

التفسير المحرر 13

And I do not free myself from error, from the inclination towards that sin, or from devising plots and schemes for that purpose; for the souls of the servants are ever prone to command them toward the sins they desire, except those upon whom Allah bestows His Mercy and protects them. Verily, Allah is Oft-Pardoning of the sins of His repentant servants, concealing them and refraining from holding them to account for them. He is Most Merciful to them, so He does not punish them but accepts their repentance and guides them to goodness.

When the king of Egypt learned of Joseph's innocence and recognized his virtue, knowledge, and wisdom, good character, patience, and chastity, he said, "Bring Joseph to me from the prison; I will make him one of my special confidants and advisors, exclusively for myself, with no one sharing him with me." So when the king spoke to him, his esteem for him grew, and he said to him, "Indeed, you have now become with us a man of high rank and trust, empowered in what you wish, and fully trusted with what we entrust to you."

Joseph said to him, seeking the public interest: "Put me in charge of the storehouses of wealth and food in the land of Egypt to preserve and manage them. For I am a trustworthy guardian over the storehouses you entrust to me, with the knowledge and insight into what I will be managing. I know

how to administer and handle them properly and ensure nothing is wasted or squandered."

And just as We bestowed Our favor upon Joseph by delivering him from prison and endearing him to the king, We established him in the land of Egypt to settle therein wherever he wished. We extend Our mercy in this world and the Hereafter to whom We will from among Our servants, just as We had mercy on Joseph. And We do not nullify the reward of those who do good through obedience and forsaking sin; thus, We reward them in this world and the Hereafter, just as We rewarded Joseph (peace and blessings be upon him).

And the reward of Allah in the Hereafter is better than the reward of this world for the pious believers, who believe in all that they are obligated to believe in, comply with the commands of Allah Almighty, and avoid His prohibitions.

The brothers of Joseph came to Egypt when the famine struck them, seeking to bring food for their families. So they entered upon Joseph, and he recognized them when he saw them, but they did not recognize him.

When Joseph had provided his brothers with their provisions and loaded a camel for each one of them, he said to them, "Bring me your brother on your father's side, whom you mentioned to me, so that you may receive an extra camel's load. Do you not see that I always give full measure, that I do not

shortchange people, and that I am the best of hosts in Egypt for those who come to me? I will treat you well and honor you if you bring your brother.

But if you do not bring your brother to me the next time you come, there shall be no measure of food for you from me, nor shall you come close to the land of Egypt.

Joseph's brothers said to Joseph when he ordered them to bring their brother to him, "We will ask his father, Jacob, to let him travel with us, and we will strive to persuade him until we get him with us, and we will certainly do what you have commanded us."

Joseph said to his servants, "Put the money for the food they bought into their saddlebags without their knowledge so that they might find it when they go back to their people and open their saddlebags so that they may return to us again."

When Joseph's brothers returned to their father, Jacob, they said to him, "O our father! We will be denied further measures if you do not send our brother with us to Egypt. So send him with us so that we may return to Egypt and receive our measure. And we will surely be his guardians against any harm on his journey, so do not fear for him."

Jacob responded to his sons, "What good came of my trusting you with his brother Joseph before, that I should trust you with your brother whom you ask

me to send with you?! You were negligent regarding Joseph and separated him from me, so how can I possibly trust you with his brother?! I have no trust in your pledge or your protection. For Allah is a better protector of your brother than you or anyone else, and He is the Most Merciful of the merciful to His creation. He will have mercy on my weakness, my old age, and my grief over the loss of my son, and I hope that He will protect him and return him to me."

When Joseph's brothers opened their baggage that they had brought from Egypt, they found the money for the food they had paid to Joseph had been returned to them in their saddlebags. They said to their father, to entice him to send their brother with them and to reassure him, "O our father, what more could we desire after this generous treatment?! This is the money for our food that has been returned to us after we were given our full measure! We will buy food for our family from Egypt if you send our brother with us, and we will protect him from what you fear for him, and we will get an additional camel's load for our brother. That is an easy measure to obtain."

Jacob said, "I will never send your brother with you to Egypt until you give me a solemn oath and a firm covenant that you will bring him back to me, unless you are all overpowered by something beyond your control, leaving you unable to save

your brother and return him with you. When Jacob's sons had given their father their covenants to bring their brother back to him, Jacob said, "Allah is a Witness over the fulfillment of what we all say, both you and me. His testimony and protection are sufficient for us."

And Jacob said to his sons as they intended to set out for Egypt: "O my sons! Do not enter Egypt through one gate, but enter through different gates. This precaution is a means that cannot avert the decree of Allah, and I cannot avail you against the decree of Allah anything with this advice of mine, for when Allah decrees a matter, it must come to pass. The decision and judgment rest only with Allah; He rules over His creation and decrees for them as He wills. Upon Allah alone I have relied and placed my trust, and upon Him let those who would entrust, entrust their affairs."

And when the sons of Jacob entered through separate gates, as their father had ordered them, their entering in this manner did not avail them anything against the decree of Allah. It was but a need in the soul of Jacob that he fulfilled by giving them this command so that his heart would be at ease that he had not withheld from them any advice he thought beneficial without conveying it to them and to teach them to take the necessary means while putting their trust in Allah. And indeed, Jacob was a possessor of great knowledge because of Our

teaching him, but most people do not know what our Prophet Jacob knew of the matters of religion and the outcomes of affairs.

When the sons of Jacob entered upon Joseph, Joseph took his full brother aside and said to him, revealing his identity, "Indeed, I am your brother, so do not be distressed by what your brothers used to do to me and you before."

When Joseph had provided his brothers with their provisions and had loaded for each one of them his camel, he placed the royal vessel—which the king used for drinking and for measuring grain—into his brother's baggage. Then a herald called out, "O people of the caravan loaded with provisions, you are indeed thieves."

Joseph's brothers said, as they approached the herald and those with him, "What have you lost?"

The herald and those with him said, "We are missing the king's vessel, which he uses to drink from and to measure food. And whoever brings the king's measuring cup will have a camel-load of food." The herald added, "And I am the guarantor and surety for delivering this reward of a camel-load of food to the one who does that."

Joseph's brothers said, "By Allah! You know well that we did not come to disobey Allah in your land, nor have we ever been thieves before, for stealing is not one of our traits."

The herald and those with him said, "What is the punishment for the thief of the royal cup if you are lying in your claim of innocence, and we find the cup in your baggage?"

Joseph's brothers said, "The punishment for the one in whose baggage the cup is found is to be enslaved to the owner of the vessel. That is how we punish the wrongdoers for stealing people's belongings: the thief becomes the property of the owner of the stolen property."

