

## التفسير المحرر 17

The time for people's reckoning on the Day of Resurrection for their deeds has drawn near, yet they are heedless in this world of that and of what Allah will do to them on the Day of Resurrection. They have turned away from contemplating the Hereafter and the reckoning that awaits them in it, and have not prepared for it with righteous deeds.

Whatever new revelation comes to the disbelievers from Allah—to remind and admonish them—they only listen to it in jest and mockery, so they do not take heed or learn a lesson from it.

While their hearts were immersed in amusement and distraction from the Qur'an, they neglected to contemplate and understand its meanings and reflect upon the arguments and proofs Allah has placed within it. The pagans of Quraysh went to great lengths to conceal their secret counsel among themselves, saying to one another, "Is this one who claims to be a messenger from Allah to you not a human like yourselves?! Will you accept, believe in, and follow the Qur'an from Muhammad, even though you know and realize that it is magic?"

Muhammad (peace and blessings of Allah be upon him) said to the disbelievers who denied him: "My Lord knows every word in the heavens and the earth, whether secret or public. Nothing that is said in them is hidden from Him. And Allah is the All-Hearing of every word in the heavens and the earth,

the All-Knowing of all things. This includes His knowledge of our conditions, what is in our hearts, and of the truthful and the liars among us."

Rather, the disbelievers said: "The Qur'an is a set of jumbled dreams Muhammad saw in his sleep that have no reality. Rather, it is a lie he fabricated himself. Rather, he is a poet who has come to you with poetry and claimed that it is from his Lord! So let him bring us a tangible miracle that indicates his truthfulness, just as Allah supported His previous messengers with miracles, which none has power over except Allah, and which only the prophets and messengers can bring."

None of the people of the towns from past nations who demanded signs from their messengers believed before the disbelievers of Quraysh; rather, they denied them when they came, so We destroyed those towns and all their people. Will the disbelievers of Quraysh then believe if a miracle they demand comes to them?

We did not send prophets to any nation before you, O Muhammad, except mere men like them. So why did they deny your mission sent by Us, when you are a man just like all the other messengers who were sent before you to their nations?! So ask the people of knowledge of the scriptures revealed before if you do not know that all the prophets were humans so that they may inform you of that.

And We did not make the prophets as bodies not eating food; rather, they were human beings like you who eat food. And the previous prophets were not immortal in this world, not dying; rather, they were human beings who lived and then died. They were only distinguished from other people by the revelation that came to them from Allah, the Glorified.

Then We fulfilled Our promise to Our messengers of destroying their disbelieving, denying enemies and giving them victory over them. So, We saved those messengers and their followers who believed in them from their nations, and We destroyed all those who transgressed against themselves by disbelieving in Allah and persisting in denying the messengers of Allah.

We have surely sent down to you a Qur'an, wherein there is a reminder for you of what is for your good, and in it is your honour and glory. Will you not then understand that in the Qur'an lies your honour, and it guides you to your well-being, so you may believe in it, ponder over it, and act in accordance with its teachings?

Many were the bygone societies of polytheists. We destroyed them for their disbelief in Allah and their denial of His messengers, and We brought forth after their destruction another nation besides them.

So when those wrongdoers saw Our punishment descending upon them and sensed its affliction, they suddenly fled from their town in haste.

Do not run, fleeing from the punishment, but return to the luxuries you were in and your homes in which you dwelt, so that you may be questioned about something of your worldly life. This is said to them by way of mockery.

When the punishment befell them, those disbelievers cried out, confessing their sins and repenting: "Woe to us! Indeed, we were wrongdoers to ourselves by our disbelief in Allah and our denial of His messengers."

So when the punishment befell them, the disbelievers kept repeating their words: "Woe to us! Indeed, we were wrongdoers," until We destroyed and eradicated them, making them dead like an uprooted crop, their movements extinguished and their voices silenced.

We did not create the heavens and the earth and what is between them in vain and falsehood. Rather, We created them with truth, so that people might reflect upon them and thereby recognize the greatness of their Creator and His right to be worshipped, and know that the One Who is able to create them in all their vastness and greatness is surely able to resurrect the bodies after their death.

Had We willed—by way of a hypothetical and impossible supposition—to take a wife and a son,

We could have taken such from Our own presence if We were to do so. But to do so is not befitting of Us, nor should it be.

Rather, We hurl the arguments of the Qur'an against falsehood so it vanishes and perishes. Woe and punishment to you—O polytheists—for what you lie about and fabricate.

To Allah alone belongs the dominion of all creation in the heavens and the earth, and all of them are His servants. And those angels who are with Him are not too proud to worship Him, obey Him, and humble themselves to Him, nor do they ever tire of His worship or cease from it.

They glorify Him night and day, never slackening in glorifying Him at any time.

Have those polytheists taken deities from the earth who can raise the dead? Nay, they are unable to do that, so how have they made them rivals to Allah and worshipped them along with Him?!

Had there been in the heavens and the earth deities worthy of worship other than Allah, the heavens and the earth would have surely been ruined, their system would have been disrupted, the benefit from what is in them would have ceased, and the creation within them would have perished. Exalted is Allah, the Lord of the Throne, and high above what the describers attribute to Him of attributes of imperfection and what they lie about

Him, such as their claim that He has an offspring and a partner!

No one can question Allah Almighty for what He does, saying to Him, "Why did You do this?" or "Why did You not do that?" Nor can anyone prevent or oppose Him, Glorified is He, by word or deed in what He wills to do with His creation. As for His creation, He questions them about their words and deeds.

Or have these polytheists taken deities besides Allah? Say—O Muhammad—to them: "Bring your proof that there are other gods with Allah." This is the Qur'an that was revealed to me, and these are the scriptures of the previous prophets—like the Torah and the Gospel—contrary to what you claim. Have you found in any of them mention of taking gods besides Allah?! Or do they all proclaim and enjoin monotheism?" But most of them do not know the truth that Allah has revealed, so they turn away from it, neither reflecting upon it nor believing in it or following it.

We never sent a messenger before you—O Muhammad—to any nation without revealing to him that there is no god worthy of worship except Me, so worship Me alone, and dedicate your worship sincerely to Me.

The polytheists said, "The Most Compassionate has taken the angels as daughters for Himself!" Exalted is Allah far above having the angels as His

daughters. The matter is not as they described; rather, the angels are servants of Allah, submissive to Him, honored, and close to Him.

They do not speak except by Allah's command, and they say nothing without His permission. The angels do what Allah commands them; they obey Him and do not disobey Him.

Allah Almighty encompasses the angels with knowledge, so nothing of their affairs is hidden from Him. They cannot go beyond His knowledge, just as they cannot go beyond His command and His decree. Nor do they intercede except for one whose intercession Allah has approved. And out of fear of Allah, they are cautious of disobeying Him, lest His wrath and His punishment befall them.

If any one of the angels were to say—hypothetically—"I am a god to be worshipped besides Allah," We will punish him by admitting him into Hell. Just as We recompense the one who says that, We also recompense everyone who wrongs himself by misplacing worship, thus associating partners with Allah and worshipping others beside Him.

