

التفسير المحرر 19

The disbelievers do not expect to meet Us; thus, they neither hope for Our reward nor fear Our punishment due to their denial of the Resurrection, said: "Why are the angels not sent down to us, or why do we not see Allah with our own eyes so that we might believe?!" Indeed, the disbelievers who dared to make such a suggestion have become arrogant within themselves, and by proposing this, those disbelievers have transgressed the limit in arrogance, injustice, and tyranny.

On the Day the disbelievers see the angels of death as they descend to seize their souls, and they see the angels of punishment in the Barzakh (after-death period) and on the Day of Resurrection, the angels will give the criminals no good news on the Day they see them, but rather news of disappointment and loss, and the angels will say to the disbelievers, "Success is forbidden, utterly forbidden, to you today."

On the Day of Judgment, We will turn to whatever good and righteous deeds and acts of worship these criminals performed in this world, and We will render them null and void, making them like scattered and dispersed dust. They will find no benefit in them whatsoever.

The people of Paradise, on account of their accepted deeds, have a superior abode and a finer resting-place.

And remember—O Messenger—the Day of Resurrection when the sky will split apart with a thin, white cloud, and the angels will be sent down on the Day of Resurrection from the heavens to the land of the gathering in successive descent.

The true and established sovereignty on the Day of Resurrection that will never fade belongs to the Most Merciful alone, not to any of the kings of the earth. And the Day of Resurrection will be an intensely hard day for the disbelievers.

And remember the Day of Resurrection when the wrongdoer who opposed the path of the Messenger will bite his hands in regret, sorrow, and grief. This wrongdoer will say: "Oh! I wish I had followed the path of the Messenger of Allah in the world, believed in him, and not opposed him to be saved from the punishment of Allah and reach His Gardens."

This wrongdoer will say, "Woe to me! I wish I had not taken the one who led me astray in the world as a friend and a close companion."

He whom I took as a close friend in the world has indeed led me away from the Qur'an after it came to me, and he barred me from it. Allah said: "It is the habit of Satan and his innate nature to forsake the human who follows him and to abandon his aid and support."

The Messenger said, complaining in this world to his Lord: "O my Lord, indeed the disbelievers of my

people have abandoned the Great Qur'an and deserted it; they do not listen to it, nor do they reflect upon it, nor do they believe in it, nor do they act upon its rulings!"

And just as We have made for you—O Muhammad—enemies from the polytheists of your people, so likewise have We made for every prophet enemies from the disbelieving polytheists among their people, opposing and harming them. So be patient, just as the Messengers before you were patient. And sufficient is your Lord as a Guide, Who guides you to the truth and to what is beneficial in matters of religion and the world, and as a Helper for you against your enemies. So pay no heed to those who are hostile to you; be patient and proceed to deliver the message of Allah, placing your trust in Him, Glorified is He.

The disbelievers of Quraysh said, "Why was the Qur'an not sent down to Muhammad all at once, not in parts?" Thus have We revealed the Qur'an to you—O Muhammad—in parts, to strengthen your heart so that you may comprehend and memorize it, and increase in certainty, reassurance, and steadfastness. We have sent it down gradually, at a deliberate and slow pace, piece by piece, verse by verse, and have explained it clearly.

Whenever the polytheists of Quraysh bring forth a misconception or a claim to oppose and attack the truth, We reveal in the Qur'an that which nullifies

their misconception and refutes their argument with what is superior to what they brought in explanation, clarity, eloquence, and detail.

Those who will be gathered forcibly and dragged upside down on their faces to Hell on the Day of Resurrection—such are the worst in dwelling and abode in Hell, and most astray from the right path.

We certainly gave Moses the Scripture and appointed with him his brother Aaron as his helper to strengthen and support him.

So We said to Moses and Aaron, "Go to Pharaoh and his people, the Copts, who have denied Our signs and proofs." So Moses and Aaron went to them and called them, but they denied them both, so We utterly destroyed them by drowning.

And We drowned the people of Noah when they denied Noah, and We made their drowning by the flood a lesson and an admonition for the people. And We have prepared in the Hereafter for the wrongdoers—from the people of Noah and others—a painful and agonizing punishment as a recompense for their wrongdoing.

And We also destroyed 'Ād, the people of Hūd, and Thamūd, the people of Sālih, and the Companions of the Well, and We destroyed them for their disbelief and denial. And We destroyed, between those disbelieving nations—which we have named—many other nations whom no one knows except Allah.

And every disbelieving nation that We destroyed, We had established the proof against them and clarified the evidence for them by citing examples, so that they might take heed and be admonished. And all the past disbelieving nations, We destroyed them completely and eradicated them with punishment.

The disbelievers of Quraysh passed by the village of the people of Lot, whom Allah destroyed with the stones He rained down upon them. Did the disbelievers of Quraysh not see in their travels the traces of Allah's punishment upon the village of the people of Lot, so that they might take a lesson and be admonished by what befell its people because of their denial? The disbelievers of Quraysh did not deny Muhammad for having not seen what befell the people of Lot; rather, they denied because they do not expect the Resurrection to occur, and so they neither hope for a reward nor fear a punishment in the Hereafter.

When the disbelievers of Quraysh see you—O Muhammad—they take you for nothing but mockery, for they are persistent in mocking and ridiculing you. They say, in contempt of the Messenger (peace and blessings of Allah be upon him): "Is this the one who claims that Allah has sent him to us as a messenger from among His creation?!"

The disbelievers of Quraysh say, "This Messenger would have almost turned us away from the worship of our idols with his arguments and proofs had we not remained firm in the worship of our gods, clinging to them and not accepting his call. The disbelievers will know when they see the punishment of Allah descending upon them, who has strayed from the path of guidance: them or Muhammad, who called them to the oneness of Allah?!

Have you seen—O Muhammad—the one who follows his own desires, submits to them, and obeys them?! Will you then be—O Muhammad—a keeper over one who follows his desires, to prevent him from misguidance and guide him to the truth?! No, for guidance and misguidance are not entrusted to you; your duty is only to convey the message.

Or do you think—O Muhammad—that most of these polytheists hear the truth or comprehend it, so you should hope for their faith?! They are not so; the polytheists are only like cattle. Nay, they are even in a worse state than they are.

Have you not seen—O Muhammad—how your Lord extends the shade over the earth from after the dawn until the sun's rise? And if Allah had willed, He could have made the shade permanently still, neither increasing nor decreasing. Then We made the sun, upon its rising, an indication for the

shade, for it follows the sun and varies with its movement.

Then We withdraw that extended shade gently and gradually.

And it is Allah Who has made the night for you—O people—as a cover and a veil that conceals you and envelops you with its darkness, and Allah has made sleep a cessation of your movement and your works, so your bodies may rest in it, and Allah has made the daytime a revival after your sleep, which is like death, and an awakening in which you spread out in its light to seek livelihood.

It is Allah alone Who sends the winds, bringing glad tidings to the people of the approaching clouds and the descent of rain before it surprises them with its descent, and We send down from the clouds rainwater, pure in itself and purifying for others.

That We may revive thereby a lifeless land, and give to drink thereof many of the beasts and humans that We have created, from which they drink and water their crops.

