

التفسير المحرر 18

Indeed, the believers who have faith in all that they are obligated to believe in have succeeded and attained the good of this worldly life and the Hereafter.

They are those whose qualities include being submissive, humbled before Allah, tranquil in their prayer, and contemplative of what they say in it.

And among their qualities is that they turn away from falsehood and all that Allah dislikes, such as sins and whatever is futile and devoid of good.

And among their qualities is that they give the Zakah due on their wealth.

And among their qualities is that they guard their private parts from the unlawful, so they do not fall into the immoralities that Allah has forbidden them.

They guard their private parts except from their wives or from their female slaves whom they possess, for they are not to be blamed for having intercourse with them in the lawful manner.

So whoever seeks enjoyment with his private parts with anyone other than his wife and his female slave, then those are the transgressors, who transgress the limits of Allah, exceeding what He has made lawful for them for what He has forbidden them.

And among their qualities is that they are observant of what Allah and people have entrusted them with and of their covenants with Allah and His

servants, upholding and fulfilling them. They do not betray trusts, nor do they break covenants.

And among their qualities is that they are constant in performing their prayers at their appointed times, fulfilling their pillars, conditions, and obligations.

It is those believers, possessing these qualities, who will inherit on the Day of Resurrection the dwellings in Paradise designated for the people of the Fire.

Those believers will inherit the Gardens of Paradise on the Day of Resurrection; they will abide in those Gardens forever, never to depart therefrom.

And indeed, Allah Almighty created Adam (peace be upon him) from clay taken from all of the earth.

Then We made the son of Adam as a settled, protected sperm-drop in the woman's womb.

Then We made the sperm-drop into a piece of blood that clings in the womb; then We made the piece of blood into a small piece of flesh, with no shape or design; then We made the piece of flesh into different bones, We shaped them with a head, two hands, and two legs; then We clothed those bones with flesh; then We breathed the spirit into it, and it turned into a living human, and a complete person, so magnified and abundant is the goodness of Allah, the most skillful of creators, Who perfected everything He created!

Then surely—O people—after We created you and gave you life, you will die and return to dust, just as you were.

Then indeed you—O people—will be resurrected on the Day of Resurrection from the dust for reckoning and recompense.

And We have certainly created above you—O people—seven heavens, one above another, and Our knowledge has encompassed every creature. We do not create a creature and then become heedless of it or forget it; rather, We preserve it, manage its affairs, and provide for its well-being.

We send down water from the sky in an amount sufficient for the needs of creation, a measure that benefits and is not destructive. We cause it to be preserved within the earth, and indeed, We are Able to take away this water that We caused to settle in the earth. Were this to happen, the people would perish, along with their lands, their crops, and their livestock.

So We produced for you, by means of water, gardens of palm trees and grapevines. For you, O people, in the gardens are many fruits besides the palm trees and grapevines, and from the gardens you have food that you eat.

And We have produced for you—O people—the olive tree that grows at Mount Sinai, where Allah spoke to Moses (peace be upon him). It produces

fruit from which oil is pressed, used for anointing and as a condiment in which people dip their bread.

And there is certainly a lesson for you—O people—in camels, cattle, and sheep by which you may recognize the blessings of Allah upon you, His abundant mercy, His uniqueness in creation, the vastness of His knowledge, and the greatness of His power, the Mighty and Magestic, so you thank Him and are not ungrateful. We give you—O people—milk to drink from what is in their bellies, and there are numerous benefits for you in livestock, and you eat from their meat and fat after they are slaughtered.

And upon camels on land and upon ships on the sea you ride—O people—so they carry you and your belongings.

And We had certainly sent Noah to his people, and Noah said to them: "O my people, worship Allah alone and humble yourselves in obedience to Him, being sincere to Him. You have no deity other than Him who deserves to be worshipped. Will you not then fear Allah and fear His punishment lest it befall you because of your worship of other than Him and your associating partners with Him!?"

But the disbelieving chiefs and leaders of Noah's people said, "Noah is nothing but a human like you, and not a messenger as he claims. He only wishes to become superior to you, so he has claimed prophethood so that you follow him! Had Allah

willed that we worship none but Him, He would have sent down angels to us as messengers to inform us that we must not worship any other. We have never heard among our forefathers of past generations of anything like the message to which Noah calls us—that there is no deity for us other than Allah!"

Noah is nothing but a man with some madness in him, which has driven him to claim prophethood. He does not know what he is saying, and he is not a messenger from Allah as he claims! So wait for a while concerning Noah until he recovers from his madness and abandons this claim of his, or he dies, and you will be rid of him.

Noah said: "My Lord! Help me against my people and destroy them, for they have rejected my message."

So We said to Noah: "Build the Ark under Our eyes, and with Our protection, and with Our instruction to you on how to build it. So when the time for the destruction of your people comes, O Noah, with the flood, and water gushes forth intensely from the place where bread is baked, then put into the Ark a pair from every species of creatures, and embark your family into the Ark, except for those against whom the decree of Allah has already been passed to be destroyed due to their disbelief. And do not ask Me—O Noah—to

save the disbelievers, for I have decreed that they will all be drowned."

So when you—O Noah—and the believers with you, have boarded and settled on the Ark, say: "All praise is for Allah, Who has saved us from the polytheistic people."

And say: "My Lord, make my landing a blessed landing, for You—O our Lord—are the best of those who accommodate Your servants."

Indeed, in Our destruction of the disbelieving people of Noah and Our salvation of the believers are clear signs of the oneness of Allah, His knowledge and wisdom, the truthfulness of His prophets, and His power to grant victory to the believers and destroy His enemies. We always put mankind to the test by sending messengers and reminding them of Our signs before Our punishment descends, to see how they would act.

Then We raised another generation after them.

So We sent among those people a messenger from among them, who said to them: "Worship Allah alone and obey Him; you have no deity worthy of worship other than Him. Will you not then fear the punishment of Allah for your polytheism, and thus avoid the worship of these idols?!"

And the chiefs, nobles, and leaders among the people of this messenger—those who disbelieved in Allah, denied the Resurrection and the

Reckoning, and whom We had blessed with prosperity in this worldly life until they became arrogant and transgressed—said: "This is no more than a human like you. He eats of what you eat and drinks of what you drink, and he is not a messenger as he claims!"

And if you were to obey a human like yourselves, believing him to be a messenger and following him, then you would indeed be greatly deceived.

Does he promise you that when you have died and become dust and bones in your graves, you will be brought out from them alive, just as you were before your death?!

Far-fetched, very far-fetched is what you are promised of resurrection after death! That will never happen!

There is no life other than our present life. Those who are alive will die and will not live again, and others are born and live in it! And we will not be resurrected alive after death.

He is no more than a man who fabricates a lie about Allah, claiming that He sent him with monotheism and that He will resurrect His servants alive after death! And we will never believe him in what he says of the oneness of Allah and the resurrection after death!

The Messenger prayed, "My Lord! Help me against my people, and destroy them because they have denied my message."

Allah said to the Messenger: "We will punish them soon, so they will become regretful for their disbelief and their denial."

