

التفسير المحرر 16

Al-Khidr said to Moses, "Did I not tell you before you accompanied me that you would not be able to have patience in following me because of what you would see of my actions, whose outward appearance is reprehensible, and that you would inevitably question me about my actions because you lack full knowledge of them?!"

Moses said to Al-Khidr, "If I ever question you about anything after this, then part from me and leave my company, for by then you would have had enough excuse for parting from me and leaving my companionship; that is because of my objecting twice and your tolerance of me in them."

So Moses and Al-Khidr set out walking until they reached a village. They asked its people to feed them, but they refused to host or feed them out of their meanness! Then they found in that village a leaning wall, about to fall and collapse. So Al-Khidr repaired it, mended its tilt, and it became straight. Moses said, "If you had wished, you would not have repaired the wall of the people of this mean village without receiving a payment for it, and you would not have set it up for them for free."

Al-Khidr said to Moses, "Your questioning me and your objection to my action for the third time is the cause of the parting between me and you; you will no longer accompany me. Before I leave you, I will inform you of the interpretation of my actions

that you condemned and of which you could not bear patiently until I told you their reality."

Al-Khidr said to Moses, "As for the ship that I made a hole in, it belonged to poor people who sought their livelihood in the sea. I wanted to damage the ship to make it defective, as there was ahead of them a tyrannical king who seized every sound ship by force."

And as for the boy whom I killed, his father and mother were believers in Allah, but the boy was a disbeliever. So we feared that if the boy remained alive, he would overburden his parents with rebellion and pressure them into disbelief in Allah.

Al-Khidr said, "So we intended, by killing the disbelieving boy, that Allah would replace him for his believing parents with a righteous child, better than the first in faith, righteousness, and purity from sins, and more merciful and dutiful to his parents than him."

And as for the wall, which I repaired, it belonged to two orphan boys in the city whose people had refused to offer us hospitality. Their condition called for mercy and compassion, and under the wall was a great treasure buried for the two orphans. Had the wall fallen, their treasure would have been exposed to loss. And their father had been a righteous man, so it was fitting to have regard for him and to care for his offspring. So your Lord willed, O Moses, that the two orphans should

reach their age of maturity and full strength and then retrieve their buried treasure from beneath the wall. This, O Moses, I did only as a mercy from your Lord. And I did not do all those things you saw me do of my own opinion or on my accord; rather, I did them by the command of Allah. That which I have explained to you, O Moses, is the interpretation of my actions, which you condemned and could not patiently refrain from questioning.

The disbelievers ask you, O Muhammad, about Dhul-Qarnayn and his story. Say to those who ask you about him, 'I will narrate to you a part of his story, which contains a reminder, a lesson, and an admonition.

We surely established the kingdom of Dhul-Qarnayn in the land, empowering him for this and strengthening him with a multitude of soldiers, instruments of war, sound judgment, and imposing authority, among other things. And We gave him the means to everything he required—whether knowledge, power, or resources—so that he could achieve his objectives of conquering regions, defeating enemies, being established in the land, and other things.

So Dhul-Qarnayn traveled along a path, using means and methods to reach his objective.

Dhul-Qarnayn traveled until he reached the furthest traversable point of land in the western part of the earth, and he found the sun setting—as

per his sight—in a sea of black, foul-smelling mud, so he saw it as if it were setting in that sea. And he found near that spring on the seashore a nation from among the nations. We said, "O Dhul-Qarnayn, either you punish those of them who persist in disbelief, or you treat them with kindness."

Dhul-Qarnayn said, "As for one who wrongs himself by persisting in disbelief after being called to the truth, we will punish him. Then, after we punish him in this world, the disbeliever will return to his Lord, Who will punish him with a severe and horrible punishment."

But as for him who believes after his disbelief and acts in sincere obedience to Allah, sincerely to Him alone with no partner, he shall have Paradise in the Hereafter as a reward for his faith and his righteous deeds. And we shall speak to him with mild and gentle words in this world, teach him what is easy of goodness, treat him with ease, and be gracious unto him.

Then Dhul-Qarnayn travelled a different course, using the means and resources, to reach the direction of the east.

Dhul-Qarnayn journeyed until he reached the easternmost point on Earth, where the sun rises. He found the sun rising upon a people who had nothing to shelter them from it: no mountain, tree, or building.

Such was the affair of Dhul-Qarnayn, as We have described it to you. And We knew what Dhul-Qarnayn possessed of soldiers, wealth, equipment, and the means of kingship and power, so nothing of that was hidden from Us.

Then Dhul-Qarnayn pursued a third course, taking the means and ways to reach the destination he intended.

Dhul-Qarnayn traveled until he reached a place between two mountains. He found beyond the two mountains a people who could hardly understand any word in any other language than their own.

They said, "O Dhul-Qarnain! Indeed, Gog and Magog come forth from between the two mountains and spread corruption in our land through killing, plundering, destruction, and other such forms of mischief. Shall we then pay you a wage from our wealth, provided that you build a barrier between us and them so that they cannot reach us?"

Dhul-Qarnayn said, "What my Lord has bestowed upon me of dominion, knowledge, strength, power, and wealth is better than the wealth you offer me. So assist me with strong men who are skilled in their work and with tools for building; I will make between you and Gog and Magog a formidable and strong barrier."

Dhul-Qarnayn said: "Bring and hand me the huge pieces of iron." So when they brought him the large

pieces of iron, Dhul-Qarnayn covered the gap between the two mountains with them until he leveled that structure with their peaks. He said to the workers: "Blow the fire with the instruments upon the pieces of iron." So they blew until Dhul-Qarnayn made the iron like fire, and then he said: "Give me molten copper to pour over the heated iron."

So they did that, and it mixed and stuck together, becoming a solid, impenetrable barrier. It was fortified with immense strength, so Gog and Magog were unable to climb over that barrier due to its height and smoothness, for it was level with the mountain, and the mountain was high and insurmountable. Nor were they able to pierce that barrier from its base so that it would let them pass through to the other side due to its strong construction, its solidity, and its strength.

