

التفسير المحرر 11

The hypocrites who asked for permission to stay behind from jihad were content to be in their homes with the women! And Allah has sealed their hearts because of their staying behind from jihad without an excuse, for they do not understand the admonitions of Allah, nor that jihad is better for them in this world and the Hereafter.

But the Messenger Muhammad and his companions, who believed with him, strove against the disbelievers with their wealth and fought against them with their lives; they are not like the hypocrites who stayed behind. The Messenger and those who believed with him and strove with their wealth and their lives—for them are many good blessings in this world and the Hereafter, and it is they who have attained the bliss they sought.

Allah has prepared for His Messenger and the believers with him Gardens beneath whose trees and buildings rivers flow, abiding therein; they will neither die nor will they ever be taken out of it. That is the great salvation and the supreme triumph.

Some of the Bedouins from around the city who made excuses came to the Messenger of Allah to be permitted to stay behind from the jihad, while the hypocritical Bedouins—who lied to Allah and His Messenger in their claim of faith that necessitates going out for jihad—sat back from coming to the Prophet to make their excuses to him. A painful

punishment will afflict the disbelievers of those Bedouins.

There is no blame upon the physically weak who are unable to go out for fighting, nor upon the sick who are unable to engage in jihad, nor upon the poor who find no wealth with which to equip themselves—there is no sin in their staying behind from jihad if they are sincere in their faith, their deeds, and their intentions while they stay behind and exert their effort in supporting Islam and benefiting the Muslims. There is no way to blame or punish those who do good. And Allah is covering the sins of the doers of good, pardoning their sins, and is Merciful to them, so He does not punish them for them; rather, He rewards them with the reward of those who are capable and participate in jihad.

Nor is there any blame on those who, when they came to you, O Muhammad, asking for something to ride in the expedition of Tabūk, you told them apologetically, "I find no mount for you to ride," so they turned away from you, weeping with sorrow for not having the means to equip themselves for jihad.

Indeed, the punishment—O Muhammad—is only upon the hypocrites who ask your permission to stay behind from jihad while they are wealthy and able to go out with you to fight. These hypocrites were content to sit in their homes with the women upon whom jihad is not obligatory.

Allah has sealed the hearts of the hypocrites as a punishment for them, so they do not know the evil consequence of their staying behind from jihad in this life and the next, nor what they miss out on of the benefits of this world and the Hereafter.

The hypocrites who stayed behind from jihad without an excuse will make excuses to you when you—O believers—return to them from your journey and your jihad. Say to them, O Muhammad, "Do not make excuses to us; we will not believe you in your false excuses. Allah has already informed us of your secrets, and we are aware of the lies in your excuses. Allah and His Messenger will see your deeds in this world, and your truthfulness or falsehood in repenting from hypocrisy will become apparent. Then, after your death, you will be returned to Allah, Who knows every secret and public matter, the apparent and the hidden, and He will inform you of what you used to do in the world, whether good or evil, and will recompense you for it."

The hypocrites who stayed behind will swear by Allah to you—O believers—when you return to them from the expedition of Tabuk that they were not able to go out with you for jihad, so that you may leave off rebuking and reproaching them! So leave off rebuking and reproaching them, out of contempt and humiliation for them, not out of forgiveness and pardon, because they are impure and filthy:

their inner selves are wicked, and their deeds are repugnant. And their destination in the Hereafter is the fire of Hell, as a recompense for the sins they used to commit in this life.

These hypocrites swear to you falsely—O believers—so that you may be pleased with them and continue your former treatment of them as if they had not sinned! So if you—O believers—are pleased with the hypocrites, your pleasure with them is of no benefit to them, and you should not be pleased with them, for Allah is not pleased with people who are rebellious against His obedience.

The desert-dwellers are more severe in disbelief in Allah and more severe in hypocrisy than the disbelievers and the hypocrites of the dwellers of the cities and villages. And the Bedouins are more likely and more apt not to know the lawful and the unlawful and the legislation that Allah revealed to His Messenger Muhammad (ﷺ). And Allah is All-Knowing of His creation; nothing of their conditions is hidden from Him, and He is All-Wise in the management of His creation and their recompense, so He places everything in its proper place.

And among the desert-dwellers are those who consider what they spend for a good cause to be a loss, a decrease, and a waste, so they spend what they spend reluctantly, not hoping for its reward from Allah Almighty. And among the Bedouins are those who wait for calamities to befall you—O

Muslims—and for enemies to prevail over you! May Allah decree that the calamities that displease them befall the hypocritical Bedouins alone, and that misfortune descend upon them and not you, O believers. And Allah is All-Hearing of the words of His servants, from the hypocritical Bedouins and others, and is All-Knowing of their innermost thoughts and of their schemes.

And among the desert-dwellers are those who believe in Allah Almighty and in the Day of Resurrection and what it contains of reward and punishment. They consider what they spend on good causes as offerings to Allah, hoping through it for closeness to Him, the Glorified and Exalted. They also seek the prayers of the Messenger for them when he takes their charities. Indeed, the prayers of the Messenger are a great means of nearness for them, bringing them closer to Allah Almighty. Allah will admit these believing desert-dwellers among His servants who are shown mercy, the companions of Paradise. Indeed, Allah is All-Forgiving of their sins and Merciful to them in this world and the Hereafter. So He does not punish them but rather bestows His blessings upon them, guides them to goodness, and rewards them for it.

And the companions of Muhammad who were the first forerunners to faith from the Emigrants and the Helpers, and the followers of these forerunners from the Emigrants and the Helpers

who followed their straight path in faith and righteous deeds—Allah is pleased with the preceding companions and those who followed them in goodness for their obedience to Him, and they are pleased with Allah for what He bestowed upon them in this world and rewarded them with in the Hereafter. He has prepared for them gardens in the Hereafter beneath whose trees, chambers, and palaces rivers flow, abiding therein forever without an end. That is the greatest triumph, by which every desired thing is attained and every feared thing is repelled.