So Joseph began by searching his brothers' bags before the bag of his own brother, then he brought the cup out of his brother's bag so that he could rightfully keep him. Thus did We plan that wondrous scheme for Joseph, that he might achieve his objective through a subtle stratagem. He could not have taken his brother under the law of the king of Egypt—as his law did not prescribe enslavement for a thief—except by the will of Allah. For He planned for Joseph to take his brother based on the brothers' own law and admission, thus making the judgment come from them to achieve what was intended. We elevate in rank whoever We will through beneficial knowledge and understanding of the paths that lead to noble objectives, just as We elevated Joseph. And above every possessor of knowledge is one more knowledgeable, until all knowledge ends with Allah, the Mighty and Majestic, the Knower of the unseen and the seen.

To clear themselves of this embarrassing accusation, Joseph's brothers said, "If he steals, it is no surprise; his full brother Joseph stole before." But Joseph concealed a thought within himself and did not reveal it to them, which was, "You are in a worse position before Allah than the one you accuse of theft because of your unjust treatment of me and your disobedience to your father. Even after all this long time, the hatred has not left your hearts, so you accused me of theft. And Allah knows best the falsehoods you claim."

Joseph's brothers appealed to Joseph, "O Chief Minister! Indeed, our brother whom you wish to take has a very old father who loves him dearly and cannot bear to be separated from him. So take one of us instead of our brother whom you wish to take. Indeed, we see you as one of the doers of good in your actions. So be good to us and to our father by taking one of us and letting our brother return to his father."

Joseph responded to his brothers, "Allah forbid that we should take an innocent person instead of the one with whom we found the cup; for if we took someone else, we would surely be wrongdoers by punishing one who does not deserve it."

So when Joseph's brothers despaired of Joseph releasing their brother and taking one of them in his place, they withdrew from the people and gathered, whispering among themselves and

consulting about the matter they had fallen into. The eldest of Jacob's sons in age said to his brothers, "Do you not know that your father Jacob has taken from you solemn covenants of Allah that you would return his son to him?! Do you not also know your negligence concerning Joseph and losing him before this?! So the two matters have come together against you: your negligence concerning Joseph and your failure to bring his brother. So I will never leave the land of Egypt until my father permits me to depart, for I am ashamed before him, or Allah decrees a matter for me, and Allah is the best and most just of those who judge among the people with truth."

The eldest of Jacob's sons said to his brothers: "Return to your father Jacob and say to him, 'O our father, your son you sent with us stole the king's measuring cup and was taken for his crime. We only testified to you, O our father, about what we saw: the cup being taken out of his saddlebag. We had no knowledge of the unseen, for we did not know that your son would steal the cup and be enslaved for theft by the king.'"

And say to your father: "And if you do not believe us in what we have told you about your son stealing the measuring cup, then ask the people of the city where we were, so that our truthfulness may become clear to you. And ask the people of the caravan with whom we came and accompanied, for

they will confirm what we have told you. And indeed, we are truthful in what we have told you about your son stealing the king's measuring cup and his enslavement because of his theft, and we have not lied to you."

Jacob said to his sons, "The matter is not as you have claimed; rather, your souls have enticed you to commit something to your brother, other than what you say! So I am left with nothing except beautiful patience over the loss of my sons, with no impatience in it, and no complaint to the creation; perhaps Allah will return to me all my absent sons: Joseph and his two brothers. Indeed, Allah is the All-Knowing of my condition, and the All-Wise in His actions, His decree, and His management of His creation."

Jacob turned away from his sons after they told him what had renewed his old grief, and he said, "Oh, my deep sorrow for my son Joseph!" And Jacob's eyes turned white from the severity of grief that caused him to weep profusely; his heart was filled with sorrow, which he suppressed and did not show.

Jacob's sons said to their father, astonished at his condition, "By Allah, you will not cease remembering Joseph until your body and mind weaken, and you come close to ruin from the intensity of grief for him! Or you become one of those who have perished by death!

Jacob said, replying to his sons, "I only complain of my suffering and my grief to Allah alone, not to His creation, and I know from Allah some knowledge He has taught me that you do not know.

O my sons, go to Egypt and search diligently for Joseph and his brother. And do not despair of Allah's relief and mercy, for He will surely relieve us of the anguish and hardship we are in. Indeed, no one despairs of Allah's relief or gives up hope in His mercy except the people who deny His power and doubt His mercy."

So Joseph's brothers returned to Egypt, and when they entered upon Joseph, they said to him, "O Chief Minister! We and our family have been afflicted by hunger, need, and hardship due to the drought and scarcity of food. We have come with a few worthless coins to buy food, so give us a full measure of food and do not reduce it, and be charitable to us. Overlook the difference between the good price for the food and the worthless coins we have offered to buy it, and do not give us less food because of that. Indeed, Allah rewards in this world and the Hereafter those who are charitable with their wealth to the needy.

Joseph said to his brothers, "Do you remember the harm you did to Joseph and his brother while you were ignorant of the magnitude of what you committed and the consequences of what you did?"

Joseph's brothers said to him, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. Allah has indeed been gracious to us by reuniting us after our separation, granting us honor after humiliation, and establishing us in the land. Indeed, whoever fears Allah by obeying His commands and avoiding His prohibitions and is patient in acts of obedience, in refraining from sins, and in the face of calamities, then surely Allah does not nullify the reward for his good-doing, nor the reward of anyone who does good in that way."

Joseph's brothers said, swearing to him, "By Allah, Allah has indeed favored you over us with knowledge, forbearance, beauty of form and character, and sovereignty, and we have surely been sinful and wrongdoers in what we did to you."

Joseph said to his brothers, "There is no reproach or rebuke upon you for what you have done, and our bond of brotherhood will not be harmed after today. May Allah cover your sins and pardon you for them. He is the Most Merciful of the merciful to whoever repents to Him and returns to His obedience."

Joseph said to his brothers, "Go with this shirt of mine and cast it over the face of my father Jacob; he will regain his sight after his blindness, and bring me all of your family, the children of Jacob."

When the caravan of the sons of Jacob departed from Egypt, Jacob said to those around him, "I

certainly sense the fragrance of my son Joseph! Were it not that you would accuse me of senility, weakness of mind, and dotage, you would have realized it and believed me."

Those present said to Jacob, "By Allah, you are surely still in your old error; you have lost sight of the truth of Joseph's matter, and for that reason, you long for his return to you!"

