

التفسير المحرر 9

The arrogant chiefs and leaders from the people of Shu'ayb, who rejected the truth, said: "By Allah, we will surely expel you, O Shu'ayb, and those who have believed with you from our town, or you and they must return to our religion!" Shu'ayb said: "Would you force us to return to your creed by compulsion, even though we detest it, knowing it to be false?!"

We would have fabricated a lie against Allah if we returned to your religion after Allah had saved us from it. It does not befit us to return to it unless it is the Will of Allah. Allah's knowledge has encompassed all things, so nothing is hidden from Him, neither what was nor what will be. We rely upon Allah alone in all our affairs. And O our Lord, judge between us and our disbelieving people with Your true judgment, and You are the best of those who judge.

The disbelieving chiefs and leaders from the people of Shu'ayb said, warning those beneath them among the people: "By God, if you follow Shu'ayb and abandon your religion, you will surely be ruined and lose your worldly interests."

So the overwhelming earthquake struck those disbelievers, and they fell lifeless in their town, fallen on the ground.

Those who denied Shu'ayb perished, as if they had never resided in their land at all nor enjoyed

anything in it. They have lost their religion, themselves, and their families.

So Shu'ayb (peace and blessings be upon him) turned away from his people after their destruction and said, rebuking them: "I have delivered to you all that Allah Almighty commanded me to deliver, and I wished you well, and I strove to guide you, but you did not accept my advice. So how can I grieve for a people who disbelieved in the truth when it came to them?"

We never sent a prophet to the people of a town, calling them to the truth, and they denied him, but We afflicted them with poverty and diseases so that they might call upon their Lord to remove what had befallen them, and humble themselves before Him, and turn to Him in repentance.

When it had no effect on them, and their transgression continued, We changed their condition from hardship to prosperity. We healed their bodies and bestowed provisions upon them, so their wealth and children increased. Yet they did not humble themselves to Allah in times of hardship, nor did they thank Him in times of blessing. They said, "These are ordinary conditions that happened to our forefathers before, and this matter has no connection to the reminder and trial." So We destroyed the people of those towns suddenly, while they were unaware.

If only the people of those towns that were destroyed had believed in the truth and feared Allah, Allah would have opened for them blessings from the heaven and the earth; He would have sent down rain upon them and made the earth grow all kinds of fruits for them. But they denied the truth, so Allah destroyed them for their disbelief and their commission of evil deeds.

Do the people of the other disbelieving towns then think they are safe from Our punishment coming upon them by night while they are asleep?!

Or do the people of the disbelieving towns think they are safe from Our punishment coming upon them in the morning while they are in their amusement and heedlessness?!

Did they feel secure that Allah would lure them gradually with His blessings, as He lured those before them, and then seize them with His punishment suddenly?! Indeed, no one feels secure from that while persisting in disbelief and insisting on sins, except the perished, who have lost their reason, thus losing what benefits them and bringing upon themselves what harms them.

Has it not become clear to those who are made successors on the earth after the destruction of its people that We are able to destroy them for their disbelief and sins, just as We punished those before them who did likewise?! And We seal their hearts,

so they will not accept guidance nor follow the truth.

Those destroyed towns that were previously mentioned in this Surah, We narrate to you, O Muhammad, from the news of their people for solace and admonition. Their messengers came to them with clear proofs, which was a sign of their truthfulness, but they were prevented from believing in the truth because they denied it the first time it came to them. And just as Allah sealed the hearts of the previous disbelievers with this firm seal, He also seals the hearts of other disbelievers, so they do not believe.

We did not find in most of the past nations that We destroyed any fulfillment of the covenant We had enjoined upon them—namely, to follow the truth; rather, We found most of them to be defiantly disobedient to Allah Almighty.

Then, after Noah, Hūd, Sālih, Lot, and Shu'ayb (peace be upon them), We sent Moses with the proofs of his truthfulness to the king of Egypt and the chiefs of his people. But they rejected those miracles. So look, O Muhammad, at the fate of those who spread corruption in the land through disbelief and disobedience. Allah destroyed them by drowning.

Moses said to the king of Egypt, "O Pharaoh, I am a messenger to you from the Lord of all creation."

I am obliged not to lie about Allah. I have come to you with clear proof and a manifest miracle from your Lord, which proves my truthfulness. So release, O Pharaoh, the descendants of Jacob from your captivity, so they may go forth with me to worship Allah Almighty wherever we wish.

Pharaoh said to Moses, If you are able to show proof and a miracle that supports your words, then bring it, so we may see if you are truthful in your claim.

So Moses threw his staff on the ground, and by Allah's permission, it turned into a great serpent, manifest for all to see.

Then Moses drew his hand out of his collar, and it was shining white for all to see.

The chiefs of the people of Pharaoh said, "Indeed, Moses is a skillful magician, well-versed in magic, who makes it seem to people that his staff turns into a snake and that his hand becomes white."

The chiefs of the people of Pharaoh said, "Moses wants to drive you out of your land, Egypt, by his magic, so what do you advise in his regard?"

The chiefs said to Pharaoh, "Let Moses and his brother Aaron wait, and give them respite, and dispatch mobilizers to the cities of your kingdom to muster the magicians therefrom."

They will bring you skilled magicians from all lands to oppose what Moses has brought.

The magicians who had been assembled from the cities came to Pharaoh, and when they arrived, they asked him, "Will you grant us a great reward if we overcome Moses?"

Pharaoh said to them, "Yes, you shall have that, and you will also have more than what you asked for; I shall make you among those close to me."

The magicians said, "O Moses, choose whether you throw your staff first, or we will throw what we have with us before you."

Moses said to them, "You throw first." So when the magicians threw their ropes and their staffs, they made it appear to the eyes that they were slithering snakes, and they frightened the people with that, for they had made a great display of magic, powerfully affecting the onlookers.