And among the desert-dwellers around your city—O Muslims—are hypocrites, and among the people of the Prophet's city are hypocrites who have practiced hypocrisy until it became their nature, mastering it skillfully, so others do not perceive it. They have persisted in it without repenting. You do not know them, O Muhammad, but We know them. We will punish them in this world and in the grave. Then these hypocrites, after being punished twice, will be returned to a great torment in the fire of Hell.

And other people have acknowledged their sins for staying behind from the jihad with the Messenger of Allah in the Battle of Tabūk. They mixed a righteous deed with repentance and other acts of obedience and a bad deed by staying behind from jihad and other sins and misdeeds. Allah

accepts the repentance of those who confess their sins. Indeed, Allah is All-Forgiving; He conceals the sins of those who repent to Him and overlooks holding them accountable for them, and He is Merciful to them, so He does not punish them for them.

Take—O Muhammad—a charity from the wealth of the Muslims to purify them from the filth of their sins, and to increase their wealth, and to enhance their good morals, their righteous deeds, and their reward in this world and the Hereafter. And pray for the Muslims when you take their charities because your prayer for them is a source of tranquility and comfort for their hearts. And Allah is All-Hearing of the words of His servants, responsive to their supplications, and is All-Knowing of their intentions and circumstances, so He recompenses them according to their deeds.

Do they not know that Allah alone is the One Who accepts repentance from the repentant and accepts the charities from His servants if they are good and purely for Allah, the Lord of the worlds? And that Allah is the Oft-Acceptor of repentance from His servants, and He pardons whoever repents to Him, even if the sin is repeated by him many times, and is Vast in Mercy towards the repentant, so He does not punish them but rather rewards them?

And say, O Muhammad, "Do as you will, for Allah will see all your deeds, both apparent and hidden, and He will reward you for them. And the Messenger of Allah and the believers will see what Allah informs them of, and they will bear witness for or against you, for good or for evil. And you will be returned on the Day of Resurrection to Allah, the One Who knows the unseen and the seen. He knows your secrets and your public deeds; nothing of your affairs is hidden from Him. Then He will inform you on that day of what you used to do in the world, of good or evil, and He will reward you for it."

And among those who stayed behind from the Battle of Tabūk was another group whose judgment was deferred, to be decided by Allah as He willed: either to punish them for their sins or to guide them to repentance and accept it from them. And Allah is All-Knowing of everything, including His knowledge of the conditions and intentions of this group, and what they deserve of punishment or pardon. He is All-Wise in His judgment concerning them and in all His words and deeds, placing everything in its proper place.

And among them—i.e., the hypocrites—are those who built a mosque in Madinah to cause harm to the believers and their mosque in which they gather, to promote disbelief in Allah, and to divide the community of believers so that some would pray in one mosque and others in another, causing

them to become divided and fall into dispute. They also built it as a base in preparation, lying in wait, and anticipation for the arrival of those who had previously fought against Allah and His Messenger. The hypocrites who built this "Mosque of Harm" will swear to you that they intended nothing but good for the Muslims and kindness towards them—showing benevolence to the weak and the helpless among them by making the "Mosque of Harm" closer to them than any other! But Allah bears witness that the hypocrites are indeed liars in their oath.

Do not ever pray—O Muhammad—in the mosque of the hypocrites as long as you live. A mosque whose foundation was laid on the piety of Allah from the very first day its builders began to establish it, which is the Quba Mosque, and like it, or rather more worthy of this ruling, is the Prophet's Mosque, which is more worthy for you to stand in for prayer and worship, O Muhammad. In the Quba Mosque, there are men from the companions of Muhammad who love to purify themselves from impurities and sins, and Allah loves those who overly purify themselves from impurities and from misdeeds.

Which of the builders is better: one who laid the foundation of a mosque upon piety to Allah, with sincerity to Him, and seeking His pleasure, or he who laid the foundation of a mosque upon

hypocrisy, disbelief, and misguidance? The latter is like one who builds a structure on the edge of a precipice that is about to collapse with what was built upon it, so the cliff collapses with the structure and the builder all together into the fire of Hell. And Allah does not grant success to those who built the Mosque of Harm, nor does He grant success to others who wrong themselves with disbelief and hypocrisy. He does not grant them success in what is beneficial for their religion, their worldly life, and their Hereafter, as long as they persist in their wrongdoing.

The Mosque of Harm that the hypocrites have built will never cease to be a cause of hypocrisy in their hearts and doubt about Islam until their hearts are torn apart and they die upon their doubt and hypocrisy. And Allah is All-Knowing of everything, and from that is His knowledge of the conditions of the hypocrites, so He knows what is in their hearts and the outcome of their affairs in this world and the Hereafter, and He is All-Wise, placing everything in its befitting place.

Indeed, Allah has purchased from the believers their lives so that they may fight the disbelievers therewith, and He has purchased their wealth so that they may spend it in their struggle. He has made the price for the offering of their lives and wealth in the way of Allah to be Paradise for them. The believers fight to exalt the word of Allah and to

support His religion; they either kill the disbelievers, or the disbelievers kill them. So whether they kill or are killed, Paradise is guaranteed for them. A firm promise from Allah, written in the Torah, the Gospel, and the Qur'an, that He will fulfill for the fighters in His way what He has promised them and will admit them into His Paradise. And no one is more faithful to his covenant than Allah, for He is truthful and does not break His promise. So show your joy, O believing fighters, and rejoice in this bargain you have made with Allah. This bargain is the great salvation and the supreme victory above which there is no victory.

Those from whom Allah has purchased their souls and their wealth are the ones who return from the disobedience of Allah to His obedience, those who have humbled themselves to Allah and obeyed Him out of love for Him and have strived in worshipping Him alone, those who praise Allah in all their conditions, the ones who fast, the worshippers who bow and prostrate in their obligatory and recommended prayers, those who enjoin upon the people all that Allah and His Messenger have commanded and forbid them from all that Allah and His Messenger have forbidden, and those who act upon the commandments and prohibitions of Allah, who do not neglect any of the rulings of His law. And give good tidings, O

Muhammad, to all the believers of every good in this world and the Hereafter.