Dhul-Qarnayn said: "This barrier, which Allah enabled me to make as a partition between Gog and Magog and their causing corruption in the land, is a mercy from my Lord to the people. So when the promise of my Lord comes, which He has appointed for the emergence of Gog and Magog from behind this barrier, Allah will make this barrier demolished and level with the ground. And the promise of Allah to His servants of their emergence at the end of time is inevitable, and everything that Allah has promised must surely come to pass."

And We will leave Gog and Magog on the day the promise of Allah comes with the leveling of the barrier; they will emerge, surging and mingling with the people, and they will spread among them to cause corruption in the land. And the Trumpet will be blown for the souls to return to their bodies, and behold, they will be standing for the Lord of the worlds. Then We will gather all of creation to the place of Resurrection, for their reckoning and to be recompensed for their deeds.

And on the Day of Resurrection, We will bring forth Hell and display it to the disbelievers, so that they may see it with their own eyes before entering it.

We will bring forth Hell for the disbelievers, whose eyes were covered from looking at the verses of the Qur'an and pondering them, who were blind to accepting the truth and following it, and who could not stand listening to the word of Allah.

Do the disbelievers think that they can take My servants whom they worshipped instead of Me—such as the Messiah, Jesus son of Mary; the angels; the prophets; and other righteous ones—as protectors for them? We have surely prepared Hell as an accommodation for the disbelievers.

Say, O Muhammad, "Shall we inform you of the greatest losers among people, whose deeds are the most wasted and from which they derive no benefit?"

They are those whose deeds they performed in this world have become null and have vanished due to the corruption of their beliefs and their violation of their Lord's law, while they think they are doing good in their works and will benefit from their effects, not knowing that they are void.

They are those who have rejected the proofs and evidence of their Lord and denied the Resurrection after death. So Allah has nullified the good deeds they performed, and they will not be rewarded for them in the Hereafter because they were not built upon a foundation of faith. So We shall assign no weight to their scales on the Day of Resurrection, for they have no good deeds.

We have only recompensed those disbelievers with Hellfire because of their disbelief; their mockery and belittling of the proofs, the evidence, and the messengers of Allah; and their ridicule of them.

Indeed, those who believe in Allah and in what His messengers brought, and perform righteous deeds purely for Allah and in accordance with His law, will have the Gardens of Paradise as an abode to dwell in.

Abiding forever in the Gardens of Paradise, they will desire no transfer therefrom to another place, nor will they choose anything else.

Say, O Muhammad, "If the sea were ink for the pens that write the Words of my Lord, the water of

the sea would be exhausted before the writing of the Words of my Lord was completed—due to the endlessness of His knowledge, glory and praise be to Him. And even if We were to supplement the sea with another like it time and again, the sea and all the seas added to it would run dry, yet the Words of Allah would not be exhausted."

Say—O Muhammad—to the polytheists who deny your message: "I am only a man like you from the children of Adam. I have no knowledge of the unseen except what my Lord has taught me. And it has been revealed to me to convey to you that your God, who deserves worship, is one with no partner. So whoever hopes for seeing Allah in the Hereafter and for His reward and fears His punishment—let him do righteous deeds in this world, sincerely for Allah and in accordance with His law. He should not worship anyone else along with Allah, nor should he show off in his worship of Allah to any of the creation; rather, he should make his worship purely for Allah alone, Who has no partner.

These disconnected letters demonstrate the miraculous (inimitable) nature of the Qur'an, showing mankind's inability to produce anything like it, even though it is composed of the very letters they speak with.

This, which we recite in these verses, is the story of the mercy of your Lord—O Muhammad—to His

servant Zachariah (peace and blessings be upon him).

When Zechariah called upon his Lord and made a private supplication to Him.

Zakariyya said, "My Lord! Indeed, my bones have grown feeble, my strength has weakened, and grey hair has spread across my head, and You have always been answering my prayer."

I feared that my relatives would neglect the religion after my death, and my wife is barren, so grant me a child who will uphold the religion after me.

He will inherit my knowledge and my prophethood, and he will inherit that from his forefathers, the family of Jacob, and make him, O Lord, pleasing to You and to Your servants.

He was called, "O Zachariah, We give you good tidings that your prayer has been answered: you will be granted a son whose name will be John—a name We have not given to anyone before him."

He said in wonder, "My Lord, how can I have a son when my wife is barren and I have reached an extreme old age?"

The angel said to Zachariah, "It is so as you mentioned, but your Lord said, 'This is easy for Me. Just as I created you before John when you were nothing, so am I able to create a son for you. So do not be amazed, for both are creations after non-existence.'"

Zechariah said, "My Lord, grant me a sign by which I may know of my wife's pregnancy, so my heart may be reassured." He said, "Your sign is that you will not be able to speak to people for three nights, despite being healthy and having no illness preventing you from speaking."

So Zachariah came out to the Children of Israel from his sanctuary, where he had been given the glad tidings, signaling to them to glorify Allah morning and evening.

So John was born to Zachariah, and Allah said to him: "O John, take the Torah with seriousness and resolve." And We granted him understanding of it, knowledge of its rulings, and the wisdom to act and judge by it in his childhood before reaching maturity.

And We gave John a special affection from Us, and purity from sins and impurities, and he was obeying the commands of his Lord and avoiding His prohibitions.

He was quick in dutifulness to his parents, in word and deed, and he was not arrogant towards worshiping Allah, nor haughty towards his parents and others, nor disdainful of the rights of people.

Allah's peace be upon John, the day he was born, and safety for him from Satan and from all that he dislikes. And peace be upon him the day he dies, and safety for him from the agonies of death and the torment of the grave and its trials. And peace be

upon him the day he is raised alive, so he will be safe from the terrors and the punishment of the Fire.

And recite—O Muhammad—in the Qur'an the story of Mary (peace be upon her) when she withdrew from her family to a place toward the east.

So she placed a barrier between herself and her family, screening herself from them, so she could devote herself to the worship of Allah. Then We sent Gabriel to her, and he appeared to her in the form of a man, perfectly formed and of beautiful appearance.

Mary said: "I seek refuge in the Most Merciful from you against causing me any harm. For if you are a person of piety, you avoid what Allah has forbidden and do not commit immorality, and thus my seeking refuge in Him from you will make you desist."