And We revealed to Moses after the magicians had cast what they had with them: "Cast your staff." So Moses cast it, and it turned into a real, great serpent, swiftly swallowing all that the magicians had cast of ropes and staffs, which they had made people imagine were snakes.

So when that occurred, the truth prevailed, and it became clear to all present that Moses was a messenger from Allah, and the magicians' illusions vanished.

So Pharaoh, his people, and the magicians were defeated at that gathering, and they departed

humiliated, after Moses (peace and blessings be upon him) had prevailed over them.

The magicians could not restrain themselves after they saw the great power of Allah, the Mighty and Majestic, and they recognized Moses' truthfulness, so they fell on their faces, prostrating to their Lord.

The magicians said, "We believe in the Creator, Owner, and Disposer of all things, so we worship none other than Him."

And our Lord, in whom we have believed, is the Lord of Moses and Aaron, whom He supported with this great miracle, attesting to their truthfulness.

Pharaoh said to the magicians when they declared their faith in Allah, the Mighty and Majestic, "Have you believed in Moses before I give you permission?! Indeed, what you have done is a plot that you and Moses have conspired in this city to drive its people out and settle the Children of Israel in it. You will soon know what punishment I will inflict upon you."

Pharaoh said, "I swear I will certainly cut off from every magician among you his hand and his foot from opposite sides—cutting the right hand and the left foot, or vice versa—then I will surely crucify you all on the trunks of palm trees."

The magicians said, "Indeed, to our Lord we will return, and we will find with Him bliss that will make us forget every affliction. So we do not care

about your punishment, O Pharaoh, and we will surely be patient with your punishment so that we may be delivered from the punishment of Allah in the Hereafter."

What do you resent and hold against us, O Pharaoh, that it should be a reason for our punishment and killing, except that we believed in the proofs and evidence of our Lord when they came to us?! Our Lord, pour upon us great patience during Pharaoh's torture of us so that we may remain firm upon Your religion, and cause us to die while we are steadfast upon it.

The chiefs of the people of Pharaoh said to him, "Will you leave Moses and his people without punishing them, to cause corruption among your subjects in the land of Egypt, while he forsakes your worship and the worship of your gods and forbids the people from it?!" Pharaoh said in reply to them, "We will kill the males among the children of the Children of Israel and spare their females. And indeed, we are dominant over the Children of Israel, subjugating them."

Moses said to the Children of Israel, "Seek help from Allah Almighty against Pharaoh and his people, and be patient with what befalls you. Indeed, the entire earth belongs to Allah; He grants possession of it to whomever He wills, and the praiseworthy outcome in the end is for those who fear Allah, the Mighty and Majestic."

The Children of Israel said to Moses, "Pharaoh and his people harmed us before you came to us with your message, O Moses, and after you came to us as well!" So Moses said to them, "I hope that your Lord will destroy your enemy and make you successors in their land, to see what you will do then, of good or evil."

We have certainly afflicted Pharaoh and his people with drought, famine, and a scarcity of fruits so that they may remember the truth and return to their Lord.

So when a good condition of well-being and prosperity came to the people of Pharaoh, they said, "These blessings are for us because we deserve them," and they did not thank Allah for them. And if a bad condition befell them at times, such as scarcity of provisions and the coming of diseases, they would attribute evil omens to Moses and the believers with him and say, "This affliction has come to us because of them!" Indeed, the evil that befalls Pharaoh and his people is only decreed upon them by Allah Almighty as a punishment for their disbelief and not from Moses and the believers with him. Yet most of Pharaoh's people do not know.

The people of Pharaoh said to Moses, "Whatever miracle you bring us to turn us away from our religion, we are certain that it is magic, and we shall never believe in you."

So because of their disbelief, We sent upon them the flood, which entered their homes and drowned their farms; and We sent the locusts, which ate their crops and their fruits; and We sent the lice, which harmed them. And We sent the frogs, which filled their homes and their vessels; and We sent the blood, so their water turned to blood. We sent those punishments and made them distinct signs of the truthfulness of Moses, one following the other. But the people of Pharaoh behaved arrogantly towards the truth, and even before their arrogance, they were a people who persisted in disobeying Allah, Glorified is He.

And when the punishment befell the people of Pharaoh, they rushed to Moses, saying, "O Moses! Pray to your Lord on our behalf, by what He has promised you, to remove from us this punishment. We swear to you that if you remove it from us by invoking your Lord, we will certainly believe in what you have brought, and we will surely let the Children of Israel go as you have requested."

But when Allah removed the punishment from the people of Pharaoh and gave them respite until their appointed time of destruction, they broke their covenants; they neither believed nor let the Children of Israel go with Moses (peace and blessings be upon him).

So when they broke the covenants and persisted in disbelief, We drowned them in the sea because

they denied Our signs and were heedless of them, for they did not reflect upon them or take a lesson from them.

And We made the Children of Israel, whom Pharaoh and his people used to oppress and enslave, inherit all the eastern and western parts of the land of Sham (the Levant), the land in which We had placed lasting and continuous blessings. And Allah fulfilled His promise to the Children of Israel of destroying their enemy and establishing them in the land because of their patience. And We destroyed what Pharaoh and his people had constructed of buildings and farmlands and what they had erected of structures and palaces.

And We brought the Children of Israel across the sea; after drowning Pharaoh and his people, so they passed by polytheists who were devoted to their idols. They said, "O Moses, make for us a god like these people have!" Moses said, "Indeed, you are ignorant of the greatness of Allah and the obligation to worship Him alone."

Indeed, Allah Almighty will destroy those idols they worship and punish their worshipers. Their worship of idols is certainly doomed to destruction, so they will never benefit from it.

Moses said to his people, "Shall I seek for you a god other than Allah, the Great, the One truly worthy of worship, the Perfect in His Essence, Attributes, and Actions, when He has favored you

over the people of your time and the nations of your era?!"