It is not for the Prophet Muhammad and the believers to ask Allah for forgiveness for those who worship others besides Him, even if they were their relatives, after it has become clear to the Prophet and the believers that the polytheists are the dwellers of the Fire, abiding therein forever, for having died in a state of disbelief.

Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when Abraham learned that his father was an enemy of Allah, he disassociated himself from him and ceased seeking forgiveness for him. Indeed, Abraham was one who frequently supplicated to Allah in fear and grief; he was patient with the harm from people, merciful towards them, and forgiving of their actions against him.

And it is not from the way of Allah in His creation, nor from His wisdom and justice, that He would lead a people astray after He has guided them to faith, until He makes clear to them what they must avoid. So if He makes it clear to them and they do not avoid it, they deserve His leading them astray and His punishment upon them. Indeed, Allah is All-Knowing of everything; nothing is hidden from Him on earth or in heaven.

Indeed, to Allah alone belongs the authority of the heavens and the earth; He has no partner in His

creation, His management, or His legislation. He gives life to whom He wills and causes death to whom He wills. And you have none besides Allah to benefit you—O people—nor anyone other than Him to help you and ward off harm from you.

Allah has certainly granted His Prophet Muhammad, the Emigrants, and the Helpers the turning in repentance to His command and obedience—those who obeyed His Prophet by setting out with him for the expedition of Tabuk in the time of hardship due to the intense heat, the long journey, and the scarcity of mounts, water, food, and provisions. Allah turned in mercy to the Prophet and his companions who followed him, after the hearts of some of the Companions had almost swerved from the truth, falling into doubt and uncertainty because of the severe hardship they endured in that expedition. Then Allah granted those companions—whose hearts had almost deviated—repentance to their Lord and a return to steadfastness in their religion, for Allah is Kind and Merciful to the companions of His Prophet.

And Allah turned in mercy to the three companions of the Prophet—they being Ka'b ibn Mālik, Hilāl ibn Umayyah, and Murārah ibn al-Rabi'—whose case he (ﷺ) had deferred until Allah the Exalted would pass judgment on them and decide their affair. This continued until the earth, despite its vastness, seemed to close in on them (for

they were ordered to stay away from their wives, the Muslims were forbidden from dealing with or speaking to them, and the Prophet had turned away from them), and their souls were torn in anguish by the worry, distress, and grief that had befallen them. And they were certain that there was nothing to turn to for safety from Allah's punishment and wrath, and for their distress and tribulation to be lifted, except Allah alone. Then Allah guided these three to repent, that they might turn back to Allah and be steadfast in His obedience. Indeed, Allah is the Acceptor of Repentance; He guides whomever He wills of His servants to repent and accepts it from them and is the All-Encompassing in Mercy.

O you who believe, fear Allah by obeying His commands and avoiding His prohibitions, and be with the truthful in their faith, their words, and their deeds. Do not abandon their companionship, follow their path, and adhere to truthfulness so that you may be with them in the Hereafter.

It was not for the Muslims among the inhabitants of the Prophet's city and those around them of the desert-dwellers to stay behind from going out with the Messenger of Allah in the expedition of Tabūk, nor was it for them to prefer their own selves over the Prophet's self in accompanying him in the struggle, and to be content with comfort for themselves while the Prophet was in toil and hardship! This was not proper for them; for they

are not afflicted in the struggle by any thirst or fatigue, nor do they suffer from severe hunger in their struggle to exalt the Word of Allah, nor do their feet tread upon a land, angering the disbelievers by their arrival, nor do they inflict upon the disbelievers anything, little or much—be it killing, wounding, capturing, taking spoils, or causing defeat—except that Allah records for them for these actions righteous deeds and an immense reward. This is because they are doers of good, and Allah does not neglect the reward of one who does good in the worship of Allah and is good to the servants of Allah.

Nor do the fighters in the cause of Allah spend any expenditure, small or large, nor do they cross a valley in their expedition, whether going or returning, but the reward is recorded for them so that Allah may reward them with the best reward for the best of their deeds, which they used to do.

It is not proper for the believers to all mobilize at one time for jihad in the way of Allah. So why not a group from every tribe or city of the Muslims mobilize for fighting, by whom sufficiency is achieved so that the remaining believers may learn the religion of Allah and gain deep understanding in it, and so that those who stayed behind may teach their people who went out for the expedition when they return to them, warning and admonishing them, perhaps so that they may beware of the

consequence of disobeying Allah and not act contrary to what they have learned?

O believers! Begin your campaigns by fighting the disbelievers nearest to you, and let the warring disbelievers against you find severity and harshness in you when you fight them. And be certain that Allah is with you, granting you victory over your enemies if you are mindful of Him by obeying His commands and avoiding His prohibitions, and part of that is being mindful of Him in your struggle.

And when Allah reveals a chapter from the Qur'an to His Prophet Muhammad, among the hypocrites are some who say to others in contempt of what Allah has revealed: "Which of you has this Surah increased in faith in Allah and His signs?!" As for the believers, the chapter that Allah revealed increased their faith upon their faith, and they rejoice in the grace of Allah and in what He has revealed to them in the Qur'an of guidance and mercy, as well as the promise of good in this world and the Hereafter.

But as for those in whose hearts is doubt and hypocrisy, the chapter—which Allah has sent down—increased them in disbelief upon their disbelief and doubt upon their doubt. And those hypocrites died while persisting in their disbelief, having not repented to Allah.

Do the hypocrites not see that Allah tests them once in some years and twice in others?! Then, despite the affliction with which Allah strikes them every year, they do not repent of their sins, nor do they take heed and return to Allah!

And when Allah reveals a chapter from the Qur'an in which the secrets of the hypocrites are exposed, some of them look at others and say secretly or with an understanding gesture: "Does anyone see you when you are alone and plotting your affairs, so he would convey your words to Muhammad and inform him of our secrets?!" Allah has turned the hearts of the hypocrites away from benefiting from that chapter and turned them away from faith and righteous deeds, and He has forsaken them and led them astray because they are a people who do not understand the Book of Allah and are too arrogant to listen to His verses and act upon them.

