

التفسير المحرر 14

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!

These verses of lofty rank are the verses of the Book that comprise all types of perfection and the verses of a great Qur'an, whose miraculous nature is clear to creation, revealing the truths with the most excellent and clearest explanation.

Those who disbelieved in Allah will regret the disbelief they were in and will wish they had been Muslims in the world—monotheists obedient to the command of Allah Almighty and submissive to His commands.

Leave the disbelievers, O Muhammad, to eat in this world what they eat and enjoy its desires and pleasures, and let hope distract them from faith in Allah Almighty and obedience to Him and from preparing for the Hereafter. The disbelievers will soon know that they are losers and that the consequence of their disbelief is a painful and humiliating punishment.

We have not destroyed the people of a town deserving of punishment except that their destruction had a specific, appointed time written in the Preserved Tablet; We do not destroy them until they reach it.

The destruction of a nation does not occur before the time Allah has decreed for it, nor is it delayed beyond its specified time.

The polytheists of Quraysh said to Muhammad (peace and blessings be upon him), in mockery, "O you who claims that Allah has sent down the Qur'an upon him! You are indeed a madman for calling us to follow you and to abandon the worship of the idols upon which we found our forefathers!

And they said to him: "Why do you not bring us the angels to testify for you to what you say, if you are truthful in your claim to be truly a messenger from Allah? For if you do not bring us the angels, then you are not truthful in your claim!

We do not send down the angels except for a true and necessary purpose—such as revelation or punishment, and so on—a sending down in accordance with wisdom, not according to the suggestions of the disbelievers. And if We were to send down the angels to the disbelievers—as they suggested—and they saw them with their own eyes yet did not believe, then Allah would not grant them respite, and He would punish them immediately.

Indeed, it is We Who have surely sent down the Qur'an, which contains the reminder, the admonition, and the honor, and We will surely guard it at the time of its revelation from the eavesdropping of every accursed devil, and after its

revelation by preserving its words and meanings from addition, omission, and distortion.

And We have certainly sent messengers before you, O Muhammad, among the past nations.

No messenger ever came to those past nations whom Allah sent to them to call them to the truth without being mocked and denied.

Thus do We cause the Qur'an to enter the hearts of the criminals; they hear it, understand it, and know that it is the truth and that it surpasses all other speech and that they are unable to challenge it, even though it is in their own tongue, yet they still deny it.

They do not believe in the Qur'an that We sent down to Muhammad (peace and blessings be upon him); and it has always been the way of Allah to destroy the disbelievers of past nations who denied the messengers.

This is even if We opened for these disbelievers a gate from heaven, and they began to ascend through it in broad daylight and beheld with their own eyes what is in the heaven of the dominion of Allah Almighty, His Power, His sovereignty, and His angels.

They would surely deny having seen anything and would say, "Our eyes have only been dazzled by magic! Rather, we are a people bewitched by Muhammad, and we no longer comprehend things or see them as we should!"

And We have placed in the lowest heaven stations for the sun and the moon in their course, and We have adorned the lowest heaven with stars for the observers and for those who look at them, contemplate, and take heed, and deduce from them the power of their Creator and His Oneness, Glorified is He.

And We have guarded the lowest heaven from every expelled devil from the mercy of Allah so that they may not listen to the Higher Assembly.

However, some of their rebellious ones may advance to stealthily snatch a fragment of what they overhear from the angels—news and events other than revelation—and are then pursued by a bright, visible flare of fire that kills, maims, or burns them.

As for the earth, We have spread it out and made it vast and placed therein firm mountains to hold it so it does not shake with its inhabitants and produced in the earth everything in a determined and known measure, with purpose and will.

And We have prepared for you on the earth, O people, your means of livelihood from food and drink; and We have facilitated for you crafts and various types of earnings; and We have made for you children, servants, animals, and livestock, which We provide, not you.

Allah alone possesses the treasuries of all things—of all provisions, various kinds of decrees,

rain, and otherwise—and He holds their keys. For He is the Owner of everything, and He has the power to create and form it whenever He wills. And We only send down rains, provisions, and otherwise according to a specific measure, which neither increases nor decreases, in accordance with the Will of Allah and as His Wisdom requires.

We send the winds of mercy to fertilize the clouds, from which the water they carry originates. We then send down rain from the clouds and provide you with this fresh water for your drink, for the drink of your livestock, and for the watering of your lands. The reserves of rain are not with you; nay, We are its keepers, sending it down whenever We will.

Indeed, it is We Who give life to creation from nothingness, and We give them life after their death on the Day of Resurrection, and We cause the living to die whenever We will, and We are the Inheritors of the earth and whoever is on it of the creation after their death, so none remains except Allah alone, Glorified is He.

Indeed, Our knowledge encompasses those of you who have gone before— O people— and those who are yet to come, as well as all your conditions and deeds, for nothing is hidden from Us.

Indeed, your Lord alone is the One Who will gather the first and the last ones on the Day of Judgment for reckoning and recompense; there is

no doubt in His power to do so or in the truthfulness of His promise. Indeed, He—Glorified is He—is All-Wise, placing everything in its proper place as part of His wisdom in managing His creation. He is All-Knowing of all things, including the number of His creation, their conditions, and their deeds, for which He will recompense them accordingly: if good, then good, and if evil, then evil.

Indeed, We created Adam from clay that had become intensely dry after it was fermented, until it had a sound when tapped. And this sounding clay was molded from black, altered mud due to its long stay.

And Iblīs—the father of the jinn, hidden from the eyes—We created him before Adam from the intensely hot fire.

And remember—O Muhammad—when your Lord said to the angels, "Indeed, I am creating a human being from dry, black, altered clay.

So when I have completed the creation of Adam and fashioned him, and he became a complete body of utmost perfection, and I breathed into him the spirit that is of My creation, so he became a living human, then fall down to him in prostration as a greeting and an honor to him."

So when Allah created Adam and breathed the spirit into him, all the angels prostrated to him immediately, as Allah commanded them.

Except for Iblīs; he refused to be with the prostrating angels to Adam, out of his arrogance and envy towards Adam.

Allah said, "O Iblīs, what is your reason for not being with the angels who prostrated to Adam when I commanded you to prostrate with them?"

Iblīs said, "It is not for me—created from fire—to prostrate to this body You created from clay—molded from black and altered mud that sounds when tapped—I am better than him, because You created me from fire."

Allah said to Iblīs, "Then get out of it, for you are reviled, despised, and condemned."

And surely, your utter expulsion from My mercy shall remain attached to you in this world and chase you until the Day of Judgment, when you shall face the recompense of your deeds.

