

التفسير المحرر 20

The people of Lot had no answer or argument when he denounced their shameful act, except that they said to one another: "Expel Lot and his household from your town, for they are people who keep themselves pure from what we do of approaching men from behind, so they should not reside in your land."

So We saved Lot and his household from being reached by their harm or afflicted by any of Our punishment, except his disbelieving wife. We decreed that she would be among those remaining in the punishment, to perish with her people.

And We rained upon the people of Lot a rain of stones. How terrible was this rain that We rained upon the people of Lot, whom their prophet had warned of Allah's punishment, but they disobeyed and denied him!

Say, O Muhammad: "All praises are for Allah Almighty alone, for the perfection of His actions and attributes and the greatness of His blessings. And peace from Allah be upon His servants whom He has chosen, saved from the punishment, and kept safe from faults and persistence in sins." Say, O Muhammad: "Is Allah, Who is described with the attributes of perfection, majesty, and honor, better, or those idols and other deities that can neither benefit nor harm, and yet the polytheists worship them alongside Allah?!"

Is He not better Who alone created the heavens and the earth and sent down for you rain from the clouds, by which He caused to grow gardens of beautiful appearance that delight whoever sees them, and the trees, which you can't make grow?! Is there another deity with Allah who did these things and thus deserved to be worshipped?! The answer is no, because there is no god but Allah alone. Rather, the polytheists are people who deviate from the truth; despite their knowledge that Allah is the sole Creator, they set up an equal and a peer to Allah, even though they know the difference.

Who is it that made the earth a stable, tranquil place that does not tremble and made rivers flow through it and placed firm mountains on it, and set a barrier by His power between the salty seas and the fresh rivers, so that the fresh water does not mix with the salt water, lest one corrupt the other, and the intended benefit from them be lost? Is there another god with Allah who did these things and thus deserves to be worshipped?! Nay, but most of them do not know what is due to Allah, nor do they know the harm of associating partners with Him or the benefit of His oneness.

Is He not better Who grants the needy what they ask for, however difficult to obtain, and Who removes hardship and distress, if He wills, and Who makes you successors on the earth?! Is there any other god with Allah who has done these things and

is thus worthy of worship?! Little is it that you are mindful of Allah's majesty, His favours, and His proofs because of your aversion and heedlessness; that is why you associate others with Him in worship!

Or who is it that guides you on the way when you are lost in the darkness of the land and the sea during your travels—by His grace and by the signs He has created for you—and Who sends the winds bearing good tidings of rain before it comes?! Is there another deity with Allah who has done these things and is thus deserving of worship alongside Him?! Or is it Allah Alone Who has done so, yet you worship others besides Him?! Great and Exalted is Allah above associating partners with Him, and above being equated with false, powerless, and deficient deities.

Who is it that originates every creature, bringing it into existence from nothing, then after its demise resurrects it on the Day of Resurrection and Rising, restoring it to its state before He caused it to perish? And who provides you with rain from the sky and vegetation from the earth?! Is there another deity with Allah who has the power to do these things and is thus worthy of worship alongside Him?! Say—O Muhammad—to the polytheists, "Bring forth your evidence and your proof for the soundness of your worship of others besides Allah,

if you are truthful in your claim that there is another god with Allah deserving of worship!"

Say, O Prophet, "No one in the heavens and in the earth knows the unseen, which Allah has reserved for His knowledge, except Allah alone. Nor does anyone know when Allah will resurrect the creation from their graves on the Day of Resurrection."

Rather, their knowledge will become complete on the Day of Resurrection that everything they were promised in the world is a true reality. Nay, the polytheists in the world are in doubt about the existence of the Hereafter and the occurrence of the Resurrection, for they are not certain of the resurrection after death. Nay, in this world they are completely ignorant of the matter of the Hereafter and its occurrence, and of the reckoning and recompense therein.

And the disbelievers say: "When we and our fathers have become dust in the graves, will we indeed be brought out alive on the Day of Resurrection after our death?! This is something that will never happen."

The polytheists said: "Before Muhammad, there came to us those who promised us and our forefathers the resurrection, just as Muhammad has promised us, but we have seen no truth in it! This promise of resurrection after death is nothing but false tales and fabricated stories written by the

ancients in their books, passed down by those who came after them, and there is no truth to it."

Say—O Muhammad—to the polytheists: "Travel through the land and see the remnants of the disbelievers who denied the messengers of Allah, for Allah destroyed them in the end, so that you may take heed and be warned lest what befell them befalls you."

And do not grieve—O Muhammad—over these polytheists, their turning away from you, and their denial of the truth you have brought them. And do not be distressed—O Muhammad—by the plotting of the disbelievers against you, for their plotting will surely rebound upon them, and Allah is your protector and your supporter against them, and will make His religion victorious.

The polytheists say, "When will the punishment of Allah come to us, if you—O Muhammad—are truthful in what you promise us of the punishment?!"

Say—O Muhammad—to these polytheists: "Some of the punishment you seek to hasten has drawn near."

And indeed, your Lord—O Muhammad—is of vast bounty for the people, by granting them respite and being good to them, despite their having wronged themselves. But most of the people do not thank Allah for His blessings, and they associate

others with Him in worship and seek to hasten His punishment.