Did the disbelievers not consider and know that the heaven was a solid mass without rain, and the earth was a solid mass without vegetation, so We split the heaven and it rained, and We clove the earth and it brought forth vegetation?! And We have made from water every living thing. Will not

those who disbelieve then believe in what they witness so they may deduce from it the existence of the Maker, the Doer, the One with free will, and the Able, and acknowledge His sole right to be worshipped and not associate anything with Him?

And We placed on the earth firm mountains so that the earth would not shake with them. We also made therein wide and easy pathways so that they may find their way to journey through the earth and reach their destinations in the lands and so that they may be guided to the signs therein of the Oneness of its Creator and His power and His uniqueness in the attributes of perfection.

And We have made the sky a canopy for the earth, protected from falling and guarded from the devils. Yet they turn away from reflecting and contemplating upon the signs of the sky, which indicate the Oneness of Allah, the perfection of His power, wisdom, and attributes, and His sole right to be worshipped.

And He Alone is the One Who created the night and the day, the sun and the moon; and each of the sun, the moon, and the stars travels swiftly in a revolving orbit, like a swimmer in water.

We have not granted immortality in this world to any human before you—O Muhammad—nor will We grant it to you. You must die in it, just as those before you have died. So if you die, will the

polytheists live forever in this world after you? By no means; rather, they will die.

Every created soul must taste the pain of parting from its body. We test you, O people, at times with calamities and hardship, and at other times with prosperity and blessings as a trial, to see your patience as well as your gratitude. And to Us you will be returned, not to anyone else, and We will recompense you according to your deeds.

When the disbelievers of Quraysh see you—O Muhammad—they mock and belittle you, saying in disapproval: "Is this the one who speaks ill of your idols you worship?" These mockers of the Messenger disbelieve in the Most Compassionate, Who bestows favors upon them, and thus He should be mentioned with the Oneness.

Man is created with haste. I will show you—O you who are impatient for the punishment—the signs of My punishment and My vengeance, and My judgment and My power over those who disbelieved in Me and disobeyed Me; so do not ask to hasten the punishment!

Those who impatiently demand signs and punishment from their Lord say to Muhammad (peace and blessings of Allah be upon him) and to the believers in him: "When will the punishment of Allah come to us, if you are truthful in what you promise us of the punishment?"

If only the disbelievers knew of the time when the Fire will scorch their faces, when they will not be able to keep it off their faces or their backs, nor will they find any helper to save them from Allah's punishment—they would not have hastened the punishment, and they would have repented and believed in Allah.

Rather, the Fire will take them by surprise, afflicting them with terror, fear, and bewilderment, not knowing what to do! They will not be able to ward the Fire off themselves when it overtakes them, nor will they be given respite for the punishment to be delayed so they might repent.

Indeed, the disbelievers of past nations ridiculed their messengers We sent before you, O Muhammad. So be patient with the mockery of the disbelievers, just as other messengers were patient with it. So the punishment they used to ridicule in the world and deny its occurrence descended upon and encompassed the disbelievers who ridiculed the messengers.

Say—O Muhammad—to the disbelievers among your people: "Who guards and protects you by night and day from the Most Compassionate?" Rather, the disbelievers turn away from the remembrance of their Lord out of their ignorance and foolishness.

Do these disbelievers have gods besides Us who can protect them from Our punishment if We afflict

them? Their alleged gods are unable to help themselves due to their weakness, so how can they help their worshippers and prevent them from Our punishment?! Nor do those gods have anyone to protect them from Us.

But what caused them to persist in their disbelief was that We bestowed blessings upon the polytheists of Quraysh and their forefathers and prolonged their lives. So they were deluded by Allah's respite for them and turned away from pondering the proofs of Allah, the Mighty and Majestic. This led them to transgression and persistence in their falsehood. Do the disbelievers not see that We grant victory to the Muslims and open for them the lands of the polytheists, land after land, thus diminishing the land of the disbelievers and expanding the land of Islam?! Do they not take a lesson from that, fearing their dominance over their land and their subjugation of them?! Will the disbelievers of Makkah prevail over the Prophet (peace and blessings be upon him) and his believing followers?! Rather, it is the polytheists who will be defeated.

Say—O Muhammad—to the polytheists, “I warn you of the punishment of Allah only by the Qur’an that Allah reveals to me, and I do not warn you of my own accord.” But the disbelievers do not heed the Qur’an, as if they are deaf, deriving no benefit from it when they are warned by its verses.

And if the slightest punishment from your Lord—O Muhammad—were to touch the disbelievers who were hastening the punishment, they would surely cry out in regret and remorse: “Woe to us! Indeed, we were wrongdoers to ourselves by our worship of other than Allah!”

And We will set up the just scales on the Day of Resurrection to weigh the deeds of the servants at their reckoning so Allah will not wrong any soul by diminishing its good deeds, or by punishing it for a sin it did not commit, or by increasing its evil deeds. And even if a servant's deed, good or evil, is the weight of a mustard seed, We will bring it forth to be weighed in the balance. And Sufficient are We—knowing the deeds of the servants, preserving them, and recording them in the Book; knowing their measures, their due reward and punishment, and delivering to the doers their recompense.

And We have certainly given Moses and Aaron the Criterion to distinguish between truth and falsehood, and We gave them the Torah as a light in the heart, illuminating the path of truth and clarifying the rulings of the religion for its followers, and it is a reminder and an admonition for the righteous.

Those who fear their Lord in their privacy and solitude, where no one among the people sees them, abandon what is forbidden and perform their obligatory duties, being sincere to Allah, fearing His

punishment, and they are fearful and wary of the Day of Resurrection and its horrors.

And this Qur'an is a reminder by which the believers remember and take heed; it is abundant in blessings in this world and the Hereafter. We have sent it down to the Prophet Muhammad (peace and blessings of Allah be upon him). Do you then deny the Quran's revelation from Allah when it is perfectly clear? And how can you deny that it was sent down from Him, Glorified is He, while you acknowledge that the Torah was sent down from Him?!

And We had certainly given Abraham his guidance before Moses and Aaron, and We guided him to the truth, and delivered him from among his people and his household from the worship of idols, and We gave him great sound judgment, for We knew that he was worthy of the sound judgment.

When Abraham said to his father Āzar and his polytheistic people: "What are these idols to which you are devoted in worship, when you yourselves have fashioned and carved them with your hands? How then can you worship what you carve?!"

The polytheists said to Abraham, "We found our forefathers worshipping these idols, so we worship them alike."

Abraham said: "Indeed, you and your forefathers have all been in clear and evident deviation from

the path of truth by worshipping inanimate objects that can neither benefit nor harm."

The people of Abraham said: "Have you come to us—O Abraham—with the truth that corresponds to reality in what you say, or is your speech that of a jester, a trifler, and a mocker?"

