

التفسير المحرر 21

And do not argue, O Muslims, with the Jews and Christians except in the best manner—with kindness, good words, and the strongest arguments—except for the stubborn transgressors among them who did not accept advice and with whom kindness was of no avail. And say to them: “We believe in the Quran and in the Torah and the Gospel—in that which has not been distorted or altered. Our God and your God is One, and He is Allah, the Exalted, and to Him we are submissive.”

And thus, We have sent down the Quran to you, O Muhammad. So those who were given the Torah and the Gospel believe in it—it is said they are those who had knowledge concerning Muhammad (ﷺ) before the prophetic mission, and it is also said that it refers to those among them who accepted Islam after the mission, such as ‘Abdullāh ibn Salām—and among the people of Makkah are those who believe in the Quran. And none reject the proofs of the truth after they have become clear except the disbelievers, so they deny the truth after knowing it.

You, O Muhammad, did not read any book before the Quran, nor could you write with your hand. Had you been so before your prophethood, the disbelievers would have doubted your truthfulness.

Indeed, the Quran is a set of clear verses indicating the truth, preserved in the hearts of the Prophet (peace and blessings be upon him) and the

believers. And none deny Our verses except those who have wronged themselves with disbelief and arrogance.

The polytheists of the Quraysh said, "Why were miracles not sent down upon Muhammad from his Lord—like the miracles of Moses—so we might believe him?" Say to them: "Miracles come only from Allah, and my duty is only to warn you."

Is it not enough for those who propose descending miracles upon you, O Muhammad, that We have sent down to you the Quran that is recited to them continuously?! Indeed, in that Quran is a mercy in this world and the Hereafter for the believers, and a reminder for them, by which they remember the truth.

Say, O Muhammad, to the polytheists, "Allah is Sufficient for me as a witness between me and you. He knows what is in the heavens and on the earth, so the truthful and the falsifier among us are not hidden from Him. He will recompense each according to what they deserve. Those who believe in what is worshipped besides Allah and disbelieve in Allah are the losers in this world and the Hereafter.

The polytheists of your people, O Muhammad, ask you to hasten the coming of Allah's punishment upon them. Had it not been for Allah's decree for the punishment to descend upon them at a specified time, it would have come to them when

they asked for it to be hastened. And it will surely come upon them suddenly, while they do not perceive its time of arrival.

The disbelievers of your people, O Muhammad, ask you to hasten the coming of Allah's punishment upon them in this world, while it is coming to them in the Hereafter, where Hell will encompass them and every disbeliever.

Indeed, Hell will encompass the disbelievers on the Day the punishment. It will cover them from above and from beneath their feet, and Allah will say to them, "Taste the recompense for what you used to do in the world."

O My believing servants, if you are unable to worship Me in a land, then migrate to a place where you are able to do so. Therefore, devote your worship sincerely to Me and show your obedience to Me wherever you can on the earth.

Every created soul will inevitably taste the bitterness of death, and it must come upon all people. Then they will be returned to Allah, and He will recompense them.

Those who believe in the truth and do righteous deeds, We will surely accommodate them in lofty mansions in Paradise, beneath which rivers flow, wherein they will abide forever. How excellent is the reward of those who work in the world in obedience to Allah!

And they are those who patiently endure obedience to Allah, the harm of the polytheists, and the departure from their homelands, fleeing from trials; and they put their trust in their Lord alone in all their affairs.

Emigrate and strive in the cause of Allah, O believers, and do not fear poverty or lack of means. There are many creatures in need of food and drink and cannot manage to gather it, nor do they put anything aside for the next day, yet Allah provides their sustenance. Likewise, Allah facilitates your provisions, O people. And Allah is All-Hearing of His creation, and All-Knowing of them; nothing is hidden from Him.

If you ask them—O Muhammad—who created the heavens and the earth and subjected the sun and the moon to run their courses for your benefit, they will surely say, “Allah alone.” How, then, are they deluded from Him, turning away from reliance on Him or abandoning sincere worship of Him?!

Allah alone is the One Who expands provision for whom He wills of His servants and restricts it for whom He wills, in accordance with what is in their best interest and as His wisdom dictates, the Exalted. Therefore, O believers, do not let the fear of poverty deter you from migrating and striving against your enemy.

And if you ask them, O Muhammad, "Who is it that sends down rain from the clouds and with it

revives the earth with plants after its barrenness?" They would surely say, "Allah alone." Then say, "Praise be to Allah for clarifying the truth and facilitating blessings. But most of those who associate partners with Allah do not understand, so they do not follow the truth."