Iblīs appealed, "My Lord, since You have expelled me and cursed me, then grant me respite and delay me, and do not destroy me until the Day of Resurrection when You resurrect Your creation."

Allah responded to Iblīs, "Indeed, you are of those delayed and given respite.

Until the time when the creatures die, which is the time of the First Trumpet."

Iblīs said, "My Lord, since You have led me astray, I will surely make disobeying You seem beautiful to people, and I will surely tempt them to it, and I will surely distract them with the

adornments of this world from Your obedience, and I will surely mislead all people from the path of truth.

Except for Your servants whom You have chosen for Your guidance and purified from polytheism and ostentation, so they became Your chosen ones whom I cannot lead astray."

Allah said, "The path of truth, guidance, and sincerity is a straight path, with no crookedness in it. It guides to Me, leads to Me, and leads to My Paradise."

Allah said to Iblīs, "Indeed, My believing and monotheistic servants whom I have guided—you have no argument or authority over their hearts. But whoever among people follows you, is content with your guardianship and obedience, and is inclined to the misguidance you call to, then you have authority over him."

And Hell is surely a promised place for Iblīs and all who follow him from among mankind and jinn, all together, and they will end up in it in the Hereafter.

Hell has seven gates, through which the people of the Fire will enter. For each gate is an assigned portion of the followers of Iblīs, who will enter the Fire from it. Each will enter through a gate according to their deeds and will settle in a low level according to their actions.

Indeed, those who fear Allah Almighty, by obeying His commands and by avoiding His prohibitions, will be in Gardens, wherein there are all kinds of trees and ripened fruits, and springs of water, wine, Salsabīl, Tasnīm, and others.

It will be said to the righteous on the Day of Resurrection, "Enter Paradise. Peace be upon you; you are safe from every disease and affliction and secure from death, torment, worries, sorrows, and illnesses, and from the cessation or diminishing of bliss, and from all other distresses."

We will remove from the hearts of the righteous whatever rancor, hatred, and envy they had among them in the world. They will be like brothers on thrones, facing one another; they will look at the faces of their companions, and none will see the back of another.

The righteous will not experience any fatigue or hardship in Paradise, and they will not be removed from it; rather, they will remain in it forever.

Inform My servants—O Muhammad—with a firm and certain declaration that I am indeed the Most Forgiving of their sins when they repent, for I conceal their sins and overlook holding them accountable, and I am the Most Merciful to them when they are steadfast. And it is of My mercy that I do not punish them for sins after they have repented.

And inform—O Muhammad—My servants also that My punishment for whoever persists in disbelief and sins without repenting from them is the most painful and grievous punishment. So let them beware of the causes of My punishment, and let them turn to Me in repentance and turn back to Me.

And tell My servants—O Muhammad—about the story of the angels, the guests of Abraham (peace and blessings be upon him); there is indeed a lesson in your relating it to them.

When the angels entered upon Abraham, they said immediately upon their entry, "Peace be upon you." Abraham said to them, after returning the greeting of peace, "Indeed, we are fearful of you."

The angels said to Abraham, "Do not be afraid of us. We give you good news of a son for you, possessing great knowledge of the divine law, and he is Isaac."

Abraham said to the angels in astonishment, "Do you give me good news of a son, despite my old age?! So with what wondrous thing do you give me this news?! Indeed, good news of something usually inconceivable is not valid."

The angels said to Abraham, "We give you good news of a son whom Allah has decreed will surely come to be. Therefore, do not be among those who despair of Allah's grace, who consider the existence of good improbable. Rather, rejoice in the news of a

son despite your old age, and accept this good news."

Abraham said, "And who despairs of the mercy of Allah except those who have gone astray from the right path, ignorant of the perfection of the power and mercy of Allah, the Bestower."

Abraham said to the angels, "So what is your serious mission for which Allah has sent you, besides the good news?!"

The angels said to Abraham, "Allah has sent us to a disbelieving people whose corruption has become rampant and whose wickedness has become immense, to destroy them."

But as for Lot and his family, We will not destroy them; We will save them all from the punishment.

Except for the wife of Lot, We had destined her to be among the doomed who remain behind in the punishment because of her disbelief.

And when the angels came to Lot and his family.

Lot said to the angels, "Indeed, you are an unknown people to me, so I do not know who you are!"

The angels replied to Lot, "Rather, we are the angels of Allah. We have come to you for punishing your people, which they used to doubt would befall them."

And We have brought you the certain truth from Allah—which is the punishment of your people—

and indeed, We are truthful in what We have informed you concerning their destruction.

So depart, O Lot, you and your family, from the land of your people after a portion of the night has passed, when eyes are asleep and no one is aware of your journey. And be behind your family, and walk behind them as you travel with them, and let no one among you look back. Proceed with haste to distance yourselves from the city and be saved from the punishment descending upon its people, and go on to where you are commanded to proceed.

And We revealed to Lot the serious matter We had decreed that all of his people would be destroyed to the last one, an utter annihilation, by the break of dawn of their night.

The people of Lot's city came to Lot's house, rejoicing and happy, giving one another the good news of the arrival of Lot's guests, desiring to commit the obscene act with them.

Lot said to his people, "Indeed, these with whom you want to commit the obscene act are my guests, and it is a man's duty to honor his guests. So do not disgrace me concerning my guests by committing that hideous act, lest shame befall me.

And fear Allah, lest He inflict His punishment upon you, and do not humiliate and dishonor me by harming my guests."

The people of Lot said to him, "Did we not forbid you, O Lot, from hosting any of the people? For we

have warned you, and he who has warned is excused."

Lot said to his people, "Marry from your women, and do not do what Allah has forbidden you of approaching males, if you must act."

I swear by your life, O Muhammad, that the people of Lot, in their misguidance, ignorance, and heedlessness, are truly bewildered and unguided because of the intoxication of passion and lust.

So a mighty, terrible, and deadly blast overtook them at sunrise.

We turned their city upside down, making its highest part its lowest, and rained down on them stones of baked clay.

Indeed, in the story of the people of Lot and the punishment We inflicted upon them, and in the remaining traces of their destruction, are signs for the discerning, the contemplative, and the reflective, who possess intellect and insight with which they understand what is meant by that, and thus take heed.

And indeed, the city of the people of Lot is on a lasting, clear, and established road that people travel through, so everyone who passes by it sees the traces of its destruction.

Indeed, in Our destruction of the people of Lot and Our saving of Lot and his believing family, there is a clear sign and evidence for the believers of

Allah's retribution against the disbelievers and His saving of them from their midst, safe and secure.