And indeed, your Lord, O Muhammad, knows what they conceal in their hearts and what they reveal of their words and deeds; nothing thereof is hidden from Him.

And there is nothing hidden from the servants in the heaven and the earth, but Allah knows it, and it is recorded in a clear, manifest Book, which is the Preserved Tablet.

Indeed, this Qur'an explains to the Children of Israel the truth regarding most of what they disagree about, and had they followed it, they would have been guided.

Indeed, the Qur'an is guidance from every misguidance, leads to the intended goal, and is a mercy for the believers who act according to it in their religion, their worldly life, and their Hereafter.

Indeed, your Lord, O Muhammad, will judge on the Day of Resurrection between His differing servants with His just judgment and recompense them for what they deserve. And Allah is the All-Mighty in His retribution, the Overpowering, the Subduer of His servants, the One free from all imperfection and defect, and the All-Knowing of everything. So nothing is hidden from Him of the deeds of the servants, their intentions, or otherwise, and He will recompense them for what they deserve.

So rely, O Muhammad, on Allah alone, trust in Him, and entrust all your affairs to Him. Indeed, you, O Muhammad, are upon the manifest and perfectly clear truth, in which there is no obscurity or ambiguity, regardless of who opposes you.

You, O Muhammad, cannot guide the disbelievers whose hearts have died after Allah has sealed them. You cannot make them hear a hearing of guidance, benefit, and acceptance with which they would respond to the truth and submit to it, unless Allah wills to guide them. Nor can you make the disbelievers, whose ears Allah has deafened, hear the truth when they turn away from hearing and pondering it.

And you, O Muhammad, cannot guide the disbelievers who are blind to the truth to bring them out of disbelief into faith. You can only make the truth understood by those who believe in Our signs so they hear them, reflect upon them, and are led to act upon them with sincerity and submission.

When the promise of punishment and wrath befalls the disbelievers, We will bring forth for them a beast from the earth, addressing the disbelievers that the people have no certain faith in the verses of Allah Almighty without any doubt or uncertainty.

And remember the Day when We will gather from every nation a large group of those who deny the verses of the Qur'an and Our proofs indicating

the truth, so the first of them will be held back for the last of them, and thus they will all be gathered together.

So when they came to the place that Allah willed for their rebuke, He said to them reproachfully: "Did you deny the signs of My Book and My proofs while you were ignorant of them and did not know them with true knowledge?! Or what was it that you were doing?"

The punishment of Allah and His wrath became due on the Day of Resurrection upon those deniers because they wronged themselves in this world by denying the signs of Allah, the Exalted. Those deniers will not be able to utter an argument or an excuse to ward off the punishment from them.

Have they not seen that We made the night dark so their bodies could rest from movement and they could find relief from toil and fatigue, and We made the day bright so they could disperse in it, seeking their livelihoods and other things? Thus, We made them different and alternating for their benefit! Indeed, in the creation of the night and the day and their difference in this manner are signs for people who believe in Allah, and among these is the sign of His Oneness and His power to resurrect the dead.

And remember the Day the angel will blow the Trumpet by the command of Allah, and everyone in the heavens and on the earth will be terrified, except for whom Allah wills not to be terrified. And

everyone in the heavens and on the earth will come to Allah in humility and submission.

And you see the mountains, thinking them to be firmly still, but in reality, they move like the clouds. That is from the design and creation of Allah, Who has perfected, secured, and mastered everything. Indeed, Allah knows what you do of good and evil, and He will recompense you for all your deeds, so beware of disobeying His command.

Whoever comes on the Day of Resurrection with a good deed will have a great reward with Allah, and they will be safe on the Day of Resurrection from the terror that befalls the creation.

But whoever comes on the Day of Resurrection with an evil deed will be cast on their faces into the Fire. It will be said to them, "You are not recompensed except according to the deeds that you used to do in the world."

Say, O Muhammad, to your people of Quraysh: "Allah has only commanded me to worship the Lord of this city—Makkah—Who has made it a safe sanctuary, forbidding His creation therein from shedding unlawful blood, wronging anyone, hunting its game, or cutting its trees. And to Allah—the Lord of Makkah—belong all things: their creation, dominion, and authority. And Allah has commanded me to be among those who submit to Him with Tawhīd, yielding to Him by carrying out His commands and avoiding His prohibitions."

And Allah has commanded me to recite the Qur'an and follow what is in it. So whoever believes in the Qur'an, acts upon it, and follows the truth it contains, white-space: normal; background-color: rgb(249, 250, 251);">the reward and benefit of that is for his own good. But whoever disbelieves in the Qur'an and turns away from acting upon what is in it, say to him: "I am only one of the Messengers who warn of the punishment of Allah, His wrath, and the consequences of your going astray; it is only upon me to convey the message clearly."

And say, O Muhammad: "The one characterized with perfection is Allah Almighty, Who has bestowed His blessings upon us and guided us and has made His signs clear and established the proof against His servants. He will show you in this world the signs of His punishment and the proofs of His oneness and power, so the truth of what Allah has informed you of, and the truth of what I have called you to and warned you about, will become clear to you. And your Lord is not unaware of what you do; rather, He is a witness over all your deeds, and He will recompense you for them."