But when his son, the bearer of good news with Joseph's message, came to Jacob, he cast Joseph's shirt over Jacob's face, and he regained his sight with his eyes as he was before! Jacob said to his sons, "Did I not tell you that I truly know from Allah that He will return Joseph to me and reunite me with him?!"

Joseph's brothers said to their father, "O our father! Ask Allah to cover our sins which we have committed against you and against Joseph, and to overlook holding us accountable for them; for we have been sinners, deliberately committing evil in what we did."

Jacob said to them, "I will ask my Lord to forgive your sins; indeed, my Lord is the Concealer of the sins of the repentant, the One Who overlooks accountability for them, and the Merciful to them, not punishing them after their repentance."

So Jacob departed with all his family for Egypt. When they entered Joseph's presence, Joseph took his parents to himself, drawing them close, and said

to all of his family, "Enter Egypt, if Allah wills, secure from all hardships and fears."

And Joseph raised his parents to the throne he sits on, and his father, mother, and his eleven brothers fell down, prostrating to him as a greeting and a sign of honor. Joseph then said to his father, Jacob, "O my dear father! This prostration from you is the interpretation of my dream, which I saw long ago—when I saw the sun, the moon, and eleven stars prostrating to me. My Lord has made it come true and happen in reality. And my Lord was truly kind to me when He freed me from prison and brought you from the desert of Levant to the city of Egypt, after Satan had sown discord between me and my brothers, corrupting what was between us with envy and inciting us against one another. Indeed, my Lord is Subtle in what He wills of goodness and mercy for His servants; He facilitates good for them in subtle, hidden ways from where they neither know nor expect. Indeed, Allah is the All-Knowing of the best interests of His creation and all else; nothing is hidden from Him—neither the outward nor the inward aspects of matters, nor their beginnings and their consequences. He is the All-Wise in His actions, words, and decree, for He places everything in its befitting position and directs matters to their appointed times."

Joseph said, "My Lord, You have given me of the kingdom of Egypt with authority over the affairs of

its treasures and taught me the interpretation of dreams and from the knowledge of the revealed Books and the ways of the prophets. O Creator of the heavens and the earth, You are my Supporter and the One in charge of my affairs in this world and the Hereafter. Take my soul to You when my lifespan comes to an end while I am steadfast upon Islam, and join me in reward and status with the righteous from my forefathers: Abraham, Isaac, and others among the prophets and messengers."

That which We have recounted in this Surah—of the story of Joseph and others of which you had no knowledge—We reveal it to you, O Muhammad, and inform you of it so that We may strengthen your heart with it and so that you may be patient with what has afflicted you. And you were not present, O Muhammad, with Joseph's brothers when they agreed in their opinions and their resolve was firm to cast Joseph into the well, as they were plotting against him in this act and seeking to bring about his ruin.

And most of mankind, O Muhammad—no matter how keen you are for their guidance—will not believe in Allah and in what you have brought them from Him. Glorified is He.

And you, O Muhammad, ask no wage from them for reminding them with the Qur'an, advising them, and calling them to faith. The Qur'an is only an

admonition and a reminder for all the worlds, by which they may take heed and be guided.

And how many numerous signs there are in the heavens and the earth indicating that Allah is the One worthy of worship alone. People pass by them and see them, yet they turn away from reflecting upon them and taking heed.

And most people do not acknowledge Allah as their Lord except that they associate others with Him in His worship.

Do those who do not believe in Allah as polytheists feel secure that a punishment from Allah will not come to them, overwhelming and surrounding them, for their associating partners with Allah?! Or that the Hour will come upon them suddenly while they are unaware of its coming?! Then let them repent to Allah.

Say, O Muhammad, to the people: "This is my way; I invite to the Oneness of Allah with clear evidence, knowledge, and unwavering certainty of its soundness. I and all who follow me likewise invite to the worship of Allah alone with clear evidence and knowledge. And I declare Allah free from all imperfections, such as having a partner in dominion or worship, or having an equal, any offspring, a consort, or a helper. I disavow those who worship other than Him, and I worship none but Allah alone."

We did not send the prophets before you, O Muhammad, except as men—not angels or women—inspired by Us to command people to worship Me alone and to call them to My obedience. They were from among the people of the cities, not from the desert-dwellers. Have these polytheists who deny you, O Muhammad, not travelled through the land to see how Allah destroyed the nations before them who denied their messengers, so that they may take heed?! And just as We saved the righteous in this world when punishment befell the polytheists and the disobedient, so have We decreed salvation for them in the Home of the Hereafter. And Paradise is far better and more excellent for them than this world. Do you not then understand the truth of what We have told you in the Qur'an about the evil consequence of disbelief and the goodness of the Home of the Hereafter, so that you may believe in Allah and guard against associating partners with Him?!

Until, when the messengers of Allah despaired and thought they had been denied the victory Allah had promised them, due to the prolonged trial and the delay of help, Our victory suddenly came to them. We then saved them and their believing followers, and no one can avert Our punishment from the polytheistic people who denied the messengers.

Indeed, in the story of Joseph and his brothers and in the stories of the messengers with their nations, there is a lesson for people of sound minds so that they take heed. The Qur'an, with the reports and stories it contains, is not a falsified and fabricated tale; rather, it confirms the Books that Allah sent down before to the prophets and testifies to what is authentic in them and has not been distorted is the truth from Allah. The Qur'an is a detailed explanation of everything the servants need clarified regarding creeds, laws, rulings, and reports. It is a guidance from all misguidance for those who follow it and a mercy in this world and the Hereafter for those who believe in it and act upon what it contains.

These disjointed letters demonstrate the Qur'an's miraculous (inimitable) nature, as they show the inability of creation to produce anything like it, even though it is composed of these very letters with which they speak!

These are the verses of the dignified Qur'an. This Qur'an, which has been revealed to you—O Muhammad—from your Lord, is the Truth, so hold fast to it. Its established truth makes it incumbent upon all people to believe in it, yet most of them do not believe in it, despite its clarity, out of their ignorance or stubbornness.

It is Allah Who raised with His great Power the seven heavens without pillars, as you see, then

Allah rose over His great Throne in a manner befitting Him. He has subjected the sun and the moon for the benefit of His creation, each running its course in the sky until the end of the world. He governs the affairs of His creation as He wills and makes clear His signs demonstrating His Oneness and power of resurrection so that you may be certain of the Resurrection and the Recompense.

And it is Allah Who spread out the earth and made it spacious and placed therein firm mountains and flowing rivers and made therein fruits of every kind in pairs. Allah covers the day with the night. Indeed, there are signs in these wonders of creatures for people who reflect.