And the inhabitants of the thicket—which is a dense cluster of intertwined trees—were wrongdoers for associating partners with Allah, denying His messenger Shu‘ayb (peace be upon him), robbing on the highways, giving short measure, and defrauding people of their belongings.

So We took vengeance on the wrongdoing people of the Woods and destroyed them. And indeed, the dwellings of both the people of Lot and the companions of the Woods are on a clear road, where the signs of their destruction are visible as a lesson to all who pass by.

The inhabitants of Al-Hijr—who are Thamūd—denied their messenger, Sālih (peace be upon him). By doing so, they denied all the messengers because their message was one.

And We gave Thamūd Our arguments and proofs, which demonstrated the truthfulness of Our messenger Sālih—including the she-camel—but they did not take heed or learn a lesson from them.

And the people of Sālih used to carve dwellings from the mountains, feeling secure therein from dangers.

So the blast of destruction seized the people of Sālih in the morning.

So, the punishment was not averted from them, and all that they used to do availed them nothing, neither their carving of mountains nor their amassing of wealth.

We have not created the heavens and the earth and what is within them and between them except for great wisdoms and benefits, not in vain or for play. And the Day of Resurrection is certain to come without a doubt, and on it people will be recompensed for their deeds. Among them are the polytheists of your people who denied and harmed you. So turn away, O Muhammad, from holding them accountable in this world, and pardon them graciously without reproach.

Indeed, your Lord, O Muhammad, is the One who created everything, so nothing is beyond His power. He will recreate His servants on the Day of Resurrection, and He is the All-Knowing of everything. This includes His knowledge of what has disintegrated from the bodies of the servants and His knowledge of all their deeds.

We have certainly granted you, O Muhammad, seven verses; they are Surah al-Fātihah, which is described as oft-repeated (Mathāni) because it is repeated in every prayer, and it is the Qur'an of great status.

Do not look—O Muhammad—and do not long for the worldly bliss that We have given as enjoyment to classes of the rich from your people,

who do not believe in Allah and the Last Day, and do not desire it. And find sufficiency in what Allah has given you of the Qur'an over the fleeting provision they possess. And do not grieve over the disbelievers because they have not believed, for you have delivered the message of your Lord. And be gentle toward the believers, be kind to them, and be humble with them.

And say—O Muhammad—to the polytheists, "I am indeed the warner who has made his warning clear and has shown the truth to you. I warn you of the punishment of Allah if you do not believe in Him."

And warn your people of a punishment like that which befell those who divided the Qur'an.

Those who divided the Qur'an into parts and fabricated falsehoods against it: some of them said it is poetry, some said it is magic, some said it is soothsaying, and some of them said it is the tales of the past!

So I swear by your Lord, O Muhammad, We will surely question them all on the Day of Resurrection.

About what they used to do in the world.

So, proclaim the religion of Allah—which We have commanded you to convey—and declare it openly and distinguish between truth and falsehood so that the proof may be established against the people. Convey what has been sent down to you from your Lord, and turn away from

the polytheists who hinder you from conveying the religion of Allah. Pay no heed to their mockery, and refrain from fighting them.

Indeed, We will suffice you against those who mock you and what you have come with, and We will protect you from them and punish them; so convey what Allah has commanded you, and do not fear them.

We will suffice you against these mockers, who set up a partner with Allah—the One worthy of worship alone—in His worship, worshiping him along with Him. So they will come to know the punishment they will face on the Day of Judgment.

We certainly know, O Muhammad, that you are distressed by what you hear from the polytheists among your people of denial, mockery, and slander against the religion of Allah, Glorified is He.

So, seek refuge—when you are afflicted by something you dislike from them—through exalting your Lord far above all that is unworthy of Him, an exaltation coupled with His praise. Glorified is He. And seek refuge through prayer to your Lord.

And draw near to your Lord in humility, submission, and love for Him, and worship Him until death comes to you while you are in that state.

The coming of the Resurrection with its horrors and Allah's decree for your punishment has drawn near—O you disbelievers—so do not hasten it.

Allah is exalted above having a partner and above what the polytheists ascribe to Him of that which is not befitting Him.

Allah sends down the angels with revelation by His command to whom He wills of His servants whom He has chosen for prophethood, to warn people of Allah's punishment if they associate partners with Him; for none is worthy of worship but Him, so beware of His wrath and His punishment.

Allah created the heavens and the earth in truth so that He alone may be worshipped and so that people may know the greatness of their Creator and realize His power to recreate them on the Day of Resurrection. Allah is exalted above the polytheism of the polytheists, and He is far above having a partner.

Allah created man from the fluid of man and woman, and behold, he becomes a vehement opponent, fiercely disputing Allah's power of resurrection and other matters, denying the truth, and failing to show gratitude to his Lord!

And Allah created camels, cattle, and sheep, and from their wools, furs, and hairs He made for you clothing, furnishings, coverings, and dwellings to warm you from the cold. And in them are numerous benefits for you, from their offspring, their milk, their fats, and more, and of their meat you eat.

And there is beauty for you—O people—in livestock that brings you joy when you bring them back in the evening from the pasture to their pens and when you take them out in the morning to their pastures.

And the livestock carry you and your loads from one land to another, which you could not otherwise reach without great hardship. Indeed, your Lord, Who created the livestock, is Ever Gracious, Most Merciful to you.

And Allah created horses, mules, and donkeys for you to ride on their backs, and He made them an adornment for you, and He creates what you do not know of creatures.

The straight path of truth ends with Allah, leading those who follow it to Him and to the attainment of His pleasure and His Paradise. Other ways are deviant; they do not lead those who follow them to Allah, nor to the attainment of His pleasure and His Paradise. Had Allah willed, He would have guided all of you, O people, to follow the Straight Way.

Allah, Who has bestowed all these blessings, is the One Who sends down rain from the clouds, from which you drink fresh water, and by which He brings forth plants in which you pasture your livestock.

Allah brings forth for you with the rain various types of crops, olives, palm trees, grapevines, and

other kinds of fruits. Indeed, there is a clear sign in that for those who reflect upon the creatures of Allah and the proofs He has established, thereby deducing Allah's attributes from them.

And Allah has subjected for you the night and the day, succeeding one another; the night is for your rest, and the day for your livelihood and your benefits. And He has subjected for you the sun and the moon, both proceeding constantly to achieve your interests, such as knowing the time, the ripening of fruits, and other things. And the stars are made subservient for you in the sky so that you may be guided by them in the darkness of the land and the sea. Indeed, in Allah's subjection of the night and the day, the sun, the moon, and the stars are clear signs for a people who understand from Allah what He has informed.