Gabriel said to Mary, "I am not as you think, so do not be afraid. I am only a messenger sent from Allah to you to be the means for granting you a boy, pure from sins and blameworthy traits."

Mary said, "How can I have a son when no man has ever touched me through marriage, nor have I ever been unchaste?"

Gabriel said to Mary, "It is so as you mentioned, but your Lord said: 'Creating a boy from you without a father is easy for Me! We wish to make

that a sign of the truth for the people and a mercy from Us. It is a matter decreed by Allah; it will inevitably come to pass."

So Mary conceived Jesus (peace and blessings be upon him), and she withdrew with her pregnancy to a place far from the people.

The pains of labor drove her to the trunk of a palm tree. She said: "Would that I had died before bearing this child without a husband and had been a worthless thing, abandoned and completely forgotten, never to cross anyone's mind!"

So Jesus called her from beneath her when she delivered him, saying, "Do not grieve; your Lord has made a small stream flow beneath your feet for you to drink from."

And shake the trunk of the palm tree; it will drop upon you fresh, good, beneficial ripe dates.

Therefore, consume the dates, drink from the stream, and find solace and joy in your heart. If you see anyone who wants to talk to you, say, 'Indeed, I have vowed a fast of silence to the Most Merciful, so I will not speak to any human being today.'

Then she came to her people, carrying Jesus. When they saw her, they said, "O Mary! You have certainly committed a monstrous thing!"

O sister of the righteous man, Aaron, your father was not an immoral man! Nor was your mother unchaste, so you could follow her. So how could you

have committed such a sin when you are from such righteous people?!

So Mary did not speak to her people but pointed to Jesus for them to speak to him so he would answer them. They said in denial, "How can we speak to an infant who is still in his cradle and is unable to speak?!"

So Jesus spoke while he was a child in the cradle, saying: "I am truly a servant of Allah; He is the One Who alone deserves worship. Allah has decreed that He will give me the Gospel and make me a prophet."

And He has made me blessed and a source of abundant good, and part of that is to be beneficial to creation, a teacher of goodness wherever I may be. And Allah has enjoined upon me to maintain prayer and zakah throughout my life.

And Allah has made me dutiful and kind to my mother and has not made me arrogant towards His worship or honoring my mother, nor harsh or haughty towards people.

And peace from Allah is upon me, and safety for me the day I was born—from the touch of Satan at birth, and peace is upon me the day I will die, and safety for me from all evil—such as the agonies of death, an evil end, and the torment and trials of the grave. And peace and safety are for me on the Day of Resurrection, when He will raise me alive,

securing me from the great horrors and the punishment of the Hellfire.

That person of great status whom I told you about is Jesus, son of Mary. This title is his true description, and that is his true origin, the matter about which people dispute and doubt.

It is not befitting for Allah to take a son; Exalted is He far above that and every imperfection. When Allah wills to create something, He only says to it, "Be," and it comes into being as He wills, without hardship.

Jesus said to his people while he was in his cradle: "Because Allah is my Lord and your Lord, so worship Him alone. This, which I have brought you, is a straight path; whoever follows it is rightly guided."

Yet the Jews and the Christians have differed regarding Jesus. The Jews claimed that he was an illegitimate son, and the Christians claimed that he was the son of Allah, or that he was the third of three, or that he was Allah—Exalted is Allah far above what they say! —while others spoke the truth concerning him: that he is the servant of Allah and His Messenger. So woe to those who believed falsehood concerning Jesus and to the other disbelievers from their presence on the Day of Resurrection.

How clearly will the disbelievers hear and see the truth on the Day of Resurrection! But in this

world, those who have wronged themselves by lying against Allah are clearly astray from the truth.

And warn the people, O Muhammad, of the Day when the wrongdoers will regret their negligence of the truth, the reward they missed, and the punishment that will befall them when the reckoning among the servants is concluded. Meanwhile, the disbelievers in this world are heedless of what they have been warned about, and they do not believe in Allah and the Last Day.

Allah Almighty said: "I alone will inherit the earth and everything on it after the death of all creatures, and to Me the servants will be returned and resurrected."

And recite—O Muhammad—in the Qur'an the story of Abraham. Indeed, he was a man of immense truthfulness in his words, actions, and promises, a firm believer in what is worthy of being believed, and he was a prophet of high status.

When he said to his father: O my father, why do you worship idols that cannot hear or see?! And they cannot ward off harm from you or benefit you in anything?

O my father, I have surely been given knowledge that you have not been given, so accept my advice; I will guide you to a straight path, leading to the truth.

O my father, do not obey Satan in the idolatry he makes appealing to you, lest you become his

worshipper, for Satan is rebellious against the Most Compassionate, too arrogant to obey Him.

O my father, I fear that—if you remain upon idolatry—a punishment from the Most Merciful will afflict you, and you will become an ally of Satan.

His father said: "Do you turn away from the worship of my gods, O Abraham?! If you do not cease your advice to me and speaking ill of my gods, I will surely stone you, and be gone from me for a long time."

Abraham said to his father, "You are safe, so no harm will come to you from me. I will pray to my Lord to forgive your sins. Indeed, He has been Gracious and caring to me, and He has always answered my prayers."

And I will distance myself from you and the gods you invoke besides Allah, and I will sincerely supplicate to my Lord alone, and I hope that He will answer my prayer.

So when Abraham had turned away and migrated from his people and what they worshipped, We gave him Isaac and Jacob, and We made each of them a prophet.

And We gave Abraham, Isaac, and Jacob great mercy from Us, and We bestowed upon them good, high, truthful, and lasting praise among the people until the Day of Resurrection.

And recite—O Muhammad—in the Qur'an the story of Moses. Allah chose him for His message and

His speech and made him pure from defilement. He was a messenger and a prophet of high status.

And We spoke to Moses from the right side of Mount Tūr when he came from Midian, and We drew him near, so he heard the words of Allah, and He addressed him without an intermediary.

And out of Our Mercy for Moses, We made his brother Aaron a prophet to help him.

And recite—O Muhammad—in the Qur'an the account of Ishmael. Indeed, he was true to his promises to his Lord and to the people, and he was a messenger, a prophet of high standing.