The life of this world is nothing but an amusement and play; it has no reality or stability, and indeed, the home of the Hereafter is the true and everlasting life. If the polytheists knew that, they would have believed in Allah alone and would not have preferred the transient over the everlasting.

When the polytheists board a ship and fear drowning, they make their supplication and obedience sincere to Allah to save them from the hardship, abandoning their gods, knowing that they cannot benefit them. But when Allah saves them and brings them safely to land, they revert to associating partners with Allah.

Those disbelievers associate partners with Allah after He saves them from hardship, so they deny the grace of Allah and enjoy their fleeting world for the rest of their lives. And they will come to know the consequence of that.

Have the polytheists of Quraysh not seen that We made Makkah a secure sanctuary, its people safe, while the Arabs around them are in the opposite state? Do they then believe in polytheism and deny

the blessing, replacing their gratitude to Him with associating others with Him?!

Who is more unjust than one who invents a lie about Allah, claiming what He has not said and what He does not approve of, such as claiming that He has a partner or denies Muhammad and the Quran when it comes to him, without giving himself time to consider? Is there not in Hell a permanent dwelling for the disbelievers?!

And those who strive to do what pleases Allah and to forsake what displeases Him, We will surely guide them and grant them success toward the paths leading to Us and to Our pleasure in this world and the Hereafter. And indeed, Allah is with those who do good, with protection, victory, aid, and guidance.

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

The polytheists of Persia gained victory over the Byzantines, the People of the Book, and vanquished them.

The people of Persia were victorious over the Romans in the nearest land, and the Romans, after

the people of Persia defeated them, will defeat them.

The victory of the Romans over the Persians will occur within three to nine years. To Allah alone belong the command, the management, the decree, and the disposal of His creation as He wills, both before the Romans' defeat of Persia and after their victory over them; the victory of one over the other occurs by the command, decree, and destiny of Allah. And on the day the Romans are victorious over the Persians, the believers will rejoice.

The believers rejoice at the victory Allah granted to the Romans, the People of the Book, over the polytheist Persians. Allah gives victory to whom He wills of His servants, in accordance with what His wisdom, the Exalted, dictates. Just as He gave victory to Persia over the Romans, then the Romans over Persia, and then gave victory to the believers over the disbelieving Persians and Romans. And Allah is the All-Prevailing, the Subduer, the All-Powerful, the Avenger against His enemies, with no obstacle to prevent Him from that, and He is the Merciful to His believing servants.

Allah promised the believers the victory of the Romans over the Persians, a promise that will inevitably be fulfilled. Allah does not break the promise He makes to His servants, so what He has foretold must come to pass, due to the perfection of His power and the perfection of His truthfulness,

the Exalted. But most people do not know Allah's attributes of perfection; they are ignorant of His wisdom, His power, and the truth of His word, and they deny His signs.

Most people only know the affairs of their worldly life, such as their habitation and the management of their livelihoods, while they are heedless of the matter of their Hereafter; they neither think about it nor work for it.

Do those who deny the Resurrection not reflect within themselves to know that Allah alone is the Creator of the heavens and the earth and what is between them in truth so that people may worship and obey Him, and then He will resurrect them for their recompense?! He did not create the universe in falsehood and futility without wisdom. And to know that the heavens and the earth and what is between them have a specified term with Allah, at which they will end and perish, which is the Day of Resurrection when Allah will resurrect the servants for the reckoning and the recompense? Yet many people are truly in denial of the Resurrection after death, denying the receiving of recompense on the Day of Resurrection.

Have these deniers of the Resurrection not traveled through the land to see what was the end of those before them so they might take heed and learn a lesson when they see the ruins of their destruction by Allah because of their disbelief, their

polytheism, and their denial of their messengers?! Those before them were given more power than they have been given; they tilled the earth for its cultivation and made it more prosperous than they have done. Their messengers came to them with clear proofs indicating the truth and their sincerity, but they denied them. So they were unable to prevent the punishment of Allah, and their power did not benefit them, nor did their tilling of the earth and their development of it avail them anything! So it was not Allah who would punish them without a sin they had committed, nor was it before sending messengers to them and establishing the proof against them. But they used to wrong themselves through disbelief in Allah, associating partners with Him, denying His messengers and disobeying Him.

Then the end of the evildoers was that the punishment of Allah befell them because they denied the signs of Allah, the Exalted, and their continuous mockery of them.

It is Allah alone Who originates the creation of all beings from nothing, then He brings them back, reviving them a second time after they have perished. Then you will be returned to Allah alone on the Day of Resurrection, and He will recompense you for your deeds.