And Allah has subjected to you whatever He has spread on the earth, such as animals, fruits, plants, minerals, and inanimate objects, varying in their colors. Indeed, there is a sign in that and a lesson for those who would remember and take heed.

And He is the One who subjected the sea for you so that you may eat from it tender fish and extract from it pearls and other things with which you adorn yourselves. And you see the ships sailing, cleaving the water and the winds with their prows, and a sound is heard from their course. Thus, you infer from their not sinking or drowning in the

water—despite their weight and the water's fluidity and thinness—the existence of Allah, Glorified is He. And Allah subjected the sea for you to carry the ships, so you may ride them in pursuit of your livelihoods and transport goods on them from one country to another, seeking sustenance from Allah's bounty. And Allah has subjected these creatures for you so that you may be grateful for Allah's blessings.

And Allah has placed mountains on the earth to stabilize it so it does not shake with you. And He has made rivers on the earth, flowing from one place to another, for watering people, livestock, and crops, and easy and extended pathways that you travel upon with ease, so that you may find the way to every place you wish to reach.

And He made for you—O people—landmarks, like mountains and others, by which you find your way by day, and stars by which you find your way by night on your paths during your travels.

Is He Who creates such wondrous creatures like one who creates nothing and bestows no favours upon you, that you would then associate others with Him in worship?! Will you not then be mindful of Allah's favours upon you, His great sovereignty and power, and the powerlessness of your deities, so that you may recognize the error of your associating others with Allah and devote your worship purely to Him?!

If you were to count—O people—the favours of Allah upon you, you would not be able to enumerate them, let alone be grateful for them. Indeed, Allah forgives His servants for their shortcomings in being grateful for His blessings; He is Merciful to them, does not cut off His benevolence from them, and does not punish them for their shortcomings.

And Allah knows, O people, what you conceal within yourselves and what you reveal to others, so He takes account of that for you and will recompense you for it.

But the idols the polytheists worship cannot create anything; rather, they themselves are created.

The idols that the polytheists worship are lifeless and devoid of souls, so they neither hear, nor see, nor comprehend anything. So how can they be taken as gods? They do not even know when Allah will resurrect them, so how can any benefit, reward, or recompense be expected from them?

Your God, Who deserves your worship, is One God. As for those who do not believe in the Resurrection, Paradise, and Hellfire, their hearts deny the truth, and they are too proud to accept it and submit to it.

Certainly, Allah knows what the polytheists conceal in their hearts of denying the truth, and He certainly knows what they declare of falsehood. He will recompense them for their deeds, both

outward and inward. Indeed, Allah does not like those who are too proud to accept the truth and submit to it.

And when it is said to these polytheists, "What has your Lord sent down to Muhammad?" They say, "Nothing has been sent down to him; and this Qur'an that Muhammad claims Allah has revealed to him is nothing but lies and tales inscribed by the ancients in their books, which people pass down."

They said that statement, so they will bear their sins in full on the Day of Resurrection, and the polytheist leaders will also bear some of the sins of their followers whom they mislead, as they imitate them without knowledge. How evil is the heavy burden of sins they carry on their backs!

The disbelievers—before the polytheists of Quraysh—plotted against the messengers and their followers, and turned people away from the religion of Allah. So the punishment of Allah came to them, which uprooted their structure from its foundation, and the roof fell upon them from above their heads, and the punishment of Allah came to them suddenly from where they did not expect.

Then on the Day of Resurrection, Allah will humiliate the disbelievers with punishment and expose their disgraces, saying to them, "Where are those whom you used to claim were My partners, whom you took as allies, and for whose sake you showed enmity to Allah and His party? Let them

then avert this punishment from you." Those whom Allah has given knowledge will say, "Indeed, on this Day of Resurrection, humiliation and punishment are upon the disbelievers."

Indeed, disgrace and evil are upon the disbelievers, those whose souls the angels take while they are wronging themselves with disbelief, polytheism, and sins. So they submit to Allah at the time of death and yield to His obedience, saying to the angels who are taking their souls: "We were not disbelieving in Allah, nor associating partners with Him, nor disobeying Him!" Then they are told, "The matter is not as you claim. Indeed, Allah is All-Knowing of your evil deeds, and He will recompense you for them."

It will be said to them, "Enter the gates of Hell, abiding therein forever." What a terrible abode for the arrogant towards the truth."

And it will be said to those who fear Allah, "What has your Lord sent down of revelation upon Muhammad?" They said, "Allah has sent down great good"—which is the Qur'an. And for the believers who have excelled in the worship of Allah and have been good to the servants of Allah, there is a good reward in this world, and their reward in Paradise is better for them than the reward of this world. What an excellent abode it is for those who fear Allah!

The pious will enter Gardens of perpetual residence, which never depart therefrom. Rivers flow from beneath their trees and their palaces, and they will have therein all that their souls desire. Thus does Allah reward everyone who fears Him.

Thus does Allah reward the righteous: those whose souls the angels of death take while they are pure from polytheism and sins. The angels of death say to them upon taking their souls, "Peace be upon you. Enter Paradise because of the good deeds you used to do in the world, seeking the pleasure of Allah Almighty."

Are these polytheists awaiting anything except for the angels to come and take their souls while they are wronging themselves? Or for the command of Allah to gather them on the Day of Resurrection? Thus did those before them do; they persisted in their disbelief and continued in their polytheism until they perished. Allah did not wrong them after He had established the proof against them, but they used to wrong themselves by choosing misguidance over guidance, so they deserved the punishment of Allah.

So those disbelievers from past nations were struck by the consequences of their disbelief and evil deeds. And the punishment of Allah descended and encompassed them, that which they used to mock along with the messengers who warned them of it.

The polytheists said, arguing falsely with predestination for their polytheism and their prohibition of what Allah did not prohibit, "Had Allah willed, we would not have worshipped anything besides Him, nor prohibited any of the livestock whose prohibition we innovated. This is proof of His approval of our deeds; otherwise, He would have decreed otherwise!" Thus did those before them of the polytheists do. But the matter is not as they say; rather, Allah condemned their evil deeds and forbade them from them through the tongues of His messengers, who have conveyed the message to them and made it clear to them.

We have certainly sent into every community of people a messenger, commanding them to worship Allah alone and to abandon the worship of anything other than Him. Therefore, His proof, glory be to Him, has been established upon all nations. Among the nations were some whom Allah guided and granted success to the truth, while others were destined to stray and became bound to disbelief, so Allah destroyed them. So travel through the land to take heed and see the fate of the nations that denied the truth; Allah destroyed them.