So We took vengeance on them with a blast that seized them, and they deserved this punishment for their disbelief in Allah and their denial of His messenger. Allah did not wrong them, but they wronged themselves. So We made them perished and lifeless until they became like the useless scum of a flood. So away with the disbelieving people from the mercy of Allah, those who wronged themselves by disbelieving in their Lord and disobeying His messenger.

Then We raised after those wrongdoing people other generations.

No disbelieving nation can advance or delay the time destined by Allah for their doom, as written in the Preserved Tablet.

Then We sent Our messengers in succession, one after another, to other nations after those people were destroyed. Whenever a messenger came to a nation from those nations, they denied him, so they did not accept the truth he brought. So We utterly destroyed and annihilated those nations, one after another, and made them stories for people to talk about. So, away from the mercy of Allah and destruction upon a people who disbelieve in the oneness of Allah and deny His messengers.

Then, after those messengers, We sent Moses and his brother Aaron with Our miracles and clear and compelling proof.

To Pharaoh and the chiefs of his people, but they were arrogant towards believing and following the truth that came to them from Allah, and they were a people who oppressed the Children of Israel, being oppressors to them; their character and nature were arrogance.

So Pharaoh and his chiefs said: "Shall we believe in Moses and Aaron and submit to them while they are two mortals like us, and their people are our obedient, lowly, and submissive servants?! How then could we follow them?!"

So Pharaoh and his chiefs rejected Moses and Aaron, so Allah drowned them, and they were among those whom Allah destroyed for rejecting the messengers of Allah.

We certainly gave Moses the Torah so that the Children of Israel might be guided by adhering to it.

And We made Jesus, son of Mary, and his mother Mary a wondrous and clear sign for the people, indicating to them the power of Allah to create what He wills, as He created Jesus from a mother without a father! And We brought Jesus and his mother Mary to a high level and settled place on the ground, wherein was a clearly visible flowing stream.

O Messengers, eat of the lawful, delicious, and beneficial provisions, and do righteous deeds.

Indeed, none of your deeds is hidden from Me, and I will recompense you for all of them, so strive in righteous deeds.

Indeed, your religion, all of you—O Messengers—is one religion, which is Islam. And I am your Lord, so fear Me by carrying out My commands and avoiding My prohibitions, and do not associate anything with Me.

So the people from the nations of the messengers became divided in this one religion that Allah had prescribed for them, and they made it into books that they authored. Each group of them adhered to a book different from the books of the other groups, and each group made a religion for itself. Each group among them is pleased with what they have chosen for themselves, rejoicing in their falsehood, believing that they are upon the truth, to the exclusion of all others.

So leave—O Muhammad—these polytheists who are divided in their religion, who are like those who came before them; leave them in their confusion, their misguidance, and their heedlessness in which they are immersed until punishment or death comes to them.

Do those who split up their religion think that what We bestow upon them in this world of wealth and children.

Do they think that this is a hastening of their reward because of their honorable standing with

Us?! Nay! The matter is not as they claim. Rather, they are hastening towards the causes of evil, but they do not perceive that I give them this as a Fitnah (trial) and an Istidrāj (a gradual leading to ruin).

Indeed, those who, out of reverence for their Lord, are cautious and fearful of His punishment, constantly adhere to His obedience and seek His pleasure.

And those who believe in the verses of the Quran and other signs, proofs, and arguments.

And those who devote all their worship exclusively to their Lord and associate none with Him.

And those who give what they give in obligatory alms, charities, and other such deeds, while their hearts are fearful of their return to their Lord and of being resurrected on the Day of Resurrection for reckoning and recompense, fearing that these deeds will not be accepted from them.

It is those who hasten and compete in performing acts of obedience, seeking nearness to Allah Almighty and the attainment of high ranks, and they are foremost in good deeds.

We do not burden any soul more than what it can bear of the worship of Allah and adherence to His law. And with Us is a record in which the angels have written all the deeds of the servants; it speaks with established truth about what they did in the world, of good and evil, and so We recompense

them for their deeds. And We do not wrong them by punishing them for what they did not do, by adding to their evil deeds, nor by diminishing their good deeds.

But the hearts of the polytheists are blind and oblivious to the Qur'an, so they neither believe in it nor ponder it. And they have evil deeds—unlike the righteous deeds of the believers which Allah has mentioned—and Allah gives them respite to commit them before their death, so the punishment becomes due upon them.

When Allah punishes the affluent elite of the polytheists, they begin to scream and cry out from the severity of their torment, seeking deliverance from what has befallen them.

Do not cry out and seek help—O disbelievers—for nothing will save you from My punishment, nor will your screaming avail you.

Indeed, the Verses of the Qur'an were recited to you so that you would believe in them before the punishment befell you, but you used to deny them and turn back, turning away from them.

And you are arrogant because of the Sacred House, saying: "No one can overcome us, for we are the people of the Sanctuary," while you converse by night, speaking nonsense about the Qur'an, and saying about it meaningless words of falsehood that do not harm it.

Have those polytheists not pondered the Qur'an, so they may understand its meanings, know its contents, act upon it, and follow it? Or has there come to them what did not come to their forefathers before them, so they denied it and turned away from it?

Or did the polytheists not recognize their Messenger, Muhammad, and that he is a man of truthfulness and trustworthiness, so they deny his word?

Or do they argue for abandoning faith by claiming that Muhammad (peace and blessings of Allah be upon him) is insane?! The reason for their rejection of faith and the Oneness of the Most Merciful is something other than what was previously mentioned. Rather, the reason that drove them to cling to their polytheism and disbelief is that Muhammad has come to them with the truth, and most of them are resentful of accepting and submitting to this truth that opposes their desires!

If the truth had come in accordance with their corrupt and diverse desires, the heavens and the earth and all the creatures within them would have been ruined, and the order of the universe would have been disrupted. Rather, We have brought those polytheists the Qur'an, which clarifies the truth, and in it is their honor and glory in their worldly life and their Hereafter; yet they turn away

from the Qur'an—in which lies their honor and glory—and they do not follow it.

Or do you ask—O Muhammad—the polytheists of your people for a reward for the truth you have brought them, which prevents them from following it?! No! That is not the case. The reward Allah gives you for conveying His message is better for you than that. So what then prevents them from following the truth?! Allah is the Best Provider, granting His servants of His bounty.

And indeed you—O Muhammad—are calling the polytheists of your people to a straight path with no crookedness in it, which is the religion of Islam.

Indeed, those who deny the resurrection after death and the reckoning are certainly deviating from the straight path of truth, which leads to Allah and His Paradise, and are thus destined for the Hellfire.

Even if We had mercy on those who do not believe in the Hereafter, and We lifted the worldly affliction that befell them, such as drought, barrenness, and poverty, they would have persisted in their transgression, disbelief, and misguidance—exceeding all bounds, wandering blindly, and unable to distinguish truth from falsehood.

And We have certainly afflicted them with the punishment of this world—such as striking them with famine and the like—yet they did not submit to their Lord by obeying His commands and

avoiding His prohibitions, nor did they call upon Him with humility, submissiveness, and need to lift the affliction that had befallen them.

Until, when We open upon them a severe punishment, they will be in that severe punishment, regretful for their disbelief and denial of the truth, in utter despair of any good, relief, or salvation.