Allah has made in the earth tracts of land, different in their colors, sizes, and other aspects, despite being adjacent! And on the earth are gardens of various grapes and diverse crops and palm trees; some palm trees stem from a single root, while others stand alone, each growing from an independent root. All of what has been mentioned in the verse is watered with the same fresh water, and yet the fruits of some are superior to others in taste, shape, color, and so on. Indeed, in the diversity of adjacent plots of land and the diversity of their fruits, there are signs for those who have a heart with which to comprehend from Allah what He has informed.

And if you, O Muhammad, wonder at the polytheists' worship of deities that can neither harm nor benefit after they have witnessed the signs of Allah's immense power—such as the creations previously mentioned—then what is truly amazing is their question, "When we become dust after our death, will we really be resurrected as a new creation as we were in this world?!" It is they who have fallen into disbelief in their Lord. They will have collars of iron around their necks on the Day of Resurrection, and they will abide in the Fire forever.

The disbelievers among your people ask you, O Muhammad, in contempt and mockery, to hasten the punishment before asking for safety and respite, due to their intense disbelief and stubbornness. This is while they know of the punishments that befell the disbelievers before them, yet they take no heed! Indeed, your Lord is the possessor of forgiveness for people despite their wrongdoing—if they repent—and indeed, your Lord is severe in punishment for those who persist in their wrongdoing.

The disbelievers of your people, O Muhammad, say out of stubbornness: "Why has a miracle not been sent down to Muhammad from his Lord to prove his prophethood?" Your duty, O Muhammad, is only to warn your people of Allah's punishment if they persist in their disbelief. Their guidance is not

your responsibility, nor is it to send down what they propose. For every nation, there is a messenger, calling them to the truth so that they may be guided.

Allah knows what every female of mankind and others bears and its condition in every regard: whether male or female, beautiful or ugly, and otherwise. And He Almighty is the Knower of what the wombs may fall short of or increase, whether in the body of the fetus, the duration of the pregnancy, or otherwise. And everything with Allah has a set limit, which it does not exceed nor fall short of.

Allah is the Knower of all that is hidden from you and all that you witness. He is the Great in His essence, His names, and His attributes, and He is the Most High above all His creation, in His essence, His power, and His dominance.

It is the same in the knowledge and hearing of Allah Almighty, whether any of you speaks secretly or in public, whether one hides in the darkness of night or goes about in broad daylight.

For each person, there are successive angels that follow one another, in front of him and behind him, protecting him by the command of Allah. Indeed, Allah will not change a people's state of favour and remove it from them until they change their own state from obedience to Allah to disobedience and from gratitude to Him to disbelief. And when Allah wills to afflict a people with ill, it can never be

averted, and they have no one besides Him to take charge of their affairs and support them.

It is Allah Who shows you the lightning, causing fear of thunderbolts and hope for beneficial rain, and Allah creates the heavy clouds laden with abundant water.

And the thunder glorifies Allah, declaring Him free from imperfections, a glorification coupled with His praise, and the angels glorify Allah out of fear of Him. He sends the thunderbolts from the sky, striking with them whomever He wills. Yet these disbelievers—despite those signs—dispute Allah's power of resurrection and His oneness! And Allah is All-Powerful, severe in punishment, and Mighty in His plan against those who persist in disbelief.

To Allah alone belongs the true call—which is the word of Tawhīd (monotheism): there is no god but Allah—for He alone is worthy of worship and supplication. And those whom the polytheists call upon besides Allah do not answer their call, nor do they benefit them, except like one who stretches out his palms to the water, calling for it to reach his mouth, which is impossible. And the supplication of the disbelievers to their deities is only in vain.

To Allah prostrates whoever is in the heavens and the earth, willingly or unwillingly, and so do the shadows of the creatures prostrate to Allah at the beginning of the day and at its end.

Say—O Muhammad—to the polytheists of your people, “Who is the Creator of the heavens and the earth, their Owner, and their Controller?” Say, “It is Allah alone.” Ask them, “Have you then taken, besides Allah, deities who possess no power to benefit or harm themselves, let alone others?” Say, “Can the blind and the one who sees be equal? Or can darkness, in which nothing can be seen, and the light in which things are seen clearly, be equal?! Likewise, the monotheist who worships Allah alone and the polytheist who associates partners with Him cannot be equal. Similarly, polytheism and faith are not equal. Or have the partners they worship besides Allah created a creation like His, so that the two creations seem similar to them, leading them to make them partners to Him?” Say, O Muhammad, “Allah is the Creator of all things; He is the One worthy of worship. He is the One Who has no second, the Dominant over all His creation.”

Allah sends down rain from the sky, so each valley flows according to its capacity, and the torrent carries a foam upon its surface. And a similar foam rises from the metals when people heat gold and silver in the fire to melt them, seeking ornaments to adorn themselves with. Or when they melt iron, copper, and other metals, seeking goods to benefit from, like utensils. A residue rises to the surface of these molten metals, just as foam rises on water, and it is of no benefit. Thus does Allah

present the parable of truth and falsehood. As for the foam, it passes away and is of no benefit; but as for that which benefits people—the clear water and pure metals—they remain and settle on the earth. And just as Allah has set forth this parable, so does He set forth other parables for you so that truth may be distinguished from falsehood.

For those who responded to their Lord by believing in Him and obeying Him, there is the finest reward in this world and Paradise in the Hereafter. As for those who did not believe in their Lord and did not obey Him, if they were to possess all that is on the earth and its like with it, they would offer it as a ransom to save themselves from the punishment. They will be taken to account on the Day of Judgment for all their sins, and their home will be the fire of Hell. And what an evil resting place it is!

Is the one who knows that the Qur'an that Allah has sent down to you, O Muhammad, is the truth in which there is no doubt, so he believes in it and follows it—like one who is blind to the truth?! They are not equal. Indeed, only people of sound reason take heed of the signs of Allah and benefit from them.

Among the attributes of people of understanding is that they fulfill the covenant between them and Allah Almighty, consisting of commands and

prohibitions, and they do not break this confirmed covenant.

And among the traits of the people of understanding is that they uphold all that Allah has commanded to be upheld, from the rights of Allah to the rights of His servants. They fear their Lord should they disobey His commands and sever what He has commanded them to uphold, and they fear being called to account by Allah for all their deeds and that their sins will not be forgiven.

And those who observe patience, seeking the pleasure of Allah Almighty, and perform prayers as they should, and spend from what Allah has provided for them secretly and openly, and repel evil deeds with good deeds, it is they—the believers whose descriptions we have mentioned—who will have Paradise in the Hereafter.