Allah said, reminding the Children of Israel of His favor upon them: "And remember when We saved you from Pharaoh and his people, who were inflicting upon you the most terrible torment, killing your sons and keeping your women alive. And in that was a great trial and test for you from Allah."

We appointed for Moses the completion of thirty nights, after which he would await Our communion and the revelation of the Torah to him, and We completed the thirty with ten other nights, so the appointment became forty nights. And Moses said to his brother Aaron, when he intended to go to the Mount for the appointment with his Lord, "Be my successor among the Children of Israel until I return to you, and set right what needs to be set right in their affairs, and do not follow the way of those who cause corruption on earth."

When Moses came to Mount Tūr at the appointed time, and his Lord, the Mighty and Majestic, spoke to him without an intermediary, Moses said, "O my Lord, show me Yourself, that I may look upon You." Allah said, "You will not be able to do that in this world, but look at the mountain; if I reveal Myself to it and it remains in its place, then you will see Me. And if it does not remain firm, even though it is stronger than you,

then you cannot bear seeing Me for a greater reason." So when Allah Almighty manifested Himself to the mountain, it became crumbled and leveled to the ground, and Moses fell down unconscious. When he recovered, he said, "I glorify You, O Allah, from what is not befitting of You, and among that is that anyone could bear to see You in this world and then remain alive. Indeed, I have repented to You; I will not return to asking for that, and I am the first of the believers that no one sees You in this world except that he will perish.

Allah said, "O Moses, I have chosen you and preferred you over the people of your time for My message to you and for My speaking to you without an intermediary. So take what I have given you of the Torah, hold firmly to it, and be among the grateful to Allah Almighty by obeying Him."

We wrote for Moses on his tablets—which contained the Torah—everything his nation would need in their religion, as a reminder, a warning, and an explanation of everything from beliefs to rulings and others. So hold fast to it, O Moses, with seriousness, patience, and determination, and command the Children of Israel to hold fast to the best of what is in it. I will show you the abode of those who disobeyed Me and went against My command.

I will turn away from understanding the verses of the Scriptures and contemplating the signs of the

universe for those who reject the truth and despise the creation. If they see every proof from Allah showing that He alone is worthy of worship, they do not believe in it. And if they see the path of guidance evident to them, they do not pursue it, and if they see the path of misguidance evident to them, they pursue it. Their being turned away from understanding the scriptural and cosmic signs is a punishment because of their denial and heedlessness of them.

Those who denied Our arguments and Our proofs and rejected the Resurrection, persisting in that until their deaths—their deeds have become worthless, as if they had never been. And We do not recompense those who deny My signs and the meeting with Me except with the punishment they deserve for their evil deeds.

After Moses went to the appointed time with his Lord, the Children of Israel made out of their ornaments an idol of a calf for worship. It was a lifeless body that made a lowing sound. Did they not see that it could neither speak to them nor guide them to any good? How did they take it as a god?! Still they took it, and by worshipping it, they were wrongdoers to themselves.

When the Children of Israel regretted their worship of the calf after the coming of Moses, and they knew that they had deviated from the truth, they said, "By Allah, if our Lord does not bestow His

mercy upon us and forgive us our sins, we will surely be among the perished."

When Moses returned from communing with Allah to the Children of Israel, he was extremely angry and sad and said, "Evil is the state and the deed you have done in my place by your worship of the calf! I had commanded you to worship Allah alone. Were you so impatient for my return that you did not wait for me and did not uphold what I enjoined upon you of worshipping Allah alone until I returned to you with the good that I brought you from Allah Almighty?!" And he threw the tablets on the ground in anger at them when he saw them worshipping the calf. And he seized his brother Aaron by the hair of his head and began to drag him forcefully. Aaron said pleadingly, "O son of my mother, indeed, those who worshipped the calf considered me weak, so they did not obey me when I forbade them from worshipping it, and the Children of Israel were about to kill me. So do not think I was negligent, and do not delight the worshippers of the calf by striking and humiliating me, and do not include me in your anger and punishment with them and among them.

Moses said, "My Lord, forgive me my sin for what I did to my brother, and for my anger and harshness towards him. And forgive my brother Aaron, and have mercy on us with Your vast mercy, encompassing us from every side, for You are the

Most Merciful to Your servants of those who show mercy."

Indeed, those who worshipped the calf will be struck by wrath from Allah and humiliation in this world. And just as I have recompensed them with wrath and disgrace, thus do We recompense everyone who lies against Allah.

But those who committed evil deeds, then repented and believed in the truth—indeed, your Lord, O Muhammad, after their commission of evil deeds, is All-Forgiving of their sins and Most Merciful to them.

When Moses's anger subsided, he took the tablets that he had thrown down, and in their inscription and in what was conveyed therefrom was guidance out of error and mercy from punishment for those who fear Allah.

Moses chose from his people seventy men for a time appointed by Allah to be present at a specific place in repentance and apology for what the foolish among their people did by worshipping the calf. When they arrived, a severe earthquake struck them. Moses said, "O my Lord, if You had willed, You could have destroyed them before this time, and me with them, in the sight of our people, so they would not accuse me of killing them." Moses asked his Lord a question of inquiry with a plea for mercy, "Would You destroy us for what the weak-minded among us have done by worshipping the calf?!"

Their worship of it was nothing but a trial from You, to distinguish the misguided from the guided. You alone are our protector and the one in charge of our affairs, so forgive our sins, and bestow Your mercy upon us, for You are the best of those who forgive."

Moses prayed to his Lord, saying, "Make us among those for whom You have decreed a good state in this world, such as righteous deeds and abundant provision, and decree for us a good reward in the Hereafter, with the forgiveness of sins and entry into the Gardens. Indeed, we have repented to You, O our Lord." Allah said to Moses, "I inflict My punishment in this world upon whom I will from those who deserve it, and My Mercy has encompassed all My creation in this world. So I will ordain it for those who obey what I have commanded, avoid what I have forbidden, give the obligatory charity to its rightful recipients, and believe in My revelations and follow them."