Abraham said to his people: "Rather, I have come to you with the truth, not with play. For your Lord is the Lord of the heavens and the earth, the One Who created them and all the creatures within them, and to this manifest truth I am one of the witnesses, with knowledge and proof."

Abraham said to himself, "By Allah, I will surely devise a plan against your idols and inflict harm upon them after you turn away from them."

So Abraham smashed the idols and broke them into shattered pieces, except for a large one among them, which he did not break, so that its worshippers might ask it who had smashed their idols, revealing its powerlessness to them.

When the polytheists saw the wreckage of their idols, they said: "Who has done this to our gods? He is indeed one of the wrongdoers for this act, since he did to them what he ought not to have done, for gods deserve honor, not humiliation and vengeance!"

Some of them said to one another: "We heard a young man called Abraham mentioning our idols with fault, imperfection, and condemnation, and

one who does such a thing must be the one who smashed them."

They said, "Then bring him before the eyes of the people so that they may witness our punishment of him."

So when Abraham was summoned, his people said to him, "Are you the one who smashed our idols that we worship, O Abraham?"

He said, "Rather, it was this big idol that did it. So ask the broken idols and the big idol that was not broken so they may tell you who shattered them, if they can speak!"

So they returned to themselves and said to one another: "Indeed, you are the wrongdoers."

Then they returned to their ignorance and stubbornness and turned back from acknowledging the truth to falsehood and to arrogance and defending the idols. They argued, "You already know that those idols cannot talk, so how do you command us to ask them? You only want to evade the blame for your crime!"

Abraham said, rebuking his people and denouncing them, "Do you worship idols that can neither benefit you in any way you hope for nor harm you in any way you fear? Why, then, do you worship such things?"

Shame on you and your idols! How wretched are you and what you worship besides Allah! Do you not have minds to perceive the folly of worshipping

idols that can neither harm nor benefit, and thus abandon their worship and worship Allah, in Whose Hand is all harm and benefit?!

The polytheists said, "Burn Abraham with fire in revenge for your shattered idols if you are going to support them."

So they lit a fire for him to burn him, and when they threw Abraham into it, We said: "O fire, be cool and safe for Abraham." So Allah then saved him from it; no harm touched him in it, nor did he feel any distress.

The polytheists sought to plot against Abraham, but their endeavor failed, and they did not achieve their desire; Allah made them the worst losers and doomed them.

We delivered Abraham and Lot from their disbelieving enemies and brought them out to the land We had blessed with abundant bounties for all people. This is the land of the Levant (Ash-Sham).

And We gave Abraham his son Isaac, and We gave him his grandson Jacob as an additional gift and a favor from Us. And We made all of them—Abraham, Isaac, and Jacob—obedient to Allah, avoiding what Allah has forbidden.

And We made Abraham, Isaac, and Jacob leaders, whom the people follow in obedience to Allah. They call by Our command to the worship of Allah, to follow His command and avoid His prohibitions. And We inspired them that they and their people

should do good deeds, establish prayer, and give zakah. And they were obedient to Us with sincerity, humility, submission, and humbleness, doing what they command the people to do and avoiding what they forbid them from.

And We gave Lot prophethood, and We gave him great knowledge in his law and understanding and knowledge of his religion and how to judge between adversaries. And We saved Lot from the people of the town who used to commit heinous and repulsive deeds, such as disbelief, approaching males, and other things. Indeed, they were people of evil deeds, defiantly disobedient to Allah.

And We admitted Lot into Our mercy by saving him from the punishment of his people in this world and by admitting him into Paradise in the Hereafter; for he was one of the prophets obedient to Allah, acting upon Allah's revelation, and steadfast upon His command and prohibition.

And remember, O Muhammad, Noah when he called upon his Lord—before Abraham and Lot—to grant him victory over his disbelieving people and to destroy them. So We answered his prayer, drowned his disbelieving people, and saved him and his believing household from the severe distress.

And We protected him from his people, who denied Our proofs that indicated his message, so they could not harm him. Verily, they were a people

who did evil deeds through committing idolatry, disbelief, rejection of the Messenger and disobedience to Allah. So We drowned them all, great and small.

And remember—O Muhammad—the story of David and Solomon when they judged concerning the crops or plants that the sheep of another people had spread out at night, grazing in the orchard and eating from its trees; and We were aware of the judgment of David and Solomon and the litigants before them, as nothing is hidden from Us.

We gave Solomon understanding of the case, and to each of them, David and Solomon, We granted prophethood and knowledge of Allah's religion and His judgements. And We subjected the mountains and the birds to glorify Our praises along with David, just as he would glorify, as a miracle for him. And it was We Who were the doers of that.

And We taught David the art of making coats of mail for you to protect you in combat from the weapons of your enemies. So are you, O people, grateful to Allah for facilitating this blessing for you?

And We subjected to Solomon the strongly raging wind, which ran by his command, obedient to him, returning to the land that Allah had blessed—which is Ash-Shām (the Levant)—and We were All-Knowing of everything concerning the

affair of Solomon and others; nothing is hidden from Us, knowing its management.

And We subjugated for Solomon some of the devils who would dive for him in the sea to extract pearls, jewels, and other things. The demons also performed other tasks for Solomon besides diving, such as construction and other duties. And We were watching over the devils who worked for Solomon so they would not rebel against his obedience or alter or change, nor would any corruption be found in what they were subjugated to do, and they would not harm him or any of the people.

And remember—O Muhammad—Job, when he cried out to his Lord, “Verily, I have been afflicted with harm and adversity, and You are the Most Merciful of all who show mercy, so have mercy upon me by removing my distress.”

So We answered the prayer of Job, and We removed the harm and adversity that had afflicted him, and We restored to him his family whom he had lost and the like thereof along with them, as a mercy from Us and a reminder for those who worship Allah, so that they may take a lesson from the story of Job and be patient as he was patient.

And remember—O Muhammad—Ishmael, son of Abraham; Idrīs; and Dhul-Kifl. Each of them was among the patients in the face of tribulations, in performing acts of obedience, and in avoiding evil deeds.

And We admitted Ishmael, Idrīs, and Dhul-Kifl into Our mercy, for they were among the perfect in righteousness, who possessed all good qualities, and were obedient to Allah.

And remember Yunus (Jonah) (peace be upon him), the Man of the Whale, when he went away angry with his people for his Lord's sake, because of their disbelief in Him and their disobedience after he had called them. He thought that We would not restrain him; then came the casting of lots and his being swallowed by the whale. Then he cried out from within the darknesses—the darkness of the sea, the darkness of the night, and the darkness of the whale's belly—saying: "There is no god worthy of worship except You; I exalt You above all imperfections and flaws. I have certainly wronged myself by my disobedience to You when I departed from my people."

So We answered the prayer of Jonah and saved him from the distress and hardship into which he had fallen, bringing him forth from the belly of the whale. And just as We saved him from his distress when he called upon Us, thus do We save the believers from their sorrows and anguish when they call upon Us with sincerity.