If you are keen, O Muhammad, on guiding the polytheists to follow the truth, Allah does not guide those whom He has decreed, in His wisdom and justice, to remain in their misguidance. So do not exhaust yourself over their affair; convey what you

have been sent with so that the proof may be established against them. And the misguided will have no helpers to shield them from Allah's punishment or save them from His torment.

The polytheists of Quraysh swore by Allah, their most solemn and confirmed oaths, that Allah will not resurrect the dead after they have become dust! Yes, indeed, Allah will resurrect the dead—a promise from Allah that is never broken, but most people deny that out of their ignorance of Allah Almighty.

Allah will resurrect the dead to show them in the Hereafter the truth about which they used to differ—including their dispute over the reality of the Resurrection—and to judge between them, and to recompense each according to their deeds, and so that those who disbelieved in Allah Almighty and denied the Resurrection may know that they were liars in their oaths denying it.

Our only command for something We wish to create is to say to it once: "Be," and it is, as We willed, without delay, effort, or hardship. And among that is the raising of the dead.

For those who left their homelands and their people, seeking the pleasure of Allah, after they were wronged and tormented by the disbelievers, We will surely settle them in this world in a land they are pleased with, provide them with abundant provision and a pleasant life, and We will give them

a good reward. And the reward of Allah for the emigrants in Paradise is greater than that. If those who stayed behind from the migration knew the reward of Allah for the emigrants in this world and the Hereafter, not one of them would have stayed behind.

The emigrants whom Allah has described are those who have patiently endured for the sake of Allah, have put their trust in their Lord, and have entrusted their affairs to Him.

We did not send the prophets before you—O Muhammad—except as men from the children of Adam to whom We revealed, not angels. So ask—polytheists—the People of the Book about that, if you do not know that the messengers of Allah were human beings, not angels.

We sent the previous prophets with clear proofs and the scriptures, and We have sent down to you—O Muhammad—the Qur'an, that you may make clear to the people what Allah has sent down to them, and so that they may reflect upon its verses and take heed from them.

Do those who disbelieved in Allah and disobeyed Him—and part of that is their striving to invalidate Islam and their plotting against the Muslims—feel secure that the earth will not swallow them? Or that the punishment of Allah will not come upon them such that they do not perceive its coming to them, nor from where it will befall them.

Or that Allah will destroy the disbelievers with punishment while they are traveling or going about their livelihood and daily business, so they will have no escape.

Or that He may destroy them while they are fearful. Indeed, your Lord is All-Kind and Most Merciful to His servants.

Have not those who plotted evil deeds looked at the creations of Allah that have a shadow, such as trees, mountains, and others, whose shadows shift from one place to another, inclining to the right at the beginning of the day and to the left at its end, prostrating to their Lord and submitting to His greatness, while they are humbled under His subjugation?

And to Allah alone prostrates every moving creature in the heavens and the earth, a prostration of humility and submission. Also, the angels prostrate to Allah, and they are not too proud to humble themselves to Him.

The angels fear Allah Who is above them in His Essence, His Might, and the perfection of His attributes, and the angels do whatever Allah commands them to do.

And Allah said to His servants, "Do not worship two gods, making a partner for Me in worship. It is Allah alone Who is worthy of worship. So fear Me alone, obey My command, and avoid My prohibition."

And to Allah alone belongs the dominion of what is in the heavens and the earth of His creation, and to Allah alone is everlasting obedience, sincerity, and submission. So obedience to Him is obligatory upon His servants, without interruption. Do you then fear other than Allah—O people—while He is the true God, sole in creation and dominion?!

Whatever blessings you have are from Allah alone. Then, when you are afflicted with hardship, it is to Allah alone you cry out in supplication, and from Him alone you seek help.

Then when Allah removes the hardship from you and lifts the affliction, a group of you—O people—associate partners with their Lord in His worship.

Let them deny what We have given them of the blessing of relieving them from harm. So enjoy yourselves in this world for a little while—O polytheists—for you will soon come to know the consequence of your disbelief.

The polytheists assign to the idols—which know nothing of that, and can neither harm nor benefit, and for whose worship they have no proof—a share of the wealth We have provided for them, seeking to draw near to them with it! By Allah—O polytheists—you will surely be questioned on the Day of Resurrection about the lies you used to fabricate against Allah Almighty.

The polytheists attribute to Allah daughters—as they claimed that angels are His daughters—

exalted is He far above that, while for themselves they have what they desire, i.e., males (sons)!

Whenever one of the polytheists is given the good news of the birth of a baby girl, his face grows gloomy from his intense hatred for that, filled with grief, anger, and suppressed rage.

He hides from his people because of his hatred for the daughter and the shame he claims befalls him! He is bewildered and hesitant between two options: Should he keep her in humiliation and disgrace or hide her in the dust by burying her alive?! Evil indeed is the judgment of these polytheists in ascribing to Allah daughters whom they do not accept for themselves!

To these polytheists—who do not believe in the Resurrection, reward, and punishment—belong the evil attributes of flaws and imperfection. And to Allah belong the best, finest, and most perfect attributes: His Oneness, His transcendence above having a son, and His possession of all attributes of absolute perfection. And Allah is the All-Mighty, the Dominant over all things, and the All-Wise; there is no flaw in His management.

If Allah were to hasten the punishment for people because of their polytheism, disbelief, fabrication of lies against Allah, and disobedience to Him, He would have destroyed all people and all living beings on earth. But Allah, in His forbearance, gives respite to these wrongdoers. So when the

appointed time for their destruction comes, they will not be delayed for an hour, nor will they be advanced to be destroyed before it.

The polytheists attribute to Allah the daughters they themselves detest, viewing it as a flaw and a disgrace to have one. They make partners for Him in worship from among His own slaves, while they would hate for their own slaves to be partners in their wealth. And the polytheists lie, claiming that they will have the finest reward in this world and the Hereafter! Indeed, for them is the Fire on the Day of Resurrection. And truly, they will be hastened into it, forgotten and abandoned therein forever.

By Allah—O Muhammad—We have certainly sent messengers to past nations with a message just like the one We sent you with. But Satan made the falsehood they were practicing appealing to them. So he will be their patron on the Day of Resurrection—though he will have no power to help them—and they will suffer a painful punishment.

We have not sent down the Qur'an to you—O Muhammad—except to make clear to the people what they have differed about of the truth and to guide them to what is right. And We have sent down the Qur'an as a guide for the hearts and a mercy in this world and the Hereafter for a people who believe in what is in it and follow it.