On the Day of Resurrection, the polytheists will despair of Allah's mercy, their argument will be cut off, and they will regret.

The polytheists will have no intercessors from among their false deities—which they took as partners with Allah—to bring them benefit or protect them from harm in the Hereafter, and they will deny those whom they took as partners with Allah Almighty.

And on the Day of Judgment, the people will be separated into believers and disbelievers.

As for those who believed in what they were obliged to believe in, and performed righteous deeds sincerely for Allah Almighty and in adherence to His law, they will be in Paradise—in orchards comprising waters, flowers, delightful trees and plants, pleasant fragrances, and beautiful sights. They will be rejoicing therein exceedingly, and the effect and beauty of this joy will be apparent upon them.

And as for those who disbelieved and denied the signs of Allah and rejected the Resurrection after death for reckoning and recompense, they will be brought into the Fire to remain therein; its torment will never leave them.

Allah Almighty is exalted above all aspects of flaw and imperfection. So exalt Him, O people, in the evening and in the morning.

And He alone is the One worthy of being described with attributes of perfection, along with love and magnification of Him in the heavens and on the earth; and glorify Allah, O people, in the evening and glorify Allah at midday.

Allah, by His power, brings forth the living from the dead: such as man from a drop of sperm, the plant from a seed, the chicken from an egg, and the believer from a disbeliever. And by His power, Allah brings forth the dead from the living: such as the drop of sperm from a man, the seed from a plant, the egg from a chicken, and the disbeliever from a believer. And Allah sends down water upon the dry, barren land, so it sprouts after its barrenness. And just as Allah gives life to the earth after its death, bringing forth its plants and crops by His power, He will give you life - O people - after your death, and bring you out alive from your graves on the Day of Resurrection.

Among the signs indicating the attributes of Allah Almighty, such as His oneness and the perfection of His power, is that He initiated your creation from dust, creating your father Adam from it. Then, from this inanimate dust, you become living human beings, spreading throughout the earth and striving in it.

And among the signs indicating the attributes of Allah Almighty is that He created for you spouses from your own kind so that compatibility, affection,

and tranquility may be established between you. And Allah has placed between you—O spouses—a great love and a mercy by which you are compassionate to one another. Indeed, in what has been mentioned are signs and indications of the power of Allah, His wisdom, His mercy, and more, for a people who reflect upon that.

And among the signs indicating the oneness of Allah, the perfection of His great power, and so on, is His creation of the heavens and the earth from nothing, with a marvelous design and order, along with the great and diverse creatures within them. And also among the signs is the diversity of your languages and the colors of your bodies, although your origin is one, from your father, Adam. Indeed, in what has been mentioned are signs and proofs for people of knowledge, and from this is the deduction of Allah Almighty's oneness and His power to resurrect creation after their death.

And among the signs is also your sleep by night and day for the rest of your bodies, and your seeking of Allah's provision in them. Indeed, in that are signs and indications for a people who listen with contemplation and understanding. And this serves as proof of Allah's mercy, His Oneness, and His power to resurrect the creation after their death.

And among the signs indicating the greatness of Allah Almighty and other things are that He shows

you the lightning so you fear and you hope, and Allah sends down rain from the sky, and by it He revives the parched earth, so it brings forth its vegetation after its barrenness. Indeed, in Allah's showing you the lightning, His sending down the rain, and reviving the earth with it are signs for a people who comprehend Allah's proofs, and from that is the inference of Allah's power of resurrection.

And among the signs indicating Allah's power and other attributes is the establishment of the heaven and the earth by His power and His command, in submission and obedience to His command. Then, when Allah calls you with a single call when you are dead within the earth, you will immediately emerge alive from your graves on the Day of Resurrection.

To Allah alone belongs the dominion of whoever is in the heavens and the earth, including the angels, humans, jinn, and all creatures; they are all His slaves and subjects. And everyone in the heavens and the earth of Allah's creation is subservient to Allah alone; they are humbled and compelled by His universal will, so He disposes of them as He wills.

And it is Allah Who originates the creation from nothing, then He brings them back after their death, reviving them a second time, and bringing them back to life after their death is easier for Allah than their initial creation. And Allah alone is worthy of

the most perfect description in the heavens and the earth, for there is no god but Him, and there is nothing whatsoever like unto Him. And for every attribute of perfection in the creatures, the Creator is more entitled to be described with it in a way that no one shares with Him; and for every attribute of imperfection in the creature, it is more fitting and proper to exalt the Creator far above it. And Allah is the Overpowering Who subdues His creation and can never be overcome, the Avenger against His enemies Who can never be resisted. And He is the All-Wise in His actions and His words, both in His divine law and decree.