They will have Gardens of permanent residence, which they will enter along with the righteous among their fathers, mothers, spouses, and children. And the angels will enter upon them from every gate to greet them with peace and congratulations.

The angels will say to them, "Allah has granted you safety from the evils in the Hereafter for your perseverance in the world. What an excellent final home Paradise is!"

And those who do not fulfill the covenant of Allah after its ratification and sever what Allah has

commanded to be joined, such as the ties of kinship, and spread corruption on earth through disbelief, sins, and hindering from the path of Allah—it is they who are cast out from the mercy of Allah, and for them is an evil abode in Hell.

Allah gives abundant or limited provisions to whoever He wills, according to His wisdom. The disbelievers rejoice at the pleasures of this worldly life with arrogance and transgression, while the enjoyment of this world, compared to the Hereafter, is nothing but a trivial and fleeting thing.

The disbelievers of your people say, “O Muhammad, “Why has a sign not been sent down to Muhammad from his Lord so that we may believe he is the Messenger of Allah!” Say to them, “Indeed, Allah leaves astray whom He wills, thus forsaking him from faith in me, and guides whoever returns to Him, thus granting him success in following me. For guidance is not in your hands to make it contingent upon the occurrence of the signs you propose.”

And Allah guides those who turn in repentance, who have believed, whose hearts find serenity, and whose anxiety ceases by the remembrance of Allah Almighty. And of His remembrance is the Qur’an, and the remembrance of Allah achieves that, and it is fitting that hearts find reassurance in the remembrance of Allah.

Those who believe in the truth and do righteous deeds will be in a good state and have a beautiful final return as an honour from Allah in this world and the Hereafter. Among their blessings in Paradise is the tree of Tūba.

Just as We sent the prophets with Our revelation before you, O Muhammad, We have sent you with this Qur'an to a people preceded by other communities to whom We sent messengers, so that you may recite it to them. Yet your people disbelieve in the Oneness of Allah and deny His name, Ar-Rahmān (the Most Compassionate). Say to them, "The One Whom you deny, I believe in Him. He is my Lord, He is Allah. There is no deity worthy of worship except Him. Upon Allah alone I rely in all my affairs, and to Him alone is my return in all my matters."

If there were a divine book that could be a source of wonders, such that if it were recited, mountains could be moved by it, or the earth split asunder, or the dead made to hear and respond—it would have been this Qur'an. So how can they propose a sign other than that?! The command of all matters belongs to Him alone, and He does what His wisdom necessitates, including leading astray those who deserve to be led astray. Have the believers not yet known that had Allah willed, He could have guided all people to faith without producing a miracle? And a calamity will continue

to afflict the disbelievers for their disbelief, or it will strike close to their homes while they persist in their disbelief, until the promise of Allah comes, which is their death or the establishment of the Hour upon them. When it comes, His severe punishment will befall them. Indeed, Allah does not fail in His promise.

If the disbelievers of your people mock you, O Muhammad, then know that other disbelievers mocked the messengers before you. I gave them respite for a period, then I destroyed them when they persisted in their disbelief. See then how severe My punishment for them was!

Is the One Who manages the affairs of His servants, the Knower of them, the Watcher over their deeds, the Preserver of them, and the Recompenser for them, equal to one who does not possess this attribute?! By no means! Yet they have ascribed to Allah partners from among His creation whom they worship along with Him! So say to them, O Muhammad, "Name these partners with the names they deserve. Are they creators, providers, and givers of life and death, or are they created, possessing neither harm nor benefit? Or are you informing Allah that He has partners on earth, of whom He does not have knowledge? Or have you claimed partners for Allah with just a show of words that have no reality but are merely conjecture?" Rather, their falsehood has been made

appealing to them, and they have been turned away from the truth because they disbelieved in Allah. And whoever Allah leads astray, there is none to guide him to goodness.

For those disbelievers, there is a punishment in this world, and the punishment of the Hereafter is more severe and harsher, and they have no one to protect them from the punishment of Allah.

The description of the Paradise Allah has promised the righteous is that rivers flow from beneath its palaces and trees; its fruit therein is everlasting and uninterrupted, and its shade is permanent and never diminishes. That Paradise is the outcome for the righteous, and the outcome for the disbelievers is the Fire.

And those among the Jews and Christians who believe in you—O Muhammad—rejoice at the Qur'an, and among the partisan factions of other faiths are those who deny a part of the Qur'an. Say, "I have only been commanded to worship Allah Alone; I call to His obedience, and to Him is my return in my affairs, and to Him is my final destination."

And just as We sent down the Books to the previous messengers in their own languages, so have We sent down to you, O Muhammad, the Qur'an as a decisive ruling so that you may judge by it in the Arabic language. And if you were to follow the desires of those disbelieving factions after the

knowledge that has come to you, you would have no supporter or guardian from Allah, nor anyone to protect you from the punishment of Allah.

We have certainly sent messengers to the nations before you, O Muhammad. They were human beings like them, and We gave them wives and offspring. You are not the first human messenger, so your people should not be surprised at your mission. And it is not for any messenger to bring a sign except by Allah's permission. For every term destined by Allah, there is a written decree in which its time of occurrence is recorded.

Allah eliminates what He wills of the written decrees and keeps what He wills of them; this is from the scrolls in the hands of the angels. And with Allah is the Master Book, which is the Preserved Tablet.

Whether We show you in your lifetime, O Muhammad, some of the punishment We promise the polytheists, or cause you to die before that; your duty is only to convey the truth, and upon Us is the reckoning of the servants.

Do the disbelievers not see that We grant victory to the Muslims, opening for them the lands of the polytheists, land after land, thus reducing the land of the disbelievers? Will they not then take heed? Allah decrees for His creation, and none can nullify His decree. Whatever punishment He has decreed, none can reverse it, and Allah is swift in reckoning.

Those before the Arab polytheists plotted against their messengers, so Allah plotted against them. To Him belongs all plotting, because the means of plotting are in His Hand. Allah knows what every soul does, and that includes the plotting of the polytheists of your people against you, O Muhammad. And the disbelievers will know on the Day of Resurrection who will have the final home of the Hereafter.

The disbelievers say, "You are not a messenger from Allah, O Muhammad." Say to them: "Allah is sufficient as a witness between me and you of my truthfulness and your lies, and whoever has knowledge of the Scripture testifies to the truth."