It is Allah alone Who created for you the hearing with which you hear, the sight with which you see, and the hearts with which you reason, so you may benefit from them in the matters of your religion and your worldly life. Yet, you rarely give thanks to Allah for the blessings He has bestowed upon you.

It is Allah Who created you and spread you—O people—through procreation throughout all regions of the earth, with your different races, attributes, and languages. And to Allah alone you will be gathered on the Day of Resurrection, and He will bring you back to life after your death to hold you accountable and recompense you for what you have done of good and evil.

It is He alone Who gives life to His creation by breathing the soul into them, and He causes them to die after He has given them life. And to Allah alone belongs the alternation of the night and the day; it is He alone Who made them alternate and succeed one another by His power, Glorified is He. He takes away the night and brings the day, and then He takes away the day and brings the night. Do you not

then have minds to realize that the One Who does these things is alone deserving of worship, with no partner, and that He is Able to resurrect you after your death?!

They do not comprehend these proofs and arguments, nor do they take lessons from them; rather, they deny resurrection after death, just as their disbelieving forefathers also denied it.

They said: "When we die and become dust and bones in our graves, shall we really be brought back to life after that?! That is inconceivable and can never be!"

Our forefathers before us were promised the resurrection, just as we have been promised it, and we have seen no truth to it. This resurrection that we are promised is nothing but false news, fictitious stories, myths, and fabricated narrations that have no validity, which the ancients wrote down in their books for entertainment and amusement.

Say—O Muhammad—to your polytheist people who deny the Resurrection: "To whom belongs the dominion of the earth and all creation who are within it, if you know who is its Owner and its Creator?"

The polytheists will say: "The earth and whoever is in it belong to Allah." So say to them when they answer you with that: "Will you not then contemplate and reflect, so that you may remember what is known to you and established in your

innate nature—that the One Who was able to create all of that is the One worthy of worship alone, so you would devote yourselves to Him, and know His power to resurrect His creation alive on the Day of Resurrection?!"

Say—O Muhammad—to your people, "Who is the Creator of the seven heavens, their Owner, and their Disposer?" And Who is the Creator of the great, vast Throne that encompasses all creatures, its Owner, and its Disposer?"

The polytheists will say, "The seven heavens and the Mighty Throne belong to Allah alone." So say to them when they answer you with that: "Will you not then fear the displeasure of Allah, His wrath, and His punishment for your associating partners with Him, describing Him with what does not befit Him—Glorified is He—and your rejecting of His Messenger, when He is of perfect power and great dominion?"

Say—O Muhammad—to your polytheist people: "Who is it in whose hand is the dominion of everything in the heavens and the earth, who disposes of it with His power and His Will, and who protects whomever He wills of His servants from those who intend evil and harm, while no one is able to prevent evil and harm from anyone if Allah wills it for them—if you know the greatness of Allah, that He is capable of all things, and that in His Hand is the sovereignty of all things?"

The polytheists will say, "All of that belongs to Allah; for the Owner of all things, Who grants protection while none can be protected from Him, is Allah alone." So say to them when they answer you with that: "How then is falsehood made to appear as truth to you, so you are deceived and turned away from following the truth, and your reason fails you despite its clarity? So you do not single Him out, the Glorified, in His worship, nor do you believe in His power to resurrect you alive after your death?!"

Rather, We have brought them the truth, and the polytheists are indeed liars in their claim of a partner and offspring for Allah, Glorified is He, and in their denial of the Resurrection.

Allah has not taken a son for Himself, as the Christians, the Arab polytheists, and others claim, nor has there ever been with Allah any partner worthy of worship. If there had been other gods with Him, each god would have taken away what he created and been independent in its management, and the affairs of the universe would fall into disarray. Each god would have sought to rise above the other gods and overpower them, so the strong among them would have overcome the weak, making this wondrous and harmonious order of the world impossible. Exalted is Allah above what the polytheists describe Him.

He is the Knower of what is unseen from His creation that they have not witnessed and the Knower of what they see and witness; so neither the secret nor the public is hidden from Him. Therefore, Allah is exalted and transcendent far above the associating partners of the polytheists and above any flaws or imperfections they attribute to Him.

Say, O Prophet, "My Lord, if You should show me what You have threatened these disbelieving polytheists with—the descending punishment upon them.

My Lord, then save me and do not place me among them."

We are indeed able—O Muhammad—to show you the punishment We promise the denying polytheists; We only delay it out of wisdom, so let not their denial grieve you.

Repel—O Muhammad—the harm of those people with the best of qualities by being good to them, pardoning them, and being patient with their harm. We know best what those polytheists attribute to their Lord of fabricated lies and falsehoods, and what evil they say concerning you.

And say, O Muhammad, "My Lord, I seek refuge in You from the whisperings of the devils and their incitements."

"And I seek refuge in You—O Lord—lest the devils approach any of my affairs and afflict me with evil and harm."

When death comes to one of the neglectful wrongdoers, the veil is lifted for him, the truth becomes apparent to him, and the signs of punishment appear; he says regretfully, "My Lord, send me back to the world

so that I may do good deeds to make up for the faith I have wasted and neglected and its subsequent acts of obedience." The matter is not as this oppressor of his own soul claims, for Allah will never grant his request for a respite and a return to the worldly life to do good deeds. His request to return is merely an appeal he makes when death comes upon him. And ahead of these dead people is a barrier between the worldly life and the Hereafter, which prevents them from returning to the worldly life from the time of their death until the Day of Judgment, when Allah will raise the people alive from their graves.

So when the Trumpet is blown for the Resurrection, and the people rise from their graves, their kinship ties will be of no benefit to them then, nor will they boast of them, nor will anyone ask of another, for each will be preoccupied with his own self.

So whoever's scales of good deeds are heavy and outweigh his evil deeds, it is they who are

successful, attaining salvation from the Fire and abiding in Paradise forever.

And whoever's scales of good deeds are light, and whose evil deeds outweigh them; it is they who have lost their souls' share of Allah's mercy and have missed the everlasting bliss, so they have failed and are ruined! They will abide in Hell, never to leave it.

The fire of Hell will sear their faces, burning them severely, and they will be in Hell, grimacing, their lips retracted and their teeth exposed from the effect of the torment.

Allah Almighty will say to the people of the Fire on the Day of Resurrection: "Were not the verses of My Book recited to you in succession in the worldly life, little by little, but you used to deny them?"

The people of the will say: "Our Lord, what was predestined for us in Your prior knowledge, what You wrote in the Preserved Tablet, and what You decreed for us of wretchedness has overcome us. So we denied the messengers and were not guided after the proof against us was established, so that we would reach what was predestined in Your knowledge. And in the world, we were a people astray from the path of truth, wandering from the path of guidance."

They will say: "Our Lord, take us out of the Fire to the worldly life, for if we return to what we were

upon of disbelief and disobedience, then we will be wrongdoers to ourselves and deserve punishment."

Allah said to the denizens of the Hellfire: "Remain in the Fire, humiliated, driven away, and despised! Do not plead with Me for your release from it."