And Allah alone sends down rain from the clouds and brings forth with it the vegetation of the earth after it was barren with no plants. Indeed, there is a clear sign in that of the oneness of Allah Almighty and His power of resurrection for a people who hear this proof and understand it.

And indeed, for you, O people, in cattle—camels, cattle, and sheep—there is a sign by which you may infer the power of Allah, His mercy, His wisdom, His kindness, and His greatness, and that He alone is worthy of worship. We give you to drink from their bellies, from between excretion and blood, a pure milk, unmixed with the odor of excretion or the color of blood; it is palatable and pleasant, passing smoothly down the throat and not choking its drinker.

And there is a lesson for you in the fruits of palm trees and grapevines that We provide, from which you derive an intoxicating drink and wholesome provision that causes no harm to the body or mind, such as dates, grapes, and juice. Indeed, in the blessing of milk from cattle and the fruits of palm trees and grapevines is a clear sign for people who understand Allah's proofs and take heed from them.

And your Lord—O Muhammad—inspired the bees to take homes in the mountains, the trees, and what people build.

Then Allah inspired the bees to feed from every kind of fruit and follow the ways of your Lord, made easy for you, to seek sustenance wherever you go. From the bellies of the bees comes forth honey of varying colours, in which there is healing for people from illnesses. Surely in Allah's inspiration to the bees to take homes in the mountains, the trees, and in what they construct, and to follow the paths in the pastures to gather from the fruits to produce honey, is a clear sign for a people who reflect upon the greatness of the One Who subjected it, so they deduce that He is the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful, the Subtle, and the One worthy of worship alone.

And Allah alone created you—O people—from nothingness, then He causes you to die. And among you are those whose death Allah delays, and they are left to the most miserable and worst of ages, so their strength and mind weaken, and they become ignorant after having known. Indeed, Allah is All-Knowing of everything; He neither forgets nor is ignorant of anything, All-Powerful over everything, Glorified is He.

And Allah has favoured some of you—O people—over others in the provision of wealth. He has made some of you rich and others poor; some of you free and possessing wealth, and others enslaved with no wealth. So those whom Allah has favoured over others in provision would not share

their provision with their slaves, making them and their slaves equal partners in it. So if your slaves are not your equals in your wealth, and you would not accept this for yourselves, how then can you make partners with Allah in worship when they are His servants?! Do these disbelievers then deny the favour of Allah by associating others with Him in worship or by using His favours in disobedience to Him?!

And Allah created for you, O people, spouses from your own kind and in your likeness and created for you from them sons and grandsons who hasten to serve you and attend to your needs. And Allah has provided you with lawful wealth and delicious foods and drinks. Do these polytheists then believe in falsehood and disbelieve in the favours of Allah that He has bestowed upon them?!

And the polytheists worship, besides Allah, deities who neither possess nor have the power to provide them with anything.

So do not set up rivals and equals for Allah from His creatures, for He, Glorified is He, has no like nor any peer. Indeed, Allah knows the realities of things, and that He has no partner nor any equal, and nothing of your deeds is hidden from Him, while you—O polytheists—do not know that, so you fall into associating partners with Him, Glorified is He, out of your ignorance.

Allah has set forth a parable for Himself and for the idols: like a powerless, owned slave who possesses nothing and has no power over any wealth or his own affairs, compared to a free and wealthy man to whom Allah has granted abundant provision, over which he has full control, spending from it secretly and openly out of kindness to others. Is this slave equal to the free man?! Likewise, Allah, to Whom belongs all dominion and in Whose Hand is all provision, is not equal to the powerless deities that possess nothing and have no power over anything; yet, you take them as partners with Allah Almighty in worship. How then do you equate them? Indeed, all complete and sincere praise belongs to Allah, the One worthy of worship and gratitude. But most of the polytheists do not know this, so they worship and praise others besides Him out of their ignorance.

And Allah sets forth for you a parable concerning Himself and the idols: that of two men, one of whom does not speak, hear, or understand. He is incapable and can do nothing. He is, moreover, a heavy burden on his guardian. Wherever his master sends him on an errand, he fails; he brings no good and fulfills no need, due to his incapacity, his inability to understand what is said to him, and his inability to express what he wants. Can such a man be equal to one who is articulate and capable, who commands truth and justice and calls to it, who himself—in

addition to his general benefit to others—is on the path of truth from which he does not deviate, acting upon what he commands and calls to, who pursues no objective without attaining it with the most direct and easiest of efforts, and who is just in his words and upright in his deeds? Therefore, if equality is impossible between these two kinds, then likewise, equality is impossible between Allah, Glorified is He, the Just, Who commands justice and establishes equity upon a straight path, and that which they make as partners to Him.

And to Allah alone belongs the dominion of what is hidden from His servants in the heavens and the earth, and He is the Knower of all unseen matters, to the exclusion of all others. The matter of the establishment of the Hour, in its swiftness and the ease of resurrecting creation, is but like a glance of the eye, or it is even faster. Indeed, Allah is powerful over all things, and nothing can render Him incapable.

And Allah, by His power and knowledge, brought you out—O people—from the wombs of your mothers as ignorant children, and He created for you hearing, sight, and intellect, so that you may thank Allah for what He has provided you and use them in His obedience and in worshipping Him alone.

Have they not seen the birds that Allah has enabled to fly with their wings in the open air?

None holds the birds up in the sky except Allah by His power. Indeed, therein are signs of the Oneness of Allah Almighty, the perfection of His power, and other things for people who believe in the truth.

And Allah has made for you—O people—from your houses—like those of stone, clay, and wood—dwellings in which you find rest. And He has made for you tents from the hides of livestock, or from what grows on them of wool, hair, and fur. You find the tents light to carry and transport during your travels and your stays. And Allah has made for you from the wool of sheep, the fur of camels, and the hair of goats, furnishings that you use for your homes and goods that you benefit from for some time.

And Allah has made for you, out of what He has created from trees, clouds, mountains, houses, and other things, shades to shelter you from the heat of the sun. And He has made for you from the mountains caves and strongholds to protect you from the heat and the cold, and from rain and enemies. And He has made for you garments protecting you from the heat and garments—such as armour and the like—to shield you from the harm of weapons. Thus does He perfect His favour upon you with what you need concerning your religion and your worldly life, so that you may worship Him with sincerity, submit to Him, and be obedient to His command.

But if the polytheists turn away—O Muhammad—from the truth after this clarification and the reminder of the blessings and benevolence, then there is no blame or reproach upon you, for your duty is only to convey to them the message of Allah.