Those for whom I have decreed My mercy are those who follow Muhammad, the Messenger, the Prophet, who neither reads from a book nor writes. They find him mentioned with his attributes in the Torah and the Gospel. He commands them to do all that is good as ordained by the Law and forbids them from all that is evil as rejected by the Law. He makes lawful for them the beneficial foods and drinks, which sound natures find pleasant, from what was forbidden to the Jews before in the Torah

or what the Arabs forbade in the pre-Islamic era. And he forbids for them the harmful foods, drinks, and actions, which sound souls find impure, such as the flesh of swine, intoxicants, and usury. He removes from those who follow him from the People of the Book the heavy covenant that Allah had taken from them of acting upon the burdensome obligations and severe prohibitions in the Torah. So those who believe that Muhammad is the Messenger of Allah, and honor him, and assist him against his enemies, and follow the Qur'an—they are the successful ones.

Say, O Muhammad, to the people, "I am a messenger to all of you, from Allah, to Whom alone belongs the dominion of the heavens and the earth. There is no deity worthy of worship except Him; He gives life and causes death. So believe in Him, and believe in His Messenger, the unlettered Prophet, who believes in Allah, affirms His oneness, and believes in the words of Allah, including all His Scriptures. And follow this Messenger, and obey him, so that you may be guided to the truth.

And from among the followers of Moses from the Children of Israel is a group who are guided by the truth that Allah, the Mighty and Majestic, has ordained, and by the truth that Allah Almighty has sent down, they judge, and they stand firm for justice.

We divided the people of Moses into twelve tribes, each a large community. We said to Moses when his people asked him for water while they were in the wilderness, "Strike the rock with your staff." Then twelve springs of water gushed forth from it. Each tribe—they being the sons of one father—knew their own spring that came from the rock, so they drank from it and not from the others. And We shaded the people of Moses with clouds to protect them from the sun's heat, and We sent down upon them manna—which is either an easy provision they obtained without hardship or a sweet, white substance that descends upon the trees, resembling honey—and We sent down upon them the quail. And We said to them, "Eat of the lawful and delightful things We have provided for you." But they disobeyed Me and were not grateful for My favor. And they did not cause Us any loss in Our dominion by that, nor did they harm Us; rather, they were only wronging themselves.

And remember, O Muhammad, when Allah Almighty said to the people of Moses when they left Egypt, "Dwell in the city of Jerusalem, and eat of its fruits, grains, and plants, wherever you wish from it, and say: 'Our request, O our Lord, is that You relieve us of our sins,' and enter the gate of the town bowing humbly. If you do the foregoing, We will forgive your sins, and We will give more to those among you who did good and perfected their deeds

by being mindful of Allah Almighty in them; in addition to Our forgiveness of their sins, they will receive a reward from the good of this world and the Hereafter.

But the wrongdoers from the people of Moses changed what Allah had commanded them to say so that He would forgive their sins. Instead of saying 'Hittah' (forgiveness), they said, 'A grain in a hair!' So He sent down upon them a punishment from the sky—either the plague or something else—because of the wrong they did to themselves by disobeying Allah.

And ask, O Muhammad, the Jews who are in your presence about the story of the town situated on the seashore. Ask them about the transgression of its people, their violation of what Allah had commanded them regarding the sanctification of the Sabbath day by dedicating themselves to worship and refraining from fishing, when the fish would come to them on this day, abundantly on the surface of the sea, and on other days they would not come to them. Thus, We tested them for their rebelliousness to Allah.

And remember, O Muhammad, when a group from the people of that town said to those who were admonishing the transgressors among them: "Why do you admonish those who consider it lawful to fish on the Sabbath, when Allah will destroy them in this world or punish them with a severe

punishment?!" Those who were forbidding evil said, "We only admonish them to be excused before Allah so that He does not hold us accountable for negligence, and in the hope that our admonition might influence them so they might desist from violating the prohibition of Allah Almighty.

So when the transgressors abandoned what Allah Almighty had commanded them of honoring the Sabbath day and did not accept the advice, We saved from the punishment those who forbade them from evil, and We seized those who wronged themselves with a severe punishment for their disobedience to Allah.

When they rebelled and persisted in fishing on the Sabbath, We said to them, "Be despicable apes, cast out from all good."

Your Lord made known to the Jews, O Prophet, what He had decreed against them—an outcome that will inevitably befall them—affirming that He would surely send against them in this world until the Day of Resurrection those who would inflict upon them the most severe punishment. Indeed, your Lord is swift in punishment for those who deserve it when their appointed time arrives, yet He is certainly All-Forgiving and Most Merciful to those who repent.

And We scattered the Children of Israel throughout the land so that no region was without them. Among the Children of Israel are a righteous

people who believe in Allah and His messengers, while others were less so, who were disobedient or disbelievers. And We tested the Children of Israel with good conditions, such as prosperity and well-being at times, and with bad conditions, such as drought and diseases at other times, so that they might return to Allah's obedience.

Then, after those people—among whom were the righteous and others less than that—there came successors: an evil generation with no good in it. They inherited the Torah from their predecessors and knew its rulings, but they take unlawful wealth and say—deluded and wishfully hoping for falsehood—"Allah will forgive our sins." Then if an unlawful gain comes to them, they take it again, persisting in their sins. And despite this, they claim that Allah Almighty will forgive them! Did Allah not take a firm covenant from them in the Torah that they should not lie about Allah, Glorified is He?! This is when, in fact, they have read His Book and known what is in it. And what Allah Almighty has prepared in the Hereafter of bliss is better for those who fear Allah than the enjoyment of this world. Do you not have reason—O you who take what is unlawful and violate the Book of Allah—to know that what is with Allah is better than this fleeting enjoyment?!