And he used to command his family to establish prayer and to give zakah, and he was praiseworthy in his deeds in the sight of Allah. Allah was pleased with him for his striving in what was pleasing to Him, so his Lord was pleased with him, and he was pleased with his Lord.

And recite—O Muhammad—in the Qur'an the account of Idrīs. Indeed, he was a man of great truth in his deeds and words, truthful in what he conveyed from Allah, affirming the truth that came to him, and a prophet of high standing.

And We raised Idrīs to the fourth heaven.

Those prophets mentioned in this Surah, upon whom Allah bestowed His favor of guidance, prophethood, knowledge, and acting upon it, are from among the prophets of the descendants of Adam—namely, Idris (peace be upon him); and

from the descendants of those who were carried with Noah in the Ark—namely, Abraham (peace be upon him); and from the descendants of Abraham—namely, Ishmael, Isaac, and Jacob (peace be upon them); and from the descendants of Jacob—namely, Moses, Aaron, Zachariah, John, and Jesus son of Mary (peace be upon them); and from among those whom Allah guided and chose. Whenever the verses of the Most Compassionate were recited to them, they hastened to fall in prostration, weeping.

Then came after the prophets an evil generation who neglected prayer, either by abandoning it completely or by neglecting some of its pillars and conditions, and so on, and pursued their desires. So they will face severe punishment on the Day of Resurrection.

Except for those who repented from neglecting the prayers and following worldly desires and believed in the truth and did what was prescribed for them sincerely to Allah, it is they who will enter Paradise, without their good deeds being diminished.

Those who repent will enter the Gardens, abiding therein forever. The Most Merciful has promised the believers that they would enter them, so they believed in that while it was unseen to them, and they will truly attain what they have been promised.

The people of Paradise will hear no sinful or useless speech therein; instead, they will hear only speech that is free of such things, including the greeting of Allah and His angels to them. And they will have their provision in Paradise—of food, drink, and whatever they desire, every day—at times corresponding to morning and evening in the days of the world.

This Paradise of high rank We give to whoever was wary of Allah's punishment and His wrath by obeying His commands and avoiding His prohibitions.

Say—O Gabriel—to Muhammad, “We—the angels—do not descend from heaven except by the command of your Lord for us to descend, so do not consider our descent slow. To Allah alone belong all directions, places, and all times: the present, the past, and the future. Thus, we cannot move from one place to another, or from one time to another, except by the command of Allah. And your Lord has never been forgetful of anything. If our descent to you is delayed, it is not because He forgot; it is as His wisdom requires.

He is the Lord of the heavens and the earth and what is between them. For if He were forgetful, existence would not be sustained, and the creatures would have perished. So worship Him alone, and be patient with great patience in His worship. For

there is nothing like Him in His Essence, Attributes, and Names, so He alone is worthy of worship.

The disbeliever says, denying the Resurrection: "Will I really be brought out to life again from my grave after my death?!"

Does this unbeliever not realize that Allah created him before, when he was nothing?! For the One Who can bring him into existence from nothing can bring him back to life after his death.

So, by your Lord, O Muhammad, We will surely gather the deniers of the Resurrection on the Day of Judgment with their devils who led them astray, then We will surely bring them around Hell, humiliated, kneeling on their knees due to the severity of the horrors.

Then We will surely drag out of every group of disbelievers the worst of them in rebellion against the obedience of the Most Merciful, and We will begin by casting them into the Fire.

Then, We truly know best those who are most deserving of the severest punishment in the Fire.

There is none of you—O people—but will come to the Fire, and it is a matter that Allah Almighty has decreed must inevitably come to pass.

Then We will save the righteous from the Fire, and leave in it those who wronged themselves with disbelief, polytheism, and sins, kneeling on their knees.

When the clear verses of the Qur'an are recited to the people, the disbelievers say to the believers, arguing against their validity: "Which of the two parties is better in dwelling and possessions, superior in assembly, and whose gatherings are more frequented? Us, or you?! How then could we be upon falsehood while you are upon the truth, while we are superior to you in these matters?!"

And We destroyed many of the disbelievers of the former nations before the disbelievers of Quraysh. They were better than them in the furnishings of their dwellings and more splendid in appearance, yet Allah destroyed them for their disbelief. So let these polytheists fear the wrath of Allah by destruction.

Say—O Muhammad—to these polytheists: "Whoever from among us and you is immersed in misguidance, let Allah grant him respite in his misguidance and increase him in blessings and lifespan—so that he may increase in misguidance and his punishment become more severe—until the misguided see what Allah has promised would come to them: either the imminent punishment or the establishment of the Hour, whereupon they will be destined for the Fire. Then the disbelievers will know who is in a worse abode and weaker in supporters.

And Allah increases those who are guided in guidance and steadfastness, and the righteous

deeds are better with Allah for reward and better for outcome in the Hereafter than the adornment of this world.

Look in wonder—O Muhammad—at the one who disbelieved in the verses of the Qur'an, and said: "I swear that Allah will surely grant me wealth and children in the Hereafter, on the assumption that it will be established."

Has this disbeliever come to know the unseen so he knows that he will have wealth and children in the Hereafter?! Or has he taken a pledge from Allah that He would grant him that?!

It is not as he said! He is mistaken in what he wishes for. The guardian angels will write down what he says, and We will recompense him in the Hereafter for his disbelief, and We will increase his punishment for his lying against his Lord.

And We will strip him of his wealth and his children in this world upon his death, leaving all of that behind, so it will return to Us, and he will come to Us on the Day of Resurrection without wealth or children.

The polytheists have taken idols to worship, seeking through them honor, protection from the punishment of Allah, closeness to Him, help, and intercession for them.

The matter is not as they thought of their gods; rather, on the Day of Resurrection, they will deny

their worship and disown them, and so humiliation and disgrace will befall them.

Do you not see—O Muhammad—that We have sent the devils against the disbelievers in Allah, inciting them to falsehood and constantly provoking them to it?

So do not be in haste, O Muhammad, for destruction to befall them, for We are only counting the years, months, and days. We delay their punishment until an appointed term. When their specified time comes, We will destroy them.