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

These are the great and sublime verses of the clear Qur'an, which make manifest the reality of all things.

We recite to you, O Muhammad, in this Qur'an from the story of Moses and Pharaoh with truth for people who believe in this Qur'an so that they may take heed.

Indeed, Pharaoh transgressed and was tyrannical in the land. He made the people of his kingdom into separate groups, enslaving among them the Children of Israel and humiliating them, ordering the slaughter of their male children and leaving their females alive. Pharaoh was truly one of the corrupters in the land.

But We wanted to bestow favor upon the Children of Israel, to destroy their enemies and make them leaders to be followed and inheritors of the kingdom of Pharaoh and his land.

And to establish the Children of Israel in the land, and to show Pharaoh, Hamān, and their soldiers what they feared: the vanishing of their kingdom at the hands of the Children of Israel.

We inspired the mother of Moses: "Suckle him so long as you feel he is safe, but when you fear for him from Pharaoh and his soldiers, cast him into the river Nile after placing him in the chest, and do not fear his perishing, nor grieve his separation. Indeed, We will return him to you and make him one of Allah's messengers."

Then the household of Pharaoh took Moses so that he would become an enemy to them in their faith and a source of grief through the vanishing of their kingdom and their destruction. Indeed, Pharaoh, Hāmān, and their soldiers were disobedient sinners.

Pharaoh's wife said: "This child is a source of joy for me and you, O Pharaoh. Do not kill him; perhaps he may benefit us or we may adopt him as a son." Pharaoh and his people were indeed unaware that their destruction would be at the hands of this child.

The heart of Moses' mother became empty of everything except Moses, and she was about to disclose that he was her son, had We not strengthened her heart, so that she would be of the believers in Allah's promise.

The mother of Moses said to his sister, "Go and keep track of him to find out about him." So she went and saw him from a distance, while the people of Pharaoh did not know that she was his sister and was watching him.

And We had prevented Moses beforehand by a divine decree from accepting to be nursed by any wet nurse other than his mother. So his sister said to the household of Pharaoh: "Shall I direct you to a household that will take good care of him and will nurse him for you, and they will be sincere in that?"

So We returned Moses to his mother so that she might be comforted and rejoice and not grieve over

his separation, and so that she would know for certain that what Allah had promised her of returning Moses to her and making him a messenger is a truth that must come to pass. However, most of them do not know that the promise of Allah is true, nor do they know His great wisdom.

When Moses (peace be upon him) reached his full strength and power, We gave him wisdom and knowledge before prophethood. And just as We rewarded him for his excellence, We also reward everyone who does good in the worship of Allah or does good to creation.

Moses entered a city in Egypt at a time when its people were unaware of his entry, and he found in it two men fighting; one of them was from the Children of Israel, and the other was from the people of Pharaoh. The Israelite asked Moses to help him, so he struck the Copt with his fist and killed him. He said: This killing was from the temptation of Satan to me. Indeed, he is an enemy, misleading from the truth and of manifest enmity.

Moses said, "My Lord, I have wronged myself with this killing, so forgive me for that. So Allah forgave him because He is All-Forgiving of the sins of His servants and Most Merciful to them."

Moses said, "My Lord, I promise You that I will never be a supporter of the wicked because of Your favor upon me."

So Moses became fearful in the city where the Copt had been killed, watching and waiting for what people would say concerning his affair, when suddenly, the Israelite who had sought his help the day before cried out to him, asking for his help against another of Pharaoh's men. Moses said to him: "Indeed, you are clearly a troublemaker and very quarrelsome."

So when Moses wanted to violently seize the Copt, who was an enemy to him and to the Israelite, and strike him, he said: "O Moses, do you intend to kill me today as you killed the Copt yesterday? You only want to be a dominant oppressor by unjustly killing people, and you do not want to do what is good for the people."

And there came a man from the farthest and most remote part of the city, walking in haste to Moses, and said to him: "Indeed, the chiefs of Pharaoh's people are consulting to kill you and are ordering one another to do so. So leave this city. I am one of the sincere advisors to you in this."

So Moses left in a state of fear, looking about to see if they would catch up with him, and prayed: "My Lord, deliver me from the people of Pharaoh, who are wrongdoers to themselves through their disbelief and their desire to kill me for the accidental killing I committed."

When Moses left Egypt and headed for the town of Midian and feared that he would lose the way, he

said: "Perhaps my Lord will show me the path leading easily to Midian."

When Moses reached the water of Midian, he found a large group of people watering their flocks, and found apart from them two women holding back their sheep. He said to them, "What is the matter with you, holding back your sheep and not watering them?" They said, "It is our custom that we do not water our sheep until the shepherds take their flocks away, and our father is an old man, too weak to water the sheep himself."

So Moses, out of compassion, watered the flock for the two women without charge. Then he withdrew to the shade and prayed, "My Lord! I am truly in desperate need of whatever good You may send down to me."

Then one of the two women came to Moses, walking shyly and modestly. She said, "My father invites you to reward you for watering our sheep for us." When he came to her father and told him his story with Pharaoh and his people, the father said, "Have no fear. You are now safe from Pharaoh and his people, for they have no authority in our land."