The polytheists recognize the favors of Allah upon them, yet they deny them by showing no gratitude to Allah, attributing them to other than Him, and associating partners with Him in worship. And most of them are disbelievers.

And on the Day We raise from every nation their messenger to bear witness to how his nation responded to what he conveyed to them from Allah Almighty. Then the disbelievers will not be given permission to make excuses to Allah for their disbelief, nor will they be asked to seek His pleasure, nor will they be returned to the world to repent and do righteous deeds.

When the polytheists see the Fire, its punishment will not be lightened for them, nor will they be delayed from entering it.

And when the polytheists see their false gods on the Day of Resurrection, they will say, "Our Lord, these are the ones we used to worship besides You." Then their partners, whom they used to worship, will say, "Indeed, you are liars in your claim that we are gods, and we never commanded you to worship us."

The polytheists will surrender to Allah on the Day of Resurrection, submitting to His judgment upon them. What they used to worship will have vanished from them, and their fabrication—that their gods would intercede for them with Allah—will have faded away.

For those who disbelieved in the truth and turned people away from following it, We will increase their punishment in the Fire on top of the punishment they already had, because they used to turn people away from the truth.

And remember, O Muhammad, the Day when We will raise in every nation a prophet from among them as a witness against them, one who speaks their language, and We will bring you on the Day of Resurrection as a witness against your nation. And We have sent down to you the Qur'an as an explanation for everything that people need clarification on, and We have sent it down to you as guidance from misguidance, a mercy in this world and the Hereafter, and good tidings for the Muslims who submit to the truth.

Indeed, Allah commands His servants with justice and to fulfill the rights of Allah Almighty and the rights of His servants. He commands excellence in His worship and kindness to His creation, and He commands giving kinsfolk their rights and extending goodness to them to maintain ties of kinship. Allah forbids every exceedingly heinous

sin, such as adultery, and He forbids what sound souls denounce and the divine law rejects, and He forbids oppressing people and transgressing against them. Allah admonishes you—O people—with His commands and His prohibitions so that you may remember and take heed.

And fulfill—O people—all covenants, and do not break the oaths you have confirmed and solemnized by swearing by Allah, having made Allah your guardian, witness, and guarantor over you for your fulfillment, as doing so would be an abandonment of the magnification of Allah on your part. Indeed, Allah knows all that you do, including your fulfillment of covenants and your breaking of them.

And do not be—O people—in breaking the covenants you have confirmed, like the woman who unravels what she has woven after making it firm. You make your oaths a means of treachery against those with whom you have made a covenant, swearing to them so they trust your covenants, while you harbor the intention of breaking them if you find others who are more numerous, stronger, or richer. Allah only tests you by what He commands you concerning the fulfillment of covenants, to distinguish the obedient among you from those who violate His command. And Allah will surely make clear to you—O people—on the Day of Resurrection that in which you used to differ,

and He will judge between you and recompense everyone according to their deeds.

And if Allah had willed, He would have made you all—O people—a single nation upon the religion of Islam. But Allah, in His wisdom, leaves to stray whoever He wills from following the truth, denying His guidance to those who do not deserve it, out of His justice, Glorified is He. And He grants success to whom He wills, guiding to the truth those who deserve it, out of His grace. Glory be to Him. And Allah will surely question you all on the Day of Resurrection about what you used to do in the world, and He will recompense you for it.

And do not take your oaths as a means of deceiving those you swear to, while you intend to betray them if an opportunity arises. For then your feet would slip after having been firm on the truth, and you would perish because of your turning away and your hindering people from the truth—for when you betray their covenant, they will no longer have any trust in the religion of Allah—and for you there will be a great punishment if you do so.

And do not break the covenants you have confirmed with oaths for a fleeting gain. Surely, Allah's reward for you in Paradise—if you obey Him by fulfilling your covenants—is far better for you than the enjoyment of this world, if you but knew the difference between the fleeting world and the everlasting Hereafter.

Whatever worldly possessions you have will perish, even if they are abundant, and what is with Allah of reward in Paradise is everlasting. And on the Day of Resurrection, We will certainly reward the patient according to the best of their righteous deeds, and We will overlook their misdeeds.

Whoever does a righteous deed—and among that is the fulfillment of covenants—whether male or female, while he is a true believer, We will surely cause him to live a happy life in this world, and We will surely give those who believed and did righteous deeds their reward in the Hereafter according to the best of the acts of obedience they used to do, and We will overlook their misdeeds.

So when you intend to recite the Qur'an—O Muhammad—seek refuge with Allah, Glorified is He, and seek His protection from every rebellious jinn, expelled from all good, so that he does not turn you away from contemplating the Qur'an and benefiting from it.

Indeed, Satan has no way to gain authority over the believers who put their trust in their Lord and seek refuge with Him from the accursed Satan; he has no power over them, nor any justification for what he calls them to.

Satan's authority is only over those who take him as an ally instead of Allah Almighty, thus following his commands, and over those who associate partners with Allah, Glorified is He.

And when We replace a verse of the Qur'an with another, better than it or similar to it—and Allah knows best what He reveals in His Book and abrogates with what is suitable for His servants—the polytheists say, "You, O Muhammad, are just inventing falsehood against Allah!" But the matter is not as they said; rather, most of them do not know the reality of the Qur'an and its authenticity and that it is the truth—both its abrogating and abrogated verses—and that the abrogation within it is for divine wisdoms.

Say—O Muhammad—to these polytheists, "This Qur'an is not a fabrication from me, but rather, it was revealed to me—its abrogating and abrogated verses—by Gabriel, the one purified from all treachery, desire, flaw, and defect. He revealed it from my Lord, Glorified is He, containing the truth, to make firm the believers and strengthen their faith, and as guidance from misguidance, and good tidings for those who have submitted to Allah Almighty and have humbled themselves and submitted to Him."

And We surely know that the polytheists of Makkah say, "It is only a human who teaches Muhammad the Quran, and it is not from Allah as he claims!" Allah Almighty said, refuting them: The language of the man to whom the polytheists of Quraysh refer—in deviation and departure from the truth—is a foreign tongue, not one that clarifies

meanings or expresses the intended message, whereas this Qur'an has been revealed in an Arabic language of great eloquence and clear expression. So how can they claim that Muhammad received the Qur'an from a non-Arab?!

Indeed, those who do not believe in Allah's proofs and evidence, Allah will not guide them to faith and following the truth as a punishment for their rejection of guidance, and for them is a painful punishment.

Only those who do not believe in the verses of Allah fabricate lies against Allah, and they are accustomed to lying, and it is confined to them.