Remember, O Muhammad, the Day We will gather the righteous, leading them to the Most Merciful, riding in honor and high station, and they will arrive at His Paradise.

And We will drive the disbelievers and the sinners to Hell, thirsty and on foot, as a humiliation to them.

The disbelievers will have no share of intercession on the Day of Resurrection; they will not intercede, nor do they deserve to have intercession made for them. As for one who is a believer in Allah, upholding His Oneness and obedient to Him, he will intercede, and intercession will be made for him.

And these disbelievers falsely say: "The Most Compassionate has taken a son for Himself!"

You—disbelievers—have certainly uttered a monstrous and evil statement by falsely claiming that Allah has a son.

The heavens, in all their greatness and perfect form, are about to be torn into pieces upon hearing that monstrous statement; in glorification of the Lord, the Mighty and Majestic; the earth is about to split asunder, and the mountains, despite their solidity, are about to collapse, leveled and crumbled to pieces.

That is about to happen, because the polytheists have ascribed a son to the Most Compassionate.

And it is not proper, nor does it befit the Most Compassionate, to take a son, for there is nothing like Him among His creation, nor is He in need of them.

There is none in the heavens and the earth but will come to the Most Compassionate on the Day of Resurrection, acknowledging their servitude to Him. So how can any of His creations be a son to Him?!

The Most Compassionate has counted the number of all His creations, so none of them is hidden from Him.

And every single one of the creation will come to Allah after his resurrection, alone, without children, wealth, or supporters, having nothing with him except his deeds. Then Allah will pass His judgment upon him and recompense him. So how can it be

imagined that any of His creation could be a son to Him, or a partner with Him?!

Indeed, those who believe in the truth and do righteous deeds, Allah loves them and instills love for them in the hearts of His servants in this world.

Indeed, We have made the Qur'an easy in your own Arabic language, O Muhammad, and have facilitated the reading of its words and the understanding of its meanings so that you may give the righteous glad tidings of the reward and warn your people, who are severe in false argumentation, of the punishment.

And We have destroyed many past nations before the disbelievers of Quraysh. Do you see—O Muhammad—any of those who were destroyed, or hear from them a faint sound?

These disjointed letters demonstrate the Qur'an's miraculous (inimitable) nature, showing mankind's inability to produce anything like it, even though it is composed of the very letters they speak with.

We have not sent down the Qur'an to you—O Muhammad—to bring you misery.

We have only sent down the Qur'an to you as a reminder to those who fear Allah and His punishment.

It is a revelation from the One Who created the earth and the high heavens.

The Most Merciful rose and ascended over His Throne, in a manner befitting His Majesty.

To Allah alone belongs the dominion of what is in the heavens, the earth, what is between them, and what is beneath the soil of the creatures within the earth.

Whether you speak aloud or keep it secret, it is all the same in Allah's knowledge; for indeed, He knows the secret and what is even more hidden—that which has not yet crossed the hearts of the servants, for He knows what will cross their minds in the future.

Allah, there is no deity worthy of worship except Him. To Him alone belong the Most Beautiful Names, which denote His attributes of perfection. Glorified is He.

Has the story of Moses come to you, O Muhammad?

When he saw a fire—after his departure from Midian—he said to his family: "Stay in your place, for I have spotted a fire. I am going to it; perhaps I can bring a flaming brand so you may warm yourselves or find at the fire guidance for the path we have lost."

So when Moses came to the fire, Allah called him, and said: "O Moses."

Indeed, I—the One Who speaks to you—am your Lord, so take off your sandals, for you are in the sacred and blessed valley called Tuwā.

And I have chosen you for prophethood and messengership and to hear My words directly, so listen with attention and awareness to what I am revealing to you now.

Indeed, I am Allah. There is no deity worthy of worship except Me. So worship Me alone and establish prayer for My remembrance.

Indeed, the Hour—in which the creatures will be resurrected—is inevitably coming, and I almost conceal it so that no one may be aware of it; it is coming so that every soul may be recompensed for what it has done, good or evil.

So let not one who does not believe in its coming—hoping for no reward and fearing no punishment, and following his desires—turn you away, O Moses, from belief in the Hour and preparing for it, lest you perish.

Allah said, "And what is that in your right hand, O Moses?"

Moses replied, "It is my staff; I lean on it when I stand and when I walk, and I strike with it the trees so that their leaves fall for my sheep to graze on, and have other uses for it."

Allah said, "Throw down your staff, O Moses!"

So Moses threw down his staff without hesitation, and—by Allah's command—it became a real snake, moving with swiftness and agility!

Allah said to Moses, "Take the snake and have no fear of it. We will return it to its former state and nature, and it will turn into a staff as it was."

And put your hand into the opening of your garment—the opening of the shirt from which the neck emerges—and press it to your side under your upper arm.

We did that to show you of Our great proofs that testify to the truth, so that your heart may be reassured, you may trust in Allah's promise of victory, and it may serve as a proof against those to whom you were sent.

Go—O Moses—to Pharaoh and call him to the truth and to send the Children of Israel with you, for he has transgressed, claiming Lordship, rebelling against his Lord, acting arrogantly on the earth, and spreading corruption in it.

Moses prayed, "My Lord! Reassure my heart for me, so that I may understand what You reveal to me, dare to address Pharaoh, and endure his harm and threats."

And make it easy for me to carry out the Message, and make the acts of obedience You charge me with, and the hardships that befall me in Your path, easy for me.

And loosen the severe impediment in my tongue, so that it becomes fluent and speech becomes easy for me.

So that people understand my words when I address them.

And appoint for me a helper from my family on whom I can rely to share the burden of the call, and to assist me in my commission that You have charged me with.

Make Aaron, my brother, my minister.

Strengthen my back through Aaron, and support me through him.

And unite me and him in prophethood, and in delivering the message to Pharaoh.

So that we join together to worship You, to pray to You and glorify You with abundant praise.

And remember You much.

Indeed, You have always been watchful of us; nothing of our affairs is hidden from You.

Allah said, "You have been granted all that you have asked for, O Moses."