And remember—O Muhammad—Zachariah, when he cried out to his Lord, saying, "My Lord, do not leave me alone without a child; grant me an heir from my lineage to uphold the religion after me, for

You are the Best of Successors after the death of all servants, and the Best to succeed me in goodness.”

So We answered Zachariah's prayer, granted him a son named John, and cured Zachariah's barren wife for him, making her fertile and able to conceive. Indeed, Zachariah, his wife, and John used to hasten to perform acts of obedience and whatever brought them closer to Us. They would call upon Us out of desire for Our reward and mercy and out of fear of Our punishment, and they were humble, submissive, and humiliated before Us.

And remember—O Muhammad—Mary, who guarded her chastity from the unlawful. So We commanded Gabriel to breathe the spirit into the opening of her garment, and the breath reached her womb, so she conceived Jesus. And We made Mary and her son a great sign for all the peoples, guiding them to Allah and to His power and great dominion.

Indeed, the religion of Islam—O people—is your religion, whose boundaries you must preserve, whose rights you must observe, and to which you must adhere, not deviating from it—it is one single, unvarying religion. And I alone, no one else, am the One Who created you and nurtured you with My blessings. Therefore, since the Lord is One and the religion is one, worship Me alone, do not associate any partners with Me, and do not differ in that.

But people became divided in their religion that Allah had prescribed for them, so they became

diverse sects and parties. All of those who are divided and differ in the religion of Allah will return to Us on the Day of Resurrection, and We will judge between them and recompense them for their deeds; if good, then good, and if evil, then evil.

So whoever does righteous deeds and is a believer in Allah and His messengers, while being a sincere monotheist to Allah Almighty in his work, Allah will not deny his work nor let it be wasted. Rather, He will reward him for it on the Day of Resurrection. And We write down all his righteous deeds, both small and great, to show them to him on the Day of Recompense and reward him for what he has done.

It is impossible for a town that We have destroyed for its people to ever come back.

Until when the barrier behind which the two tribes of Gog and Magog were confined is opened, they will emerge from every elevated place, swarming swiftly to spread corruption on the earth.

The coming of the Day of Resurrection drew near—the Day promised by Allah, when He will resurrect His servants from their graves for reckoning and recompense. For when the horrors, tribulations, and trials of the end of times occur, the Hour has surely drawn near. Then—behold! —the disbelievers will stare, their eyes fixed open and unblinking from the intensity of the horrors and huge events they witness, crying, “Oh, woe to us!

We have truly been heedless of this Day. Nay, but we were wrongdoers to ourselves by our disbelief in our Lord, our disobedience to Him, our turning away from His signs, and our worship of others besides Him."

It will be said to them: "You—O polytheists—and what you worship besides Allah will certainly be the fuel of Hell. You—O polytheists—will enter Hell with your gods that you used to worship instead of Allah."

If those deities worshipped besides Allah were truly gods, as their worshippers claim, the worshippers and the worshipped would not have entered Hell, and those deities would have prevented their worshippers from entering it. All of them, the false deities and their worshippers, will abide in Hell.

The polytheists and their deities in Hell will have a heavy sighing from the severity of the torment, and they will be deaf therein and will not hear anything.

Indeed, the believers who were destined in Our eternal knowledge to be among the people of bliss by entering Paradise will be kept far away from Hell on the Day of Resurrection. They will neither enter it nor come near it, even if some of the polytheists worshipped them without their consent or choice.

The believers in Paradise will not hear the slightest sound of Hell and its burning of bodies,

due to their great distance from it. The believers will be abiding in the bliss of Paradise that their souls desire, neither fearing its cessation nor removal from it.

The greatest terror will not grieve the believers on the Day of Resurrection when the Horn is blown for the gathering, and the angels will receive the believers on the Day of Resurrection, congratulating them and giving them glad tidings of Allah's mercy and the attainment of His honor. They will say to them: "This is the Day you were promised in the world, in which Allah would reward you for your acts of obedience."

The greatest terror will not grieve them on that Day when We will fold the heavens like the folding of a scroll over its writing. Just as We were able to bring creation into being the first time, so are We able to bring them back. We will resurrect them alive from their graves and gather them in the same state as when they came out of their mothers' wombs: barefoot, naked, and uncircumcised. That is a true promise upon us, which We shall fulfill. For We do what We will, and We shall inevitably fulfill what We have promised.

And We have certainly written in all Scriptures sent down from heaven, after the Preserved Tablet in which Allah has written everything that is to be, that the earth shall be inherited by My servants who act in obedience to Me, those who have carried

out the commandments and avoided the prohibitions.

Indeed, in this Qur'an that We have sent down to Our Prophet is a sufficiency—by which they attain their goal of the good of this world and the Hereafter—for a people devoted and accustomed to worshipping Allah according to what He has ordained.

We have not sent you, O Muhammad, except as a mercy to all of creation.

Say—O Muhammad—to the polytheists: "It is revealed to me by Allah that your God is only one God, with no partner in worship. So will you submit to the oneness of Allah, being obedient to Him and worshipping Him alone after this declaration?"

If the people turn away from Islam, then say to them, O Muhammad: "I have informed you of my disavowal of you and your disavowal of me, and that there is no reconciliation or peace between us, so we are all equal in the knowledge of that. I do not know whether the time for the punishment that Allah has threatened you is near or far."

But your punishment will inevitably befall you, for Allah knows what His servants say openly and what you conceal—O polytheists—and He will recompense you for that, sooner or later.

Say—O Muhammad—to them: "If your punishment is delayed, I do not know its reason or wisdom. But it may be a test and a trial for you so

that your sins increase and you may enjoy your life for a little while until an appointed time, then the punishment will come to you."

Muhammad (peace and blessings of Allah be upon him) said, praying to his Lord: "O Lord, grant victory to Your servants and forsake Your enemies. And our Lord, the Possessor of vast mercy, is the only One Whose help we seek against you—O polytheists—for the falsehoods you fabricate against Him and His Messenger."

O people, fear your Lord Who created you, provides for you, and manages your affairs—by obeying His commands and avoiding His prohibitions—for great terrors lie ahead of you, from which will come huge horror and great panic on the Day of Resurrection, and there is no salvation from that except through piety towards Him, the Glorified.

On the Day you see the earthquake of the Hour—O people—every nursing mother will then be distracted from the one she is nursing, neglecting him in bewilderment and astonishment, and every pregnant woman will miscarry the fetus in her womb before its term is complete. You will see the people and think them drunk, their minds stunned and their senses gone, yet they are not truly drunk from drinking wine! But what has brought them to this state is their fear of the severity of Allah's punishment that they have witnessed. Its terror has

taken away their minds, emptied their hearts, and filled them with panic and horror.

And among people is a type of person who argues about Allah and His religion out of ignorance, without sound knowledge, to establish falsehood and nullify the truth. He denies the Oneness of Allah and His power to resurrect the dead, and he rejects what His messengers brought. In his argument about Allah without knowledge, he follows every insolent and rebellious devil from among the devils of mankind and jinn, one who is devoid of goodness and rebellious against Allah.