And We have distributed the rainwater among the people so that they may be reminded and take heed. Yet most people were not reminded by Allah's distribution of the rain and persisted in disbelief in Allah, denying His blessings, and rejecting His power and wisdom.

Had We willed, We could have sent a messenger to every city to warn the people of Allah's

punishment and call them to Him, but We have sent you exclusively—O Muhammad—with the message for all of mankind.

So do not obey the disbelievers—O Muhammad—in what they call you to, whether it be the worship of their gods or abandoning anything of what you have been sent with. And strive against them with the Qur'an, a mighty striving, with all your power and without faltering, in support of the truth and suppression of the falsehood.

It is Allah alone Who releases the two seas and lets them flow, one not mixing with the other: one is very fresh and the other is very salty and bitter. And Allah, by His power, has placed between them a barrier and an insurmountable partition that prevents them from mingling and mixing with each other.

And it is Allah alone Who creates from semen human beings, male and female, and then establishes for them bonds of kinship and marriage. And your Lord—O Muhammad—has ever been characterized by perfect power, such as His ultimate ability to create whatever He wills.

The polytheists worship besides Allah deities that can not benefit them in anything, nor can they harm them at all. They abandon the worship of Allah Who created them, bestowed His blessings upon them, and has power over their benefit and harm. And the disbeliever is ever a helper to Satan

and his party against Allah, associating partners with Him, disobeying Him, allying with His enemies, and fighting His friends!

And We have not sent you—O Muhammad—to people except to give glad tidings to those who believe in you and follow you of goodness and reward in this world and the Hereafter, and to warn those who disbelieve in you, deny you, and disobey you of misery and punishment in this world and the Hereafter.

Say—O Muhammad—to those to whom I have sent you: “I do not ask you for any payment for conveying the message of Allah to you. But whoever among you wishes to take a path that draws him near to Allah, let him do so, and part of that is to spend from his wealth in the cause of Allah.”

And put your trust—O Muhammad—in Allah, Who possesses perfect and eternal life and never dies. Entrust all your affairs to Him alone, not to anyone else. And exalt your Lord above imperfections, rivals, and partners, praising Him with His attributes of perfection and thanking Him for His blessings. Your Lord is sufficient as the All-Aware of the sins of His servants, for nothing of them is hidden from Him, and He will recompense them for them on the Day of Resurrection.

Put your trust in the Ever-Living One Who created the seven heavens and the earth and the creatures between them in six Days, then Allah, the

Most Compassionate, rose over His Throne in a manner befitting His Majesty. So ask about the Most Compassionate from one who is well-informed, who can tell you about Him, His greatness, His creation, His sovereignty, His actions, and His attributes of perfection.

When it is said to those polytheists, “Prostrate to the Most Compassionate, Who alone has bestowed blessings upon you and averted calamities from you,” they say in astonishment, denying His name, the Most Compassionate: “We do not know the Most Compassionate! Should we obey you—O Muhammad—and prostrate to Allah alone simply because of your words and your command to do so?!” And the command to prostrate to the Most Compassionate only increased their aversion and flight from the truth.

Magnified is Allah, Whose attributes are perfect, His bounties are abundant, and His blessings are everlasting. He is the One Who placed in the sky stations for the sun and the moon in their courses, and Allah created in the sky a radiant sun that emits light and heat, and a luminous moon for the night.

It is Allah Who made the night and the day to succeed each other, so they alternate perpetually and never meet. He made the night and the day a succession for whoever wishes to take heed and reflect upon their alternation or wishes to show gratitude to Allah for His blessings, so that he may

worship Him in both of them and make up for what he missed in one of them by doing it in the time of the other.

The slaves of the Most Compassionate are those who walk with forbearance and serenity, dignity and humility, kindness and gentleness; without insolence, arrogance, or tyranny; and without seeking to cause corruption or commit sins. And when the foolish address them with offensive words, they respond with sound and upright speech, pardoning and forgiving them. Thus, they are saved from sin, from responding to their ignorance by harming them, and from transgression in hurting them.

The slaves of the Most Merciful are those who spend the night praying to their Lord with sincere devotion, prostrating and standing.

And those who say, out of fear and caution of the punishment of Allah: "Our Lord, avert from us the punishment of Hell by granting us success in acts of obedience and avoidance of sins, and by expiating our misdeeds. Indeed, the punishment of Hell is inseparable from the people of the Fire, never leaving them; rather, destroying them."

Indeed, Hell is an evil abode for its inhabitants to settle in, and a wretched place of residence for them to stay.

And those who, when they spend their wealth on themselves, their families, and others, do not

exceed the limit in their spending to be extravagant, nor do they fall short of what is needed to be miserly, and their spending is moderate, a middle way between extravagance and stinginess.

And those who do not invoke another deity with Allah, but rather, they devote their worship to Allah alone, nor do they kill those whom Allah has forbidden to be killed except for a legitimate reason that authorizes their killing, nor do they commit adultery. And whoever does any of these acts will face his recompense and punishment in the Hereafter.

Allah will make his punishment severe for him on the Day of Resurrection and will multiply it, and the disobedient polytheist will remain in the multiplied punishment forever, humiliated and despised.

Except those who repent, regret it and desist from it, believe in what they are obligated to believe in, and do righteous deeds with sincerity to Allah and in following His Messenger—for them, Allah will replace their evil deeds with good deeds by His grace and mercy. And Allah always covers the sins of His repenting servants, pardons them, and has mercy on them, for He is the All-Forgiving, the Most Merciful.

Whoever repents to Allah and does righteous deeds after his repentance, then he returns to Allah with a true, good, accepted, and pleasing return.

And those who do not attend anything of falsehood and avoid all gatherings that include forbidden words or deeds. If they happen to pass by anything futile—whether a word or a deed—and hear or see it unintentionally, they turn away from it, honoring themselves by not engaging or participating in it.

And those who, when reminded of the verses of their Lord, do not turn away from them, nor are they deaf to hearing them, nor do they avert their sight and hearts from them, unlike the disbelievers who, when reminded of them, deny and reject them and persist in their disbelief, as if they do not hear or see.

And those who call upon Allah, saying: "Our Lord, make righteous our spouses, our children, and our grandchildren, that we may be delighted in this world by seeing them in Your obedience, and in the Hereafter by entering Your Paradise. And make us a role model for those who follow Your commands and avoid Your prohibitions, so that they may follow our example in goodness.

The servants of the Most Merciful who are characterized by those attributes will be rewarded by Allah with the high chambers (mansions) in Paradise because of their patience in this world, and they will be received therein with greetings and peace.

Abiding in the chambers, never dying. What excellent chambers are those as a permanent abode and a place of residence for them!

Say—O Muhammad—to those to whom you were sent: Were it not for your supplication to Him, He would not have cared for you nor paid any attention to you. But now you have denied—O polytheists—the truth, so the punishment is bound to be yours in this world and the Hereafter as a recompense for your denial.

These disjointed letters with which this Surah and others begin are meant to demonstrate the miraculous (inimitable) nature of the Qur'an; they show the inability of creation to challenge it with something similar to it, even though it is composed of these very Arabic letters with which they speak.