Allah has set forth an example for you—drawn from your own affairs—to make you, O polytheists, understand the ugliness and invalidity of Shirk: Would any of your slaves you own share with you in the provision We have given you, making you and them equal in it? Would you fear them disposing of it just as a free man among you fears his free partner disposing of their shared wealth in any way without his consent or permission, or in a way that would harm him?! This is not the case. And just as none of you would accept for his slaves to be partners with him in his provision, so Allah does not accept to have a partner from among His slaves in His worship. With such detail and clarification, We explain the verses of the Quran so that the truth

may become clear to people who have reason and understanding.

Those who wronged themselves with polytheism did not comprehend the detailed verses of the Qur'an in order to follow them. Rather, they followed their own desires out of ignorance of the truth and without any proof for the validity of their polytheism. Consequently, no one can guide to the truth those whom Allah has decreed to send astray because of their wrongdoing, and those whom Allah has sent astray will have no helpers to save them from the punishment of Allah.

So dedicate your heart, O Prophet, and your entire purpose toward Islam that Allah has prescribed for you. Be steadfast upon it, and strive to seek and follow it, turning wholly to the worship of Allah alone and turning away from polytheism and all false religions. And follow the religion of Allah, Islam—the natural way upon which He has created all people, predisposed to know and accept it, to affirm its creeds, and to submit to its rulings. Allah has made its teachings suitable for their created nature, for no one is created upon anything other than this natural disposition, nor is anyone born except upon it. To be steadfast upon Islam, which Allah has prescribed, without alteration, and to obey Allah without polytheism is the perfect religion, free from any crookedness or deficiency. It is the Straight Way, free from all deviations, which

leads to Allah, His pleasure, and His Paradise. But most people do not know the true religion; they associate partners with Allah and follow other than what He has prescribed.

Returning to Allah alone—from polytheism to monotheism, from disobedience to obedience, and from innovations and misguidance to adherence to the divine law. Place a barrier between yourselves and the wrath and punishment of Allah by obeying His commands and avoiding His prohibitions. Perform the prayers in their complete form, and do not be among those who are counted as polytheists by doing as they do.

Do not be among those who associate partners with Allah, those who altered the religion of Allah, not adhering to it as their Lord commanded them, and thus became sects and factions. Each sect among them united and formed alliances to fanatically uphold the falsehood it possessed while shunning and fighting those who opposed it. The followers of every group and sect among them rejoice in and are pleased with the falsehoods upon which they have allied and united, believing that they alone are upon the truth, to the exclusion of all others!

When people are afflicted with harm such as illness in their bodies or scarcity in their wealth, among other things, they cry out sincerely to Allah alone, turning to Him in repentance from

associating partners, for they know that none can remove the harm except Allah. Then, when Allah has mercy on them by relieving them of the harm that afflicted them and grants them a blessing from Himself, such as well-being or abundance in provision and more, at once a group of them associates others with their Lord in worship, and they do not thank Him for His blessings.

They associate partners with Allah so as to be ungrateful for the blessings We have given them and the calamities We have averted from them! So enjoy—O polytheists—the blessings Allah has given you for this short life, but you will soon know the punishment you will face on the Day of Resurrection.

Or have We sent down upon the polytheists a clear authority that speaks in favour of their polytheism, which justifies their firm adherence to it?

When We let people taste mercy, such as the coming of prosperity and well-being, they rejoice in it. But if a misfortune befalls them—like a scarcity in their wealth or hardship in their livelihood—because of their sins, they are overcome by deep despair of receiving mercy and relief and the removal of that situation.

Have not those who rejoice in times of prosperity and despair in times of hardship seen that Allah expands provision for whom He wills and

restricts it for whom He wills? For He alone is the disposer of His servants' affairs with His wisdom; He makes rich whom He wills and makes poor whom He wills. Indeed, in Allah's expansion of provision for whom He wills and His restriction of it for whom He wills there are signs and indications for the believers, by which they deduce Allah's mercy, His wisdom, and the perfection of His power, among other things.

So give your relative their right of kindness and maintaining ties, the needy their right of charity, and the stranded traveler their right of assistance for their journey. Giving these their prescribed rights is better for the sincere who thereby seek the countenance of Allah, and it is they who are the successful in this world and the Hereafter.