Indeed, there was a group of My believing, oppressed servants in the world who would say in their supplication: "Our Lord, we have believed in You and in all that Your messengers have brought; so conceal our sins, forgive us for them, and have mercy on us, for You are the best of those who show mercy."

But you ridiculed these believers until your preoccupation with ridiculing them made you forget My remembrance, and you used to laugh at them in the world.

Indeed, I have rewarded those believers whom you mocked and used to laugh at, for their perseverance against the harm and ridicule they suffered from you, and for their patience in obedience and in avoiding sin; they are the triumphant winners of the everlasting bliss of Paradise, and saved from the torment of the Fire.

He will say to those wretched ones in the Hereafter, "How many years did you stay on earth?"

They will say, "We stayed on earth a day or part of a day, so ask those who keep the precise count."

Allah will say to them, "You only remained on earth for a short time. If you had known how short your stay in the world was, you would not have preferred the fleeting world over the everlasting Hereafter. Thus, you abandoned obedience to Allah during that brief period, earned His wrath, and lost the eternal bliss."

Did you then think that I created you for play and vanity, without purpose, benefit, or wisdom, to be neglected, neither commanded nor forbidden, and neither rewarded nor punished?! Do you suppose that you will not be resurrected after your death alive on the Day of Resurrection for reckoning and recompense for your deeds, both good and bad?!

So Allah is Exalted and Sanctified above all that does not befit Him, Glorified is He. For His is the perfect Kingdom; there is no cessation for Him nor for His Kingdom. He has subjugated everything, the One that falsehood cannot approach in any aspect of His essence or His attributes. There is no god worthy of worship except Allah, and all besides Him are His servants. He alone deserves worship, with no partner. The Lord of the noble, beautiful, and splendid Throne, which is the ceiling and the greatest of all creation.

Whoever worships another deity along with Allah without having any proof for it, his Lord alone will hold him to account on the Day of Resurrection and will punish him for associating partners with

Him. Indeed, the disbelievers will not succeed, nor will they find happiness, nor will they be triumphant, nor will they attain eternal bliss in Paradise; rather, they will be the doomed inhabitants of the Fire.

And say, O Muhammad, "My Lord, cover our sins and pardon us for them, and have mercy upon us in this world and the Hereafter, for You are the best of those who show mercy."

This is a Surah that We have revealed, in which We have made clear the obligations and prohibitions, ordained the prescribed punishments and rights, and made it obligatory to believe in it and what it contains and to act upon it. And We have sent down in this Surah clear signs and proofs that make the truth evident to whoever reflects upon them; this is so that you may be reminded, take heed, and act upon them.

Whoever commits fornication, whether women or men—if they are free, legally accountable, and unmarried virgins—flog, O believers, each one of them a hundred lashes as a punishment for them. Do not let compassion for the fornicatress and the fornicator make you lenient in the judgment of Allah, preventing you from establishing the prescribed punishment upon them in the manner commanded by Allah Almighty if you truly believe in Allah and in the resurrection on the Day of Judgment for the requital of deeds. And let a group

of the believers witness the flogging of the two fornicators.

The fornicator marries only a fornicatress like himself or a polytheist, and a fornicatress is only married by a fornicator like herself or a polytheist, and Allah has forbidden that to the believers.

Those who accuse chaste, free, legally accountable Muslim women of adultery, and fail to bring forth four upright men to bear witness that they saw them commit adultery, flog each one of them eighty lashes as a punishment for their accusation without proof. And do not accept testimony from the accusers for the rest of their lives after they have been flogged—as another punishment for their sin (i.e., slander)—and it is those accusers who are the ones who have departed from the obedience of Allah.

Except for those who regret their slander, desist from the sin of slander after having committed it, and resolve not to return to it and mend their ways; then surely Allah is All-Forgiving, covering their sins and pardoning them for it, and Most Merciful to them. So accept their testimony, and do not call them defiant sinners.

And those who accuse their wives of adultery and have no witnesses to the truth of their accusation except for themselves, then in that case the husband must testify four times, swearing by

Allah, affirming his truthfulness in accusing his wife of adultery.

And the fifth testimony is that he says: The curse of Allah be upon him if he is among the liars in accusing his wife of adultery.

But the wife will be spared the punishment of adultery if she swears four times by Allah that her husband is indeed among the liars for accusing her of committing adultery.

The woman gives the fifth testimony, saying that Allah's wrath be upon her if her husband is telling the truth about accusing her of adultery.

Had it not been for Allah's grace and mercy upon you—O people—and had Allah not been bountiful to His creation with His blessings and had He not been Oft-Returning, accepting the repentance of the repentant, and Wise in His decree, His law, and His management of His creation—and from that is what He legislated for His servants of the ruling of Li'an—He would have hastened the punishment upon you for your sins and would have exposed the sinners among you. So thank Allah and fear Him.

Indeed, those who came up with the outrageous slander and heinous lie by slandering 'Ā'ishah are a group from among you, O Muslims. Do not think this is bad for you; rather, it is good for you in this life and the Hereafter. Each one of them who took part in the slander will have their share of the punishment for the sin they committed. As for the

one who took on the greater part of this sin and slander—i.e., Abdullah ibn 'Ubayy ibn Salūl—he will have a grave punishment in the Hereafter.

If only, when you heard the words of the slanderers, the believing men and women had thought well of one another, of the slander they were accused of, and said, "This which the slanderers are saying is a clear lie against the Mother of the Believers."

Why did the people of the slander not bring four just witnesses to testify to the truth of their accusation against 'Ā'ishah (may Allah be pleased with her)?! Since the accusers did not bring four witnesses to testify to the truth of what they said, they are indeed liars in the sight of Allah.

Had it not been for Allah's grace and His mercy upon you—O you who engaged in the slander—in this world and the Hereafter—by granting you respite to repent, accepting your repentance, pardoning you, and not hastening your punishment—a grave punishment would have certainly afflicted you for plunging into the slander against the honor of 'Ā'ishah.

A grave punishment would have befallen you when you received the slander and passed it from one to another, and you said concerning 'Ā'ishah words of which you had no proof of their truth! You thought that receiving this slander, passing it among one another, and delving into it without

knowledge was a simple and trivial matter, while in the sight of Allah, it is a grievous sin, one of the major sins.

If only you had said upon hearing the slander, "It is not right for us to speak of this falsehood or mention it to anyone. Glorify be to You, O our Lord, and we declare our innocence to You from this monstrous lie!"

Allah warns and forbids you against returning to slandering chaste women and impugning their honor without knowledge, if you are true believers in Allah and His Law who heed His warnings, thereby desisting from what He has forbidden and obeying His command.

Allah makes the verses of His Book clear to you, making their indication of the intended meaning evident, so that you may act upon them and take heed. And Allah is All-Knowing of everything, and from that is His knowledge of His servants and what benefits them and His knowledge of their deeds, so He rewards each according to what they have put forth of good or evil. And He is the Possessor of perfect, comprehensive wisdom, and from that is His wisdom in His legislation, in assigning obligations to His servants, and in managing His creation, so He places everything in its proper place.