One of the two girls said: "O my father, hire this man to tend our sheep and water them. Indeed, the best you can hire is the one who is strong for his work, the trustworthy one who does not betray."

The father said to Moses, "I want to marry you to one of my two daughters on the condition that you

tend my sheep for eight years. If you complete ten years, that is a favor from you, and I do not wish to make things difficult for you. You will find me, if Allah wills, among the righteous in good treatment, companionship, faithfulness, and so on."

Moses said to the father: "I am content with what you have said. It is now settled between me and you. Each of us must fulfill his obligation, and whichever term I complete—whether the ten or the eight—you have no right to demand more from me. And Allah is a Guardian and a Witness over what we have contracted."

When Moses had completed his years of shepherding and was travelling with his family, he spotted a fire in the direction of the mountain. He said to his family, "Stay in your place; I have spotted a fire. I will go to it, hoping to bring back from its people some news about the way, or bring you a burning brand from it so that you may warm yourselves."

But when Moses came to the fire, Allah Almighty called him from the right side of the valley, in the land that Allah has blessed, from the direction of the tree, and said to him: "O Moses, indeed, the One Who is speaking to you is I, Allah, the Lord of all creation.

Throw your staff." So he threw it, and when he saw it slithering as if it were a snake in its speed and the intensity of its shaking, he fled quickly and did

not return or look back. So Allah said, "O Moses, return to your place and have no fear, for you are safe from any harm afflicting you.

Put your hand into the opening of your garment—the upper opening where the head goes through—and when you draw it out, it will be white without any disease. And draw your arms close to your chest to calm the fear that has afflicted you. These are two signs from your Lord—the staff and the hand. I am sending you with them to Pharaoh and the chiefs of his people, for they are ingrained in disbelief, characterized by their rebellion against the obedience of Allah."

Moses said, "My Lord, I have killed a person from Pharaoh's people, so I fear that if they see me alone without a helper to explain to them what I want to say, they will kill me before I can call them to the truth."

And my brother Aaron is more eloquent in speech than I, so appoint him as a messenger with me and a minister to assist me in my call to them, clarifying what I say to them, for I fear that Pharaoh and his people will not believe me."

Allah said: "We will strengthen you by sending your brother with you, and We will give you both proof against Pharaoh and his people and an awe of you, so you will overcome them and be safe from them. Because of Our signs, they cannot harm you;

you and your followers will be the victors over Pharaoh and his chiefs, overpowering them."

When Moses came to them with miracles and clear proofs of the truth, Pharaoh and his people said: "That which Moses has brought is fabricated magic; it is an illusion with no reality, and not a divine miracle as he claims. And we have not heard of anyone calling our fathers to the like of what you are calling us."

Moses responded to them: "My Lord knows best who has come with the truth from Him—we or you—and my Lord knows best who will have the praiseworthy outcome in this world and the Hereafter—we or you. Indeed, the wrongdoers will not succeed in attaining the praiseworthy outcome and everlasting bliss."

And Pharaoh said, "O chiefs, I know of no god for you other than myself, as Moses claims. So kindle a fire for me, O Hāmān, on the clay to dry it, so it becomes bricks with which you can build me a high tower that I may look upon the God of Moses whom he calls us to worship. And indeed, I think Moses is a liar in his claim."

Pharaoh and his soldiers acted arrogantly and were haughty in the land, turning away from the guidance unjustly, without proof, thinking they would not be brought back for reckoning and recompense.

So We seized Pharaoh and his soldiers in retribution, and drowned them all. See then what was the end of those wrongdoers.

And We made Pharaoh and his people leaders in this world, followed in disbelief, calling people to the deeds of the inhabitants of the Fire; and on the Day of Resurrection, no one will help them, nor will the punishment of Allah Almighty be repelled from them.

And We caused the curse from Allah and His servants to follow them after their destruction, and on the Day of Resurrection, they will be among the destroyed and the despised—vile in their deeds and words, and hideous in their forms.

And We certainly gave Moses the Torah after We had destroyed the past nations as an enlightenment for the Children of Israel by which they could see what benefits them and a guidance to the truth and a mercy for them, so that they might remember and take heed.

And you, O Muhammad, were not on the western side of the Mount Tūr with regard to Moses when We spoke to him and gave him revelation, and you were not a witness with your own eyes to the details of what happened there.

But We created generations after Moses, and the period of the interruption of revelation was prolonged, so the covenant of Allah was forgotten, so We sent Muhammad (peace and blessings of

Allah be upon him). And you, O Muhammad, were not a resident for a long time among the people of Midian to recite to the people of Makkah what happened concerning Moses in Midian, but We revealed to you in the Qur'an those past accounts.

And you, O Muhammad, were not present on the side of the mountain when We spoke to Moses, but We revealed to you what happened as a mercy from Us to you and to the servants so that you may warn the Arabs to whom no messenger had come before you, and so that they may remember the error of their misguidance and take heed.

Were it not that Allah would punish the polytheists of Quraysh for their disbelief and their sins before sending you, O Muhammad, and they would say, protesting: "Our Lord, why did You not send a messenger to us before You punished us so we could follow Your signs and be among the believers in the truth?"—We would have hastened the punishment upon them. But We established the proof against them by sending you to them.

