation and His servants, and it is impossible for any of them to be a son or a wife to Him. And nothing of what He has created is hidden from Him, Glorified is He, and He is All-Knowing of the deeds of those who claim that Allah has a partner or a son, and He will recompense them for it.

That is Allah—Who has no child nor consort, and created all things, and is All-Knowing of everything—He is the One to be worshipped, Who has nurtured His creation with His blessings. Therefore, worship should be purely for Him alone.

So worship Him alone, and the affairs of all things are entrusted to Him alone.

No vision can encompass Him, even though they will see Him in the Hereafter. As for Him, His knowledge, His hearing, and His sight encompass all things. He is the Most Subtle, Who conveys benefit to His creation by hidden means, from where they do not perceive; and He is the All-Aware, Who perceives the hidden and the innermost matters.

Indeed, there have come to you clear proofs in this Great Qur'an, by which you can see the truth. So whoever recognizes them, believes in them, and acts accordingly, it is for his own benefit. And whoever does not believe in them, and his heart is blind to their significance, the harm of that will be upon him. And say to your people, O Muhammad: "I am not a guardian over you, nor a watcher who records your deeds. I am only a messenger from Allah; my duty is to convey to you that with which I have been sent."

And just as We have detailed the proofs in this Surah and clarified them in various ways to explain the Oneness of Allah, likewise We explain Our verses throughout the entire Qur'an—so that those whom Allah Almighty has forsaken and who were not guided to act upon the Qur'an may say, "You have studied, O Muhammad, this which you bring to us from the People of the Book, and it is not

something new revealed to you as you claim!" And also, so that We may make it clear to people whom We have guided, for they have intellects and knowledge by which the clear signs of the truth in the Qur'an become manifest to them, and so they follow it.

Act—O Muhammad—according to this Noble Qur'an, for it is the truth from your Lord, besides Whom there is no god worthy of worship. And leave what the polytheists of your people call you to, and leave off arguing with them, and endure their harm until Allah Almighty grants you victory over them.

If Allah Almighty had willed to guide them, they would not have associated anything with Him. But Allah Almighty has wisdom in forsaking them. We have not sent you, O Muhammad, as a keeper over them to preserve their deeds and words. You are not an overseer of their provisions and their affairs, and you are not entrusted with holding them accountable for their deeds and recompensing them for them.

Do not insult, O believers, the gods of the polytheists, as this results in a greater evil, which is the polytheists insulting Allah Almighty, speaking of Him in an unfitting manner out of their ignorance. And just as We made the worship of idols, obedience to Satan, and defending them seem appealing to these polytheists, so have We, by Our wisdom, made the deeds of every nation seem

appealing to them. Then, on the Day of Resurrection, their destination will be to Allah Almighty alone, and He will inform them of their deeds and then recompense them for them.

The polytheists swore their most solemn and confirmed oath that if a miracle came to them from what they had proposed, proving the prophethood of Muhammad (ﷺ), they would surely believe in the truth. So say to them, O Muhammad: "The authority for that belongs to Allah Almighty alone. If He wills, He will answer your request, and if He wills, He will refrain. And what would make you know, O believers, that these polytheists would not believe if what they requested came to them?

And We will turn their hearts away from faith, so they do not comprehend the truth, and We will come between their sight and seeing the truth, because they did not believe in the Qur'an the first time it reached them and the proof was established against them. So We will leave them to wander in their transgression against the limits of Allah Almighty, so they will not be guided.

Index

No table of contents entries found

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