And those who hold fast to the Book of Allah, the Mighty and Majestic, and act upon what is in it, and

have maintained the prayer and established it according to its limits, they are among those who rectify themselves and their deeds and rectify others, and We do not waste their reward.

And remember, O Muhammad, when We uprooted Mount Tur and raised it above the Children of Israel as if it were a cloud shading them, and they were certain that the mountain would fall upon them. We said to them: "Hold fast to the Torah, act upon it with diligence, and remember what is in it of beliefs and other matters, and study it so that you may fear your Lord.

And remember, O Muhammad, when your Lord brought forth the descendants of the children of Adam from their loins, one from another, and brought all of them out from the loins of Adam. He made them acknowledge His Oneness when He said to them, "Am I not your Lord?" They said, "We acknowledge this." And Allah made them bear witness to that so that they would not say on the Day of Resurrection, "Indeed, we had no knowledge that Allah is the Lord to be worshipped."

And lest they make an excuse on the Day of Resurrection, saying: "It was our forefathers who committed Shirk (polytheism) before our time, and they broke the covenant, and we came after them and followed their example. Will You then punish us for the polytheism of our forefathers?!"

And just as We have made these verses clear, We also make other verses clear so that the people may return to the obedience of Allah and His Oneness.

And recite, O Muhammad, to your people the story of the one whom We taught Our revelations, but he disowned them and abandoned them, so Satan pursued him and made him a follower, obeying his command, and so he became one of the misguided.

And if We had willed, We would have elevated his status in this world and the Hereafter by making it easy for him to act upon Our revelations, but he clung to this world and followed his vain desires. So his example, in his failure to take heed and in his greed for this world, is like that of a dog that never stops panting, whether you drive it away or you leave it alone. For this one who abandoned acting upon the Book of Allah, if you admonish him, he does not take heed, and if you leave him, he continues in his misguidance. Such is the example of all those who deny the revelations of Allah. So narrate, O Muhammad, what I have related to you of the stories of the previous peoples, so that the people may reflect and take heed.

How evil is this parable of those who deny Our revelations! And Allah, Glory be to Him, did not wrong them, but they used to wrong themselves by depriving themselves of good and exposing themselves to Allah's punishment.

Whoever Allah guides, he is granted success to follow the truth, and none can lead him astray; and whoever Allah leads astray and forsakes, he has lost this world and the Hereafter.

We have certainly created and dispersed for Hell many of the jinn and mankind so that they would end up in it, for they are treading its path. These have hearts with which they do not understand the truth, and they have eyes with which they do not look at the signs of Allah to know the truth, and they have ears with which they do not hear the signs of Allah with a hearing of contemplation, so that they might be guided to the truth. Those are like cattle that do not comprehend; nay, they are even more astray. This is because cattle perceive their benefits and harms, follow their owner, and are used for what they were created for, unlike those who are astray. Indeed, they have been completely heedless of the truth and of following it.

Allah has the Most Beautiful Names that denote His attributes of perfection, so call upon Him by them, and leave those who deviate concerning His Names from what is due regarding them—such as naming their deities by them, adding to them, subtracting from them, or denying some of them. Allah will recompense them for what they do of that.

And among those We have created is a group of Muslims who are guided by the truth that Allah has

revealed, and they guide others to it, and with the truth they establish justice among the people.

As for those who denied Our signs, We will gradually lead them to their destruction; We will lavish Our favors upon them until they are deluded by them, persisting in arrogance and heedlessness, while they do not perceive the reality of what is intended for them.

And I give respite to those who denied My signs, so I do not hasten their punishment, so that they may persist in disbelief and rebelliousness, and thus their torment increases. Indeed, My plan is powerful and severe, from which there is no escape.

Have the deniers of Our signs not used their intellect concerning what Muhammad, whom they have associated with and known, has brought to them, so they would know that there is no madness in him?! Muhammad is nothing but a warner who frightens the disbelievers of Allah's punishment if they do not believe, clarifying what he warns them of so that it is clear, without ambiguity or doubt, leaving no excuse.

Have not the deniers of Allah's signs looked with contemplation and consideration at the vast dominion of Allah, in the heavens and the earth, and at what He has created of things so that they may reflect upon that and believe? And have they not considered the possibility of their time of death drawing near while they are in their disbelief, so

that they might hasten to repent before the punishment befalls them? So, in what warning after the Qur'an will they believe, if they do not believe in it?

Whoever Allah sends astray, there is none to guide him, and He leaves them to persist in their misguidance, bewildered and wavering.

The people ask you, O Muhammad, about the Resurrection, when is its time? Say: "Its knowledge is only with my Lord. None can reveal its time except Allah alone. It is hidden from the inhabitants of the heavens and the earth, and their fear of it has intensified. It will not come except suddenly, while you are unaware of it. The people ask you about its time as if you, O Muhammad, have been persistent in asking about it until you learned its appointed time! Say to them, "None knows its time except Allah alone, but most people do not know."

Say, O Muhammad, to those who ask you about the time of the Hour: I possess no power to bring benefit to myself, nor to repel harm from it, except what Allah has enabled me to do by His Will. If I knew the unseen, I would have prepared much of what benefits me and avoided what harms me. I am nothing but a warner of Allah's punishment to those who disobey Him and a bearer of good tidings of His reward to those who obey Him. It is the believers who benefit from my warning and my glad tidings.

Allah, the Mighty and Majestic, is the One Who created you—O people—from Adam and created Hawwā' (Eve) from him so that Adam might find tranquility in her, satisfy his desire with her, and find comfort in her. So when he had intercourse with her, she conceived a light burden in the beginning, and it continued as such. Then when it became heavy and her delivery drew near, Adam and Eve called out, saying, "We swear by You—O our Lord—if You grant us a child of sound creation and health, we will surely be among those who are grateful for Your blessings."