These are the verses of the clear Qur'an, whose truth is evident, making manifest through its clarity the guidance and truth it contains.

Perhaps you—O Muhammad—will destroy yourself with grief and sorrow over your people's disbelief in the truth you have brought them. So do not destroy yourself with grief over them; for your duty is only to deliver the message, and Allah guides whom He wills.

Had We willed, We could have sent down upon these disbelievers a clear sign from the sky that would compel them to believe so that they would submit to the truth by force. But Allah, in His

wisdom, willed that everyone's faith be a matter of choice.

And whenever a new revelation comes to the disbelievers from the Most Compassionate so that they may be reminded, take heed and follow it; they turn away from it, neither believing in it nor contemplating it!

The disbelievers have indeed denied the Qur'an that came to them from Allah. So the truth of the Qur'an's news, which they mocked, will come to them in the future: their destruction, Allah's victory for His Prophet, the resurrection in the Hereafter, and their entry into the Fire.

Have those polytheists not looked at the earth and reflected upon the abundance of every good, fine, and beneficial kinds We have caused to grow in it?!

Indeed, in the revival of the earth and its growth after its death is a sign of Allah's power to revive the dead, yet most of these polytheists do not believe in Allah Almighty and His signs.

And indeed, your Lord—O Muhammad—is the All-Powerful, the All-Prevailing, the All-Subduer Who takes vengeance on His enemies, and the Most Merciful to His servants. He does not hasten their punishment, and He accepts the repentance of those who believe in Him.

And remember—O Muhammad—when Allah spoke to Moses and commanded him to go to the

wrongdoers, those who wronged themselves with disbelief and sins and wronged the Children of Israel by enslaving them, persecuting them, and inflicting upon them the worst torment.

And the wrongdoing people are the people of Pharaoh, the Copts. So say to them, O Moses: "Will you not fear Allah and dread His punishment, so that you may believe in Him and cease oppressing His servants?"

Moses said, "My Lord! Verily, I fear that Pharaoh and his people will belie me and not believe that I am Your messenger to them."

And my chest tightens at their rejection of me and will not be at ease, and my tongue will not be fluent when I address Pharaoh, so I cannot clearly explain to him what You have sent me with. Therefore, reveal—O Lord—to my brother Aaron, so he may be a messenger with me to assist me.

Moreover, Pharaoh's people have a charge of a sin against me, for which they are pursuing me, because I killed a man from among them, and I fear they will kill me for it.

Allah responded to Moses: "The people of Pharaoh cannot kill you, so go, you and your brother Aaron, to them with Our miracles that prove your truthfulness. Indeed, I am with you both with support and protection; I hear what you will say to Pharaoh and his people, and how they will respond to you."

So go—you and Aaron—to Pharaoh and say to him, 'We are two messengers to you from the Creator, Owner, and Administrator of the worlds.

Release—O Pharaoh—the Children of Israel from your oppression and torment, and let them go with us to the Holy Land to worship Allah and establish His religion.'

Pharaoh protested to Moses, "Did we not raise you since you were a child in the cradle? And you stayed numerous years of your life in our care, enjoying our bounties!"

And you killed a man from among us, as you know, being ungrateful for our favor upon you, for you repaid us for raising you by killing one of our men!

Moses said, answering Pharaoh: "I killed the Copt by mistake when I was among the ignorant before Allah revealed the message to me.

So I fled from you, fearing that you would kill me for that Coptic man. Then my Lord granted me wisdom and made me one of His messengers to convey His message to you.

And you remind me—O Pharaoh—of your favor in having raised me, yet you have taken my people, the Children of Israel, as slaves for you. How then can you reproach me with this favor, that you enslaved the Children of Israel and did not enslave me?! Is this then a favor?!

Pharaoh said, denying his knowledge of Allah: "What is the Lord of the worlds whom you claim—O Moses—has sent you and is worthy of worship?"

Moses said, "He is the Creator of the heavens and the earth and everything between them, their Owner and Controller. If you are truly certain, then be certain that He is the Creator, as this is clear with no concealment."

Pharaoh said to the nobles of his people around him: "Did you not hear what Moses is saying and are amazed by his words?!"

Moses said: "Allah, Whom I call you to worship, is your Lord, Who created you and your forefathers who came before you, and is your Owner and the Disposer of your affairs. How then can there be any lord besides Allah?!"

Pharaoh said mockingly, "Indeed, the Moses who claims to be a messenger to you must be insane, and says things whose reality we do not know!"

Moses said to Pharaoh and his people, "The One I call you to His worship is the Lord of the east and the west and what is between them and what occurs within them, and His dominion is not flawed like yours. If you had the sense to recognize the truth of my words, then believe in Allah alone."

Pharaoh said, threatening Moses (peace be upon him), "If you persist—O Moses—in taking any other god besides me, I will certainly make you one of the tortured prisoners in my prisons."

Moses (peace be upon him) responded to Pharaoh: "Will you imprison me even if I bring you a clear miracle and a decisive proof that shows you my truthfulness and the soundness of what I have brought?!"

Pharaoh said to Moses (peace be upon him), "Then bring this clear proof, if you are truthful in your claim."

So Moses threw down his staff to the ground, and it turned into a huge snake, clearly visible to those who saw it.

And Moses drew out his hand—from the upper opening of his shirt at the neck—and it was white, shining to all the onlookers in Pharaoh's assembly.

Pharaoh said to the chiefs around him: "This is indeed a skillful magician, well-versed and expert in magic, making it appear to the people that his staff turns into a serpent and that his hand becomes white."

"He wants to drive you out of your land—Egypt—with his magic." Pharaoh then said to those around him, "So what do you advise me concerning him, and what shall we do with him?!"

The chiefs said to Pharaoh, "Let Moses and his brother Aaron wait, grant them respite, and dispatch—O Pharaoh—mobilizers to the cities of your kingdom to muster the magicians from there for you."

They will bring you all the skilled magicians to oppose what Moses has brought.

So the summoners assembled the magicians from the cities for the appointed time of their assembly.

And it was said to the people of Egypt, "Will you assemble to see what the two parties will do and who will prevail?"

"Perhaps we will follow the magicians if they defeat Moses."

When the magicians came, they said to Pharaoh, "Will you grant us a reward if we defeat Moses?"

Pharaoh said to them, "Yes, I will grant you a reward if you defeat Moses, and furthermore, I will make you among those close to me."

Moses said to the magicians: "Cast on the ground what you wish to cast, whatever it may be."

So the magicians cast the ropes and staffs that they had prepared for magic and made it appear to the people that they were slithering snakes. And the magicians said: "By the majesty of Pharaoh, his power, ability, dominance, and his strength of authority, we will surely be the victors over Moses."

So Moses threw his staff, and it started swallowing swiftly all the ropes and staffs that the magicians had thrown, with which they had deluded the people into thinking they were snakes and thus deceived them.

The magicians could not contain themselves when they witnessed that, and they knew the truthfulness of Moses (peace be upon him), and that what he had brought them was the truth, so they prostrated to Allah Almighty, rushing without hesitation.