Indeed, those who like that fornication becomes manifest, its news spreads, and slander concerning

it circulates among the believing men and women will have a painful punishment in this world and in the Hereafter. And Allah knows all things; among these is His knowledge of what is in the hearts and of who likes the spreading of indecency, and He will punish him for it. He knows the falsehood of those who brought the slander and knows the corruption it contains, so He admonishes you to avoid it. And you do not know except what He has taught you and made clear to you; therefore, refer all matters to Him, and you will be guided aright.

Had it not been for Allah's grace and mercy upon you, and had He not been Ever Gracious towards you, He would have hastened the punishment upon you for plunging into the slander; but He did not punish you and accepted your repentance.

O you who believe! Do not follow the paths of Satan to which he calls you with his whisperings, such as spreading indecency among those who believe. Whoever follows the paths of Satan falls into immorality and wickedness, because he commands great and heinous sins, such as fornication, and enjoins what is evil in words and deeds. Had it not been for Allah's grace and mercy upon you, not one of you would have ever been purified from polytheism and sins. But Allah purifies whom He wills of His servants—those who are deserving of that. And Allah is All-Hearing of all your words, both good and bad; and All-Knowing of

your words, your deeds, and what is in your hearts. He encompasses all of that and takes account of it for you, so that He may recompense you for it.

And let not the people of virtue and affluence swear by Allah not to give to their relatives, the needy, and the emigrants in the cause of Allah. Let them pardon those needy people who engaged in the slander, overlook them, turn away from their sin, and forgo their punishment; let them not withhold from them what they used to provide for them previously. Do you not love that Allah should conceal your sins and overlook holding you accountable for them? Then pardon and forgive those who have wronged you, so that Allah may forgive you. And Allah conceals the sins of the repentant and obedient, overlooks holding them accountable for them, and is Most Merciful to His believing and righteous servants.

Indeed, those who accuse chaste, unsuspecting and believing women of adultery, and do not repent of their accusation, Allah has cursed them in this life and the Hereafter, and for them there will be a great torment in Hell, if they do not repent before their death from accusing chaste, unsuspecting and believing women.

They will have a great punishment on the Day of Resurrection when their tongues, hands, and feet testify against them, speaking against their will of

the sins they used to commit in the world through their words and deeds, such as slander and others.

On that Day, Allah will give them their due reckoning in full with justice, and He will recompense them for their deeds without injustice. It will then become clear to them that Allah is the Truth, the Existent, the Constant in His essence, attributes, and actions, the Manifest in Whom there is no doubt, the Guide of whom He wills, and the Revealer of truths in the Hereafter.

Wicked things, such as words, deeds, women, and so on, are befitting and suitable for wicked men, and likewise, wicked men are suited for wicked things, such as words, deeds, women, and so on. And good things, such as words, deeds, women, and so on, are befitting and suitable for good men, and likewise, good men are suited for good things, such as words, deeds, women, and so on. Those good men and women are far from being innocent of the wickedness that the people of slander attribute to them. For these good men and women, in the Hereafter, there is forgiveness from Allah for their sins and a noble provision in the Gardens of Bliss.

O you who believe, do not enter the houses of others until you ask their permission to enter and greet their inhabitants. This asking for permission and greeting is better for the one asking and for the people of the house. Allah has commanded you with

this so that you may obey Him by observing these etiquettes, and know that it is better for you than entering without permission or greeting, so that you may take heed and abide by it.

If you find none of its inhabitants in the houses of others, then be patient and do not enter it until you are given permission. If you are given permission, then enter. And if you seek permission to enter from the people of the house, and they do not permit you but tell you to leave, then leave without anger. Do not insist on seeking permission, nor remain waiting at their house. Indeed, your leaving is purer for you, and Allah is All-Knowing of all your deeds, and He will recompense you for them, for their good and their evil.

There is no sin or blame on you to enter—without permission—uninhabited houses in order to benefit from them, such as houses built on the roads for travelers, ruined houses, merchants' shops, libraries, and the like. And Allah knows what you reveal and what you conceal in your hearts.

Tell—O Muhammad—the believing men to restrain their sight from that which Allah has forbidden them and to guard their private parts from what Allah has forbidden—such as fornication, or from being seen or touched by anyone for whom it is not permissible. That is purer and better for their hearts, more excellent for them in their religion and their worldly life, more

conducive to the growth of their deeds, and keeps them further from sins and wrongdoings. Indeed, Allah is All-Aware of what the people do; nothing of that is hidden from Him. Therefore, let them strive in His obedience and beware of His disobedience.

And say—O Muhammad—to the believing women to lower their gaze from what Allah has forbidden and to guard their private parts from what Allah has forbidden, such as fornication, or being seen or touched by anyone for whom it is not lawful. And they should not display any of their adornment to strangers, except for what cannot be concealed, like the outer garments that are customarily worn. And let them draw their head-coverings—which is what a woman covers her head with—over the openings of their garments around their necks, and fasten them, to cover their hair, ears, necks, upper chests, and their bosoms. And they should not display their hidden adornment except to their husbands, or their fathers and their grandfathers from their fathers' and mothers' side, or their husbands' fathers and their grandfathers from their fathers' and mothers' side, or their sons and their grandsons from their sons' and daughters' side, or their husbands' sons from other women and their grandsons, or their full brothers or brothers from the father's or mother's side, or their brothers' sons and their sons, male and female, or their sisters' sons and their sons,

male and female, or their women, or their slaves, male and female, or the male attendants who have no desire for women, or children who have not yet become aware of the women's nakedness, not knowing their private aspects, and not desiring them because of their youth. And let women not stamp their feet on the ground or one foot against the other, to reveal the sound of their hidden jewelry. And repent—O believing men and women—all together, sincerely to Allah, and return to His obedience, glory be to Him, in what He has commanded you and what He has forbidden you, so that you may succeed in your worldly life and your Afterlife.

Marry off—O Muslims—every free man and woman among you who is without a spouse, and marry off—O masters—every righteous man and woman among your bond-servants who is without a spouse. If these whom you are to marry off—whether your single men and women, or your bondmen and bondwomen—are in a state of need and poverty, Allah will enrich them from His bounty. So do not refrain from marrying them off on account of their poverty. For Allah is vast in bounty and richness, All-Knowing of His servants, their conditions, and their intentions, and All-Knowing of who among them deserves to be enriched from His bounty.

Let those who do not find the means to marry—whether men or women, free or enslaved—adhere to chastity and refrain from falling into the immoral acts that Allah has forbidden. And let them be patient with the hardship of being unmarried until Allah, out of His bounty, makes it possible for them to marry. And those of your male and female slaves who seek a contract of manumission—O you who own slaves—grant them what they have requested so they may be freed from bondage, if you know in them the ability to earn money and the trustworthiness to fulfill what they have committed to you. And give the contracted slaves from the wealth of Allah, which He has bestowed upon you. And do not compel your female slaves to fornication if they wish to remain chaste, seeking by compelling them to fornicate the money they earn from it. And whoever compels his female slaves to fornicate, then indeed, Allah, after their compulsion, is All-Forgiving and Most Merciful to them, and their sin is upon the one who compelled them.