And We had certainly bestowed Our favor upon you another time, before the grace of revelation, prophethood, and the answering of the prayer, when you were a small child.

When We inspired your mother concerning you.

So We inspired her, "Put Moses in the chest, then cast it, while he is in the chest, into the Nile River. The Nile will cast him upon the shore, and then Pharaoh will take him." And I have bestowed My love upon you, O Moses, and made you beloved to all who see you, so that you would be raised in

Pharaoh's palace according to My will, under My watchful Eye and under My care."

And your sister followed you and found you among Pharaoh's family, who were seeking a wet nurse for you. So she said, "Shall I direct you to someone who will take charge of this child, nurse him, and raise him?" So We returned you to your mother so that she might be comforted by your meeting and safety and not grieve over your separation. And you killed the Coptic man, so We saved you when the family of Pharaoh wanted to kill you in retaliation for their slain one. So you fled in fear to Midian. And We tested you by putting you through trials and delivering you from them. And you stayed in Midian for many years among its people. Then you came now to the sacred valley at the time I had decreed.

I have chosen you and bestowed abundant blessings upon you so that you may be a special beloved to Me and a messenger to deliver My message.

Go, you and your brother Aaron, to Pharaoh with My proofs and My miracles that demonstrate your truthfulness, and do not slacken or falter in remembering Me.

Go, both of you, to Pharaoh, for he has truly transgressed all bounds of disbelief, arrogance, and aggression.

But speak to him a soft and gentle word; perhaps he may be reminded of the truth that is consistent with his innate nature and follow it or fear the punishment and thus abandon his tyranny and obey his Lord.

Moses and Aaron said, "Our Lord, we fear that Pharaoh may hasten to punish us before delivering to him the message You have commanded us or that he may rebel against following the truth."

Allah said to them both, "Do not fear Pharaoh. Indeed, I am with you both with support and protection; I hear your words and the words of Pharaoh, and I see you and all your actions and circumstances. Therefore rest assured."

So go to Pharaoh and say to him: 'We are two messengers to you from your Lord, so release the Children of Israel to go with us, and do not torment them. We have come to you with a miracle that proves our truthfulness. And salvation from Allah's wrath and punishment will be for whoever follows Allah's guidance.

Indeed, Allah has revealed to us that His punishment will be upon whoever denies the truth and turns away from following it.

When Moses and Aaron came to Pharaoh and spoke to him as Allah had commanded them, Pharaoh said, "Who then is your Lord, whom you both worship and claim that He has sent you to me?"

Moses said: "Our Lord is the One Who gave every creature what is suitable for it in everything and gave them all that they need, then guided every creature to attain its benefits and to be wary of what harms it."

Pharaoh said, "Then what is the case of the past generations whose people did not believe? For if what you say were true, it would not have been unknown to the former generations, nor would they have neglected it."

Moses replied to him: "The knowledge of the past generations and their deeds are written in the Preserved Tablet. So if they did not believe, He will recompense them for that, and I have no knowledge of them. Nothing escapes my Lord's knowledge, nor does He forget anything."

It is Allah Who has laid out the earth for you and made pathways between its valleys and mountains for you to walk in and sent down rain, causing thereby various types of plants to grow.

Eat—O people—of the wholesome grains and fruits We have produced on earth, and graze your livestock therein. Indeed, there are signs in this for people of sound intellect that guide them to the truth.

From the dust of the earth We created you, and into the earth We will return you after your death, where you will become dust in your graves, and from it We will resurrect you alive once again.

We showed Pharaoh all Our miracles indicative of the truth, but he denied them and refused to accept them.

Pharaoh said, "Have you come to us to drive us out of our land in Egypt and take it over with your magic, O Moses?"

We will surely challenge you with magic like yours, so set an appointment that we will not fail to keep, in a level place.

Moses said, "Your appointment is on the Day of the Festival, at the usual place of people's assembly, and let all the people be gathered to attend our meeting in the forenoon."

So Pharaoh departed, gathered the sorcerers, and then came to the appointed meeting.

Moses said to the magicians, "Woe to you! Do not fabricate a lie against Allah, lest He exterminate you with a punishment, and whoever does so is bound to fail."

When the magicians heard the words of Moses, they disputed and conferred secretly among themselves, and they went to great lengths to hide it from Pharaoh.

The magicians said, "Moses and Aaron are but two magicians who want to drive you out of Egypt by taking it over with their magic and to do away with your religion, which is better than all else.

The magicians said to one another, "So strive to perfect your magic, and all of you resolve to plot

against Moses, then come forward together in a row."

They said, "O Moses, either you throw your staff before us, or we throw what we have before you."

Moses said, "You throw first." So they did, and it was made to appear to Moses by their magic that their ropes and their staffs were moving.

So Moses sensed fear within himself.

We said to Moses: "Have no fear; you are the triumphant, the conqueror, victorious over Pharaoh, his magicians, and his soldiers."

And throw your staff; it will swallow up with force and speed their ropes and their staffs that they made appear to the people as moving snakes. Indeed, what they have produced is but a magician's trick, and the magician does not achieve his goal wherever he turns, not in this world nor in the Hereafter.

When Moses cast down his staff and it swallowed the magicians' staffs and ropes, they knew with certainty that this was a true miracle from Allah and not an act of magic or sorcery, and the magicians fell down in prostration to Allah and declared their faith.

Pharaoh said to the sorcerers: "How dare you believe in Moses before I give you permission?! Moses must be your master who taught you magic, and you have conspired with him to overcome you; a plot against me and my people! I swear that I will

cut off from each one of you a hand and a foot from opposite sides—that is, cutting the right hand and the left foot or the opposite—and I will crucify you on the trunks of palm trees, and you will surely know who is more severe in torment and more lasting in punishment!

The magicians responded: We will not prefer you, O Pharaoh, over the truth, and we will not choose you over Allah Who created us from nothing and began our creation from clay; He is the One deserving of worship and submission, not you. So do what you want to do to us! Your command is only effective, and you can only punish us in this worldly life.

Indeed, we have believed in our Lord so that He may forgive us our sins and the magic you forced us to practice. And Allah is better for us than you, and His reward is better than your reward. He is more lasting in reward for the obedient and more lasting in punishment for the disbelievers. And He is the Ever-Living, Who does not die, whereas you are bound to perish.