Whatever you give, O people, as a gift desiring an increase and profits from people's wealth—by having them return to you more than what you gave—will neither be blessed nor increase with Allah; for it is wealth devoid of blessing, and there is no reward in it. And whatever charity you give with sincerity to Allah Almighty, seeking His pleasure thereby—it is they for whom Allah multiplies the reward of their charities.

It is Allah Who created you from nothing and then provided for you when you owned nothing. Then He will cause you to die after your life and then will bring you back to life for the resurrection

on the Day of Judgment. Is there any of your gods, O polytheists, who can do any of that? Exalted is Allah and high above what the polytheists associate with Him!

The decline of good things, the loss of benefits, the eradication of blessings, the abundance of evils, and the occurrence of harms and calamities have appeared on land and sea because of people falling into polytheism, disbelief, and injustice and their commission of sins and acts of disobedience—so that they might repent to Him and abandon disbelief, wickedness, and disobedience.

Say, O Muhammad, to the polytheists among your people, "Travel through the land and see what the end of the nations before you was. Most of the past nations were polytheists, and their consequence was the worst of consequences, as Allah destroyed them. So beware of doing what they did, lest what befell them befalls you."

So direct your purpose and turn with your heart to the religion of Islam that Allah has made moderate and straight, with no crookedness in it. And hasten to act upon its commands and avoid its prohibitions before the coming of the Day of Judgment that cannot be averted. On the Day of Resurrection, people will be divided into two groups: a group in Paradise and a group in the Fire.

Whoever disbelieves in Allah, the consequence of his disbelief is upon him, and he harms none but

himself. And whoever does a righteous deed with sincerity to Allah Almighty and in accordance with His law is preparing for themselves salvation from the Fire and the attainment of Paradise.

So that Allah may generously reward those who believe and do righteous good deeds out of His Bounty. Indeed, Allah does not like those who disbelieve in Him because of their disbelief, and He, the Exalted, will punish them with His justice.

And among the signs indicating the oneness of Allah Almighty, His knowledge, His mercy, His wisdom, and the perfection of His power and more is that He sends the winds as glad tidings for your benefit, such as the coming of rain or other blessings, so that He may bestow upon you some of His blessings and that the ships may sail in the seas by His command, decree, and subjugation and that you may seek the provision of Allah by sailing in the sea, and perhaps you will be grateful to your Lord for those divine blessings and thus establish His oneness and obey Him, the Exalted.

We have certainly sent before you, O Muhammad, messengers to their disbelieving people, and they came to them with clear proofs of their truthfulness. So We destroyed those who disbelieved and denied My signs and My messengers, and We saved those who believed in Allah and His messengers, and it was incumbent upon Us to give victory to the believers.

It is Allah Who sends the winds time and again so they stir a cloud from its stillness and set it in motion. Then Allah extends it and spreads it in the sky in the form and manner that He, the Exalted, wills with His wisdom and makes the cloud into pieces. So you see rain dripping from between the clouds. Then when Allah sends down the rain upon whom He wills of His servants, you see them rejoicing at its descent.

Although before the rain fell upon them, they were grieved and had lost all hope because it was withheld from them.

Look then at the effects of the rain through which Allah shows mercy to His servants: how He gives life by it to the parched land, causing it to sprout after its drought and barrenness. Indeed, the One Who revived the dead land with rain will surely give life to the dead in the Hereafter by His power. And Allah is Most Capable of all things; nothing can incapacitate Him, the Exalted.

But if We send a wind that spoils the crops, and the owners of the crops see their crops spoiled by the wind, turning yellow and withered, they would thereafter persist in disbelieving in their Lord, despairing of His mercy and denying His blessings, the Exalted.

Indeed, you cannot make, O Muhammad, these disbelievers whose hearts are dead hear in a way that they would benefit if Allah does not will to

guide them. Nor are you able, O Muhammad, to make the disbelievers whose ears Allah has deafened hear in a way that they would benefit when you call them to the truth, especially when they turn away from hearing the truth and pondering it.

Nor can you, O Muhammad, guide the disbelievers whose insights and hearts Allah has blinded from the truth to turn them from their error and disbelief and bring them back to faith. You can make to hear the truth with a beneficial hearing only those who believe in Our verses, for they are humble and submissive to Allah and obedient to Him, the Exalted.

It is Allah Who created you, O people, and began your creation in a state of weakness. Then Allah gave you strength after your weakness; then after your strength, Allah made you weak and old. Allah creates what He wills among His servants, both weak and strong, and He governs His creation as He intends, according to His wisdom, the Exalted. And Allah is the All-Knowing of everything, and He is the All-Powerful over all things.