The magicians said when they prostrated to Allah: "We believe in the Creator, the Owner, and the Controller of the heavens and the earth and what is between them, the One whom Moses called us to worship."

The Lord of Moses and Aaron, Who supported them with this great miracle, which attests their truthfulness.

Pharaoh said to the magicians who had believed: "Have you believed that what Moses brought is the truth and submitted to him before I gave you permission for that?! Indeed, Moses is your chief who taught you the craft of magic, and that is why you believed in him and conspired in what you did! You will surely know what I will do to you as punishment. I will surely cut off from every magician among you his hand and foot on opposite sides and crucify you all on the trunks of palm trees."

The believing magicians said to Pharaoh: "There is no harm to us from your temporary punishment, and we do not mind it, for surely to Allah we will all return. He will then reward us with the best of

rewards for our faith and our perseverance through your punishment."

We really hope that our Lord will conceal our sins and pardon us for them, as we were the first to believe in Moses upon the appearance of his sign.

And We inspired Moses, "Travel by night with My servants, the Children of Israel, for Pharaoh and his soldiers will pursue you to prevent you from leaving the land of Egypt."

So Pharaoh sent mobilizers to many cities to gather soldiers, to pursue the Children of Israel and turn them back.

Pharaoh said, "Indeed, the Children of Israel are just a weak and small group."

And indeed, the Children of Israel have provoked Our most intense anger.

And we are all prepared with force and weapons for war against the Children of Israel, and we have taken our precautions against them.

So Allah drove Pharaoh and his people out of gardens with many trees and crops and springs of water.

And He drove them out of their properties and fine dwellings in which they took delight.

So it was, and Allah caused the Children of Israel to inherit the gardens, springs, treasures, and dwellings that had belonged to Pharaoh and his people.

So Pharaoh and his soldiers caught up with the Children of Israel at sunrise.

When each of the groups of Moses and Pharaoh saw the other, the companions of Moses said: "Pharaoh and his soldiers will overtake us, and we cannot flee, for the sea is before us, and they are behind us."

Moses said, reassuring his people: "It is not as you have mentioned, that we will be overtaken, for my Lord is certainly with me with His victory and support, and He will guide me to the path of salvation."

Then Allah inspired Moses and said to him, "Strike the sea before you with your staff." So Moses struck the sea with his staff, and it parted, and each part of the water became like a huge mountain!

And We brought Pharaoh and his soldiers near the sea, and We made them enter that parted path to drown them.

And We saved Moses and all those with him from drowning and delivered them from their enemy.

Then We drowned Pharaoh and his people, all of them, in the sea, and none of them could escape.

Indeed, in the story of Moses and Pharaoh, there is a great lesson and admonition and a clear sign to the people concerning the truthfulness of the Messenger, the wisdom of Allah and His Oneness, and His great power to destroy the disbelievers and deliver the believers. Yet most of Pharaoh's people

would not believe in Allah, for only a very few among them believed.

And indeed, your Lord—O Muhammad—is All-Mighty, the Subduer, the Victorious, the Avenger against His enemies, and the Most Merciful to His servants.

And recite—O Muhammad—to your people the great story of Abraham.

When Abraham said to his father and his polytheist people, "What is it that you worship and are so devoted to?"

The polytheists replied to Abraham: "We worship idols, and we are fully devoted to their worship for a long time."

Abraham asked his people: "Can your idols hear you when you call upon them?"

"Or can they benefit you or inflict harm upon you or your enemies?"

Abraham's people said: "The idols do not hear us, nor do they benefit us or harm us, but we found our fathers worshipping them and were devoted to them, so we follow their example!"

Abraham said: "Have you considered—O people—these idols that you used to worship?"

You and your ancient forefathers have been worshipping them?

Indeed, they are all enemies to me—I worship none of them but disown them—except the Lord of the worlds, for I worship Him alone.

The One Who alone created me from nothingness, and guides me to what is in my best interest concerning my religion and my worldly life.

And it is He Who provides me with food and drink.

And when my body ails and my health fails, it is He alone Who heals me.

And He alone is the One Who will take my soul when my term ends, and then bring me back to life on the Day of Resurrection to reward me.

And He is the only One Who I hope will forgive my sins on the Day of Judgment.

My Lord, grant me understanding and abundant knowledge, and join me with the righteous in this world and the Hereafter.

And grant me a lasting honorable mention so that later generations may remember me and follow my example.

And make me one of the inheritors of Paradise in the Hereafter.

And forgive my father, for he is one of those who have gone astray from the path of truth, so punish him not.

And do not disgrace me on the Day of Resurrection when You raise Your servants for the final judgment.

The Day when neither his wealth nor his children will benefit a person.

Except the one who meets Allah on the Day of Resurrection with a heart pure from Shirk (polytheism), doubt, false beliefs, blameworthy characteristics, and corrupt intentions.

And Paradise will be brought near on the Day of Resurrection for those who guarded themselves against Allah's punishment in the world by carrying out His commands and avoiding His prohibitions.

And Hellfire will be brought forth on the Day of Resurrection for those who went astray from the truth in the world.

And it was said to the misguided, rebuking them: "Where are your deities that you used to worship in the world?"

You used to worship them besides Allah, and claim that they benefit you and intercede for you. Can they save you from Allah's punishment, or even save themselves from it?!

So the worshipped ones and their worshippers will be thrown into Hell, one upon another.

And all the soldiers and followers of Iblīs in this world, from among mankind and jinn, will be cast into Hell.

The denizens of Hellfire will say to their deities as they dispute and argue with one another in the Fire.

By Allah, we were indeed clearly straying from the truth in the world.

When we equated you with the Lord of the worlds, we worshipped you and obeyed you as Allah is worshipped and obeyed.

And none turned us away and misled us from the truth except the misguided.

So now we have none to intercede for us with Allah, to pardon us and take us out of the Fire!

Nor a friend—a compassionate and sincere in his affection.

If only we could have a chance to return to the world, we would believe in Allah and obey Him, so we would be safe from the punishment of the Hereafter and deserve its reward!

Indeed, in the aforementioned story of Abraham and his people is a lesson, an admonition, and a clear indication of the oneness of Allah and the falsehood of polytheism, and that Allah will punish on the Day of Resurrection those who associate partners with Him. Despite the clear miracles and the verses being sent down, most of them would not believe in the oneness of Allah.

And indeed, your Lord—O Muhammad—is Al-Mighty, the Subduer, the Victorious, the Avenger against His enemies, and the Most Merciful to His servants.

The people of Noah denied all the Messengers of Allah.

When Noah—who was their brother in lineage—said to them: "Will you not fear Allah and

be wary of His punishment, so that you worship Allah alone and abandon the worship of idols?!"

I am a messenger to you from Allah, trustworthy with His revelation, which He has sent me with to you, so I convey to you the message of Allah without addition or omission.

So fear the wrath of Allah and His punishment, and obey me in what I command you and what I forbid you.

I do not ask you for any reward for my advice. My reward is only from Allah, the Creator, the Provider, the Sovereign, and the Controller of all the worlds.

So fear the wrath of Allah and His punishment, and obey me in what I command you and forbid you, for my truthfulness has become clear to you.