Allah has sent to you—O Arabs—Muhammad, the Messenger of Allah, an Arab from among you. You know his language and his lineage among you, his condition and his counsel for you. It is grievous to him that you should suffer hardship and that harm and suffering should afflict you. He is anxious for your guidance and for good to reach you in your worldly life and your Hereafter. He is extremely tender, gentle, and compassionate with the believers and exceedingly merciful to them.

So if the disbelievers and the polytheists turn away from believing in you and obeying you, O Muhammad, then say, "Allah is sufficient for me in all that concerns me, and He is my supporter against my enemy. There is no god worthy of worship except Him, alone, with no partner. In Allah alone I have placed my trust, and upon Him I have relied, and to Him I have entrusted all my affairs. He is the Owner of the Great Throne and its Creator, and the Owner and Creator of all other creatures."

These disjointed letters demonstrate the Qur'an's miraculous (inimitable) nature, for they reveal the inability of creation to produce its like, even though it is composed of these very letters with which they speak! These sublime verses are the verses of the Qur'an, precise in their wording and meanings, containing wisdom and rulings.

How can the disbelievers of the Quraysh and the Arabs wonder that We have revealed the Qur'an to a man from among mankind—warning all people of Allah's punishment for disbelieving in Him and disobeying Him, and giving good news to the believers that happiness has been preordained for them by Allah in the Preserved Tablet for their past faith and righteous deeds?! And the disbelievers said: "Indeed, this man is an evident magician with the Qur'an."

Indeed, your Lord—O people—is the One Who created the heavens and the earth in six days, then He rose over (istawa) His Throne. He manages the affairs of His creation, and none can intercede with Him on the Day of Resurrection except by His permission. That is the One deserving of being singled out for worship, to the exclusion of all others. He is your Lord, so worship Him alone. Will you not then take heed of these signs and proofs?!

To Allah alone is the return of all of you—O people—on the Day of Resurrection. This is a true promise that will not be broken. Indeed, Allah originates the creation from nothingness, then He will bring it back after its death on the Day of Resurrection to reward the believers who did righteous deeds with perfect justice. As for the disbelievers, they will have a drink of scalding water in the Hereafter and a painful punishment because of their disbelief.

Allah is the One Who made the sun a radiant light and the moon a reflected light. He ordained the course of the moon through phases, appointing a phase for each day and night of every month, so that you, O people, may know the number of years and the calculation of the nights and months. Allah did not create that in vain or without purpose. He makes the signs clear for a people who know who, when they contemplate them, understand the Oneness of Allah Almighty, His power, and the

effects of His beneficence, and deduce from them His attributes. Glory be to Him.

Indeed, in the alternation of the night and the day, and in all that Allah has created in the heavens and the earth, there are surely signs of the truth for a people who fear Allah's wrath and His punishment.

Indeed, those who do not expect to meet Allah on the Day of Judgment, so they neither fear His meeting and His punishment nor hope for His meeting and His reward, and are pleased with the worldly life and feel secure therein; and those who are heedless of Allah's universal and revealed signs, neither reflecting nor taking heed.

Those who possess these qualities—because of what they earned in the life of this world through disbelief, polytheism, and persistent sin—will have the Fire as their abode in the Hereafter.

Indeed, those who believed in the truth and did righteous deeds, their Lord increases them in guidance upon their guidance and guides them in the Hereafter to His Gardens because of their faith; and rivers flow from beneath their chambers, their seats, and their couches in the Gardens of Bliss.

The supplication of the believers in Paradise is their saying: "Glory be to You, O Allah," meaning: We exalt You, O Allah, above every imperfection. And the greeting of the believers in Paradise is their prayer for one another for safety from all evil. And

the conclusion of their supplication is their saying: "All praise is due to Allah, the Lord of the worlds," meaning: All praises are deserved by Allah Almighty, the Lord of the worlds.

And if Allah were to hasten for people the evil when they call for it, as they hasten for the good, they would have perished. So We leave those who do not hope for their meeting with Us in their rebellion, wavering, bewildered, and unguided.

Whenever harm befalls a person, he earnestly cries out to Allah in all his states, whether lying on his side, sitting, or standing. But when his hardship is relieved, he returns to his old ways of disbelief or sins and forgets or pretends to forget his harm, unmindful and ungrateful, as if he had never cried to Allah to remove what had afflicted him. This is how the misdeeds of the transgressors have been made appealing to them.

We have certainly destroyed the nations that were before you—O polytheists—when their people associated others with Allah and denied the truth, and their messengers had come to them with miracles and clear proofs, yet they would not believe, for Allah sealed their hearts due to their intense disbelief and stubbornness. Thus do We destroy every polytheist and disbeliever.

Then We made you successors on the earth after destroying the nations to see how you would do good or evil.

And when the clear verses of the Qur'an are recited to the polytheists of the Quraysh, these deniers of the Resurrection say: "Bring, O Muhammad, another Qur'an that does not contain what we dislike, or change this Qur'an yourself to what we love." Say to them: "It is not for me to change it of my own accord and judgment. I only follow what Allah reveals to me. Indeed, I fear, if I disobey Allah's command and alter anything from His Book, the punishment of a Day of great terrors."

Say—O Muhammad—to these disbelievers: If Allah had willed, I would not have recited the Qur'an to you, nor would He have made it known to you. I have lived among you for a long time of my life before the Qur'an was revealed to me, and you have never known me to lie, and you know that I cannot read or write. Then I came to you with the Qur'an. Do you not then understand that it is a revelation from Allah Almighty?!

So who is a greater liar than the one who fabricates a lie against Allah, Glorified is He, or denies the revelations of His Book? Indeed, the disbelievers will not succeed.

The polytheists worship besides Allah deities that can neither harm nor benefit them, and they say, "They intercede for us with Allah!" Say to them, O Muhammad, "Is this a matter unknown to Allah, yet known to you?" Allah is glorified and exalted above having a partner.

Humankind was united on the oneness of Allah, but then they differed, and some of them associated partners with Him. Had it not been for a prior decree from Allah to grant respite to the polytheists and the sinners and to delay their recompense until the Day of Resurrection, He would have judged between those who differed in this world.