But when Allah blessed them both with a sound child as they had asked Him, the disbelievers among the children of Adam assigned partners to Allah in what He had blessed them with. So Exalted is Allah and High above the polytheism of the polytheists.

Do the polytheists worship with Allah those who cannot create anything, while those whom they worship along with Him are themselves created and manufactured?!

And those (false gods) they worship besides Allah cannot help their worshippers, nor are these worshipped objects able to help themselves against anyone who wishes them harm. Whoever is incapable of helping himself is even more incapable of helping others.

And if you—O polytheists—invite these idols to the truth, they will not respond to you, because they are inanimate objects that do not comprehend and do not hear. It is all the same whether you call them or remain silent. How then can you worship something with such a nature?!

Indeed, those you call upon besides Allah are owned by Allah like you, so call upon your idols, and let them answer your call if you are truthful that they can harm and benefit and that they deserve worship!

Do these idols have feet with which they walk?! Or do they have hands with which they grab?! Or do they have eyes with which they see things?! Or do they have ears with which they hear?! So how do you worship them?! Say, O Muhammad, to these polytheists, "Call upon your idols—which you claim are gods with Allah—for help against me, then hasten you and they to plot against me, and give me no respite."

Say, O Muhammad, "Indeed, the One Who gives me victory over you and protects me from you is Allah, who revealed the Qur'an to me. And He, Glorified is He, supports and protects those whose intentions, deeds, and words are righteous."

But those you call upon besides Allah Almighty are unable to help you, nor can they help themselves against those who wish them harm.

And if you call your idols to the truth, they will not hear your call because they are inanimate objects that do not hear. And you see, O Muhammad, the carved gods of the polytheists facing you with fashioned eyes, as if they are looking at you, while in reality, they see nothing.

Accept, O Muhammad, what is easy of people's characters and what they willingly offer. Forgive what comes to you other than that, and relinquish your right over them. Enjoin them with what is good, which the divine law approves, and turn away from those who act ignorantly toward you and do not take them to task for their slip.

If you are tempted by Satan—through a whisper, anger, or anything else—to discourage you from good, or to urge you towards evil, or to retaliate against one who has treated you foolishly, then seek refuge in Allah from Satan. Indeed, Allah is All-Hearing of your supplication, of Satan's whispers, and of every sound. He is All-Knowing of that; nothing is hidden from Him, and He is the One in Whose Hand lies your deliverance and your protection.

Indeed, those who fear Allah—when they are touched by a whisper from Satan, or anger, or the like—and they are about to abandon obedience to Allah or commit a sin—they remember the greatness of Allah Almighty, His punishment and His reward, and His command to seek refuge in

Him. Then, at once, they see the truth with their hearts and follow it, and they see falsehood and avoid it.

As for the brothers of the devils from among the disbelievers and the wicked among mankind, the devils make misguidance appealing to them and assist them in it. The devils neither tire nor falter in providing their human friends with misguidance, and likewise, their human friends do not hold back from committing sins; rather, they are in constant increase of them.

When you, O Prophet, do not bring them a sign as they demanded, they say, "Why do you not bring it from yourself?" Say to them, "That is not for me. I only follow what my Lord reveals to me." This Qur'an is a sign for guidance, conclusive proofs, and radiant lights from your Lord, Glorified and Exalted is He, and it is a guide to the truth and a mercy in this world and the Hereafter for the believers.

When the Qur'an is recited, listen to it attentively and be present with your hearts so that you may understand its verses, and be silent when you hear it to contemplate it so that you may receive the mercy of Allah Almighty.

And remember Allah Almighty with your tongue in private, without anyone noticing, bringing to your heart His greatness, His attributes, His reward, and His punishment, and the like—while you are humble, submissive, fearful, and with a trembling

heart. And remember Allah, the Mighty and Majestic, with your tongue, without raising your voice in the morning and the evening, and do not be among those who are heedless of His remembrance, Glory be to Him.

Indeed, the angels who are with Allah Almighty are not too proud to worship Him. They exalt Him above every imperfection and flaw, and to Him alone they prostrate in humility and submission.

Al-Anfāl (The Spoils of War)

Your Companions ask you, O Muhammad, about the spoils of war—especially what they seized from the Quraysh on the day of Badr—about its ruling, to whom it belongs, and how it is to be divided. Say to them: The matter of the spoils of war belongs to Allah Almighty, Who owns them, and to Muhammad, who divides them, and they both have authority over it. So fear Allah Almighty and settle the dispute among yourselves regarding the spoils, and do not quarrel. And submit to the command of Allah and the command of His Messenger: accept what you have been commanded regarding the spoils and otherwise, if you are truly believers.

Only those perfect in their faith are those who, when Allah is mentioned and His greatness and power are recalled, their hearts are filled with awe; they humble themselves to Allah by fulfilling His commands and abandoning His prohibitions; when verses from the Qur'an are recited to them, their

faith increases in affirmation, certainty, and submission; and they put their trust only in their Lord to bring about their benefits and ward off their harms.

And among their attributes is that they perform the prayer, establishing it in the prescribed manner, and they spend from what Allah has provided them, both the obligatory and the recommended expenditures.

Those who perform such noble deeds and are characterized by such great qualities are the true believers. For them are high ranks, which they will ascend in the Gardens, and for them is forgiveness for their sins, and Allah Almighty has prepared for them a provision in Paradise.

Just as Allah Almighty entrusted you, O Muhammad, with the matter of dividing the spoils of war and made it your right after the dispute over its division, so too did He bring you out of your home to confront the disbelievers of the Quraysh, while some of your Companions disliked that. So proceed with Allah's command regarding the spoils, just as you proceeded with His command to go out, for both are true and goodness from Allah, the Blessed and Exalted.