Allah has decreed against the rebellious Satan and ordained that whoever takes him as a protector, thus turning to him and following him, then Satan will indeed lead him astray from the truth in this world, guide him to the path of the Blazing Fire, call him to it, and thereby drive him to its punishment by means of the falsehood he embellishes for him.

O people, if you are in doubt of My power to resurrect you after your death, then remember that I created your father, Adam, from dust. For the One Who was able to create you the first time is able to create you a second time. Then We created you—O children of Adam—from a sperm-drop, then from a clinging clot of congealed red blood that attaches to the woman's womb, then from a small lump of flesh, the size of what is chewed, formed and unformed,

to acquaint you with the beginning of your creation and to demonstrate Our power to you. And We settle in the mothers' wombs, whichever embryos We will to remain for the term We have decreed for birth. Then We bring you forth from your mothers' wombs when you have reached the term We have decreed for your emergence as infants so that you may gradually reach the fullness of your strength and intellect. And among you—O people—is he who dies before reaching his prime, and among you is he whose death is delayed until he reaches the most decrepit and lowest stage of life, so he becomes weak in body and mind, devoid of knowledge and understanding, after having been strong and possessing knowledge and understanding. And you see the earth dry, barren, and lifelessly still, with no plants or crops in it. But when We send down water upon it, it stirs with vegetation, and it rises and swells, and by that water, it brings forth every beautiful kind of plant, crop, and fruit that delights the beholders.

That which We have mentioned to you, O people, of the stages of your creation and the revival of the earth with water after its death is so that you may know that the One who was able to do that is the Truth in which there is no doubt—the One Who alone deserves worship—and so that you may know that He is able to revive the dead and that He has power over all things; nothing can render Him

incapable, neither the resurrection nor anything else.

And so that you may be certain that the Resurrection is coming, with no doubt or uncertainty in its occurrence, and that Allah will resurrect the dead from their graves, bringing them out to the place of reckoning to recompense them for their deeds, both good and evil.

And among the people is he who disputes with the messengers of Allah and their followers concerning Allah, His Oneness, and His power, out of ignorance, without sound knowledge. He argues about Allah based merely on his opinion and whim, without sound guidance to lead him to what is right or a divine, illuminating scripture of clear proof to support his argument and opinion. He only says what he says out of ignorance, based on his mere conjectures.

He argues with falsehood, twisting his side and his neck, turning away and arrogantly refusing to accept the truth, and despising its caller, in order to turn people away from the religion of Allah and His law. For such a person who argues about Allah with falsehood, there is humiliation and disgrace in this world, and on the Day of Resurrection, We will make him taste the pain of the torment of the burning Fire.

He will be told when he tastes the torment of the Fire on the Day of Resurrection: "This torment that

has befallen you is because of what your hands have put forth of disbelief and sins in the world, and We did that because Allah is not unjust to the servants, for He would not punish them for a sin they did not commit."

And among the people is he who worships Allah on the verge of doubt; for faith has not entered his heart with certainty. Rather, he is in doubt, anxiety, and hesitation regarding the religion of Allah. If good befalls him—such as health, prosperity in livelihood, and pleasant provision—and no adversity touches him, he is pleased with Islam and becomes settled and firm in the worship of Allah. But if a trial afflicts him, however small—such as an affliction in his body or his family, or hardship in his livelihood—he apostatizes, reverting to the state of disbelief he was in. This one, who turns on his face, has lost the good of his worldly life, for he did not attain his needs from it and was deprived of tranquility, the praise of the Muslims, and their allegiance. And he has lost the good of the Hereafter by entering the Fire and being deprived of Paradise! That loss of his world and his Hereafter is the great and manifest loss that is not hidden.

That apostate from the religion of Allah calls upon deities besides Allah that can neither harm nor benefit him by themselves in any way of harm or benefit; that is the farthest straying from the truth.

The polytheist calls upon a creature, the harm of whose worship is nearer to him than its benefit. What a wretched helper is this object of worship besides Allah! And what a wretched associate and companion it is! It cannot help its worshipper nor bring him any good or benefit.

Indeed, Allah will admit on the Day of Resurrection those who believed in all that must be believed in and performed righteous deeds into Gardens beneath whose trees and palaces rivers flow. Indeed, Allah does all that He wills without hindrance, and He decrees among His creation in this world and the Hereafter as He wills, including bringing the people of Paradise to it.

Whoever thinks that Allah will not support His Messenger Muhammad in this world and the Hereafter, let him tie a rope to the ceiling of his house, fasten it around his neck, and then strangle himself with the rope. Then let him see if this plan will remove his rage?! By no means! That will be of no use to him, and the harm of his plan will only fall upon himself, for Allah will perfect His light and support His Prophet.

And just as We made the previous verses clear to you and explained them, so have We sent down the entire Qur'an as verses of clear indication. And because Allah guides with this Qur'an to the truth whomever He wills to guide, He sent it down as clear verses.

Indeed, those who believe in Allah and His Messengers, the Jews, the Sabians, the Christians, the Magians, and those who associate partners with Allah—indeed, Allah will judge between them on the Day of Resurrection and will recompense each according to their deeds. He will admit the believers among them into Paradise and He will admit the disbelievers into the Fire. Indeed, Allah is a witness over all things, and nothing is hidden from Him.

Do you not know that to Allah prostrates whoever is in the heavens from among the angels and whoever is on the earth from among the creation of jinn and others, as well as the sun, the moon, and the stars in the sky, and the mountains, the trees, and the moving creatures on the earth? And many of the people—the believers—prostrate to Allah willingly and by choice as worshippers, while upon many of the people—the disbelievers—the punishment of Allah has been justified for their refusal to prostrate to Him willingly and by choice. And whoever Allah humiliates, none can honour him. That is because Allah does what He wills among His creation.

These are two adversaries who have disputed over their Lord, His oneness, and His religion, becoming hostile to one another: the believers and the disbelievers. The believers seek to uphold the religion of Allah and make His word supreme, whereas the disbelievers seek to extinguish the

light of faith, suppress the truth, and promote falsehood. As for the disbelievers in Allah, garments of Fire will be tailored for them, the torment will encompass their bodies, and scalding, boiling water will be poured over their heads.

What is in their bellies—such as flesh, fat, intestines, and entrails—and their skins are melted by the scalding water poured over the heads of the disbelievers.

And for the disbelievers in Hell are maces and hammers of iron, with which the keepers of the Fire from the angels strike them and shove them.

Every time these disbelievers seek to get out of the Fire because of the anguish they are in, they will be driven back into it, and it will be said to them: “Taste the torment of the Fire that burns the hearts and the bodies.”

Indeed, Allah will admit those who believe in all that they were obligated to believe in and perform righteous deeds to gardens beneath whose trees and palaces rivers flow. Allah will adorn the believers in Paradise—men and women—with bracelets of gold, and they will be adorned therein with pearls, and their garments in Paradise will be of silk.

And Allah guided the believers to the best of words, and He guided them to the Path of Allah, Who is Praiseworthy in His Names and Attributes.