The people of Noah said: "Shall we believe in you—O Noah—and follow you, when you are followed only by the weak, the poor, and the lowest of the people? How then could we be equal to them in following you?!"

Noah said to his people, "What knowledge do I have of what my followers used to do? I have not been charged with knowing their religious and worldly deeds and affairs. Allah has only commanded me to call them to faith and to accept their acknowledgement, their belief, and their submission."

The reckoning of my followers is only upon my Lord; He is the One Who knows what is secret and

what is public. It is not for me to know their deeds or their inner secrets; my duty is only to deliver the message. If you knew that their reckoning is with Allah alone, and could perceive the reality of the matter, you would not have found fault with them, nor would you have questioned me about them.

And I will not drive away those who believe in Allah and follow me.

Allah has sent me only as a warner to make His warning clear to all of you—your rich and your poor, your noble and your lowly.

The polytheists of Noah's people said: "If you do not stop calling us, O Noah, we will surely stone you."

Noah prayed: "My Lord, my people have denied me in what I have brought them of the truth, and they have no intention of following it!"

So judge between me and my people with a decisive judgment from Yourself, by which You will uproot and destroy the wrongdoer, and save me and my believing followers from Your punishment that You send down upon the wrongdoers.

So We saved Noah and those who were carried with him in the Ark, filled with people, animals, birds, and others.

Then We drowned all the disbelievers who were left behind, as they did not board the ship.

Indeed, in the salvation of Noah and his believing followers and the destruction of those who denied

him, there is a lesson, an admonition, and a clear sign of the oneness of Allah, the truthfulness of His messengers, and the falsehood of polytheism. Yet most of Noah's people were not believers.

And indeed, your Lord—O Muhammad—is All-Mighty, the Subduer, the Victorious, the Avenger against His enemies, and the Most Merciful to His servants.

The tribe of 'Ād rejected all the messengers of Allah.

They rejected Hud—their brother in lineage—when he said to them: "Will you not fear Allah and be wary of His punishment, so you worship Him alone and abandon the worship of idols?!"

I am a messenger to you from Allah, trustworthy with His revelation that He has sent me with to you, so I convey His message to you without addition or omission.

So fear the wrath of Allah and His punishment, and obey me in what I command you and what I forbid you.

And I do not ask for any reward for my advice to you. My reward is only from Allah, the Creator, the Provider, the Owner, the Governor of all the worlds, and none other.

Hūd said to his people: "Do you build on every high place a towering monument as a sign of your strength and might, and take it as a source of pride

and a display of power and greatness, without any real need or benefit to you?!"

And you build strong buildings, as if you will live forever in the world.

And when you seize and overpower people, you are excessive in harming them aggressively and unjustly, such as killing them or striking them cruelly without right.

So fear the wrath of Allah and His punishment, and obey me in what I command you and forbid you, for my truthfulness has become clear to you.

And fear Allah, Who has given you what you know of the continuous blessings and good things.

He provided you with what you know of livestock and male children.

And He provided you with what you know of gardens and springs.

Indeed, I fear that a punishment from Allah will befall you on a day of great horrors if you persist in disbelief and denial.

The people of Hūd said to their prophet: "It is all the same to us whether you preach to us or not. We will not believe in you, and we will not abandon our religion."

This is nothing but the custom of our forefathers, and we are their followers, emulating them.

Allah will not punish us in this worldly life, nor will He resurrect us after our death to punish us in the Hereafter.

The polytheists from the people of 'Ād denied their messenger, Hūd, so We destroyed them in this world. Indeed, in the destruction of the people of Hūd is a lesson, an admonition, and a clear indication of the truthfulness of His messenger. And most of the people of Hūd were not true believers, despite the presence of the signs that necessitated their faith.

And indeed, your Lord—O Muhammad—is All-Mighty, the Subduer, the Victorious, the Avenger of His enemies, and the Most Merciful to His servants.

The tribe of Thamūd rejected all the messengers of Allah.

When Sālih—who was their brother in lineage, so they knew his truthfulness, his trustworthiness, and his compassion for them—said to them: "Will you not fear Allah and be wary of His punishment?"

I am a messenger to you from Allah, entrusted with His revelation that He has sent me with to you. I convey to you what I was sent with, without addition or omission.

So fear the wrath of Allah and His punishment, and obey me in what I command you and forbid you from.

I do not ask you for any reward for my advice to you; my reward is only from Allah, the Creator, the Provider, the Owner, the Disposer of the affairs of all the worlds, and from none of His creation.

Do you think Allah will leave you to enjoy these blessings, secure from death and punishment?!

In gardens and springs of water.

And in crops and palm trees, with tender and fresh fruit.

And you skillfully carve houses for yourselves from the mountains.

So fear the wrath of Allah and His punishment, and obey me in what I command you and forbid you from, for my truthfulness has become clear to you.

And do not follow the command of the transgressors, who have gone to extremes and transgressed the bounds in disbelief in Allah and disobedience to Him.

Those who spread corruption on earth through disbelief, injustice, and sins and by calling others to it neither reform themselves with righteous deeds nor enjoin righteousness upon others.

The people of Sālih said: "You are only one of the bewitched, who have been utterly repeatedly enchanted. You have no intellect and you are only raving senselessly."

You are only a human like us, so how did Allah single you out from among us with the message that we should follow you?! Bring forth clear proof for the truth of what you say if you are truthful that you are a true messenger from Allah to us.

Sālih said to his people: "This is a she-camel, which Allah has made a sign for you proving my

truthfulness. She has a share of the water on a day when you do not share with her, and you have a share of the water on a day when she does not share with you."

And do not touch the she-camel with any harm whatsoever, for if you do, the punishment of a day of great horrors from Allah will befall you.

But the people of Sālih killed the she-camel, and they became regretful for that when they were certain of the punishment.

So Allah destroyed them with the punishment their prophet had warned them of. Indeed, in the destruction of the people of Sālih is a lesson, an example, and proof of their prophet's truthfulness, yet most of the people of Sālih were not believers.

And indeed, your Lord—O Muhammad—is All-Mighty, the Subduer, the Victorious, the Avenger against His enemies, and the Most Merciful to His servants.

The people of Lūt (Lot) rejected all the messengers of Allah.

When their brother Lot said to them, "Will you not fear Allah and beware His punishment?"

I am indeed a messenger to you from Allah, trustworthy with His revelation, which He has sent me with to you, so I convey to you what I was sent with, without addition or omission.

So fear the wrath of Allah and His punishment, and obey me in what I command you and forbid you from.

And I do not ask you for any reward for my advice to you; my reward is only from Allah, the Creator, the Provider, the Owner, the Controller of all the worlds, and not from His creation.

Do you have intercourse with males among the people?! No one in the world has ever committed such an immorality before you!

And you leave what your Lord has created for you of your wives, though He has made it lawful to enjoy them. Rather, you are people who transgress the limits in disobedience to Allah, overstepping what your Lord has made lawful for you for that which He has forbidden you.

The people of Lot said: "If you do not stop—O Lot—forbidding and denouncing us for approaching males, you will surely be among those expelled from our town."