Indeed, the believers who disliked meeting the disbelievers of the Quraysh on the day of Badr argue with you, O Muhammad, about the truth that Allah Almighty willed, after it had become clear. For

your departure was accompanied by a promise from Allah of victory, yet despite this, they said, "We did not know that we would meet the enemy to prepare to fight them, but we only went out seeking the spoils from the caravan of the Quraysh without a fight. If only we were granted leave to forgo fighting!" Their state was as if they were being driven toward death while they were looking on.

And remember, O believers, when Allah promised you victory over one of the two parties, the caravan or the army, while you wished that the caravan would be yours so you could take its spoils without a fight. However, it was Allah's Will to bring you face-to-face with the other party, the one with might and weapons, in order to grant you victory, make His religion prevail, and uproot the disbelievers.

And Allah Almighty wills to exterminate the disbelievers, honor Islam, make it victorious, and to abolish polytheism, even if the polytheists—who have earned what warrants punishment—detest it.

When you were calling upon your Lord to grant you victory, Allah Almighty responded to you: "Indeed, I will reinforce you with a thousand angels, following one another in succession, to fight alongside you."

And Allah made this reinforcement only as glad tidings of victory for you and to reassure your hearts—dispelling anxiety—and to be certain of

victory from Allah. And there is no victory except from Allah, so do not think—if the angels are sent down to you—that victory lies in their hands. Indeed, Allah is All-Mighty—none can overcome Him—Perfect in Wisdom, Glorified is He.

And remember when Allah Almighty cast drowsiness upon you so that you would be secure without fear of your enemy. Allah Almighty sends down upon you water from the sky to purify you from minor and major ritual impurities, remove the whispers of Satan, and strengthen your hearts so they become firm, and to compact the ground so your feet become firm and do not sink into it.

Remember, O Muhammad, when your Lord inspired the angels by whom He reinforced the believers, that I am with you, granting you victory and support. So make the believers stand firm, cast security into their hearts, and give them glad tidings of victory. I will cast terror into the hearts of the disbelievers so they will be defeated. So strike, O angels, their heads and sever them, and cut off their necks, and strike every limb and joint of the fingers of their hands and their feet.

What was mentioned in the preceding verse about fighting and threatening the polytheists is only a punishment for them because they abandoned the command of Allah and His Messenger and waged war against them both.

Whoever does that, then Allah will surely punish him, for Allah Almighty is severe in punishment.

This is the punishment I have decreed for you—O you who oppose Allah and His Messenger—so taste it in this world. And know that for you and for others among the disbelievers is a torment of the Fire on the Day of Resurrection.

O believers, when you meet the disbelievers as you both advance for battle, do not turn your backs to them in flight, lest you be defeated.

Whoever turns his back on the disbelievers has indeed returned with wrath from Allah, the Mighty and Majestic, and his destination on the Day of Resurrection is Hell, and what an evil destination it is! Except for one who turns his back on them, swerving from his direction to make his enemy think that he has fled from him, then returns to attack him, so that this may be more effective for him in his fighting or more devastating to his enemy; there is no harm in this turning away. Or except for one who turns his back on them to withdraw to another group of Muslims who intend to return to the fight, so he returns with them and they cooperate; then turning away is also permissible for him.

It was not by your strength, O believers, that you killed the polytheists on the day of Badr, but the one who killed them was Allah Almighty, Who commanded you to fight them, aided you, and

strengthened your hearts. And you did not deliver the throw, O Muhammad, when you threw at the faces of the polytheists with a handful of pebbles or a handful of dust; rather, it was Allah Who made it reach them by His power. He killed the polytheists and threw at them on the day of Badr to defeat them and to bestow upon the believers a goodly gift for which they would be grateful, consisting of victory, the spoils of war, and reward in the Hereafter. Indeed, Allah is All-Hearing of the Prophet's supplication for the destruction of the polytheists on the day of Badr, All-Hearing of the words of all His creation, and All-Knowing of all that—their intentions and what is in their best interest.

That action—killing the polytheists and striking them until they were defeated, and bestowing victory upon the believers—is Our act. And there is another good tidings: Allah Almighty will henceforth weaken every plot the disbelievers devise against Islam and its people.

If you seek a judgment from Allah—O polytheists—to decide between you and the believers, and you seek His victory to inflict His punishment upon the wrongdoers, then what you have asked for has come to you with His victory for the truthful over those upon falsehood, when He inflicted His punishment upon you on the day of Badr. And if you desist—O disbelievers of the Quraysh—from polytheism and disbelief in Allah,

denying His Messenger, and fighting His Prophet and those who believe in him, it is better for you in this world and the Hereafter. But if you return to that, We will return upon you with the like of the day of Badr, with defeat, killing, and captivity. And then your multitude of soldiers and helpers will not avail you at all, nor will they avert anything from you, even if their number is great. For Allah Almighty is with the believers, helping them and granting them victory.

If you 'polytheists' sought judgment so that Allah may decide between you and the believers, and sought His help to bring His punishment upon the wrongdoers, then now it has come to you—by His granting victory to the rightful over the false—when He inflicted His punishment upon you on the Day of Badr. And if you cease—'O disbelievers of Quraysh'—from associating 'others with Him', disbelief in Allah, denying His Messenger, and fighting His Prophet and the believers, it will be for your own good in this world and the next. But if you persist, We will persist—with a day like Badr: defeat, killing, and capture. And your forces and allies—no matter how numerous they might be—will not benefit you whatsoever, nor will they ward

off anything from you. For Allah is certainly with the believers.

O believers! Comply with the command of Allah and His Messenger, and avoid what they have forbidden, and do not turn away from obeying His Messenger while you hear his command and his prohibition to you, and you know what he has called you to.

And do not be—O believers—by turning away from the obedience of Allah and His Messenger, like the polytheists who, when they hear the Book of Allah with their ears, say, "We have heard," but in reality, they do not benefit from what they hear, so they are like those who have not heard it.