On the Day when the Resurrection begins, the disbelievers will swear that they had remained before in the world and the grave for only a single hour. Just as the disbelievers lied and were turned away from the truth in their oath that they had remained but for an hour, so too were they

accustomed to lying and being turned away from the truth and what is right in the world. That is a vile characteristic they adopted, which became their nature and disposition.

As for the believers who were given knowledge, they will say to those lying disbelievers, "By Allah, you have indeed remained for the duration decreed for you by Allah and inscribed in the Preserved Tablet until the Day of your Resurrection, and you did not remain for just an hour as you claimed. This is the Day of Resurrection on which Allah raises people from their graves. But you were in the world—O disbelievers—unaware that you would be resurrected after your death. Rather, your custom was to deny and disbelieve in it."

So on the Day of Resurrection, the excuses of those who deny the Resurrection will be of no benefit to them, nor will the wrongdoers be asked to return to what pleases Allah, the Mighty and Majestic, through repentance, faith, and obedience, so that reproach and blame might be removed from them.

We have certainly presented for the people in this Qur'an every example by which the truths are made clear and the argument is refuted. And if you, O Muhammad, were to bring the disbelievers any sign or proof that establishes your truthfulness, they would surely say, "You—O Messenger and

those who believe in you—are but followers of falsehood!"

Just as Allah has sealed the hearts of those disbelievers so they do not comprehend the verses of Allah, He likewise seals the hearts of other disbelievers who are devoid of knowledge so they never believe in the truth.

So be patient, O Muhammad, in calling the disbelievers and endure their obstinacy and defiance, for the promise of Allah—of granting victory to the believers and destroying the disbelievers in this world and the Hereafter—is true and will certainly come to pass. And let not those who are not certain of Allah's promise lead you to recklessness and impatience in following the truth and conveying it.

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

Those verses of high rank and great significance are the verses of the Book that contains wisdom, is precise in its wording and meanings, and have no deficiency, contradiction, or flaw.

These are the verses of the Book, a guide from all misguidance and a mercy in this world and the

Hereafter for those who do good in their worship of Allah and do good to His servants.

Those doers of good are the ones who perform the prayers completely and correctly in the manner that Allah Almighty has prescribed, and they give zakah of their wealth to its deserving recipients as Allah Almighty has ordained, and they believe with a firm faith, without any doubt, in the Hereafter and what it contains.

Those who are characterized by these attributes are upon guidance from their Lord, and it is they who are successful in this world and the Hereafter.

There are some people who purchase vain and distracting discourse to turn others away from following guidance and the truth without knowledge, and to mock the way of Allah and ridicule it. For such, there will be a disgracing, humiliating, and abasing punishment.

When the verses of the Quran are recited to him so that he may believe in them and submit to them, he turns away in extreme arrogance from accepting them. They do not enter his heart, nor does he benefit from them. Instead, he turns his back on them as if he does not hear them! As if in his ears there is a deafness and a heaviness that prevents him from hearing them! So give him tidings of a painful and agonizing punishment.

Indeed, those who believed in all that they were obligated to believe in and did righteous deeds

sincerely for Allah Almighty and in adherence to His law, will have in the Hereafter are Gardens wherein they will delight in all kinds of bliss.

They will abide therein forever. It is a promise of Allah in truth, which can never fail. And Allah is the One Who possesses perfect might; He has subdued and overcome everything, and everything has submitted to Him. And from His might is that nothing prevents Him from fulfilling His promise or His warning. And He has perfect wisdom and precision in His words and His deeds. And from His might and His wisdom is that He has granted success to whom He willed of His servants, and has forsaken whom He willed of them.

Allah created the seven heavens raised without pillars, as you see them, and placed firm mountains on the earth, lest it should shake and tremble with you, and Allah has scattered throughout it all types of moving creatures. And We sent down rain from the sky and caused every kind of plant to grow by it, beautiful in appearance and rich in benefits.

This, which has been mentioned, of the creation of the heavens and the earth and what is between them is the creation of Allah alone. So show me—O polytheists—what have those you worship besides Allah created to become worthy of your worship! Rather, the polytheists are in a clear and manifest deviation from the truth!

And indeed, We endowed Luqmān with understanding, knowledge, religious insight, and soundness in word and deed; and We commanded him to be grateful to Allah. Whoever is grateful to Allah for His blessings, the benefit and reward of it return only to him, not to Allah, the Exalted. And whoever denies the blessings of Allah upon him, the harm and ill consequence of his denial falls only upon himself. For Allah is Free of any need for the gratitude of His servants, and He is Praiseworthy in His Essence, His Names, His Attributes, and His Actions under all circumstances; and He is Appreciative of those who are grateful to Him, the Exalted.