The polytheists of the Quraysh say, "Why does Allah not send down upon Muhammad a miracle from what we suggest to him?" So say to them, "The sending down of that is from the unseen, which none knows nor has power over except Allah. So, wait for the judgment of Allah, the punishment of the falsifier among us, and the victory of the truthful. Indeed, I am too waiting with you."

When We relieve the polytheists of what has afflicted them, they strive with every trick to invalidate Our verses. So say to them, O Muhammad, "Allah is swifter in plotting, by luring you and hastening your punishment. Indeed, the angels write down your plotting and record your deeds."

Allah is the One Who enables you to travel through land—by empowering you to walk on your feet and by subjecting livestock for you—and enables you to travel by sea in the ships whose construction He has made possible. Until, when you are on board and they sail with you with a gentle wind, and the passengers rejoice in it, suddenly a

stormy wind comes upon the ship, and waves come upon its passengers from every side. And they become certain that the doom has encompassed them and are about to drown—they cry out to Allah alone to save them, saying, "By Allah, if You save us from this hardship, we will surely be among the grateful for Your blessings, and we will not associate any partners with You."

But when Allah saved the passengers of the ship, they spread corruption on earth through disbelief, injustice, and sins! O people, the evil of your transgression is only against your own souls. You enjoy it for the duration of your fleeting life, then to Us is your return after your death, and We will inform you of what you used to do in the world and recompense you for it.

The example of the adornment of this world in its swift passing is like rain, which We have sent down from the sky, and with it have grown various plants of the earth, intermingled with one another, from which men and cattle eat. Until, when the earth displays its beauty with the colors of its vegetation and is adorned with various kinds of grains, fruits, and flowers of diverse shapes and colors, and those who planted and cultivated it become certain that they can harvest its crops and gather its fruits, Our decree comes to the earth to destroy its vegetation suddenly, by night or by day. So We render the vegetation uprooted and

destroyed, as if it had never been standing upon the earth, adorning it with its beauty! And with such magnificent detail, We make the signs clear for a people who reflect and take heed.

And Allah calls His servants to enter His Garden, which is safe from afflictions. So seek it through obedience to Him, and do not seek this world, for it is full of calamities and afflictions, and its fate is to perish. And Allah guides and grants success to whomever He wills of His servants to Islam.

For those who do good in the world through faith, excel in obedience to the Most Merciful while being ever-conscious of Him, Glorified is He, and are good to the servants of Allah Almighty, for them is Paradise and even more, the greatest of which is looking upon the Face of Allah, the Mighty and Majestic. Neither dust, nor gloom, nor humiliation will cover their faces. It is they who are the people of Paradise, wherein they will abide forever.

As for those who commit evil deeds, disobeying and rejecting the truth, they will have a recompense that grieves them, which is equivalent to their evil. Humiliation will cover them, and they will have no protector from the wrath and punishment of Allah, as if their faces, from their intense blackness, were covered with pieces of the dark night! Those are the companions of the Fire, abiding therein forever.

And remember—O Muhammad—the Day We will gather all of creation on the Day of

Resurrection. Then We will say to the polytheists, "Stay in your places, you and those you took as partners with Allah." So We will separate between them and their associate-gods. And the associate-gods will say to the polytheists, "You did not worship us in reality. You only worshipped your own desires and your devils who commanded you to worship us."

The associate-gods said to those who worshipped them, "Allah is sufficient as a witness between us and you, for He knew that you worshipped us without us commanding you and without us being aware of your worship of us."

In that station on the land of gathering on the Day of Resurrection, every soul will know what it has sent forth of good or evil and will find it all recorded. And those polytheists will be returned to Allah, their True Master, about Whom there is no doubt, unlike the deities they took besides Him. And what they used to fabricate about their associate-gods—that they could benefit them, ward off harm from them, and bring them closer to Allah—will be nullified.

Say—O Muhammad—to the polytheists, "Who is it that provides you with water from the sky and provides you with grains, fruits, legumes, and minerals from the earth? Or who is it that owns your hearing and sight? And who brings forth the living from the dead, as He brings forth the crop

from the seed? And who brings forth the dead from the living, as He brings forth the seed from the crop? And who determines the affairs of creation and disposes of the heavens and the earth as He wills? The polytheists will say, "Allah alone does that." So say to them, "Do you not fear Allah's wrath and punishment? So you should devote your worship to Him alone."

So He Who performs these magnificent deeds is the One deserving of worship alone. He is your true Lord, about Whom there is no doubt. So what is there after the truth except misguidance? How are you then turned away from the worship of Allah to the worship of others?

Thus, Allah's preordained decree and prior judgment, stemming from His Knowledge, was made binding upon those who turned from truth to falsehood: that they would not believe and that they would be punished.

Say—O Muhammad—to the polytheists: "Is there among those you claimed to be partners with Allah in worship—anyone who originates the creation of something from nothing, then when it dies, brings it back to life once again?" Say to them, "It is Allah alone Who does that. How are you then turned away from following the truth to falsehood?!"

Say—O Muhammad—to the polytheists, "Is there among your deities one who guides and

grants success to the knowledge of the truth and following it?" Say to them, "Allah alone is the one who does that. So is Allah, Who guides to the truth, more worthy to be worshipped alone, or their partners, who are not guided by themselves and cannot guide their worshipers unless they are guided by others? So what is the matter with you—O polytheists—that you worship the helpless creature and forsake the worship of Allah Who guides you?! How do you equate Allah with His creation in worship?

And most of these polytheists, in their association of partners with Allah, follow nothing but mere conjecture without any proof of its validity. Indeed, conjecture does not lead to the truth, nor is it of any use in anything that requires certainty. Indeed, Allah is All-Knowing of what the polytheists do and He will recompense them.

It is not befitting for this Qur'an to have been fabricated by anyone against Allah, but Allah revealed it as a confirmation of the previous Scriptures and a detailed explanation of the matters of creed, the lawful and the unlawful, and the like. Thus, there is no doubt that it is not fabricated and it is certainly from the Lord of the worlds.