And We have certainly sent down to you clear and detailed verses that clarify the truth, distinguish it from falsehood, and explain the rulings. And We have sent down to you a wondrous story in this Surah, of the same kind as the stories of the past nations before you. And We have sent down to you promises and warnings, and

encouragement and intimidation, by which those who fear Allah and His punishment may take heed, so they obey His commands and avoid His prohibitions.

Allah is the Illuminator of the heavens and the earth and the Guide of those within them; He, the Mighty and Exalted, Himself is Light. The example of Allah's light in the heart of the believer whom He has guided is like a niche in which a lamp is placed. This lamp is within a glass that surrounds it; the glass is as clear and brilliant as if it were a bright and shining star. And such is the heart of the believer, pure from disbelief and doubt, purified from the impurity of sins. The lamp draws its light from the oil of a blessed olive tree of many benefits. It is neither of the east, receiving sun only at sunrise, nor of the west, receiving sun only at sunset; rather, the sun reaches it all day long, so its oil is the most pure, of the finest quality, and intensely bright. The oil of this blessed tree would almost glow by itself even if untouched by fire, due to its intense purity and radiance. Then, when fire touches it, it shines with a brilliant light, as the light of the fire combines with the light of the oil. Likewise, the believer's heart is luminous; he can almost recognize the truth through his innate nature and intellect. So when the verses of revelation descend and touch his heart, he increases in the light of revelation upon the light of

faith with which Allah created. Allah guides to His light whomever He chooses from those whose purity and integrity He knows. And Allah sets forth parables for the people so they may understand their meanings and grasp their aims, just as He has set forth for them the parable of the light of the Qur'an in the heart of the believer. And Allah encompasses all things in knowledge; nothing is hidden from Him.

In mosques that Allah has ordered to be raised, both physically in their construction and spiritually by being honored, purified, and kept free from all that is unbefitting of them, such as foul odors, evil speech, and the like. Allah has permitted His servants to mention His Name alone therein, with no partner. He is sincerely glorified in the mosques through prayer and other acts of worship at the beginning of the day and at its end.

Men whom neither any trade nor any sale distracts from the remembrance of Allah Almighty, nor from attending the mosques to perform the prayers duly at their appointed times, nor from giving the Zakah to its recipients at its proper time, fear the Day of Resurrection, when the hearts and eyes of the people will shake and be disturbed by the severity of the horrors and fright.

And they did what they did so that Allah may reward them on the Day of Resurrection according to the best of their deeds in this world, and increase

their reward for their righteous deeds beyond what they deserve. And Allah bestows favor upon whomever He wills, providing him with abundant sustenance without limit or measure.

The parable of the deeds of those who disbelieve is that of a mirage in a vast, barren plain, devoid of any buildings, trees, or other landmarks. The thirsty person perceives that mirage as water, but when he approaches its location in search of water, he finds it to be nothing of what he had imagined, and so he perishes. Likewise, the disbelievers think their beliefs and deeds will benefit them. But when they come on the Day of Resurrection, they will find them unaccepted by Allah and will gain no benefit from them. Instead, the disbeliever finds his Lord awaiting him so He will recompense him on the Day of Resurrection for all the deeds he did in the world with the punishment he deserves, a full recompense. And Allah is swift in reckoning with His servants; nothing of their deeds is hidden from Him, nor does one reckoning distract Him from another.

Or the likeness of the deeds of the disbelievers in their misguidance and ignorance, in which they do not discern guidance and truth, is like darkneses in a deep sea, covered by a wave, above which is another wave, and above the second wave are dark clouds. The darkness of the sea, the darkness of the waves, and the darkness of the clouds are layers of

darkness, one upon another. If one who is in these darkneses were to stretch out his hand to look at it, he would hardly see it due to the intensity of the darkness, so he does not see it at all. And whoever Allah does not guide in this world to the light of the Qur'an and bless him with faith will have no guidance from anyone, whoever they may be.

Do you not know that Allah is glorified and declared free from imperfections by everyone in the heavens and everyone on the earth—from the angels, people, jinn, animals, plants, and inanimate objects? And the birds, with their wings spread out in the air, also glorify Allah in their flight. Every creature knows its prayer and its glorification of Allah, and Allah is All-Knowing of what everyone of them that prays and glorifies does; nothing of their deeds is hidden from Him.

To Allah belong the dominion and kingdom of the heavens and the earth, and the disposal of their affairs. Therefore, fear, hope, and worship should only be directed to Him alone. And to Allah alone is the return of His servants; He will resurrect them after their death and recompense them for their deeds. So let them perfect their worship of Him and strive in His obedience.

Do you not know that Allah with His power drives the scattered pieces of clouds to wherever He wills? Then Allah joins them together; then He makes the gathered pieces of clouds stacked, one on

top of another, so they become strong, connected, and dense. Then you see the rain emerging from the midst of the clouds as scattered drops. And Allah sends down hail from the sky to the earth, from great clouds like mountains. And Allah strikes with the hail whom He wills of His servants as a punishment for them, harming them in themselves and their wealth and destroying their fruits and crops. And He diverts the hail from whom He wills of His servants as a mercy to them, so its harm does not afflict them. The flash of the cloud's lightning almost blinds the eyes of those who look at it due to the intensity of its light and brilliance.

Allah alternates the day and the night, causing one to succeed the other. He controls them by increasing and decreasing and alters their conditions with heat and cold, darkness and light, and so forth. He alternates the days among His servants, raising some peoples and bringing down others. Surely there is a lesson in that for people of insight, who reflect upon it and thereby deduce the existence of Allah, and the perfection of His power, His greatness, and His oneness.

And Allah has created every living creature that moves on the earth from water. Some of the animals created from water move by crawling on their bellies like the snake; some walk upright on two legs like humans and birds; and some walk on four legs like beasts. Allah creates with His power at all

times whatever He wills of diverse creatures, and gives them whatever different attributes He wills. Indeed, Allah is powerful over all things, for nothing can render Him, Glorified is He, incapable.

We have indeed sent down the verses of the Qur'an as clear signs, clarifying the truth and what people require to be explained of knowledge, sciences, etiquettes, and rulings. And Allah guides whomever He wills from among His servants who are worthy of guidance to the straight and clear path of Islam, which leads to His pleasure and His Paradise.

The hypocrites say with their tongues, lyingly: "We have believed in Allah and His Messenger, Muhammad, and we have obeyed Allah and have obeyed His Messenger." Then a faction of the hypocrites turns away from the obedience of Allah and His Messenger after their saying, "We have believed and have obeyed!" Such are not the sincere and steadfast believers.

When these hypocrites are called to the Book of Allah and His Messenger so that the Messenger may judge between them by the judgment of Allah in their disputes, at once a party of them turns away from submitting to the judgment of Allah and His Messenger!

However, if the right is on the hypocrites' side against their opponents, they submit to the judgment of Allah and His Messenger and come to

the Messenger, obediently and willingly, because it suits their own desires!

Is there in the hearts of these hypocrites—who turn away from seeking judgment from Allah and His Messenger (peace and blessings of Allah be upon him)—a persistent disease that has deprived the heart of its soundness so they have become like the sick person who turns away from what benefits him and embraces what harms him?! Or have doubt, turmoil, hesitation, and anxiety befallen them? Or do they fear that Allah and His Messenger (peace and blessings of Allah be upon him) will be unjust to them in judgement?! Nay, it is they who are the wrongdoers against themselves by their lack of contentment with and submission to the judgment of the divine law.