These disjointed letters with which this Surah and others begin are meant to demonstrate the miraculous (inimitable) nature of the Qur'an, as they show the inability of creation to challenge it with something similar, even though it is composed of these very Arabic letters with which they speak! This Qur'an is a great Book that We have sent down to you—O Muhammad—so that you may bring people—Arabs and non-Arabs alike—out of the darkneses of disbelief, ignorance, and sins into the light of faith, knowledge, and obedience, by the will of Allah Almighty and His guidance to them, to the clear, straight path of truth, the Path of Allah Almighty, Who cannot be resisted or overpowered,

the Praiseworthy in all His words and deeds, His laws, and His decrees.

Allah alone is worthy of worship, to Whom belongs all that is in the heavens and all that is on the earth. All of creation is His possession and His servants. And woe and hardship to those who disbelieve in Allah and His Messenger from a severe punishment that will befall them in the Hereafter.

Among the characteristics of these disbelievers is that they love worldly life, choosing and preferring it over the Hereafter. They turn people away from the religion of Allah and want it to be crooked from the straight truth by distorting it, altering it, and other things to suit their desires and fulfill their purposes. Such disbelievers—described with these characteristics—have strayed far from the truth.

We have not sent a messenger to any nation except in the language of his people to make the matters of their religion clear to them. Then, after the clarification and the establishment of proof against them, Allah leaves to stray whom He wills, forsaking him from following the truth, and guides whom He wills, granting him success in attaining the truth. And He is the All-Mighty, Whose will cannot be overcome, and He is the All-Wise, Who places everything in its fitting place.

Indeed, We sent Moses with Our great signs, indicating his truthfulness and the soundness of

what he brought, and We said to him, 'Call your people, the Children of Israel, to the path of truth, so that they may emerge from the depths of darkness of disbelief, ignorance, and disobedience into the light of faith, knowledge, and obedience. And remind your people, the Children of Israel, of the days of Allah's blessings and favors and of the days of His wrath, might, and vengeance, so that they may thank Allah and be wary of His punishment. Indeed, in the reminder of Allah's blessings and His days are signs, lessons, and admonitions for everyone who is greatly patient in obedience, patient against disobedience, and patient in affliction, and greatly thankful to Allah for His blessings.

And remember—O Muhammad—what Moses said to his people, the Children of Israel, "Remember with your hearts and your tongues Allah's favor upon you, when He saved you from Pharaoh and his people, who were inflicting upon you a terrible and severe torment, slaughtering your newborn sons, and leaving your females alive to make them servants and slaves. And in the torment from the people of Pharaoh upon you was a great trial for you from Allah, and in Our saving you from them was a great blessing from Allah."

And remember when your Lord proclaimed, "If you are grateful to Allah for His blessings by obeying Him in His commands and prohibitions, I

will certainly increase you in blessings. But if you are ungrateful for the favor of Allah upon you and do not thank Him for it by obeying His commands and prohibitions, then surely His punishment for whoever disbelieves in Him is severe; He will afflict you with that which strips away those blessings and brings down retribution upon you."

And Moses said to his people, "If you are ungrateful for the blessings of Allah—you and all who are on the earth—then indeed, Allah is Free of need of all His creation and of their gratitude to Him. He is Praiseworthy, deserving of praise in His very Essence for His abundant blessings, even if you do not thank Him, and He is Praiseworthy in His Essence, His Names, His Attributes, and His Actions.

Has there not come to you the news of the nations that passed before you: the people of Noah, 'Ād, and Thamûd? And of many nations after them, whose number and stories no one knows except Allah alone. To every one of the previous nations came their messenger, whom Allah had sent to them, with clear, compelling proofs and manifest miracles. But the deniers among the previous nations put their hands to their mouths to bite them in rage at what the messengers brought of the Oneness of Allah, which involved making their ways seem foolish and invalidating their gods. And they said to their messengers, "Indeed, we disbelieve in that which you claim you have been sent with, and

we are certainly in a doubt that gives us cause for suspicion and mistrust regarding the truth of what you have brought us, so we do not believe you."

The messengers said to their nations, "Is there any doubt about the existence of Allah and that He alone should be worshipped, to the exclusion of all others?! The Creator of the heavens and the earth, Who brought them into existence from nothingness without any prior example. He calls you, through the tongues of His messengers and in His Books, to worship Him alone and obey Him so that He may cover some of your sins for you and overlook holding you accountable for them, thus not punishing you for them, and grant you respite in this world until the end of your lifespans, not hastening to punish you." The disbelievers said to their messengers, "You are nothing but humans like us in form and appearance, so how can we obey you?! And how are you superior to us in terms of prophethood and messengership? You only intend with this call of yours to turn us away from the worship of the idols and statues that our forefathers used to worship. So bring us a clear miracle and conclusive proof that demonstrates the truth of what you call us to, so that we may know that you are upon the truth."

The messengers said to those disbelievers among their people, "You are right; we are only human beings like you, from the children of Adam.

But Allah bestows His favor of messengership and prophethood upon whom He wills of His servants. It is not for us to bring you a proof and a sign as you suggest, except by the will and command of Allah. And in Allah alone let the believers put their trust to achieve their interests and repel their harms, and let them trust in Him to facilitate all their affairs."

The messengers said to their people, "What excuse do we have not to rely on Allah and trust in Him when He has guided us and enabled us to the path that leads to His mercy and delivers us from His wrath and displeasure?! Indeed, we will patiently endure whatever harm we receive from you for our persistence in calling to the worship of Allah alone, with no partner. And upon Allah alone let those who rely and are confident in Allah depend, and let them remain firm in their reliance upon Allah, the Mighty and Majestic."

Those who disbelieved in Allah said to the messengers of Allah who were calling them to Tawhīd (monotheism), "By Allah, we will surely drive you out of our land unless you return to our religion." So Allah revealed to His messengers, saying to them, "We will surely destroy the polytheists who wronged themselves by placing worship in other than its rightful place and directing it to those who do not deserve it."

We will surely give you and your believing followers victory against the disbelievers and make

you dwell in their land after their destruction. This victory over the disbelievers in this world and establishment in the land is for whoever fears standing before Me on the Day of Resurrection and fears My warning and My punishment, thus being mindful of Me by obeying Me and avoiding My disobedience.

The messengers sought victory from Allah over their people and for their destruction, and every arrogant, stubborn opposer of the truth incurred loss and perished.

Before every stubborn tyrant is the fire of Hell awaiting him, for he is destined for it in the Hereafter, and he will be given to drink in Hell from the pus and blood that flows from the bodies of the people of the Fire.

That stubborn tyrant sips the pus and drinks it forcibly—out of his intense thirst—in gulps and can hardly swallow it because of its extreme foulness and loathsomeness. And death, with its pains and severity, comes to him from every part of his body and from every direction, yet he does not die to be relieved from the torment. And before him is another severe, intense torment awaiting him, besides the torment he is already in.