Or do the polytheists say, "Muhammad has invented the Qur'an himself?" So say to them, O Muhammad, "If I have fabricated it, then you are Arabs like me, so bring forth a single chapter like it

and call upon whomever you can to help you with that if you are truthful in your claim that I have fabricated the Quran!"

Rather, they have denied the Qur'an, whose knowledge they did not comprehend, and the fulfillment of its promised punishment has not yet come to them. Similarly, the polytheists of the former nations denied the truth. Then see, O Muhammad, what was their end; We destroyed them, and We shall destroy the likes of them among the deniers.

And among the polytheists are those who will believe in the Qur'an and repent from disbelief, and among them are those who will not believe in the Qur'an and will persist in their disbelief until they die. And your Lord, O Muhammad, is Most Knowing of the deniers and of those among them who will remain persistent in their disbelief.

And if the polytheists deny you, O Muhammad, then say to them, "To me is my deed, for which Allah will recompense me, and to you is your deed, for which Allah will recompense you. You are not held accountable for my deeds, and I am not held accountable for your deeds."

And among the disbelievers are those who listen to your recitation of the Qur'an and your speech, O Muhammad, but their hearts are heedless, so they do not benefit from their listening. Can you then make the deaf hear, especially if they are without

reason?! Likewise, you cannot make the disbelievers benefit from listening to you.

And among the disbelievers are those who look at you, O Muhammad, but they do not benefit from that looking. Can you then guide the blind who have no sight, especially if the loss of insight is added to that?! Likewise, you are not able to guide the disbelievers whose hearts are blind to seeing the truth.

Indeed, Allah does not do to His creation what they do not deserve; He does not strip anyone of faith or turn them away from guidance unless they deserve it, nor does He punish one who is not entitled to punishment, nor does He add to anyone's bad deeds, nor does He diminish anyone's good deeds. But it is the people who wrong themselves by their disbelief in Allah and their disobedience to Him, and thus they deserve His punishment.

On the Day Allah gathers the disbelievers for the Day of Resurrection, they will find their stay in the world to have been brief, as if they had not stayed but an hour of a day! People will recognize one another just as they knew one another in the world. Those who denied the meeting with Allah have truly lost His reward and His Paradise, thus deserving to enter the Fire, and they were not guided in their denial of the Resurrection.

Whether We hasten the punishment of the disbelievers in your lifetime, O Muhammad, so you see it, or We cause you to die before We show you that, their destination is to Us in any case. Then Allah is a Witness over what they were doing, and He will recompense them for it.

And for every nation of the past there was a messenger whom Allah sent to them to call them to the truth. So when he comes to them on the Day of Resurrection to bear witness against them, Allah will judge between them with justice, and they will not be wronged.

The polytheists say, "When will the punishment of Allah come to us, if you—O Messenger and those who follow you—are truthful in what you promise us of the punishment?"

Say to them, O Muhammad: "I have no power to harm or benefit myself, except what Allah wills for me to have power over. I am not able to bring about the punishment you ask of me. For every nation, there is a specific time appointed by Allah for the end of their lives. When this time comes, they cannot delay it or advance it by a single hour."

Say—O Muhammad—to the polytheists, "Tell me, if the punishment of Allah were to come upon you by night while you are asleep, or by day while you are busy with your livelihood, what would the polytheists seek to hasten of the punishment other than the evil they cannot repel?"

When the punishment of Allah descends upon you—O polytheists—do you then believe in it when faith will be of no benefit?! Do you believe it now when you used to hasten it before in denial?

Then on the Day of Resurrection, it will be said to those who wronged themselves, "Taste the eternal punishment. Are you recompensed for anything except for what you used to commit of disbelief, denial, and sins?"

The polytheists ask you, O Muhammad, saying, "Is what you promise us true?" Say to them, "Yes, and I swear by my Lord that what I have promised you is indeed the truth, and you cannot escape Allah, for He has power over you."

If every disbeliever in Allah possessed all that is on the earth, he would offer it on the Day of Resurrection—if it were to be accepted from him—to ransom himself from the punishment of Allah. And the disbelievers will hide their remorse for their disbelief when they see the punishment of Allah on the Day of Resurrection, and Allah will judge between them in all fairness, and they will not be wronged.

Indeed, to Allah alone belongs all that is in the heavens and the earth, so nothing can prevent Him from executing His decree. Indeed, the promise of Allah is certainly true, but most of those polytheists do not know, so they deny it.

Allah alone is the Disposer of life and death, so it is not difficult for Him to resurrect the polytheists and others, nor to cause them to die if He wills. To Allah alone is their return after their death, and He will recompense them.

O people! Indeed, there has come to you a Qur'an from your Lord as an admonition that softens the hearts, a cure for the hearts from desires and doubts, a guidance to the truth, and a mercy for the believers, for they are the ones who benefit from it.

Say, O Muhammad, "In Islam, which He has graciously bestowed upon you and guided you to, and in the Qur'an, which He has revealed to you as a mercy to rescue you from misguidance—let them rejoice in these, not in the adornments of the world. That is better than the possessions and wealth that people amass."

Say—O Muhammad—to the polytheists, "Tell me about the provision that Allah has sent down for you, of which you have made some unlawful and some lawful. Did Allah permit you to do this, or are you fabricating lies against Allah?"

What do those who fabricate lies against Allah expect on the Day of Resurrection? Do they think that Allah will not punish them? Indeed, Allah is truly gracious to mankind with His many blessings, but most people are ungrateful to Allah Almighty.

And you—O Muhammad—are not engaged in any matter, nor do you recite any chapter from the

Qur'an, nor do you—O people—perform any deed, but Allah is a Witness over you when you undertake it. Not even the weight of a small ant is hidden from your Lord on the earth or in the heaven, nor anything smaller or greater than that; all of it is in a Preserved Tablet, and everything is written in it.

Indeed, those whom Allah Almighty takes under His care with His support and love shall have no fear of what is to come, nor shall they grieve over what has passed.