When the Qur'an came to the disbelievers of Quraysh, they said: "Why was Muhammad not given it all at once, just as Moses was given the Torah?! And why was he not given miracles like those given to Moses?!" Did not the disbelievers of Quraysh reject the Torah and the miracles of Moses before the mission of Muhammad?! So how could they demand such a thing?! They said: "The Torah

and the Qur'an are two works of magic supporting each other to mislead the people, and each confirms the other, and we truly reject both."

Say to them, O Muhammad: "Then bring a scripture from Allah that is a better guide to the truth than these two, so I may follow it, if you are truthful in your claim that the Torah and the Qur'an are two works of magic and that the truth lies in other than them."

So if those who claim that the Torah and the Qur'an are two works of magic fail to bring a book with more guidance than them both and to follow the truth, then know, O Muhammad, that they give preference to their desires, and they have no proof for what they claim. Who is more astray from the truth than one who follows his own desire and abandons guidance without any proof from Allah? Indeed, Allah does not grant success to those who have wronged themselves and others to follow the truth.

And We have sent down the Qur'an successively, one part after another, to the disbelievers of the Arabs and the People of the Book, or successively with promises and warnings, and stories, exhortations, and advice so that they might take heed and benefit.

Those to whom We gave the Taurât (Torah) and the Injeel (Gospel) before the Qur'an, and who did not corrupt them believe in the Qur'an.

And when they hear the Qur'an recited to them, they say: "We believe in it, for it is the truth sent down from our Lord. Indeed, even before its revelation, we were believers in the oneness of Allah, submissive to His obedience, and believers in the prophethood of Muhammad; for this reason, we believe in the Qur'an."

Those who believe in their scripture and in the Qur'an, Allah will give them a double reward for their patience in acting upon both and for the harm they encounter. And among their attributes is that they repel evil with good, and they spend from the wealth We have provided for them in the ways of benevolence.

When they hear vain talk, they turn away from listening to it and do not respond to those who harm them with foul speech and say, "To us our faith, and to you your faith. Allah will recompense each of us for our deeds with reward or punishment. You are safe from our harm, and we do not wish to argue with the foolish who oppose the truth and transgress against people. We do not associate with them, nor do we like their ways."

You, O Muhammad, cannot guide whomever you like to follow the truth, but it is Allah alone Who does that, and Allah knows best who deserves guidance, so He guides him to the truth.

The disbelievers of Quraysh said: "If we worship Allah alone, O Muhammad, the polytheists of the

Arabs will snatch us away from Makkah; they will expel us, capture us, or kill us.” Have We not made for the people of Makkah a safe haven to which fruits of various kinds are brought from many lands as a special provision from Us? However, most of the disbelievers of Makkah do not know that the One Who provided for them and gave them security in their state of disbelief would also provide for them if they were to submit to Islam, and would protect them from the disbelievers.

How many towns there were whose people became arrogant due to the blessings, which distracted them from thanking their Lord, so they disbelieved in Him, and thus He destroyed them! Those are the homes of those people; no one inhabited them after their destruction except for a little while, when some passers-by would stop at what remained of their dwellings. And We were the inheritors of their dwellings, and no one owned them after them.

And your Lord, O Muhammad, would not destroy the towns until He sends to their principal city, which other towns follow, a messenger reciting to their people Allah's revelations. And Allah would not destroy the towns unless their people deserved it by persisting in wrongdoing after the proof had been established against them.

Whatever blessings Allah has given you are but an enjoyment and adornment for this worldly life,

which then quickly perishes. What is with Allah in Paradise is better and more lasting. Will you not then reflect, O people, so that you may understand that the reward of the Hereafter is better than the bliss of this world?

Is one whom We promised Paradise for his obedience to Us, who then believed in Our promise and obeyed Us, and so will receive what he was promised, like one who denies the meeting with Allah, His promise, and His warning, who is made to enjoy the life of this world, and then on the Day of Resurrection is among those summoned to punishment?

And remember the Day when Allah will call out to the polytheists and say to them: "Where are those whom you used to claim in the world were My partners in worship, and that they would benefit you?"

Those misleaders against whom the decree of Allah's punishment and wrath is justified will say, "Our Lord! These are the ones we led astray; we led them astray as we ourselves went astray. We disassociate ourselves before You from them and from the falsehood they chose. It was not us that they used to worship; rather, they were following their own desires."

And it will be said to the polytheists: "Call upon those you used to worship." So they will call upon them, but they will not answer them, nor will they

benefit them. The followers and the followed will see the punishment that will befall them. If only the polytheists had been guided to the truth, they would not have taken associate-gods besides Allah, nor would they have seen the punishment in the Hereafter.

And remember the Day when Allah will call out to the polytheists, saying to them: "What was your response to the Messengers whom I sent to you? Did you believe in them and follow them, or did you disbelieve in them and disobey them?"

On that Day of Resurrection, the polytheists will have no argument nor will be guided to a valid response, being dumbstruck in bewilderment, unable to ask anyone what response they should give Allah.

But whoever repents from polytheism, believes in the truth, and does righteous deeds will be among the successful in the Hereafter, and among those who will abide in Paradise forever.

And your Lord—O Muhammad—creates and chooses what He wills. It is not for the people to choose what they wish against Allah. Glorified, sanctified, and exalted is Allah above the polytheism of the polytheists, for He alone is unique in creating and choosing, not their gods.