Whoever disbelieves in Allah after having been a guided believer, upon him is wrath from Allah, except for one who is compelled to disbelief while his heart is certain in faith and his conviction remains unchanged. But as for one whose breast opens to accept disbelief, adopts it as his creed, and is content with it, upon them is wrath from Allah, and for them is a great punishment.

That wrath from Allah and the great punishment are because those who disbelieved after their faith preferred the bliss of this world over the bliss of the Hereafter, and because Allah does not guide those who disbelieve in His signs, persisting in their disbelief to follow the truth.

Those who disbelieve after having believed are the ones whose hearts Allah has sealed, so they do

not comprehend the truth; He has deafened their hearing, so they do not listen to guidance, and blinded their sight, so they do not look upon the signs of Allah nor take heed from them. And these are the ones who are heedless of the purpose for which Allah created them and of the punishment He has prepared for them in the Hereafter.

Truly, those who disbelieve after having believed are the ruined ones who have lost themselves and their families on the Day of Resurrection; they have missed the bliss of Paradise and are not saved from the punishment of the Fire.

Then, indeed, your Lord—O Muhammad—for those of your companions who emigrated from the lands of disbelief to the lands of Islam after being persecuted by the disbelievers of Makkah and compelled for their religion to profess disbelief—which they did outwardly while concealing their faith—then strove against the disbelievers lest they be turned back to disbelief and persevered through the hardships; indeed, your Lord is All-Forgiving to them and Most Merciful to them.

On the Day when every soul will come defending itself with words concerning what it did of good or evil, and it will be paid its recompense in full, and they will not be wronged, neither by an increase in their misdeeds nor by a decrease in their good deeds.

Allah set forth an example of a town whose people lived in security, peace, and stability, as a lesson for those upon whom Allah has bestowed His favors. But the blessings made them arrogant, and they disbelieved, so Allah inflicted His punishments upon them. The provisions and sustenance for the people of that town came to them in abundance and with ease from every direction, yet they denied the blessings of Allah upon them. So Allah made them taste hunger and fear because of what they used to do of disbelief, denial, rejection of the truth, and committing sins.

And there had come to the people of that town a messenger from among themselves; they knew him well and his lineage, calling them to the truth. But they denied him, so the worldly punishment of hunger, fear, and slaughter seized them while they were associating partners with Allah.

So eat—O people—from what Allah has provided for you of animals, grains, fruits, and other things, provided it is lawful, from a good earning, and pleasant to the taste. And be grateful to Allah for His favours and use them in His obedience, if you truly worship and obey Him. Part of this obedience is to deem lawful the sustenance that Allah has made lawful.

Indeed, Allah Almighty has only forbidden to you carrion from animals that died of natural causes—without lawful slaughter or hunting—and spilled

blood, and the flesh of swine, and what has been slaughtered in a name other than that of Allah, the Mighty and Majestic, such as that which is slaughtered for idols and upon which a name other than His name is mentioned. So whoever is compelled by necessity to eat from these four forbidden things, while not desiring to consume them without necessity, nor intending to take pleasure in eating them, and not exceeding the limit of necessity, then there is no blame upon him, nor sin. For indeed, Allah, Glorified and Exalted, forgives the sins of His servants, and He is the Most Merciful to them.

And do not falsely declare things to be lawful and unlawful on your own accord, without proof, as a lie against Allah. Indeed, those who invent lies against Allah will never succeed in this world and the Hereafter.

Those who fabricate lies against Allah will have little enjoyment in this world, and then they will have a painful punishment in the Hereafter.

And to the Jews, We forbade what We revealed to you—O Muhammad—before in Surat al-An'ām, verse 146—We did not wrong them by forbidding the good things We forbade, but they used to wrong themselves by disobeying Allah, Glorified is He, and thus they deserved that punishment.

Then, indeed, your Lord—O Muhammad—for those who committed wrongful acts of disbelief or

disobedience in their foolishness, preferring the worldly life and being blind to the consequences, then repented and mended their ways, turning to acts of obedience—indeed, your Lord, thereafter, is All-Forgiving of their sins, Most Merciful to them, and does not punish them.

Indeed, Abraham was a guide embodying all traits of excellence, a model to be followed, obedient to Allah, constant in His worship, turning to Allah and away from all else, upright upon Islam, inclined from polytheism to monotheism, and he was not of those who associated anything with Allah.

He was grateful to Allah for His blessings; Allah chose him for His close friendship, made him one of the chosen of His creation, and guided and granted him success on the straight path of truth.

And We gave Abraham in this world all that provides a comfortable life, thus gathering for him the good of this world. And in the Hereafter, he is among the righteous upon whom Allah has bestowed His favour. Hence, their affairs and conditions became righteous in the sight of Allah, and their status became excellent with Him, Glorified is He.

Then We commanded you—O Muhammad—to follow the religion of Abraham, who was upright in Monotheism, and he was not of those who

associated partners with Allah, the Mighty and Majestic.

The veneration of the Sabbath day was only imposed upon the Jews, and dedicating it only to worship was a punishment for them when they differed about its lawfulness and its unlawfulness and considered it the best of days. Thus, they were diverted from Friday. The veneration of the Sabbath day was not in the law of Abraham. And indeed, your Lord—O Muhammad—will judge on the Day of Resurrection between those who differed concerning the Sabbath, and He will make clear who was right and who was wrong.

Call—O Muhammad—all people to the religion of your Lord with what Allah has revealed to you of the Book and the Sunnah. Advise them with the beautiful lessons from Allah's revelation to you, and remind them of Allah Almighty's blessings, punishments, rewards, and retribution in a manner that the listeners find appealing, so their hearts may soften, and they may incline towards the truth, accept it, and follow it. And debate with the obstinate in the best way: with kindness, gentleness, forgiveness, forbearance, and other things that are more conducive to response and acceptance. Indeed, your Lord knows best who has strayed from the truth, and He knows best those who have followed the truth, and He will recompense each of them.

And if you punish—O believers—those who have wronged you, then punish them with an equivalent of the wrong done to you, without excess. But if you are patient and forgive, it is better in the sight of Allah than taking revenge.

And be patient—O Muhammad—in calling your people to Allah, and endure their harm. And your patience is not but through the help of Allah and His guidance to you. And do not grieve over your people if they do not believe in the truth, and do not be distressed and saddened by the plotting of your people against you and their scheming to turn others away from the truth you have brought them, for indeed, Allah is your Supporter and will make His religion victorious.

Indeed, Allah, with His victory, support, and aid, is with those who fear Him and with the doers of good—those who are excellent in the worship of Allah and good to the servants of Allah. He helps them, supports them, and grants them victory.

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