The allies of Allah are those who have faith in the truth and confirm their faith by adhering to piety towards Allah Almighty.

The allies of Allah have glad tidings in this world, such as a good vision, and they have glad tidings in the Hereafter of entering Paradise. What Allah has promised is a true reality that cannot be altered. And the allies of Allah are given glad tidings of a great triumph and an immense salvation.

And let not their speech grieve you—O Muhammad—such as their fabrication against Allah, their denial of you, and their mockery of the truth. For indeed, all honor belongs exclusively to Allah in this world and the Hereafter. To Him belongs the complete dominance, and He is your supporter and your protector from the harm of the polytheists. And He is the one capable of taking vengeance upon them. He is the All-Hearing of the

sayings of His servants and is the All-Knowing of their conditions.

Indeed, to Allah belongs all those in the heavens and the earth. And what those polytheists follow in their claim of partners to Allah is nothing but an assumption without proof, and they only fabricate lies against Allah.

Allah alone is the One Who made for you—O people—the night that you may rest in it and made the day bright for you to see for your livelihood and to fulfill your needs. Indeed, there are signs in them for those who listen to the verses of Allah, comprehend them, and take heed from them.

The polytheists claimed that Allah has a son, as the Arab polytheists said, "The angels are the daughters of Allah!" Allah is exalted above that, for He is the Self-Sufficient and free from need of a wife and a child and of all His creation. To Him belongs all that is in the heavens and the earth, so how could He need anything from His creation or take a son from among them?! And how can you say about Allah what you do not know, O polytheists?

Say, O Muhammad, "Indeed, those who fabricate lies against Allah by attributing a son to Him will not succeed, nor will they be saved."

They enjoy themselves in this world only until their terms expire; then to Allah is their return after their death, and then He will make them taste the

severe punishment because of their disbelief in the truth.

And recite—O Muhammad—to the polytheists the story of Noah with his people when he said, "O my people, if my stay among you and my admonition to you with the signs of Allah has become burdensome for you, and you have resolved to harm me—then I have relied upon Allah, for He will support me and prevent your harm from reaching me. So prepare your plan and resolve all together to harm me and call upon your associate-gods besides Allah to help you. Then let your plan be clear and not ambiguous. Then carry out your judgment and be done with my matter, and give me no respite."

Noah said to his people, "If you turn away from the truth, I have not asked you for any payment for conveying it. My reward is only from Allah, whether you accept the truth or turn away from it. He has commanded me to be of those who submit to Him and are obedient to Him, and I have complied."

But Noah's people rejected him, so We saved him and the believers with him in the ark from drowning, and We made them successors on the earth. And We drowned the people of Noah for their denial of the truth. So see—O Muhammad—what was the end of the people whom Noah had warned of Our punishment; We destroyed them.

Then after Noah, We sent messengers to their people, and they came to them with clear proofs of their truthfulness. But the polytheists were not to believe in the truth because they rejected it when it first came to them. Thus, We seal the hearts of the transgressors for their polytheism and rejection of the messengers, so they do not believe, as a punishment for them.

Then after the messengers who came after Noah, We sent Moses and Aaron to Pharaoh and the notables of his people with Our clear signs. But they behaved arrogantly and refused to follow the truth, and they were a people of great sins and mighty transgressions.

So when the miracles with which We supported Moses came to them, they said, "Indeed, this which Moses has brought is an obvious magic!"

Moses said, "Do you say of the miracles that I have brought you, 'This is clear magic?!' However, magicians cannot be saved, nor will they succeed.

They said, "Have you come to us, O Moses, to turn us away with your magic from the religion upon which we found our fathers, so that you two may have great dominion and authority in the land?! We will never believe in you two, O Moses and Aaron."

Pharaoh said, "Bring me every skilled magician from the cities."

When the magicians came, Moses said to them, "Cast whatever you wish to cast of your ropes and staffs."

When the magicians cast their ropes and their staffs, Moses said to them, "What you have brought is magic. Indeed, Allah will make it vanish and will expose its falsehood to the people. Indeed, Allah does not set right the work of those who spread corruption in His land with what He detests, such as the magicians."

And Allah establishes the truth and clarifies it and makes it manifest over those who oppose it by His universal words and His revealed words, which He reveals to His messengers, even if the sinful transgressors detest it.

So none believed in Moses and acknowledged his prophethood except a few from among the children of his people, and they were in fear of Pharaoh and their chiefs—who were like Pharaoh—that Pharaoh would turn them away from the truth with an ordeal he would inflict upon them. And indeed, he was a tyrant, arrogant against the truth and the creation, and one of the transgressors.

Moses said to the Children of Israel, "O my people, if you have truly believed in Allah, then rely upon Him alone for your victory and to ward off harm from you if you are submissive to Him in obedience."

So the Children of Israel said, "We have relied on Allah alone. Our Lord, do not grant the disbelievers victory over us, lest they turn us away from our religion or come to believe that they are in the right, which would be a trial for them."

And deliver us by Your mercy from the tyranny and power of the people of Pharaoh.

And We revealed to Moses and his brother Aaron, "Take dwellings for the Children of Israel in the land of Egypt and make them places of worship wherein you pray and perform the prayers Allah has commanded you as you should, and give good tidings to the believers of victory and reward, O Moses."

Moses said, "Our Lord, indeed You have given Pharaoh and the nobles of his people splendor and wealth in this worldly life—as Your gradual enticement to them, so they go astray and lead others astray, as Your punishment for them. Our Lord, destroy the wealth of Pharaoh and his chiefs, and seal their hearts with disbelief, so that they do not believe until they witness the painful punishment, when their faith will be of no benefit to them."

Allah said, "I have answered your prayer—O Moses and Aaron—so be steadfast and firm in your religion, and continue to call Pharaoh and his people to the truth until the punishment comes to

them, and do not follow the path of those who are unaware that Allah does not break His promise, so they hasten His threat and His decree."

And We took the Children of Israel across the sea when they left Egypt with Moses, and Pharaoh and his soldiers pursued them out of arrogance and aggression until, when drowning overtook Pharaoh, he said, "I have acknowledged that there is no god but the One in Whom the people of Moses have believed, and I am of those who submit to Him in obedience."