Lot said to his people, "I am truly one of those who utterly detest this shameful practice of yours, forsaking its practice and denouncing it."

Lot said, praying to his Lord: "My Lord, save me and my family from the punishment of my people when You send it down upon them."

So We saved Lot and all his family from the punishment.

Except his elderly wife; We did not save her, and she perished with the rest of her people in the punishment.

Then We utterly destroyed the people of Lot.

And We sent down upon them a rain of brimstone from the sky. How terrible was the rain that We rained upon the people of Lot, whom their prophet had warned of Allah's punishment, but they denied him!

Indeed, in the destruction of the people of Lot there is a clear sign of the truthfulness of their prophet, Lot, and a lesson and an admonition for those who commit indecencies. Yet most of them would not believe.

And indeed, your Lord—O Muhammad—is All-Mighty, the Subduer, the Victorious, the Avenger against His enemies, and the Most Merciful to His servants.

The people of the Forest (tangled trees) denied all the messengers of Allah.

When Shu'ayb said to them: "Will you not fear Allah, and beware of His punishment?!"

I am a messenger to you from Allah, entrusted with His revelation with which He has sent me to you. I convey to you what I was sent with, without addition or omission.

So fear the wrath of Allah and His punishment, and obey me in what I command you and forbid you from.

And I do not ask you for any reward for my advice to you. My reward is only from Allah, the Creator, the Provider, the Owner, the Disposer of the affairs of all the worlds, and not from His creation.

Shu'ayb said to his people: "Give people their due in full measure, and do not be of those who defraud people of their rights."

And weigh for the people—when you weigh for them—with the just scale, which has no tilt or deviation in it.

And do not defraud people of their rights, and do not go about the land committing sin and spreading corruption.

And fear Allah, Who created you and the past generations before you.

The people of Shu'ayb said to him: "You are only one of the bewitched, those who have been utterly enchanted time and again, so you have no sense, and you are only raving senselessly."

You are nothing but a human like us, so how did Allah single you out with the message from among us for us to follow you?! And we think you are one of the liars in your claim that you are a messenger from Allah.

So send down upon us pieces from the sky to destroy us, if you are truthful in being a messenger from Allah.

Shu'ayb said to his people: "My Lord knows best what you do of polytheism, sins, and giving short measure and weight. He will recompense you for your deeds and punish you for them if He wills, and my only duty is to convey the message to you."

Thus, the people of Shu'ayb denied their prophet, so Allah destroyed them with a punishment that overshadowed them, and they perished beneath it. Indeed, the punishment of the Day of the Canopy that afflicted the people of Shu'ayb was the punishment of a day of great terror.

Indeed, in the destruction of the people of Shu'ayb is a clear sign of the truthfulness of their prophet, Shu'ayb, and a lesson and an admonition for those who give short measure and weight, and most of the people of Shu'ayb were not believers.

And indeed, your Lord—O Muhammad—is All-Mighty, the Subduer, the Victorious, the Avenger against His enemies, and the Most Merciful to His servants.

Indeed, the Qur'an is a revelation from Allah, Who sustains all the worlds with His bounties and guides them through His mercy to that which is beneficial for them.

Jibrīl (Gabriel), the one entrusted with Allah's revelation to His prophets, descended with the Qur'an; he neither adds to it nor omits anything from it.

Gabriel has brought the Qur'an down to your heart—O Muhammad—for you to comprehend and preserve it so that you may be of those who warn people with it.

In a clear Arabic language.

And this Qur'an has indeed been foretold in the scriptures of the previous prophets who prophesied it, which proves its authenticity.

Was it not proof for the deniers among the polytheists regarding the authenticity of the revelation brought by the Messenger that the scholars of the Children of Israel recognize its truth and find it mentioned in the scriptures they study?

And if We had sent down the Qur'an to a man from among the non-Arabs who is not proficient in speaking Arabic.

Had the Qur'an been recited to the Arab disbelievers in a language other than Arabic, they would not have believed that it is from Allah, and they would have said: "We do not understand what you are saying!"

Thus did We cause the Qur'an to enter the hearts of the polytheists, yet they denied it!

They will not believe in the Qur'an until they see the punishment of Allah, at which point they will believe, but belief will be of no benefit to them.

So the punishment of Allah will take the deniers of the Qur'an by surprise, without any warning, when they least expect its coming.

The criminals will say, when the punishment comes upon them suddenly, "Can we be given some respite so that we may repent to Allah, believe, and do righteous deeds?!"

Do these criminals seek to hasten Our punishment, which should not be taken lightly?!

Suppose it is as they believe about their long lives; then tell me, if We grant them respite and let them live on, enjoying this world for many years.

Then, after those many years, there came to them the punishment of Allah that they had been promised for their disbelief and denial.

So what benefit will they have then from their enjoyment in this world, and from the many years We delayed their punishment?!

And We never destroyed any of the past townships except after the argument had been established against their people by sending messengers to warn them of the wrath of Allah and His punishment if they persisted in their disbelief.

We sent the warning messengers as a reminder to the people of the towns, and a reminder to them before their destruction. We were not unjust to them after the proof had been established against them, and they had been warned and left with no excuse.

The devils did not bring the Qur'an down upon Muhammad; rather, the Trustworthy Gabriel brought it down upon him.

It is not for the devils, nor is it right for them to bring down the Qur'an, for it does not suit them, as it contradicts their nature and purposes; and even if they wanted to bring it down, they are not able to.

For they are barred from overhearing the Qur'an in heaven.

So do not call upon any other god besides Allah whom you worship and call upon, or else you will be one of those who are punished.

And warn your nearest kinsmen of Allah's punishment if they do not believe, and prioritize warning them over that of others, and do not show them favor because of their kinship.

And be gracious to your believing followers, be humble to them, be kind to them, and show affection to them.

But if your closest kinsmen disobey your command and do not follow you, then say to them: "I am free from what you do of your polytheism and your disobedience."

And in all your affairs, put your trust in Allah, All-Mighty in His retribution against His enemies, for He is never subdued or overcome; He is the Most Merciful Who accepts repentance from His servants and does not hasten punishment. Entrust your affairs to Him so that He may protect you and grant you victory.

Put your trust in Allah, Who sees you when you rise for your prayer.

And He sees you as you move among the worshippers in prayer, standing, bowing, and prostrating.

Indeed, Allah is the All-Hearing of all sounds, the All-Knowing of all deeds, states, and intentions. This includes His hearing the recitation of Muhammad and his remembrance in his prayer, and the All-Knowing of what he does therein and of the faith within his heart.

Shall I inform you of the description of those upon whom the devils descend?

They descend frequently upon every great liar in his words and great sinner in his deeds.

The devils eavesdrop on some of what they hear from the angels in heaven, and they cast it to their allies among the lying, sinful soothsayers before they are pelted with shooting stars. And most of them are liars in what they report of the unseen.

As for poets, they are followed by the erring deviants of mankind and jinn, who follow their whims and desires. The Qur'an is not poetry, nor is Muhammad a poet. And his followers are the rightly guided.