And your Lord, O Muhammad, knows what the hearts of His servants conceal and what they reveal of words and deeds.

He is Allah, Who alone is worthy of worship, and He alone is worthy of all praise in this life and the Hereafter. To Allah alone belongs the judgment in both; in this world, He judges between His servants by His divine law and His decree, and in the Hereafter, He will judge between them with His justice. And to Allah alone you will all be returned after your death.

Say, O Muhammad, to the polytheists of your people: "Tell me, if Allah were to make the night perpetual over you, with no day following it, until the Day of Resurrection, which god other than Allah could bring you a day in which you could see? Will you not then listen with understanding, acceptance, and submission and reflect upon it to take heed, and use it as evidence for the truth?"

Say, O Muhammad: "Tell me, if Allah were to make the day perpetual for you with no night to follow it until the Day of Resurrection, which god other than Allah could bring you a night in which you may find tranquility and rest? Do you not then see this with your own eyes so that you may know the truth?!"

It is out of His mercy for you, O people; He made the night dark so that you may rest and find tranquility in it, and He made the day bright for seeking sustenance. And He made for you the night and the day so that you may be grateful to Him.

And remember, O Muhammad, the Day when Allah will call upon the polytheists and say to them: Where are those whom you used to claim were My partners in worship and that they would benefit you?

And We will bring forth from every nation their prophet to bear witness against them regarding the conveyance of the message and their response to his call. We will say to every nation that denied its prophet, "Produce your proof for the soundness of associating partners with Allah." Then they will know that Allah alone is the One worthy of worship, and the partners they used to fabricate will vanish from them, and they were of no benefit to them.

Indeed, Qārūn (Korah) was from the clan of Moses, but he transgressed in his contempt for his people, for he was given so much wealth that its keys would weigh down a group of strong men due to their abundance. So he oppressed his people when they said to him: "Do not exult in what you have been given; indeed, Allah does not like those who exult boastfully in the adornments of the world."

And seek, O Qārūn, the bliss of the Hereafter with what Allah has given you of this world, so use it in obedience to Allah, and do not neglect your share of this world. And do good in the worship of Allah and to His creation, just as Allah has been good to you with abundant provision. And do not seek

corruption in the land through disobedience and oppression. Indeed, Allah does not like those who spread corruption.

Qārūn said: "I was only given these treasures because I am worthy of them!" Did he not know that Allah had destroyed from the past nations those who were stronger than him and had amassed more wealth? So there is nothing to prevent his destruction, and he has done what warrants it. The wicked will not be asked about their sins; rather, Allah Almighty will punish them for their sins.

Then Qārūn came out before the Children of Israel in his great adornment. Those weak in faith who desired the life of this world said, "Oh, would that we had the like of what has been given to Qārūn. Indeed, he is a man of abundant fortune from this world!"

But the people of knowledge, who knew the reality of this world, said: "Woe to you! The bliss of Paradise for those who believe in the truth and do righteous deeds is far better than what Qārūn was given. And none is guided to faith, righteous deeds, and asceticism in this world except the patient—those who persevere in acts of obedience, abstain from sins, and endure the painful decrees of Allah, such as poverty."

So We caused the earth to swallow Qārūn and his house, and he had no group to help him against Allah's punishment when it befell him, nor could he

help himself to prevent the punishment by his own power.

Those who had wished for what Qārūn possessed, after they learned the necessity of being content with the provision decreed for people, came to realize that Allah expands provision for whoever He wills of His servants out of His wisdom, not because of their honor in His sight. He also restricts it for whoever He wills out of His wisdom, not because of their disgrace in His sight. They said: "Had it not been for Allah's favor upon us by turning away from us what we had wished for, we would have transgressed like him, and Allah would have caused the earth to swallow us. So the disbelievers do not succeed or prosper in this world or the Hereafter.

We assign the bliss of Paradise to those who do not seek arrogance on earth, neither by rejecting the truth nor by oppressing people, and who do not seek to disobey Allah, the Glorified. The praiseworthy outcome in this world and the Hereafter is for those who are mindful of Allah's wrath and His punishment.

Whoever comes on the Day of Resurrection with a good deed will have something better than it from Allah, for a good deed is rewarded tenfold and may be multiplied many times over. And whoever comes with an evil deed, its doers will only be recompensed for what they did, without any

addition, and they will not be punished for what they did not do.

Indeed, Allah, Who has sent down the Qur'an to you, O Muhammad, and has obligated you to recite it, convey it, and act upon it, will surely bring you back to Makkah after you depart from it. Say to the polytheists of Makkah: "My Lord knows best who has come with the truth from Him—I or you—and knows best who among us and you is in clear error."

You, O Muhammad, were not expecting that Allah would send down the Qur'an to you, but Allah sent it down as a mercy from Him to you and His servants, so never be a supporter of the disbelievers.

And let not the disbelievers, O Muhammad, turn you away with their lies, their harm, and their plotting from the verses of the Qur'an after they have been revealed to you. Rather, call people to your Lord, and never be one of those who associate partners with Him.