Indeed, those who have disbelieved in Allah and prevent people from entering His religion and from the Sacred Mosque—which We have made for all believers, the resident therein and the visitor being equal, for they are equal in its veneration and the right to perform acts of worship and establish rituals therein—We will make them taste a painful and agonizing punishment. Whoever intentionally deviates from the truth in the Sacred Mosque and swerves from righteousness by committing wrongdoing will face a painful and agonizing punishment.

And remember—O Muhammad—when We designated for Abraham the site of the Ka‘bah, settling him there and guiding him to its place for construction. And We said to him: “Do not associate anything with Allah in worship, and purify My House for those who circumambulate it, for those who stand in prayer, and for those who bow and prostrate therein—by cleansing it of all that is unbefitting of it, such as polytheism, disbelief, innovations, sins, indecencies, and all forms of physical and spiritual impurities.”

And proclaim—O Abraham—to the people the obligation of Hajj upon them, and call among them, “O people, make pilgrimage to the House of Allah;” they will come to you on foot, answering your call, performing Hajj to the Sacred House of Allah, and riding on mounts made lean by the length and

hardship of the journey, coming from every wide and distant path and place.

So that the pilgrims may come to obtain many benefits for themselves in matters of their religion, their worldly life, and their Hereafter, and may pronounce the name of Allah during the ten days of Dhul-Hijjah for what He has provided for them of camels, cattle, and sheep. So eat from the livestock upon which you have pronounced the name of Allah, and feed from it the one whose condition is wretched and is severely poor.

Then let the pilgrims complete the remaining rites of their Hajj, such as the stoning of the Jamarat and the shaving of heads, and remove the filth from their bodies, and fulfill what they have obligated upon themselves during the Hajj, and circumambulate the Ancient House, the Ka'bah, for the Tawāf of Ifadah.

That is so. And whoever honors the sacred ordinances of Allah—by avoiding what Allah has commanded him to avoid, out of reverence for the limits of Allah, lest he transgress them or deem them permissible—it is better for him with his Lord in his religion, his worldly life, and his Hereafter. And Allah has made lawful for you—O people—camels, cattle, and sheep, to eat them when you have duly slaughtered them, except for what is recited to you in the Qur'an as forbidden—such as carrion, blood, the flesh of swine, and that which

has been dedicated to other than Allah. So avoid the worship of idols, for it is an abomination, and avoid all false speech that deviates from the path of truth and uprightness.

Be upright for Allah, sincere in monotheism and dedicating obedience and worship to Him alone, inclining away from falsehood toward truth, turning to Allah, and shunning the worship of anything apart from Him. And whoever associates partners with Allah, his likeness in his ruin, his straying from guidance and truth, and his remoteness from his Lord are as one who has fallen from the sky to the earth; his body is torn to pieces—either eagles swiftly shred him, snatching his flesh to be devoured and scattered in their caws, or the wind in its ferocity casts his tattered limbs into a deep and remote place.

This is so. And whoever honors the manifest symbols of the religion—including the sacrificial animals—by venerating them, fulfilling their rites, selecting the best of them, and perfecting them in every aspect thereby demonstrates his piety and the soundness of his faith. Honoring them stems from honoring and venerating Allah, and honoring them is an act of the pious, those with sincere hearts that tremble in awe of Allah.

For you, O pilgrims, there are benefits in the sacrificial animals and offerings—from their milk, wool, fur, and hair; riding them; and so on—until

the time of their slaughter. Then, the slaughter of those sacrificial animals becomes permissible when they reach the Ancient House.

For every believing community before you, We prescribed for them the rite of drawing near to Allah through slaughter and the shedding of blood so that they may mention the Name of Allah alone over what He has provided for them of camels, cattle, or sheep, and make their sacrifice for His sake. Indeed, your God Who is worthy of worship is One God, with no partner. So dedicate your acts of worship to Him alone, submit to Him in obedience, and yield to His decree. And give good tidings—O Muhammad—of the good of this world and the Hereafter to the submissive, the reverent, the humble, those who find tranquility with Allah, and those who turn to Him in repentance.

They are those whose hearts are humbled at the remembrance of Allah and submit in awe of Him, fearing His punishment and His wrath; who patiently endure whatever befalls them of various trials, harm, and calamities; and those who perform the prayer completely and uprightly, both outwardly and inwardly, observing its times and its obligations and performing it as commanded by Allah; and who spend from the provision We have given them.

We have made the huge and giant camels—and cattle by extension—for you, O people, among the

manifest signs of Allah's religion, by which Allah Almighty is worshipped and drawn near to. Thus, it was legislated to drive them to the House, to garland and mark them, to honor them, to slaughter them, and to feed on them. There are benefits for you in the camels in this world and a reward in the Hereafter. So mention the name of Allah when you slaughter the camels while they are standing with their legs lined up. Once the camels fall after their slaughter and their sides touch the ground, eat of their meat and feed the poor who ask humbly and who come to get something without asking or begging. Like that wondrous subjugation which you witness, We have subjected the camels to you—O people—enabling you to benefit from riding them and from their milk and meat so that you may be grateful to Allah for the blessing of subjecting them to you.

Nothing of the meat of your sacrificial animals, nor their shed blood, will reach Allah. He did not legislate their slaughter for that purpose, for He is in no need of you or them. But what reaches Allah and comes to Him is your piety and the sincerity of your actions for Him alone, so He accepts it from you and rewards you for it if you are mindful of Him in what you slaughter of the sacrificial animals, seek His Countenance alone through it, honour His sacred rituals, and act according to what He has commanded you concerning them. Thus has Allah

subjected the sacrificial animals to you so that you may know His greatness through His power over what none other than Him has power over. Therefore, single Him out with greatness, in gratitude for His guidance to your religion and the rituals of your pilgrimage. And give good tidings—O Muhammad—to the doers of good in their worship of Allah and in their dealings with His servants of happiness in this world and the Hereafter.

Indeed, Allah defends His believing servants from the evil of the disbelievers and the plot of the polytheists; thus, He saves them, protects them, and grants them victory. Verily, Allah does not like anyone who betrays his trust, diminishing His rights and opposing His command and His prohibition; who betrays His servants, breaking the covenant that is between him and them; and denies the blessings of Allah upon him, and is not grateful to Him for them.

Allah has granted permission to the believers to fight the disbelievers who fight them because of the oppression they have suffered by being fought against on account of their religion, harmed, and expelled from their homes. And Allah is truly Most Capable of granting victory to the believers over their enemies.

Those who were unjustly expelled from their homes by the disbelievers without any right that

would justify it, and they had no sin for which their enemies would take revenge on them except that they said, "Our Lord is Allah alone, with no partner." Had it not been for Allah's repelling of the polytheists by means of the monotheistic fighters and His legislation of their struggle, the polytheists would have demolished the small monasteries of the monks, and they would have demolished large churches for the Christians, synagogues for the Jews, and mosques for the Muslims, in which the name of Allah is mentioned much. And Allah will surely support those who strive in His cause so that His word is supreme. Indeed, Allah is All-Powerful, perfect in strength, Almighty, Unassailable, All-Prevailing, Who cannot be overcome or subdued.