Do you not see that the poets speak falsehood in every form of idle talk and aspect of speech—like praise and satire, elegy, boasting, and love poetry—plunging into them, wandering and bewildered, and never settling on a single state?

And that the poets tell lies, speaking of what they do not do in reality.

Except for the believing poets who do righteous deeds and remember Allah often and satirize the polytheist poets who unjustly satirize them, so they respond to them with truth in defense of the Muslims. These exceptions are not among the blameworthy poets. And those who wrong themselves with polytheism, sins, and transgressing against the rights of the servants of Allah will know the evil end to which they will return after their death, for their destination is the Fire.

Ta-Sin. These disjointed letters, with which this Surah and others begin, are to demonstrate the miraculous (inimitable) nature of the Qur'an, as they show the inability of creation to challenge it with something similar, despite it being composed of these Arabic letters that they speak. Those great verses are the verses of the Qur'an and a clear Book whose truthfulness is evident and that it is from Allah, and which reveals the truth through its clarity.

It is guidance for the believers, guiding them to the straight path, and it is a glad tidings for them of goodness and reward in this life and the Hereafter.

Indeed, the Qur'an is guidance and glad tidings for the believers who steadfastly observe the prayers with their pillars, conditions, and limits,

give the obligatory Zakah to its due recipients, and have sure faith in the Hereafter.

Indeed, those who do not believe in the Hereafter, in the occurrence of the Resurrection after death, and in the recompense for deeds on the Day of Judgment: We have made their wicked and foul deeds appealing to them, endeared them to them, and made them easy for them to commit as a recompense for their disbelief. Thus, they wander blindly in their misguidance and their wicked and foul deeds, not guided to the truth.

Such are those who will have the severest, worst, and greatest punishment, and on the Day of Resurrection, they will be the greatest losers for having missed the reward and deserved the punishment.

And indeed, you are receiving the Qur'an, O Muhammad—taking it, being instructed in it, and learning it through Gabriel—from the One Who possesses perfect wisdom in His creation and His law, and Who possesses perfect knowledge. And since the Quran is from the All-Wise, and the All-Knowing, then it is known that all of it is wisdom and knowledge, and a source of righteousness for the servants in their worldly life and their Hereafter.

Remember—O Muhammad—when Moses said to his family while he was traveling from Midian to Egypt on a dark and cold night: "Indeed, I have

spotted a fire. I will bring you news from the fire, or I will bring you a burning brand that I can take from that fire so that you may warm yourselves with it from the cold."

But when Moses came to the fire—it is said that it was a light—he was called by Allah Almighty: "Blessed is whoever is in that fire, and blessed is whoever is around it. And exalted is Allah, Lord of the worlds, above every imperfection, evil, and flaw."

O Moses, indeed, I am Allah, the One worthy of worship alone, the All-Powerful, the All-Prevailing who cannot be overcome, and the All-Wise in His command, His word, and His deed.

"Throw down your staff." So he threw it, and it turned into a great serpent. When Moses saw it moving and slithering with agility and speed, as if it were a small snake, he fled from it hastily and did not return or look back. So We said, "O Moses, do not fear what you see, for the messengers do not fear in My presence."

But whoever wronged himself by committing evil and falling into sin, then repented and did righteous deeds after his evil deed, then I am indeed All-Forgiving of his sin—I conceal it for him and overlook holding him accountable for it—and Most Merciful to him.

And put your hand into the opening of your garment, then draw it out; it will come out bright,

without leprosy or any other affliction. It is one of nine signs with which We send you to Pharaoh and his people, for they were a people who disbelieved in Allah, transgressing from His obedience.

So when Our nine signs came to Pharaoh and his people, illuminating, manifest, and clear evidence of the truthfulness of Moses and his message, one after another, they said: "This which Moses has shown us is obvious magic, not hidden from anyone!"

Pharaoh and his people rejected the signs and denied with their tongues that they were from Allah, though in their hearts they were completely certain that they were from Allah without a doubt. But they rejected and denied out of transgression and arrogance against following the truth. See—O Muhammad—at the end of those who spread corruption on earth through polytheism and sins, how Allah destroyed and annihilated them!

Indeed, We granted knowledge to David and his son Solomon. David and Solomon said: "All praise be to Allah Who has favored us over many of His faithful servants for the distinction He has granted us."

Solomon inherited from his father David prophethood, knowledge, and the kingdom of the Children of Israel. Solomon said to the Children of Israel, speaking of Allah's blessing upon him: "O people, Allah has taught us the speech of birds and

made us understand the meanings of their sounds and has given us of all blessings and good things. Indeed, this that we have been given is the manifest and clear favor."

And Solomon's vast and diverse armies of jinn, men, and birds were gathered for him, and they were organized in their march, with the front being held back for the rear, so they would remain assembled and in orderly ranks.

So they marched until, when Solomon and his soldiers passed by the valley of the ants, one of the ants, upon seeing the army, warned them, saying: "O ants, enter your dwellings swiftly and with caution, lest Solomon and his army break and crush you as they pass through your valley, while they would neither perceive such destruction nor intend it."

So Solomon smiled, laughing in amusement and delight at the ant's speech, and Solomon said: "My Lord, inspire me and enable me to be grateful for Your favor upon me and upon my parents, such that I may be constant in gratitude for Your religious and worldly blessings upon us and do for the rest of my life righteous deeds purely for You, following Your law and in accordance with Your pleasure. And admit me in the Hereafter by Your mercy—not by my deeds—among Your righteous servants into Your Paradise."

Solomon inspected the birds and said when he did not see the hoopoe: "Why do I not see the hoopoe? Is he present and have I overlooked him, or was he absent without my permission and did not attend?"

Solomon said in anger, "By Allah, I will surely punish the hoopoe with a severe punishment for his absence without permission, or I will surely kill him, or he must bring me clear proof explaining his excuse for his absence."

So the hoopoe was absent for a short while, then came to Solomon and said to him: "I have learned something that you do not know! And I have come to you from the land of Sheba in Yemen with true news, and a truth in which there is no doubt."

The hoopoe said: "Indeed, I found a woman ruling the people of Sheba, and this queen has been given of everything, and her royal throne upon which she sits is huge, of great value, exquisite, and beautiful in appearance."

I found this queen and her people prostrating to the sun, worshipping it instead of Allah, Who alone is worthy of worship! And Satan has made the worship of the sun and other evil deeds appealing to these polytheistic people, so they think them to be good. Thus, he has turned them away from following the straight path, so they are not guided to the path of truth.

So that they do not prostrate to Allah, Who brings out what is hidden in the heavens, like the rain, and what is hidden in the earth, like plants, fruits, treasures, and minerals, and like the dead whom He brings out from their graves, and He knows what you conceal in your chests and what you reveal of your words and actions.

Allah, there is no deity worthy of worship in truth except Him alone, the Lord of the Great Throne, which resembles neither the throne of the Queen of Sheba nor any other throne; so this King, the Great in Authority, is the One Who alone should be worshipped and obeyed.

Solomon said to the hoopoe: "We will see into what you have informed us of to know whether you have told the truth so we may excuse you or you are one of the liars."