Allah said to Pharaoh, "Now you repent, believe in Allah, and submit to Him after it is too late?! But you had always disobeyed Him before His punishment came, and you were among the corrupters on earth who oppressed the people and led them astray from the path of Allah."

So today We will preserve your body so your perishing is made clear to the people; to be a lesson for those who come after you, that they may be deterred from disbelief in Allah and disobedience to Him. And indeed, many people turn away from contemplating the signs of Allah Almighty and taking heed of them.

And We have certainly settled the Children of Israel in good and praiseworthy dwellings, and provided them with good and lawful things. They did not differ in acknowledging the prophethood of Muhammad (ﷺ) until he was sent as a messenger

and the Qur'an came to them. Then they differed; some of them believed and some of them disbelieved. Indeed, your Lord, O Muhammad, will judge between them on the Day of Resurrection; He will admit those who believe in you into Paradise and admit those who deny you into the Fire.

So if you—O Muhammad—are in doubt concerning what We have informed you—that the Children of Israel did not differ regarding your matter except after you came—then ask the People of the Book who read the Torah and the Gospel before you, for they know this to be true. I swear that the truth has indeed come to you—O Muhammad—from your Lord, that you are the Messenger of Allah, and that those who were given the Book before you know that. So never be among the doubters.

And never be, O Muhammad, of those who deny the verses of the Qur'an, lest you be among those who have ruined themselves by entering the Fire and squandered the happiness of this world and the Hereafter.

Indeed, those against whom the Word of your Lord has been decreed, O Muhammad—that they will persist in disbelief and die upon it—will not believe with a faith that would benefit them before their death.

Even if every sign, whether a cosmic miracle or a revealed legislative verse, were to come to them,

they would not believe until they witnessed the painful punishment, at which point they would believe, but it will not benefit them.

Not a single town from the destroyed towns believed at a time when their faith would benefit them, except the people of Jonah. They all believed at a time when faith would benefit them, when they saw a sign indicating the punishment that was about to befall them. When they believed, the torment of disgrace that their prophet had warned them of was lifted from them, and they were allowed enjoyment in this world until the end of their appointed lifespans.

And if your Lord had willed, O Muhammad, everyone on earth would have believed. But He did not will that, because it contradicts the requirement of His Wisdom, may He be glorified. So would you, O Muhammad, compel the people to become believers? That is not up to you, nor do you have the power over it.

And it is not for any soul to believe in the truth except by the permission of Allah, and Allah places His wrath and His punishment upon those who do not comprehend His signs, His proofs, and His admonitions.

Say—O Muhammad—to the polytheists who suggest the sending down of some miracles, "Look at what is in the heavens and on the earth, and reflect upon that and take heed, for it suffices you

from asking for miracles. And the signs and warnings are of no benefit to a people who will never believe, according to Allah's prior knowledge."

So are these polytheists waiting for any punishment except the likes of what befell the past nations who denied their messengers? Say to them, O Muhammad, "Then wait for the punishment of Allah; I am with you among those who are waiting for what will befall you."

Then We save Our messengers and those who believe in them from the punishment that befalls their people. Likewise, We save all the believers; a true promise that Allah has made binding upon Himself, which He will never break.

Say, O Muhammad, "O people, if you are in doubt concerning the soundness of Islam to which I call you, then I do not worship those whom you worship besides Allah, such as idols and others. But I worship Allah Who causes you to die, then He will resurrect you to recompense you. And Allah has commanded me to be among the believers."

And Allah has commanded me with His saying, "Establish yourself upon Islam and be steadfast upon it, being sincerely devoted to Allah, turning away from every religion besides it, and do not be of the polytheists in the worship of Allah."

And do not worship, O Muhammad, besides Allah, that which neither benefits you if you

worship it nor harms you if you disobey it. For if you worship other than Allah, then you are indeed among those who wrong themselves through polytheism.

And if Allah should afflict you—O Muhammad—with a hardship, none can remove it but Him alone. And if He intends good for you, then no one can repel His grace. He causes harm and good to reach whomever He wills. And He is the All-Forgiving of His servants' sins and the Most Merciful to them.

Say, O Muhammad, "O mankind, the Qur'an has come to you from your Lord. So whoever follows it only benefits himself, and whoever goes astray from it only harms himself. And I am not a keeper over you to record your deeds and hold you accountable for them."

And follow the Qur'an, O Muhammad, and be patient in adhering to it and against the harm of the polytheists, until Allah judges between you and them. And Allah is the Best of Judges in justice.

These disjointed letters demonstrate the Qur'an's miraculous (inimitable) nature; they show the inability of creation to challenge it with something similar, even though it is composed of these very letters with which they speak! Allah has perfected the verses of the Qur'an, so there is no flaw or falsehood in them. Then, they were detailed with truthful news and just rulings from One Who is All-Wise in the management and ordainment of

things, and He is All-Aware and Knowledgeable of the innermost secrets and the outcomes of all matters.

The verses of the Qur'an were perfected and then detailed so that you—O people—worship Allah alone. And say to them, O Muhammad, "I warn you of Allah's punishment if you disbelieve in Him and disobey Him, and I bring you good tidings of Allah's reward if you believe in Him and obey Him."

And that you seek your Lord's forgiveness, then repent to Him. If you do so, He will grant you a good enjoyment in this world until your appointed term comes and will give every doer of good his recompense and reward. But if you turn away from that, then I fear for you the punishment of a Great Day, whose affair is momentous and whose terror is immense.

To Allah alone is your return after your death, and He will recompense you for your deeds. And Allah is Capable of all things, so the resurrection of His servants and their recompense does not incapacitate Him.

Indeed, the polytheists used to think—out of their ignorance of Allah—that by folding their chests they could conceal from Allah's knowledge what they hide within themselves! Indeed, when the polytheists cover themselves with their garments, Allah knows what they conceal and what

they reveal. Indeed, Allah is All-Knowing of what the chests of His servants conceal.

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