The only befitting response of the truthful and sincere believers, when they are called upon in their disputes to seek judgment from Allah and His Messenger, is to say with eagerness and initiative, without delay or hesitation: “We have heard the call, submitted to the Book of Allah and the Sunnah of His Messenger, and are content with their judgment, whether for us or against us.” It is they who will attain what they seek, and they will abide in Paradise forever.

And whoever obeys Allah and His Messenger, fears Allah Almighty with knowledge and reverence, and guards against His wrath and

punishment by obeying His commands and avoiding His prohibitions—then it is they who are the triumphant, attaining every good and saved from every evil in this world and the Hereafter.

Those hypocrites swear by Allah their most solemn and sternest oaths that if you—O Prophet—were to command them to go out for jihad, they would certainly march forth with you. Say—O Prophet—to those hypocrites, “Do not swear, for I know that your obedience is mere words without action and your lying and insincerity are well-known, and I knew your false claim to obey me if I were to command you to go forth for jihad. Surely Allah is All-Aware of all that you do of obedience or disobedience; He knows what is in your inner selves, and He will recompense you for all of that.”

Say—O Prophet—to these hypocrites: "Obey Allah by following His Book, and obey the Messenger by following his Sunnah, outwardly and inwardly, with sincerity and devotion. But if you turn away from what the Messenger has brought you, then upon him is only the responsibility of conveying the message to you and fulfilling the trust, and upon you is the responsibility of obeying him and following his law. And if you obey the Messenger in his commands and prohibitions, you will be guided to goodness and will find the truth in all your affairs. The Messenger is only obligated to deliver the message clearly and plainly, clarifying to

you the message of Allah, so that no doubt or suspicion remains for anyone, and he has indeed fulfilled that."

Allah has made a firm and certain promise to those of this nation who believe and do righteous deeds that He will surely make them inherit the land, making them successors in it, having authority over it, managing its affairs, and undertaking its administration, just as Allah gave possession of the earth to others before this nation. And Allah will surely establish for the believers the religion of Islam that He has chosen for them, so it will prevail over other religions, and it will spread, and its followers will be enabled to establish its laws. And Allah will surely change the condition of the believers from fear of their enemies to complete security. They worship Me with sincerity, feeling secure, associating nothing with Me in My worship. And whoever disbelieves after the blessing of succession, security, and the establishment of the religion, then it is they who have departed from the obedience of their Lord.

And establish prayer—O believers—with its due conditions; give zakah to its recipients; and obey the Messenger of your Lord in what he commands and forbids, so that you may receive Allah's mercy in this world and the Hereafter.

Do not think—O Prophet—that the disbelievers can escape in the land, not being caught or escaping

doom. For when Allah wills their destruction, He is Capable over them, and they will inevitably be seized. Their abode in the Hereafter is the Fire, and what an evil destination is the Fire to which they will return!

O you who believe, command your bondspeople, male and female, old and young, and your free children who have not yet reached puberty to ask for permission when they wish to enter upon you at three times of the day and night: before the dawn prayer, at the time of the midday rest, and after the night prayer. These are three times when privacy may be exposed, so your bondspeople and your children should not enter upon you except with your permission. There is no blame upon you, nor upon your bondspeople and your children, for forgoing permission to enter at times other than these three. Some of you attend to others, for your bondspeople and your children enter and leave your presence in your homes to attend to your affairs and needs, and you frequently call upon them for their service and other matters. Just as Allah has made the rulings of asking permission perfectly clear to you—O believers—He likewise makes clear to you all the verses of the Qur'an and the laws of Islam. And Allah is All-Knowing of what benefits His servants, and is All-Wise in what He ordains for them and in the rulings. He legislates for them, for He places everything in its proper place.

When your children reach puberty, let them seek permission to enter upon you at all times without exception, just as the free adults before them sought permission. As Allah has made clear to you—O believers—the ruling for children seeking permission when they reach puberty, so does Allah clarify and detail for you all the verses of the Qur'an and the rulings of Islam. And Allah is All-Knowing of what is best for His servants, and is All-Wise in managing their affairs through the rulings He has legislated for them.

As for elderly women who do not menstruate or give birth, and who do not hope for marriage due to their old age, there is no sin upon them if they leave off wearing their outer garments, such as the jilbab, provided they do not display the adornments that a woman must conceal. Refraining from putting off their garments—though it is permissible—is better and more virtuous for them than taking them off. And Allah is All-Hearing of all sounds, and is All-Knowing of all deeds, purposes, and intentions. So let them beware of every corrupt word, deed, and intention, and let them know that Allah will recompense for that.

There is no blame on the blind, nor on the lame, nor on the sick. And there is no sin upon you—O Muslims—in eating from your own houses, the houses of your children, or your slaves, or in eating your food alone without the rest of your household.

And there is no sin upon you—O Muslims—in eating from the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts. And there is no sin upon you in eating from the houses whose keys are in your hands, for you have been entrusted with their keeping and permitted to manage them, and there is no sin upon you in eating from the houses of your friends. There is no sin upon you in eating in those aforementioned houses, whether you are gathered together for the meal or separated, each of you eating by himself. So when you enter your houses or the houses of others, greet one another with peace, a greeting prescribed by Allah for you, abundant in goodness and blessings, great in reward and good deeds, beautiful in its wording, and good in its meanings, which brings about love and pleases the souls of those who hear it. Just as Allah has made the rulings clear to you with this clarity and completeness, so does He make clear to you all the verses of the Qur'an and the laws of Islam, a complete, clear, and sufficient explanation, so that you may understand them, ponder them, and act upon them.

The only true believers, complete in their faith, are those who believe in Allah and His Messenger,

outwardly and inwardly, with full acceptance and submission. And when they are with the Messenger (peace and blessings of Allah be upon him) on a collectively important matter that brings them together—such as jihad or consultation on an issue—they do not leave the Messenger and depart for their own needs until they ask his permission. Indeed, those who ask your permission to depart for a valid reason—O Prophet—are the ones who truly believe in Allah and His Messenger and are not hypocrites. So when the believers ask your permission to depart to attend to some of their affairs, grant permission to whomever you wish among them and withhold it from whomever you wish if the greater good requires that he not leave. And ask Allah to forgive those who seek permission. Indeed, Allah is All-Forgiving, Most Merciful.

Do not think—O believers—that the Messenger's summons to you to a gathering is not obligatory, as is your summons to one another. Nor should you call upon the Messenger with a lack of respect and reverence, such as by calling him by his name alone or raising your voice as you do to one another. Responding to the Messenger is binding, and showing him proper etiquette is obligatory. Indeed, Allah knows the hypocrites who slip away secretly from the assembly of the Muslims, leaving without permission, concealing themselves for fear that someone might see them, and Allah will

recompense them for that. So let those who turn away from the Messenger's command beware, lest a trial befall them in this world, or a painful punishment afflict them for their opposition to the Messenger's command.