Those who, if We establish them in the land, so they overcome the polytheists and gain authority, dominance, and sovereignty—they establish the prayer with its limits, pillars, conditions, and obligations; give the zakah of wealth to its rightful recipients; enjoin the people to what is right; and forbid them from what is wrong. And to Allah alone do the affairs of creation return, and to Him, the Glorified, they will revert.

And if your polytheist people deny you—O Muhammad—for the truth you have brought them, then this was the way of their brethren from the past nations who denied the messengers of Allah. You are not the first messenger to be denied, for

before your people, the people of Noah, ‘Ad (the people of Hūd), and Thamūd (the people of Sālih) also denied.

The people of Abraham and the people of Lot disbelieved before your people, O Muhammad.

And the people of Shu‘ayb denied it, and Pharaoh and his people denied their messenger, Moses. So I gave respite to the disbelievers; I did not hasten their punishment when they denied their messengers. Then I seized them with punishment at the appointed time for their destruction. So look—O Muhammad—how My punishment was for them! Let these deniers from your people take a lesson from that, lest what befell those others should also befall them.

We destroyed many towns with severe punishment for their wrongdoing, leaving their homes in total ruin with their walls fallen upon their roofs. And many useful wells We damaged by destroying their people and those who frequented them, so no water is drawn from them, even though their structures remain and their water gushes! And many lofty, plastered, fortified, and well-built palaces were emptied of their inhabitants after their destruction, becoming desolate after having been bustling and lively with their people!

Have the disbelievers of Quraysh not traveled through the land to see the remnants of the denying nations before them so that they may have

conscious hearts with which to comprehend what they have seen in the visible signs indicating the Oneness of Allah Almighty, His power, and so on, and thus reflect and take heed before the fate of those people befalls them?! Or have attentive ears with which to hear contemplation and admonition so they may distinguish between truth and falsehood, know the stories of past nations and the reason for their destruction, and thus be wary of suffering a similar fate?! For indeed, it is not the eyes of the disbelievers that are blind—for their eyes can see and perceive visible things—but it is their hearts that are blind to seeing, perceiving the truths and benefiting from them. This is the blindness that brings ruin to its possessor.

The disbelievers ask you—O Muhammad—to hasten the descent of Allah's punishment upon them as a recompense for their polytheism. And Allah will not break His promise concerning that, but He is Forbearing and does not hasten it. For a measure of a thousand years, according to His creation, is like one day to Him. So what is a long period of time to them is short to Him, and their punishment is not far off in His sight; it will inevitably occur. For Allah grants long respites but does not neglect.

There were many towns whose people I gave respite, not hastening their punishment despite their wrongdoing of polytheism and disobedience.

Then I punished them in this world, and their return in the Hereafter is to Me, where I will punish them as well. So let these wrongdoers beware of that, and not be deceived by the respite Allah gives them.

Say, O Muhammad, "O people! I am only a clear warner to you, warning you of the punishment of Allah. I have no power to hasten the punishment or delay it, nor am I responsible for your reckoning."

So those who believe in all that they were obligated to believe in and do righteous deeds—for them is a covering from Allah for their sins and a pardon from being held accountable for them, and for them is a generous provision.

But those who strove to nullify and reject the verses of the Qur'an, in defiance and opposition to Allah, thinking that they could frustrate Allah so that He would have no power over them, or that they could overcome His allies and He would not support them; it is they who are the dwellers of the Fire in the Hereafter.

We have never sent before you—O Muhammad—any messenger or prophet except that when he recited, Satan would cast doubts and whispers into his recitation to turn people away from following what he reads and recites. But Allah eliminates what Satan casts of falsehood into His prophet's recitation, and the believers are not affected by his falsehood. Then Allah purifies the

verses of His Book from the falsehood that Satan had cast, preserving them and making them clear, and showing that they are a revelation sent down from Him in truth. And Allah is All-Knowing of everything; nothing is hidden from Him, and this includes His knowledge of what He reveals to His prophet and of Satan's intent. He is All-Wise in all that He does, placing everything in its correct and proper place.

It is from the perfection of His wisdom, Glory be to Him, that He enabled Satan to make the aforementioned insinuation, so that He may make his insinuation a trial for those in whose hearts is doubt and hypocrisy, and for those with hardened hearts that do not yield to the truth or return to what is right, and they are the polytheists. And indeed, these two factions are in extreme opposition and defiance of Allah's command, and are far astray from the truth and what is right because of their wrongdoing.

And so that those whom Allah has given beneficial knowledge, with which they distinguish between truth and falsehood, may know that what Allah has revealed is the truth, not anything else from what Satan has cast, so they may believe in the Qur'an, act upon it, and increase in guidance, and their hearts may submit and soften to it, find tranquility in it, and yield and affirm it. And indeed, Allah is the guide of the believers to the path of

truth, granting them success in following it and avoiding falsehood.

Yet those who disbelieved will not cease to be in doubt and suspicion about the Qur'an, due to their aversion and stubbornness, and they will persist in that state until the Day of Resurrection comes upon them suddenly, or the punishment of a day with no good in it for them comes upon them, which is the Day of Resurrection.

Sovereignty on the Day of Resurrection belongs to Allah alone, with no one to dispute it with Him. He will judge therein with justice between His servants, the believers and the disbelievers. So those who believed in Allah, His Messenger, and what was revealed from Allah Almighty and did righteous deeds will be on the Day of Resurrection in the Gardens of Bliss, delighting therein with their souls and their bodies.

But those who disbelieve in Allah and His Messenger and deny the verses of the Qur'an will suffer a disgraceful and humiliating punishment in the Fire on the Day of Resurrection.

As for those who left their homes and their families, seeking the pleasure and obedience of Allah, and then were killed or died, Allah will surely reward them with a generous provision. And indeed, Allah is the best of those who provide for His servants and gives them from His grace.

Allah will surely admit the emigrants—those who were killed or died in His cause—into Paradise, and they will be pleased with it and will not seek any substitute for it. And indeed, Allah is All-Knowing of everything, and among that is His knowledge of the intention of whoever emigrates and strives. He is Forbearing; He does not hasten the punishment for those of His creation who disobey Him, but rather continues to provide for them from His sustenance and grants them from His bounty.

The matter is as We have related to you. And whoever among the servants retaliates against one who has wronged him with an equivalent of his transgression, justly and without excess, and is then wronged again by a repeated punishment, then Allah will surely help him against the one who wronged him. Indeed, Allah is Ever-Pardoning, All-Forgiving toward His believing servants.

That aforementioned victory is because He, the Glorified, is All-Powerful, and does not fall short of granting victory to whom He wills. And among the signs of His magnificent power is that He merges the night into the day and merges the day into the night, so He adds to one what He subtracts from the other, and vice versa. Sometimes the day is long and the night is short, and at other times it is the opposite. And that is also because He is All-Hearing of what His servants say and All-Seeing of their

conditions and their deeds. He keeps record of everything and will recompense them for their words and deeds.