And do not invoke, O Muhammad, another deity with Allah. There is no deity worthy of worship except Allah alone, and every deity besides Him is false. Everything is bound to perish except He Himself Almighty, and every deed is void except what is done seeking His Face. To Allah alone belongs the judgement between His servants, and to Him alone you will be returned after your death.

These disconnected letters demonstrate the miraculous (inimitable) nature of the Qur'an, as they show the inability of creation to challenge it with something similar, even though it is composed of these very letters with which they speak.

Do people think that they will be safe from trials once they believe and are left without being put to the test?

And indeed, those before this nation were tested so that Allah may make known by the test those who are truthful in their faith and make known the liars in their claim of faith—a knowledge of observation that entails recompense.

Do those who commit evil deeds think that they can escape Us and that We will not punish them?! How wrong is their assumption!

Whoever hopes to meet Allah on the Day of Resurrection, then the Resurrection is inevitably coming soon, and Allah alone is the All-Hearing of all sounds and the All-Knowing of all beings.

Whoever strives to do what Allah has commanded and to abandon what He has forbidden only does so for their own good in this world and the Hereafter. Indeed, Allah is in no need of all His creation; their obedience does not benefit Him, nor does their disobedience harm Him.

And those who believe in the truth, remain firm upon it during affliction, and do righteous deeds—We will surely absolve them of their misdeeds and

not hold them accountable for them, and We will surely reward them according to the best of what they used to do of the acts of obedience.

And We have commanded man to be good to his parents in word and deed. But if your parents strive, O Muslim, to make you associate with Me a partner for which you have no proof of its divinity, then do not obey them. To Me is your return on the Day of Resurrection, and I will inform you of your deeds and recompense you for them.

Those who believe in the truth and do righteous deeds, We will surely admit them among the righteous.

And among the people are those who say with their tongues, "We believe in Allah," but when they are harmed by people to make them turn back from the truth, they consider their harm as the punishment of Allah, so they forsake the truth. And if a victory comes from your Lord—O Muhammad—for the party of Allah, those firm in faith, with conquest and spoils of war, those who turned back from their faith will surely say to them, "Indeed, we were with you as believers," in order to take from the spoils. Is not Allah most knowing of what is in the hearts of His creation, whether it is sincerity or hypocrisy? How, then, can they deceive Him?!

And Allah will surely make known the truthful and steadfast believers, and He will surely make

known the hypocrites who are false in their claim to faith—knowledge of observation, which entails recompense.

And the disbelievers of Quraysh said to the believers, "Follow our way in religion, and we will bear your sins so the punishment will be upon us and not you!" But they will not bear anything of that. Indeed, they are liars in their claim.

Those callers to misguidance will surely bear their own sins and the sins of their followers, without diminishing anything from the sins of the followers. And they will surely be questioned on the Day of Resurrection about the misguidance they used to fabricate and make seem appealing to the people.

We sent Noah to his polytheistic people, and he remained among them for nine hundred and fifty years, calling them to worship Allah alone. Then the flood drowned them while they were wronging themselves with polytheism and denial.

But We saved Noah and those he carried in the Ark from drowning, and We made that Ark a proof and a lesson for all the worlds and a sign of Allah's power and His knowledge, and of His saving the obedient and destroying the disobedient.

And remember Abraham when he said to his people: "Worship Allah alone, and fear His wrath and His punishment. That is better for you in this world and the Hereafter, if you only knew, for none

can comprehend the goodness of this except a person of knowledge."

Abraham said to his people, "You worship besides Allah nothing but idols that deserve nothing of divinity—you make them with your own hands, call them gods, and fabricate lies by commanding their worship. They certainly cannot give you any provision. So seek provision from Allah, worship Him alone, and be grateful to Him for His provision and all His blessings. To Allah you will be returned on the Day of Judgment, and He will hold you accountable and recompense you."

If you deny the truth, so did those before you deny it; the duty of the Messenger is only to convey the message of Allah to his people plainly, clarifying the truth.

Have the deniers of the Resurrection not seen how Allah originates creation from nothing, then brings it back after it perishes? Certainly, that is easy for Allah Almighty.

Say, O Muhammad, to the deniers of the Resurrection: "Travel through the land to see how Allah originated the creation from nothing, and then He will bring it forth a second time after it perishes. Indeed, Allah is not incapable of doing anything."

Allah punishes whom He wills for their sins with His justice, and has mercy upon whom He wills of the believers with His grace. And to Allah you will

all be returned on the Day of Judgment, and He will resurrect you after you die for reckoning and recompense.

You cannot escape from the punishment of Allah, whether you are on earth or in the sky. And you have no one besides Allah to protect you, help you, and ward off the punishment of Allah from you.

Those who disbelieve in the signs of Allah and deny the resurrection after death: it is they who have despaired of Allah's mercy, and He will never admit them into His Paradise, and for them there will be a painful punishment.

But the only response Abraham's people gave when he called them to the worship of Allah alone was to say: "Kill Abraham or burn him in the fire!" So they threw him into the fire, but Allah saved him from its harm. Indeed, in the saving of Abraham are signs of the power of Allah and more for people who believe.

Abraham said to his people: "You have only taken idols to worship besides Allah, following one another and preserving your worldly affection. Then, on the Day of Resurrection, each of you will disown and curse the other, and your home will all be the Fire, and you will have no one to save you from it."