And remember when Luqmān advised his son, saying: "O my dear son! Do not associate anything with Allah. Indeed, associating others with Allah is a grave error and a great sin; the polytheist wrongs himself by directing worship to one who does not deserve it."

And We have enjoined upon man and commanded him to be dutiful and kind to his parents. His mother bore him in her womb, increasing in weakness upon weakness, hardship, and difficulty, until she delivered him with difficulty and pain. And his weaning is in two years, during which the mother endures the hardship of his nursing and tending to his affairs. And We commanded man, "Be grateful to Allah for the favor

He has bestowed upon you—by devoting your worship and obedience to Him alone—and be grateful to your parents for what they have endured and sacrificed for you; so obey them and be good to them. To Me alone is your return, O man, and I will question you about your gratitude to Me and to your parents, and will recompense you for your deeds.

And if your polytheist parents strive, O Muslim, and are very keen for you to associate a partner with Me, for which there is no proof of its divinity, then do not obey them in what they command you of polytheism. And accompany them in this world with good companionship, by being kind to them and obeying them in what involves no sin for you. And follow the path of those who have turned to Me, returned, and repented to Me, and emulate them. Then to Me is your return, all of you, O people, and I will inform you of all your deeds: their good and their evil.

Luqmān said to his son, "O my son, if a deed—be it good or evil—were the weight of a mustard seed and was in a rock or anywhere in the heavens or the earth, Allah would bring it forth on the Day of Judgment, call its doer to account for it, and grant its full recompense. Indeed, Allah knows the most subtle things and achieves a matter He wills through gentle, hidden, and mysterious means. His

knowledge encompasses all that is hidden and concealed, and nothing escapes Him, the Exalted.

O my son, perform the prayer completely and correctly as Allah Almighty has commanded; enjoin upon people the Oneness of Allah, obedience to Him, and adherence to His law; and forbid people from associating partners with Allah and from disobeying Him. Bear with patience whatever trial and harm befalls you. Indeed, these are among the matters that Allah Almighty has made obligatory upon His servants and that require firmness and resolve to carry out.

And do not turn your cheek or avert your face from people in arrogance, disdain, and contempt for them, and do not walk upon the earth exultantly and swaggering. Indeed, Allah does not like every arrogant, conceited, self-admiring person who is excessively boastful to people about the blessings he has been given.

And be moderate and balanced in your gait, without arrogance or haste. Rather, walk with tranquility, dignity, and humility, neither too fast nor too slow. And lower your voice; do not raise it without need. Indeed, the most repugnant and hideous of voices is the voice of donkeys when they raise their voices in braying!

Have you not seen—O people—that Allah alone is the One Who has subjected for you what is in the heavens of sun, moon, stars, clouds, winds, and

others, and what is in the earth of animals, plants, rivers, seas, minerals, and so forth and has perfected upon you His numerous and abundant blessings, and has lavished and overwhelmed you with them, whether apparent or hidden?! Yet despite that, there are among the people those who dispute about Allah—such as disputing His existence, His oneness, His names and attributes, or His religion, rulings, and law—without any knowledge, guidance, or a clear book of truth to substantiate their claim.

When it is said to those who dispute about Allah, “Follow what Allah has revealed to His Messenger,” they reply in opposition, “We will not follow that. Rather, we will follow the religion we found our forefathers practicing and imitate them in it, for they were upon the right path!” Would they still follow their misguided forefathers even if Satan—by making falsehood seem appealing to them—were calling them to be punished in the blazing and flaming Fire?! So, does this justify following them, or is it a warning against taking their path?

Whoever dedicates his work and purpose to Allah alone, and with his sincerity is obedient to Allah in His commands and prohibitions as if he sees Him, and is a follower of the law of His Prophet, and is good to His creation: he has indeed grasped the firmest bond that can be held by one who desires success and salvation from misguidance

and punishment. To Allah alone is the ultimate decision of all matters.

But whoever disbelieves in Allah and in the truth that has come to him, let not his disbelief grieve you, O Muhammad. To Us alone is their return, and on the Day of Resurrection, We will inform them of the disbelief and sins they committed in the world, and We will recompense them for it. Indeed, Allah is All-Knowing of what their breasts conceal of false beliefs and evil intentions.

We let these disbelievers enjoy themselves in this world for a while, then We will bring them against their will to a severe and heavy punishment, and We will compel them to it.