Indeed, whoever dies and meets his Lord on the Day of Resurrection to be recompensed for his deeds while being a disbeliever in Allah, his reward will be Hell. He will neither die therein to find rest nor live a life to enjoy or benefit from.

But whoever dies and meets his Lord on the Day of Resurrection, while he is a believer in Allah alone

and has done righteous deeds, it is they who will have the highest ranks with Allah.

Those high ranks are Gardens of Eternity; beneath their trees and chambers rivers flow, abiding therein forever. That is the reward for whoever purifies himself from disbelief, polytheism, and sins and nurtures it with faith and righteous deeds.

And We surely inspired Moses, saying, "Leave Egypt at night with the Children of Israel to deliver them from the grip of Pharaoh, and strike for them a dry path in the sea. You will not fear being overtaken by Pharaoh and his soldiers, nor be afraid of drowning in the sea."

So Pharaoh and his soldiers pursued Moses and those with him when they crossed the sea, but the sea overwhelmed Pharaoh and his soldiers with something great beyond description, drowning them all.

Pharaoh led his people, the Copts, astray from the path of truth and did not guide them to it, so they did not attain goodness and salvation.

Allah said: "O Children of Israel, We saved you from Pharaoh, so We drowned him and his soldiers, and We made an appointment with you on the right side of the Mount Tūr to send down the Torah, and We sent down to you a goodly provision, which you obtain without hardship.

And We said to the Children of Israel: "Eat from the lawful, delicious food that We have provided for you, but do not exceed the limits therein—which includes using it to disobey Allah—lest Allah's wrath befall you. And whoever the wrath of Allah befalls is certainly doomed and becomes wretched."

And indeed, I am Most Forgiving to whoever repents from the misguidance he was in, believes in the truth, does righteous deeds, and then adheres to that and continues upon it.

And what made you hasten ahead of your people to the Mount, O Moses?

Moses said: "They are coming from behind me, and they will follow me, and I have hastened ahead of them, my Lord, to seek Your pleasure."

Allah said to Moses, "We have indeed tested your people in your absence with the worship of the calf, and the Sāmiri has led them astray, who brought forth the calf for them and called them to its worship, so they obeyed him."

So Moses returned from the Mount to the Children of Israel, furious with them and sorrowful over the misguidance they had brought about. He said, "O my people! Did your Lord not make you a good promise of attaining good for you in this world and the Hereafter if you obeyed Him? Has waiting for what Allah has promised you been too long for you, and have you forgotten His blessings?! For its

time was not so distant that you should despair of its fulfillment or worship anyone other than Him. Or did you wish for wrath from Allah to befall you?"

The Children of Israel said to Moses, "We did not break the promise you made to us of our own accord, but we were made to carry burdens of the jewellery of Pharaoh's people, so we threw them into the fire, and the Sāmiri also threw what was in his hand."

Then Sāmiri molded for the Children of Israel from the jewelry they had cast into the fire an idol of a calf that made a lowing sound. They said, "This is your god and the god of Moses, whom he forgot here and went to the mountain to seek him!"

Do those who worshiped the calf not see that it does not speak to them, nor can it respond to them if they speak to it?! And that it has no power to harm or benefit them? How then can it be a god?!

Aaron had warned the worshippers of the calf before the return of Moses, "O my people! You are only being tested by Allah with the calf to reveal who will remain firm upon the truth and who will go astray. Indeed, your Lord is the Most Compassionate, not the calf that you worship. So follow me upon the truth, and obey me in what I have commanded you of obedience to Allah and sincere worship of Him."

The calf-worshippers said, "We will continue to worship the calf until Moses returns to us, so we can

hear his words concerning it or to see what he does about it."

Moses said to his brother when he returned to his people: "O Aaron, what prevented you when you saw the Children of Israel going astray from the path of truth by worshipping the calf and disbelieving in Allah?"

What prevented you from following me? Did you disobey my command?

Then Moses seized Aaron by his beard and his head, pulling him toward him. Aaron pleaded: "O son of my mother! Do not seize me by my beard, nor by the hair of my head. I feared that if I followed you and left them, you would say to me: 'You have caused a division among the community of the Children of Israel and did not keep my commandment, nor did you heed what I ordered you when I left you in charge of them.'"

Moses said: "Then what is your case, O Sāmiri? And what compelled you to do what you have done?!"

Sāmiri said: "I saw what the Children of Israel did not see and knew what they did not know! So I took a handful of dust from the track of the messenger and cast the dust, and it became what you see. Thus did my soul make it seem appealing to me."

Moses said to the Sāmiri: "Because you took what you should not have taken and touched from the messenger's trace, so get out from among us.

And for the rest of your life, you will surely be crying, 'Do not touch me.' So you will neither touch nor associate with anyone, and no one will touch or associate with you. And you have a definite fate of punishment. And look at the calf, which you persisted in worshipping. By Allah, we will surely burn it in the fire, then scatter its parts completely in the sea."

Your only god is Allah; none has the right to be worshiped except Him. He encompasses everything in knowledge, and nothing is hidden from Him.

As We have related to you—O Muhammad—the story of Moses, Pharaoh, and their people, and the accounts of the Children of Israel with Moses, so We relate to you some of the stories of the past. And We have certainly granted you a special and precious gift from Us, which is the Noble Qur'an.

Whoever turns away from the Qur'an and does not believe in it or act upon what is in it will come on the Day of Resurrection carrying a heavy burden of sin.

Abiding in the punishment for this burden—in Hell. What an evil and heavy burden of sins for those who turn away from the Qur'an on the Day of Resurrection!

That is the Day the Trumpet will be blown by the command of Allah, and the disbelievers and the polytheists will be gathered on the Day of Resurrection, blue-eyed.

The criminals whisper among themselves, saying secretly to one another, "You stayed no more than ten days in the world!"

We know best what they say, and We hear their secret counsel when the most knowledgeable and most sound in speech and judgment among them will say: "You remained in the world for no more than one day."