Solomon said to the hoopoe: "Go to the people of Sheba with this written message, and cast it to them. Then withdraw from them to a place near the Queen of Sheba and her people, and see their response and what they discuss among themselves."

The Queen of Sheba said to the nobles of her people after she read Solomon's letter: "O nobles and lords! A letter has been delivered to me, fine in its appearance, great in its worth, and from a noble writer."

The Queen of Sheba read the letter to her people and said, "Verily, the letter is from Solomon, and verily, it reads: 'In the Name of Allah, the Most Compassionate, the Most Merciful.'"

Do not be arrogant and rebel against me, but submit to me, obey what I command you, and come to me, submissive and yielding to Allah in monotheism and obedience.

The Queen of Sheba said to the nobles of her people: "O nobles, advise me and clarify for me: what should I do in this matter? I would not decide on my own in a public and important matter until you are present with me and advise me on it."

The nobles whom the Queen of Sheba consulted said: "We possess strength in wealth, men, and equipment, and we possess might and resolve in war. If you wish to fight Solomon, we have no objection. We have delegated the decision to you regarding fighting Solomon or making peace with him, so consider what you will command us, and we are ready to obey you and carry out your orders."

The Queen of Sheba said: "Indeed, when kings invade a city by force and conquest, they plunder and ruin it, and debase its great men and nobles by enslaving them or humbling them through killing, captivity, exile, and the like. And such is the custom of kings when they invade a city by force and conquest: to ruin it and debase the most honored of its people."

The Queen of Sheba said: "And I am sending messengers to Solomon and his people with a great gift, and I will see what my messengers return with regarding the news and response of Solomon and his people and whether he will accept our gift and our truce or insist on his command that we come to him in submission."

When the delegation of the Queen of Sheba came to Solomon with gifts, he reproached them for not having come to him in submission as he had commanded them. Angrily, he said to them, "Do you offer me wealth so that I might leave you to your polytheism? What Allah has given me of prophethood, kingship, wealth, and the blessings of this world is better than what He has given you. I do not rejoice in this gift of yours, and I will accept nothing from you but Islam. Rather, it is you who rejoice in what is gifted to you."

Solomon said to the leader of the delegation, "Go back to the one who sent you with this gift. For if they do not come to me in submission, I will send against them soldiers whom they have no power to fight, and we will surely drive them out of their land, humiliated and disgraced, if they do not come to me in submission."

Solomon said to his assembly of jinn and men who were present with him: "O chiefs! Which of you will bring me the throne of the Queen of Sheba

before she and her people come to us in submission?"

A mighty and powerful jinn said, "I will bring her throne to you before you rise from your council, and indeed, I am strong and trustworthy for this task."

The one who had knowledge of the Book of Allah said: "I will bring you the throne before your gaze returns to you when you look at something and extend your sight." So the throne came by the power of Allah. When Solomon saw it firmly and truly established before him, he said: "This empowerment, kingdom, and authority that I am in—whereby the throne was brought to me in the twinkling of an eye—is from the bounty of my Lord upon me, to test me whether I will be grateful for His favor, or be ungrateful and not thank Him. And whoever is grateful for the favor of Allah upon him, he only benefits himself in his worldly life and his hereafter. And whoever is ungrateful for the favor of Allah upon him and does not give thanks, then indeed, my Lord is free of need of his thanks and has no need for it, generous in Himself even if He is not worshipped, for His greatness does not depend on anyone; and He bestows His blessings upon all His creation, even upon those who disbelieve in Him."

Solomon said: "Disguise the features and form of the throne of the Queen of Sheba; let us see whether

she will recognize that it is her throne or she will be among those who do not know that it is it."

So when the Queen of Sheba came to Solomon and saw her throne after it had been altered, it was said to her: "Is your throne that you left in your land like this throne that you see?" The Queen of Sheba said: "It looks very similar to my throne that I left in my land!" Solomon said: "And Allah gave us knowledge before the Queen of Sheba, and we were obedient and submissive to Him, Glory be to Him."

What prevented the Queen of Sheba from Islam was her worship of the sun instead of Allah! For she was from a people deeply rooted in disbelief in Allah, so she grew up among them associating partners with Allah, Glorified is He, and she imitated them in their religion.

It was said to the Queen of Sheba: "Enter this lofty edifice." When the queen saw it—and it was built of glass with water beneath it—she thought it was a body of water and uncovered her shins to wade through the water without her clothes getting wet. Solomon said to her: "This, which you thought was a pool, is in fact a smooth edifice made of glass." The Queen of Sheba said: "My Lord, indeed I have wronged myself by worshipping other than You and by prostrating to the sun instead of You, and I have submitted with Solomon, obedient to Allah Almighty, following Solomon and emulating him in

the worship of Allah alone, Who has no partner, the Creator of all things, its Owner, and its Controller."

And We sent to the tribe of Thamūd their brother in lineage, Sālih, so he commanded them to worship Allah alone, with no partner. Then at once the people of Sālih became two groups: believers and disbelievers, disputing about the religion, with each saying that the truth was with them.

Sālih said: "O my people! Why do you seek the punishment of Allah rather than His mercy?! Why do you not seek the forgiveness of Allah for your disbelief and your sins so that He may show you mercy?!"

The polytheists of Thamūd said to their prophet Sālih: "We consider you and the believers with you a bad omen, for we are only afflicted with calamities and hardships because of you!" Sālih responded to his people: "Whatever hardship befalls you is from Allah alone, occurring by His permission and because of your own sins. In fact, you are a people being tested by your Lord with prosperity and adversity and with good and evil."

In the city of Thamūd, there were nine men who used to spread corruption in the land with disbelief and sins and did not reform it in any way whatsoever.

The nine corruptors in the land said to one another: "Let us swear a mutual oath by Allah to assassinate Sālih and his family by night. Then, after

we have secretly killed Sālih and his family, we shall say to the relative of Sālih who has the right to demand retribution for his blood: 'We did not witness the murder of Sālih and his household, and we are indeed truthful in that!'"

The nine corrupters devised a plot to kill Sālih and his family, and We plotted against them a plot greater than their plot, while they did not know the manner of Our planning for their destruction.

So see, O Muhammad, what the end of the plot of the corrupters from the people of Sālih was when they intended to kill him and his family: We destroyed them and all their polytheist people.

Thus, those are the dwellings of Thamūd, lying in ruins and empty of their inhabitants, because of the wrong they committed against themselves through their association of partners with Allah, their rejection of their Messenger, and their killing of the she-camel of Allah. Indeed, in that is a lesson, an admonition, and a sign of the truth for people who know of Allah's power, His wisdom, and other such truths.

And We saved from Our wrath and Our punishment Sālih and the believers in him from his people, those who were mindful of Allah's wrath and His punishment, so they avoided polytheism and sins, and acted in obedience to Allah Almighty and feared Him.

And remember Lot, when he said to his people: "Do you commit such an extremely ugly and terrible act, and heinous sin—namely, approaching males from the rear—while you can see its indecency?!"

Lot said to his people, "Do you approach males from behind out of lust and forsake what Allah has made lawful for you with women?! Rather, you are a foolish and ignorant people, transgressing the limits of Allah and brazenly violating His sacred prohibitions."

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