That act which He does—of making the night enter into the day and making the day enter into the night—and He Almighty being characterized by perfect power and complete knowledge is because Allah is the True God, Whose divinity is established and is alone worthy of worship to the exclusion of all others. And what the polytheists call upon besides Allah, such as idols and others, is the falsehood that neither benefits nor deserves worship. And Allah is the Most High over all things in His Essence, His Subjugation and His Status, and He is the Most Great in His Essence, His Names, and His Attributes, while everything else is beneath Him.

Do you not see that Allah sends down the rain from the sky, whereupon the dry earth becomes green with vegetation? Indeed, Allah is Most Subtle in the provision for His servants and in bringing forth vegetation from the earth; All-Aware, He knows the hidden secrets of all things, such that no seed inside the earth is hidden from Him, so He drives water to it with His Subtlety to make it grow.

To Allah alone belongs the dominion of all that is in the heavens and all that is on the earth of creation; all of them are His servants and under His control, and He has no partner in that. And indeed,

Allah is the Self-Sufficient from everyone else, the Praiseworthy in His Names, Attributes, and Actions.

Do you not see that Allah has subjected to you all that is on the earth and has facilitated its various benefits for you and has subjected to you the ships that sail through the sea by His power and facilitation? He holds the sky by His power from falling upon the earth and thus destroying those who are on it, except by His permission. Indeed, Allah is Ever Gracious and Most Merciful to humans, and it is from His grace and mercy for them that He has subjected all these things to them.

And Allah is the One Who gave you life and brought you into existence from nothing; then He will cause you to die when your appointed terms come to an end, and then He will resurrect you on the Day of Resurrection for reckoning and recompense. Indeed, man is truly in denial of the signs of Allah, so he does not believe in them; he is ungrateful for the blessings of Allah, so he does not thank Allah for them; and he does not devote his worship to Him alone.

For every believing community before you We appointed a code of life to follow. So let them not dispute with you—O Muhammad—concerning what Allah has legislated for you. And call to the worship of your Lord alone, to believe in Him, and to follow His law. Persist in this call and let nothing avert you from it, for you are indeed on a straight

path, with no crookedness in it, leading to the intended destination.

And if the disbelievers of your people argue with you—O Muhammad—then say to them: "Allah knows best of your acts of disbelief and denial, and He will recompense you for that. So leave their affair to Allah, turn away from them, and do not argue with them."

Allah will judge and decide between you on the Day of Resurrection concerning the matters of your religion in which you used to differ, and then the truthful will be distinguished from the falsifier.

Do you not know—O Muhammad—that Allah knows all that is in the heavens and on the earth and knows the deeds of His servants and their differences, and will recompense them for that? Indeed, Allah has recorded that knowledge in the Preserved Tablet. Indeed, for Allah's knowledge to encompass all of that and for it to be written in a Record is certainly easy for Allah.

Yet the polytheists worship besides Allah idols for which Allah has sent down no authority to His messengers regarding the validity of their worship. The polytheists have no certain knowledge of the permissibility of this act of theirs; they only worship them in imitation of their forefathers. And the polytheists will have no helper to support or save them from the punishment of Allah or ward off

His penalty from them because of their wrongdoing.

When the verses of the Qur'an are recited to the polytheists—while they are clear in their arguments and evidence for the oneness of Allah and the truthfulness of His Messenger—you can see in their faces distress, hatred, frowning, and anger! The polytheists are almost on the verge of attacking those who recite the Qur'an to them, extending their hands and tongues towards them with evil. Say—O Muhammad—to the polytheists: "Shall I inform you of what is more severe for you and more hateful to you than what you have heard from the Qur'an? It is the Fire that Allah has promised the disbelievers on the Day of Resurrection!" And what an evil destination it is to which these polytheists will go on the Day of Resurrection: the Fire!

O people! Allah has set forth a parable concerning the gods whom the polytheists worship, so listen to this parable and understand what it contains. Verily, those you worship besides Allah, such as idols and others, can never create so much as a single fly, even if they were all to come together for that purpose. And if a fly were to snatch and pilfer something from the idols—such as the perfume on them or the food offered to them and the like—the idols would not be able to retrieve what the fly has taken, despite its own weakness and insignificance! How feeble are the gods

worshipped besides Allah—such as the idols—and incapable of retrieving what the fly snatches from them? Feeble is the fly, and feeble is the worshipper of other than Allah, and feeble is that which he worships. So how can the polytheists worship that which has no power to create a fly, nor to retrieve what has been snatched from it?

The polytheists have not shown Allah the reverence due to Him, nor have they recognized His attributes of perfection, by making powerless idols partners with Him and failing to devote their worship purely to Him. Indeed, Allah is All-Powerful, able to create whatever He wills, Unassailable in His dominion, the Dominant Subduer of all things; nothing besides Him can take anything away from His dominion.

Allah chooses messengers from the angels, such as those He sends to His Prophets and whomever He wills of His servants, and He also chooses messengers from the people to convey His revelation to them. Indeed, Allah is All-Hearing of everything, All-Seeing of everything, for He knows who among His creation deserves to be chosen for His message.

Indeed, Allah Almighty has encompassed His messengers from among the angels and mankind with knowledge, so nothing of their affairs is hidden from Him. And to Allah alone, not to anyone else, all the affairs of His servants will be returned. Then He

will judge between them on the Day of Resurrection and recompense them for that.

O you who believe, bow down and prostrate yourselves to Allah in your prayers, and humble and submit yourselves to your Lord in obedience to Him, dedicating your worship sincerely to Him. And do, O believers, all kinds of good that Allah has commanded you so that you may attain what you desire in this world and the Hereafter, and be saved from what you fear.

Strive for the sake of Allah—against your own selves, Satan, the disbelievers, and the people of wrongdoing and evil desires—a striving with your wealth, your lives, and your tongues, exerting your utmost energy in it. Allah is the One Who has chosen you—O believers—to follow His religion, to support it, and to strive in His cause. And Allah has not placed upon you any hardship, difficulty, or constraint in the religion of Islam; rather, He has made this religion extremely easy for you and made it comprehensive like the religion of your father Abraham. Allah named you Muslims before the revelation of the Qur'an in the scriptures of the previous prophets, and He also named you Muslims in this Qur'an. Allah chose you, favored you, and mentioned your name so that the Messenger—who is the best of you—may be a witness over you on the Day of Resurrection that he has conveyed to you the message of his Lord, and that you may be

witnesses over all other nations that their messengers conveyed to them what Allah sent them with. So respond to this great favour with gratitude. O Muslims, establish prayer for Allah with its limits and pillars, and give the zakah of your wealth to those who are entitled to it. Trust in Allah and rely on Him in all your affairs, and act upon His revelation and hold fast to it, for He is your Guardian, your Protector, the Disposer of your affairs, and your Helper against your enemies. What an excellent Protector He is; Glorified is He, and what an excellent Helper!

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