Your people ask you—O Muhammad—about the mountains: "What will be their state on the Day of Resurrection?!" So say to them: "Allah will remove them from their places, crush them, shatter them, and then scatter them in the air."

So Allah will leave the places of the mountains as smooth, level land, with no vegetation in it nor any buildings.

You—O beholder—will not see in the earth on the Day of Resurrection any trough from levelness; no elevation and no depression.

On that Day, when the people emerge from their graves, they will follow the voice of the angel who calls them to the place of assembly. They will head towards him without deviating, turning neither to the right nor to the left. And the voices of all creation will be hushed before the Most Compassionate in submission and awe of Him, so you—O listener—will hear nothing but a faint sound.

On the Day of Judgment, no intercession will be of any use to anyone, except that of one to whom the Most Compassionate permitted to intercede or be interceded for, and whose word He is pleased with.

Allah knows what awaits the creation in the Hereafter, and He knows what has passed of their worldly affairs and their deeds therein, while they cannot encompass the essence of Allah Almighty in their knowledge.

On the Day of Resurrection, all faces will be humbled before Allah—the Ever-Living (the Possessor of perfect life), the Self-Sustaining, the All-Sustaining. Indeed, he will be in total loss, one who comes to Him bearing the burden of associating others with Allah, or of disbelief, or of an act of disobedience.

But whoever works deeds of righteousness and is a believer in Allah alone, and in His promise and His warning, shall fear neither an increase in his sins nor a decrease in his good deeds.

Thus We have sent down the Qur'an in clear Arabic language so that its meanings may be understood, and We have diversified in it verses of warning and threat in various ways so that they may fear Allah or take heed, and the reminder may benefit them.

So Exalted is Allah, the Sovereign, the Absolute Truth. And be not in haste—O Muhammad—with

the recitation and memorization of what is revealed to you before it is finished, and say: "My Lord! Increase me in knowledge in addition to what You have taught me."

We had commanded Adam not to approach the tree and warned him against obeying Satan, but he forgot that. So when Satan whispered to him, he obeyed him and ate from the tree.

And remember—O Muhammad—when We said to the angels, "Prostrate to Adam," in obedience to Me and as an honor to him, so they prostrated, except for Iblīs; he refused to prostrate.

So We said: "O Adam, indeed this one who disobeyed Me and did not prostrate to you is an enemy to you and to your wife, Eve. So beware lest he cause you both to be driven out of Paradise, for then you will suffer—O Adam—in seeking sustenance, clothing, and shelter."

Indeed, it is for you—O Adam—that you will not go hungry in Paradise, nor will you be naked.

And that you will not suffer from thirst therein nor from the sun's heat.

So Iblīs whispered to Adam, saying: "O Adam, shall I guide you to a tree from which, if you eat, you will be made immortal in Paradise and have a kingdom that does not perish or end?!"

So Adam and Eve ate from the tree, and their nakedness was exposed to them after they had been hidden from them. They began to put together

leaves from the trees of Paradise to cover their private parts. Adam disobeyed his Lord's command, so he fell into error and did not obtain what Satan had promised him.

Then Allah Almighty chose Adam after his act of disobedience; guided him to repentance; accepted his repentance; and guided him to remain steadfast upon it.

Allah said to Adam, his wife, and Iblīs, "Descend, both of you, from the Garden to the earth; you will be enemies to one another, for Adam and his descendants are enemies to Iblīs and his descendants. So when a messenger and a scripture come to you from Me, whoever follows My messengers and acts upon My scriptures will be guided and will be blessed."

But whoever turns away from My Scripture, neither contemplating it nor acting upon it, will have a miserable life in this world, in the Barzakh (intermediate state), and in the Hereafter; and on the Day of Resurrection, he will be raised blind, unable to see.

He will say, "My Lord! Why have you raised me blind, although I was able to see in the world?"

Allah will say to him: "That is because you neglected My revelations in the world and did not act upon them, and on the Day of Resurrection, you will be neglected in the punishment."

And thus do We requite whoever transgresses the limit, disobeys his Lord, and does not believe in His revelations. And the punishment of the Hereafter is far more severe and more lasting.

Is it not yet clear to the Arab polytheists how many of the past nations We destroyed them for their disbelief while they walk through their dwellings when they travel. Do they not then fear that We will similarly destroy them if they do not believe in the truth?! Indeed, in the destruction of the denying nations are signs for those of sound minds.

And had it not been for Allah's decree to delay the punishment until a specified time, destruction would have immediately befallen them.

So be patient—O Muhammad—over what the disbelievers of your people say concerning you, and do not hasten their punishment. And glorify the praises of your Lord before the rising of the sun and before its setting, and glorify Him during the hours of the night and at the ends of the day, so that you may be pleased with the reward your Lord shall give you, and that patience in the cause of Allah Almighty may be made easy for you.

Do not gaze with admiration and longing at the fleeting bounties. We have given to the wealthy who turn away from their Lord's signs, for We only test them with these. The reward of Allah for you in

the Hereafter is far better than the adornment of this world and more lasting.

Enjoin your household to establish the prayer and urge them to maintain it constantly, and be patient in performing it and fulfilling it as it should be. We do not charge you, O Muhammad, with providing sustenance; rather, We charge you with establishing the prayer, and We have undertaken your provision, so do not be distracted by it from the prayer. And the praiseworthy outcome in this world and the Hereafter is for the people of piety.

The polytheists said, "Why does Muhammad not bring us a miracle from his Lord, like the miracles of the former prophets?" Has the Qur'an not come to these polytheists, which informs them of what is in the scriptures of the prophets—such as the glad tidings of Muhammad (ﷺ) and the accounts of the nations who asked their prophets for signs, yet they did not believe, so We destroyed them?

Had We destroyed these deniers before the Qur'an was revealed to them and Muhammad (ﷺ) was sent to them, they would have said on the Day of Resurrection, protesting: "Our Lord, why did You not send a messenger to us so we could follow the truth before we were humiliated and disgraced by the punishment?"

Say to them, O Muhammad: "Each of us and you awaits the cycles of time to turn against each other and to see who will be victorious. So wait, and you

will come to know who are the people of the straight path—we or you—and you will come to know who is guided to the truth and who has strayed from it."

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