The likeness of the deeds of those who disbelieve in their Lord is like ashes that a strong wind blows and scatters on a day when its gust is severe, leaving nothing of the ashes. Likewise are the deeds

of righteousness and good that the disbelievers do; disbelief nullifies them and takes away their reward, and they see no benefit from them, just as one cannot gather the ashes on a stormy day. Their deeds, which have become void and for which they have lost the reward, were not upon guidance and righteousness, so they were in a distant error and deviation from the right path, with which it is impossible to remedy that great loss.

Have you not seen that Allah created the heavens and the earth by Himself, without any supporter or helper, for a great purpose—that creation worship Him and recognize His attributes of perfection? If He wills, He will eliminate you—O people—for your disobedience and replace you with another people, better and more obedient to Allah than you.

And your removal, O people, and bringing another creation in your place, is not impossible for Allah nor difficult; rather, it is easy and simple for Him, Glorified is He.

They will all emerge from their graves for Allah alone on the Day of Resurrection, gathered on level ground where none of them will be hidden. Then the followers will appeal to their leaders and masters who were arrogant in the world against following the truth, "Indeed, we were your followers in the world, obeying and imitating you, and you led us astray. So can you now avert from us anything—even a little—of Allah's punishment?"

The leaders who used to be followed will reply to their followers, "Had Allah guided us to the truth, we would have guided you to it. But we went astray and led you astray, so the punishment of Allah is due upon us and you. It is all the same for us whether we suffer the torment impatiently or endure it patiently; in either case, we have no escape or refuge!"

Satan (Iblīs) will say to his followers after Allah has admitted the people of Paradise into Paradise and the people of the Fire into the Fire, "Indeed, Allah promised you, through the tongues of His messengers—a true and certain promise that would not be broken, of the occurrence of the Resurrection and the rewarding of the obedient with Paradise and the disobedient with Hell—and He has fulfilled His promise. Whereas I promised you that there would be no Resurrection, no Paradise, and no Hell, and I promised you support, but I broke my promise to you and lied to you. And I did not show you any proof to indicate the truth of what I promised you, but I called you to disbelieve in Allah and to disobey Him, and you obeyed me and followed me without any evidence. So do not blame me today for your obedience and following of me without proof, but blame yourselves for that, for you are the reason for your entry into the Fire. I cannot help you or rescue you from the Fire, nor can you help or rescue me from the Fire, for each of us

has his share of the punishment. Indeed, I deny and disassociate myself from your making me a partner with Allah in worship and obedience before, in the world. Indeed, the disbelievers—those who wronged themselves by directing worship and obedience to other than its rightful place—will have a painful punishment.

Those who believed and did righteous deeds—who obeyed Allah Almighty and avoided His disobedience—will be admitted into Gardens beneath which rivers flow, from under their elevated places such as chambers, buildings, and trees and others, abiding in Paradise by the command of their Lord; their greeting to one another, and the greeting of Allah and the angels to them, will be "Peace!"

Have you not known—O Muhammad—how Allah has set forth a parable for a good word—which is the word of Tawhīd (monotheism) and the testimony that there is no god but Allah—likening it to a good tree with good fruit, such as the date palm? The roots of this good tree are firm in the earth, and its branches are high towards the sky. So it is with the word of Tawhīd; its root is firm and established in the heart of the believer, and its branches of righteous deeds ascend to the sky, raised to the Lord, Glorified is He.

This good tree yields its perfect, abundant, and good fruit at every time and hour, day and night,

summer and winter—by the will of its Creator, His command, and His facilitation. Likewise, the word of Tawhīd continually yields righteous deeds for the believer at all times, and a righteous deed is continually raised for him at every moment. Thus, Allah sets forth parables for the people, drawing comparisons and clarifying them so that they may be mindful of Allah's argument against them and understand what He intends for them, thereby taking heed, doing what He has commanded, and avoiding what He has forbidden.

And the parable of an evil word—which is the word of disbelief—is that of a tree with a foul taste, like the colocynth, having no firm root in the earth, nor do its branches rise to the sky, and it has no fruit or benefit. This evil tree is uprooted from its base, so it has no veins or firm roots in the earth to hold it. Likewise, the word of disbelief has no root and no branch, and there is no benefit in it; its speaker neither does nor says any good, and neither his deeds nor his words ascend to the sky, and nothing is accepted from him.

Allah makes the believers firm with the true and truthful Word, which is established in their hearts, has taken root within them, and brings tranquility to their souls—which is the testimony that there is no god but Allah, and that Muhammad is the Messenger of Allah. Thus, Allah makes them firm in their faith in this worldly life and protects them

from desires and doubts. He also makes them firm in their graves during the questioning of the two angels. And Allah forsakes the disbelievers and the hypocrites—because of the wrong they did to themselves—leaving them in confusion and blindness. He does not guide them to the truth in this worldly life, nor does He guide them in their graves to the correct statement during the questioning. And Allah does whatever He wills of guiding the believers and making them steadfast, and of leaving the wrongdoers to stray and forsaking them.

Have you not seen—O Muhammad—the disbelievers of Quraysh, who exchanged the favor of Allah upon them—your being sent as a messenger to them from Allah—so they disbelieved in Allah and denied you?! They did not believe in your message, nor did they thank Allah for it, and thus led their people who followed them from the Quraysh to the abode of ruin.

And the abode of destruction is Hell, which they will enter, and its heat will surround them from all sides. What an evil resting place is Hell!

Those disbelievers have set up rivals and partners to Allah, worshipping them alongside Him, to mislead people from the true religion of Allah and from sincere devotion to Him alone. Say to them, O Muhammad, "Enjoy yourselves in your

fleeting worldly life, for your destination in the Hereafter is the Fire."

Say—O Muhammad—to My believing servants to establish the five obligatory prayers with their limits and at their appointed times, and to spend from the bounty We have provided them so they may fulfill the rights I have enjoined upon them secretly and openly before the coming of the Day of Resurrection. On that Day, there will be no way to make up for what was missed, neither through the exchange of buying and selling nor through the gift of a close friend, for every person will be preoccupied with their own affairs.

It is Allah alone Who is worthy of worship; He Who created the heavens and the earth from nothingness and originated them without a prior example. He sent down rain from the clouds and brought forth with it various fruits as a provision by which you live. He subjected the ships for you to sail through the sea by His permission; He made their construction easy for you, caused them to float, and preserved them to carry you. And He has subjected the rivers for you so that you may drink from their water and water your crops and livestock.