So Lot believed in the truth Abraham had brought. And Abraham said, "I am leaving the land of my people to worship Allah in another land.

Indeed, my Lord is the All-Prevailing, the One whom He supports is never humiliated; rather, He protects him from whoever intends him harm, the All-Wise in His words and actions, His law, and His governance of His creation."

We granted Abraham, after his migration, his son Isaac; and his grandson Jacob, son of Isaac. And We placed prophethood and revealed divine scriptures among his descendants. We rewarded him for his deeds in this world, and in the Hereafter, he will surely be among the righteous and will have his reward therein.

And remember, O Muhammad, Lot when he said to his people: "You certainly commit such a shameful act that has surpassed all limits in its repulsiveness and heinousness, an act no nation has ever done before you."

Do you really have intercourse with men in their backsides, cut off the road for passersby and travelers, and do in your gatherings what is abominable in words and deeds? The only answer of Lot's people to his words was that they said: Bring us the punishment of Allah if you are of the truthful in your claim that you are a messenger from Allah and in what you threaten us with of punishment.

Lot said: "My Lord, grant me victory by destroying these people who corrupt themselves and others among the people."

When Our messengers from the angels came to Abraham with the glad tidings of Isaac and Jacob, they said to him: "Allah has sent us to destroy the people of the town of Lot because its people have been wrongdoers through disbelief and sins."

Abraham said to the angels: "Indeed, in that town is Lot, and he is not of the wrongdoers." They said: "We know best who is in that town of the believers and the wrongdoers. We will surely save Lot and his family, except his wife; she is one of those who will remain in the punishment."

When the angels came to Lot, he was distressed by it and grieved, for his fear concerning them of his people and his inability to protect them. The angels said, "Do not fear and do not grieve. Indeed, we will save you and your family from the punishment descending upon your people, except your wife; she is one of those who will remain behind in the punishment."

The angels said to Lot: "We are bringing down upon the people of this town a punishment—a rain of stones from the sky—because of their disbelief and their practice of immorality and wicked deeds."

We have certainly left the ruins of the town of Lot's people with clear signs for people who understand Allah's proofs and benefit from them.

And We sent to Midian their kinsman Shu'ayb, and he said to them: "O my people, worship Allah alone, hope for the reward of the Last Day, and do

not give short measure and weight nor commit highway robbery, along with your disbelief in Allah."

So the people of Shu'ayb rejected their prophet, so the tremor of torment destroyed them, and they were left in their land, fallen dead, clinging to the ground.

And We destroyed 'Ād and Thamūd, and their destruction is clear to you from the ruins of their dwellings. Satan made their deeds of disbelief, denial, and sin seem appealing to them and turned them away from the truth, even though they were insightful, capable of observation and thought, and had known the truth from falsehood; therefore, they had no excuse.

And We destroyed Qārūn, Pharaoh, and Hāmān. Indeed, Moses had come to them with clear signs, but they were arrogant towards the truth, and they could not escape Allah or His punishment.

So We destroyed 'Ād, Thamūd, Qārūn, Pharaoh, and Hāmān—each for their sin, with due measure, and with a punishment befitting it. Among them were those upon whom We sent a violent wind that pelted them with pebbles until they perished—they were 'Ād. And among them were those whom Allah destroyed with the mighty blast—they were Thamūd. And among them were those whom Allah caused the earth to swallow—he was Qārūn. And among them were those whom Allah destroyed by

drowning—they were Pharaoh and Hāmān. And it was not for Allah, Glorified is He, to destroy them unjustly without any sin on their part, or for the sins of others, or without warning them, granting them respite, and establishing proof against them. But they used to wrong themselves, as they brought about their own punishment by falling into its causes.

The likeness of those who have taken allies other than Allah from among objects of worship and otherwise, seeking their benefit and hoping for their support, is like the spider that has taken a house for itself, which neither protects it from heat nor cold, nor rain nor harm. Likewise, that which they have taken as a protector besides Allah possesses for them no benefit or harm. And indeed, the weakest of houses is the house of the spider. If they only knew that such is their likeness, they would not have taken allies other than Allah. But they are ignorant, so they think that they benefit them and bring them closer to Allah.

Indeed, Allah knows whatever object of worship they call upon besides Him, and He knows its falsehood and its lack of benefit. And Allah is the All-Mighty; nothing He wills can be prevented, and the All-Wise in His law, His decree, and the management of His creation.

We set forth such parables mentioned in the Qur'an for mankind to make the meanings clear to

them and bring them closer to their understanding so that they may benefit thereby. But none understands the parables of the Qur'an except the people of knowledge.

Allah created the heavens and the earth in truth, not for play or in vain, but He created them for a real purpose, as signs of the truth, and so that His command and His law would be established, and His favor upon His servants would be completed, and so on. Indeed, in Allah's creation of them is a sign of the truth for the believers.

Recite, O Muhammad, what has been revealed to you of this Qur'an, follow it, and convey it to the people. And perform the prayers as they should be, for it calls its performer to avoid immorality and evil deeds. And the remembrance of Allah within the prayer is greater than its being a deterrent from immorality and evil deeds. And Allah knows what you do, O people, and He will recompense you for it.

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