Surely, to Allah belongs all that is in the heavens and all that is on the earth, for all are His creation and His slaves and under His management; therefore, you should not disobey Him. Indeed, Allah knows your condition—O people—both in secret and in public, good and evil, and obedience and disobedience. And He knows the Day people will be returned to Allah, and He will inform them of all they did in the world, of good and evil, and He will recompense them for it. And Allah is All-Knowing of all deeds, conditions, and intentions; nothing is hidden from Him.

Magnified is Allah; His attributes are perfect, His goodness is abundant, and His blessings are enduring and established. He is the One Who sent down the Qur'an, the criterion that distinguishes with its clarity between truth and falsehood, verse after verse and chapter after chapter, upon His servant Muhammad, so that Muhammad would be a warner to all of mankind and jinn, warning them of Allah's punishment if they do not devote their worship sincerely to Him.

And He is Allah, to Whom alone belongs the dominion of the heavens and the earth. He directs

their affairs and governs them and all that is within them. He has not taken for Himself a son—neither Jesus, nor Ezra, nor the angels, nor any other of His creation. And Allah has had no partner in His dominion and authority, as the polytheists claim. And Allah created everything, perfected it, and prepared it for what it is suited for, making it precise, with no disparity or flaw, according to what He, Glorified is He, willed with His wisdom.

The polytheists have taken deities besides Allah—idols and others—that cannot create anything, while they themselves are created; some are even fashioned and carved by the hands of the polytheists! The deities besides Allah cannot ward off harm from themselves nor bring themselves any benefit, nor can they cause death, give life, or resurrect the dead.

The disbelievers said, "This Qur'an is nothing but a lie that Muhammad has invented, and it is not from Allah, and other people of ability and competence from outside his own people have helped him to invent it!" Thus, the disbelievers have committed an injustice, a lie, and a deviation from the truth when they described the Qur'an with something other than its true description and accused the Prophet of lying against Allah.

The disbelievers said: "This Qur'an is a collection of the lies of the former nations and their stories written in their books, which Muhammad has

copied from them. These legends that Muhammad has written down are recited to him at the beginning and end of the day for him to memorize."

Say—O Muhammad—to these disbelievers: "The One Who has revealed the Qur'an that contains secrets—such as informing of past and future matters—is Allah, Who knows the unseen of the heavens and the earth and the secrets of all who are in them, and nothing is hidden from Him. Indeed, Allah always conceals the sins of His servants, overlooks holding them accountable for them, and has mercy upon them. And it is from His mercy to them that He has not hastened their punishment and that He accepts repentance from them."

And the disbelievers of Quraysh said: "Why does this Muhammad—who claims to be a messenger from Allah—eat food as we eat and walk in the marketplaces for livelihood and trade as we do?! If only Allah had sent down an angel to Muhammad to bear witness to his truthfulness and to help him warn the people and deliver his message, if he is truthful in his claim that he is a messenger from Allah!"

"Or a treasure is cast down to Muhammad from which he could spend, making him needless of seeking a livelihood, or Muhammad has a garden from which he could eat its fruits, and thereby be needless of seeking sustenance." The polytheists said: "You follow none but a man who is bewitched,

and not a messenger from Allah as he claims, for he is a man deceived, overpowered in his affair, and whose mind is deranged by magic."

See—O Muhammad—at these polytheists, how they attribute these descriptions to you and say these false and contradictory things about you. By doing so, they have strayed from the truth and what is right and cannot find a way to it.

Exalted is Allah, Whose attributes are perfect, Whose bounties are abundant, and Whose blessings are everlasting; for He is the One Who—if He wills—can grant you, O Muhammad, something better than what the polytheists proposed: numerous gardens in this world under which rivers flow, and—if He wills—He can grant you well-built, great, and spacious palaces in this world.

Do not think—O Muhammad—that they denied the truth you have brought because they believe you have lied about and fabricated the Qur'an, or that there is a deficiency in you for eating food and walking in the marketplaces. Rather, the reason for their disbelief, their denial, and the suggestions they made is their lack of belief in the Resurrection on the Day of Judgment. And We have prepared for those who deny the Resurrection a blazing, intensely hot Fire, in which We will punish them in the Hereafter.

When that Fire sees its people, the disbelievers, from a distant place on the Day of Judgment, they

will hear the sound of its boiling and blazing, from the intensity of its rage against them, and they will hear its roaring from its anger and fury upon them.

And when the disbelievers are cast into a narrow place in the Fire, bound in shackles and chains, they will cry out for destruction out of regret for having abandoned faith and obedience to the Most Merciful, and wishing for death to find relief from the torment.

The keepers of the Fire say to the disbelievers: "Do not call for one destruction in the Fire, but call for it many times over! For your punishment is continuous and renewed, and your calls will never benefit you."

Say—O Muhammad—to the disbelievers: "Is that continuous punishment in the Fire better or the Garden of Eternity with its everlasting bliss, which Allah has promised to those who fear His wrath and His punishment by obeying what He commands them and avoiding what He forbids them?" The Garden was a reward for the righteous for their piety and good deeds, and a destination to which they will return in the Hereafter.

The righteous will have in Paradise whatever they wish of that which their souls desire, abiding therein forever, without it ever ceasing, and with no interruption to its bliss. The entry of the righteous into Paradise was a binding promise that must be fulfilled in the Hereafter, as a reward for their

obedience to their Lord and for their supplication for it in the worldly life.

And remember—O Messenger—the Day of Resurrection when Allah will gather the polytheists and their deities that they worshipped besides Allah. Allah will say to the deities of the polytheists: "Was it you who led these, My servants, astray from the path of guidance and called them to worship you besides Me until they did so, or was it they who strayed from the path of truth of their own accord, without any call or misguidance from you?"

The ones worshipped besides Allah said: "We declare You, O Allah, free from having any partner in divinity. It is not fitting or right for us to worship other than You, or to take anyone as a protector besides You, nor to ask people to be worshippers of us; for we never called them to that. But You, our Lord, bestowed blessings upon these polytheists and their forefathers in this world, so they became preoccupied with their desires until they abandoned Your revealed revelation, which contains the command of monotheism and to worship You alone. And so the polytheists became a doomed people, overcome by abandonment and misery.

They have denied you—O polytheists—those whom you worshipped besides Allah, and they have denied your claim that they commanded you to worship them and that they are intercessors for you

with your Lord, and they have belied you in your claim that they are gods! So you are unable—O polytheists—to avert the punishment of Allah from yourselves with a ransom or otherwise, nor can you help yourselves, due to your powerlessness. And whoever among you wrongs himself through associating partners with Allah, We will punish him in the Fire with a great punishment.

And We never sent before you—O Muhammad—any of the messengers except that they were human beings who ate food and walked in the marketplaces. Thus, the polytheists have no grounds to reject you for doing so. And We have tested some of you—O people—by means of others, so that what We know of you in the unseen world of obedience and disobedience may become apparent in the visible world. So will you be patient in affliction or not? And your Lord—O Muhammad—is All-Seeing; He knows your conditions and your deeds, and He will reward each according to their deeds, and He knows who is fit for His message, so He chooses him and singles him out with His favor.

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