Indeed, the worst of all moving creatures on earth in the sight of Allah Almighty are those who did not benefit from His signs, for they are deaf to hearing the truth, mute to speaking it, and do not comprehend the admonitions of Allah, His commands, and His prohibitions.

Had Allah known any good in those people—in their seeking the truth and their readiness to accept it—He would have enabled them to understand His verses. And even, by way of supposition, if He had made them understand despite this state of theirs, they would still have turned away from them, while refusing altogether to accept them, intentionally and stubbornly.

O believers! Respond to Allah and His Messenger by hastening to obey them when He calls you to that which brings righteousness and a good life in this world and the Hereafter. And know that Allah Almighty comes between a man and his heart if He wills, so a person cannot perceive anything of truth or falsehood except by the permission of Allah, the Glorified. So beware of rejecting the command of Allah or being slow to respond to Him. And know that you will be gathered to Allah Almighty, and He will recompense you for your deeds.

Beware, O believers, of a trial from Allah that will not be confined to those who have wronged themselves by committing sins; rather, it will encompass the wrongdoer and others—those who witness evil and neither forbid it nor change it despite their ability to do so. And know that your Lord is severe in punishment for those who expose themselves to His wrath by abandoning His commands and committing His prohibitions.

And remember, O believers, when your number in Makkah was small, your enemies viewed you as weak, oppressed you, and harmed you for your faith. You feared that the disbelievers would snatch you away and kill you. So He made for you a town to which you could take refuge, which is Medina, and He strengthened you with its people, so you were victorious over your enemies at Badr and elsewhere. And He fed you with lawful and good

spoils of war. So remember this favour, so that you may be grateful to Allah Almighty for that and obey Him alone.

O believers! Do not fall short in preserving and fulfilling the rights of Allah upon you by abandoning His obligations and violating His sanctities, nor fall short regarding the rights of His Messenger by neglecting to obey and follow him, nor betray your trusts while you know with certainty that these are trusts that must be fulfilled, and you know the evil consequences of betraying them.

And know, O believers, that your wealth and your children are a trial with which Allah tests you, and know that with Allah Almighty is a great reward, which is better for you than wealth and children; so prefer His great and everlasting bounty over a small and fleeting pleasure.

O believers! If you fear Allah and do not betray Allah and the Messenger, nor betray your trusts, He will provide you with an insight to distinguish between truth and falsehood, a way out of every worldly hardship, and victory; and He will absolve you of your past sins and forgive you. And Allah—the One who grants you all these gifts—is the Owner of great reward for whoever fears Him, and His bounty is upon you and upon others.

And remember, O Muhammad, My favor when the disbelievers of the Quraysh conspired against you to imprison you, kill you, or expel you from

Makkah. However, Allah also plots against them from where they do not perceive, so He saved His Prophet from them and destroyed them. And Allah Almighty is the best at exacting due punishment for evil, and none is more capable of that than Him.

When Our verses are recited to these disbelievers of the Quraysh, they say something to deceive themselves and their followers, out of rebellion and stubbornness. They say: "We have heard it. If we wished, we could say something like it. This Qur'an is nothing but the lies of the ancients, which they wrote down in their books!"

And when the verses of Our Book are recited to these disbelievers from Quraysh, they utter words by which they delude themselves and those who follow them, in rebellion and obstinacy. They say, "We have heard. If we willed, we could say something like this. This Qur'an is nothing but lies inscribed by the ancients in their books!"

And remember, O Muhammad, when the disbelievers of the Quraysh said: "O Allah, if what Muhammad says is the truth, revealed from You, then send down upon us stones in succession like rain or bring us a painful punishment."

But Allah would not punish the disbelievers of Quraysh while you, O Muhammad, are in their

midst—for He does not destroy the people of a town in which their prophet is present until he departs from it. Nor would Allah punish those disbelievers if they were to seek Allah's forgiveness for their sins, but they persist in their misguidance, so they are deserving of punishment.

Why should Allah not punish those polytheists while they have done what warrants it, which is preventing the Muslims from reaching the Sacred Mosque for worship? The disbelievers of Quraysh were never its guardians; its true guardians are none but the believers in Allah—the righteous who shun polytheism and sins—but most of the polytheists of Quraysh do not know.

The prayer of the disbelievers of Quraysh at the Ka'bah was nothing but whistling and clapping! So let them taste the pain of the punishment for their disbelief.

The polytheists of Quraysh surely spend their wealth to strengthen themselves for fighting the Muslims and to turn people away from the truth. So they will spend it, but then their spending will become a source of intense regret for them when they do not achieve what they aspired to. In the end, they will be defeated, and Allah Almighty will gather the disbelievers on the Day of Resurrection in the fire of Hell.

Allah will gather the disbelievers to Hell so that He may separate them from the good believers, and

He will place some of them upon others, heaping them all together, then cast them into Hell. Those are the ones who lost themselves and their families on the Day of Resurrection and lost this world and the Hereafter.

Say, O Muhammad, to the disbelievers of the Quraysh: If they cease their disbelief and fighting the believers, Allah will forgive them their past sins. But if they return to fighting you and persist in their disbelief, then the destruction of the disbelievers at Badr has already passed, as has the destruction of other former nations.

Fight—O believers—the disbelievers until there is no more polytheism to tempt the people, and all worship is devoted to Allah alone, and Islam prevails. If they cease from their polytheism and embrace Islam, then Allah is All-Seeing of what they do, both outwardly and inwardly, and He will recompense them for it. Therefore, refrain from fighting them, even if you do not know their inner states.

But if the disbelievers turn away from faith and insist on disbelief and fighting, then fight them, and be certain that Allah is your protector, so He will grant you victory over them. What an excellent Protector and an excellent Supporter!

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