Allah has subjected for you the sun and the moon, both constant in their courses; they succeed each other over you without interruption to achieve your interests, such as calculating your times, regulating your schedules, and benefiting

your bodies, your animals, your crops, your fruits, and so on. And He has subjected for you the night and the day, succeeding each other over you; He made the night for you to rest in it, as a comfort for your bodies, and He made the day for you to seek His bounty.

And Allah has granted you—O people—and prepared for you all that you need of what you ask Him for, whether through your state of need or your spoken words. If you tried to count the blessings of Allah upon you, you would be unable to enumerate their number due to their abundance, let alone give due thanks for them. Why then do you replace Allah's favor with ingratitude?! And why do you not use them to aid you in His obedience? Indeed, humans are greatly unjust to themselves—by placing worship where it does not belong and daring to disobey their Lord—and intensely ungrateful for the blessings of Allah upon them.

And remember—O Muhammad—when Abraham said, "My Lord, make Makkah a safe sanctuary for its people and its inhabitants, and keep me and my children away from the worship of idols."

Abraham said, "My Lord! The idols have led many people astray from the path of truth because they were fascinated with them and worshiped them. So whoever follows me in faith in You and Your oneness is of my religion, following my way

and acting as I act. And whoever disobeys me, disbelieves, and opposes my command, then You are surely All-Forgiving, Most Merciful—by accepting their repentance so that they may believe, guiding them to Tawhīd, and enabling them to return from disobedience to obedience.

Our Lord! I have settled some of my offspring—i.e., Ishmael (peace be upon him)—in a valley with no cultivation or water, near Your House which You have made sacred, forbidding the violation of its sanctities, the disregard of its rights, and any harm towards it or its people. Our Lord, I have settled some of my offspring in this desolate valley so that they may establish prayer near Your Sacred House and enliven it with Your remembrance and Your worship alone. So make the hearts of some people incline towards them, hastening to them out of longing for the pilgrimage to Your Sacred House, and provide for them from the various kinds of fruits to be brought to them, so that they may be grateful to You for what You have provided them, and that it may be an aid for them in obeying You.

Our Lord! You surely know what we conceal in our hearts when we ask of You and supplicate to You, and in our other affairs. You know what we declare of our supplications and our other words and deeds. And nothing whatsoever is hidden from Allah, neither on earth nor in heaven.

All praise be to Allah Who has granted me, despite my old age, Ishmael and Isaac. Indeed, my Lord hears the prayer of whoever calls Him and responds to the request of whoever asks Him.

My Lord, make me one who establishes the prayers, observing them according to their prescribed limits, and make from my offspring those who establish them as well. Our Lord, accept my supplication in what I have asked of You.

Our Lord, forgive me, my parents, and all the believers on the Day You hold Your servants to account.

Do not think—O Muhammad—that Allah is unaware of what these wrongdoers do to themselves, such as the polytheists of your people and others. Rather, He is aware of their deeds and will punish them for their wrongdoing, for He grants respite but does not neglect. He only delays the wrongdoers and postpones their punishment until the Day of Resurrection—a Day when their eyes will be raised, staring fixedly, stunned and fearful, without their eyelids blinking or their eyes closing, because of the immense horrors they will witness.

Rushing forth as they emerge from their graves, coming to their gathering, and attending their reckoning, their heads raised, looking at what is ahead of them, without turning right or left. Their gaze does not return to them as they were

accustomed, due to their continuous staring at the horrors they witness. Their eyelids are fixed upon them, and their eyes are directed towards them, not blinking for a moment. Their hearts are void, having nothing in them, and not comprehending anything from the intensity of the fear.

And warn people, O Muhammad, of the Day when the punishment will come to them on the Day of Resurrection, and warn them against the deeds that necessitate that punishment. When it comes, those who wronged themselves through disbelief, denial, and various sins will say, "Our Lord, give us respite and return us to the world for a little while; we will believe in You, declare Your oneness, and follow Your messengers." Then Allah will say to the wrongdoers who asked Him to be returned to the world, rebuking them, "Did you not use to swear in the world that there would be no transition for you from the world to the Hereafter, and no resurrection after death?!"

And you dwelt in the world in the dwellings of the bygone nations who wronged themselves through their disbelief in Allah Almighty. And it became clear to you, by observing their ruins and hearing their stories, how We destroyed them when they persisted in their disbelief and transgression. We presented clear examples in the Qur'an and made the parables clear so that you might take heed, but you failed to do so.

Indeed, they devised their mighty plot, and with Allah is the knowledge of their plot and its recompense, so He will punish them as they deserve. The plot of the disbelievers was not such as to remove the mountains due to its weakness and frailty; and even if their plot were one to remove the mountains, they would still not be able to abolish the religion of Islam, for indeed, Allah gives victory to His religion.

So do not think—O Muhammad—that Allah will fail to keep His promise to His messengers of granting victory to them and their followers, destroying their enemies, and leaving them to stray in this world and the Hereafter. Indeed, Allah is All-Powerful, Overpowering, Who cannot be overcome, Whose will cannot be prevented, and the Avenger against His disbelieving enemies.

He Almighty is the Lord of Retribution against the disbelievers when the earth is changed into a different state: its mountains will be leveled, its seas will burst forth, and everything upon it will vanish, leaving nothing on its surface. The heavens will likewise be changed into a different state: their stars will be scattered, their sun and moon eclipsed, and they will be split asunder. And people will emerge from their graves, alive and fully exposed—with no building or anything else to conceal them—before Allah, the One Who is unique in dominion, creation, and planning, and in Majesty and

Perfection; Who has subdued all His creation, for they are under His control, management, and judgment.

And you will see, O Muhammad, the disbelievers on the Day of Resurrection, bound with shackles and fetters.

The garments they wear will be of tar, and the Fire will scorch the faces of the criminals, surrounding them from every side and burning them.

What Allah does to the criminals is a recompense for the evildoer for his misdeeds, not an injustice from Him, Glorified is He. And just as He punishes the evildoer, He rewards the good-doer who obeys. Indeed, Allah is swift in reckoning with His servants on the Day of Judgment; nothing of their deeds is hidden from Him.

This Qur'an is a proclamation from Allah Almighty to all people, to establish the argument against them and to serve as a warning to them. It is sufficient for them as an exhortation and a reminder, and through it, they receive the message and are equipped to reach the highest stations and ranks. We have revealed it so that people may be warned by it of Allah's punishment and be cautioned against His retribution, and so that people may know, through its proofs and evidence, that Allah, the One truly diety, is One Allah, and none other than Him is worthy of worship. And so

that people of sound intellect may remember and take heed, thereby being guided to do what benefits them and to abandon what harms them.

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