And if you ask these disbelievers, O Muhammad, "Who created the heavens and the earth?" They will surely say, "Allah." Say to them, "Praise be to Allah Who has made the proof manifest and established it against you by your own admission." Yet most of them do not know that Allah Almighty is worthy of praise, and that the Creator is the only one worthy of worship.

To Allah alone belongs all that is in the heavens and the earth; He is the Creator of everything, its Owner, and its Disposer of affairs. Indeed, Allah is the Self-Sufficient, free from need of everything else; the Praiseworthy in His essence, His attributes, and His actions; and the source of His blessings and His management of His creation.

If it were supposed that all the trees on earth were made into pens and the ocean became ink, refilled by seven other oceans were it to run dry, with which to write the Words of Allah, those pens would be consumed and that ink would be exhausted, yet the Words of Allah, the Glorified and Exalted, would not be exhausted. Indeed, Allah is All-Prevailing and All-Powerful over all things; none can prevent what He wills, nor can any repel His decree. He is All-Wise in His actions, His words, His Law, and in His governance of His servants.

Your creation for the first time and your resurrection on the Day of Resurrection are only like the creation of a single soul and the resurrection of a single soul due to the perfection of the power of Allah Almighty. Indeed, Allah hears all things, and from that is His hearing of what the polytheists say and fabricate against their Lord. He is All-Seeing of all things, and from that is His seeing of what the polytheists and others do, and He will recompense them for that.

Do you not see, O Muhammad, that Allah causes the night to merge into the day and the day into the night? And He has subjected the sun and the moon to run their course for the realization of the interests and benefits of His servants in their religion and their worldly life. Each of the sun and the moon runs in the sky for an appointed and known term, and Allah is All-Aware of what you do,

whether good or evil; nothing of your deeds is hidden from Him, and He will recompense you for them.

That which Allah has made clear to you from what has been mentioned before: He did so only because He is the True God, the One Who is able to do that and Who deserves to be worshipped alone without anything besides Him. And that which the polytheists call upon besides Allah, such as idols and others, is the falsehood that vanishes and does not remain and whose worship is of no benefit. And that Allah is the Most High above all things in His essence and attributes, the Great in His essence and attributes.

Do you not see, O Muhammad, that the ships sail through the sea by the grace of Allah and His command, as a blessing from Him upon His servants, to show you some of His signs so that you may infer from them His existence, His oneness, His knowledge, His power, and so on? Indeed, what has been mentioned contains clear signs and indications of the attributes of perfection that belong to Him, the Exalted, for everyone who is greatly patient in obedience to Allah, with His painful decrees, and in refraining from His acts of disobedience; and for everyone who is greatly grateful to Allah for His blessings.

When the polytheists, while sailing the sea, are overwhelmed by a wave that covers them—like

mountains or an overshadowing cloud—and fear drowning and perishing, they cry out to Allah alone to deliver them, invoking help from none other than Him. But when Allah delivers them from drowning and brings them to land, some of them are upright, fulfilling on land the covenant of sincere monotheism they had made with Allah at sea, while others are disbelievers. And none rejects Our proofs and arguments, belying and denying them, except every utterly treacherous covenant-breaker, excessively ungrateful for the blessings of their Lord.

O people, protect yourselves from the wrath of Allah and His punishment by fulfilling His commands and avoiding His prohibitions. And fear a Day when no father will avail his child, nor will a child avail his father in anything. Indeed, what Allah has promised His servants of resurrection on the Day of Judgment will inevitably come to pass. So do not let the life of this world deceive you with its adornments and pleasures from preparing for the Hereafter, and do not let Satan deceive you, turning you away from the obedience of Allah, deluding you with His forbearance and respite, and tempting you with false hopes.

Indeed, Allah alone has knowledge of the time when the Resurrection will occur. He alone sends down the rain by His power at the time He has decreed, and He alone knows what is in the wombs

of mothers of what He wills to create therein. No soul knows what it will earn tomorrow in its religious and worldly life, for Allah alone knows that. And no soul knows in which land it will die, for Allah alone has exclusive knowledge of that. Indeed, Allah is knowledgeable of all things, encompassing the apparent and the hidden, the concealed and the secrets. Nothing is hidden from Him, the Exalted.

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

There is no doubt that this Qur'an was revealed from Allah, the Creator, the Sovereign, and the Disposer of all worlds.

Or do the polytheists say, "Muhammad has fabricated the Qur'an himself and falsely attributed it to Allah?!" The matter is not as they claim; it is the absolute truth sent down to you from your Lord, O Muhammad, to warn with it a people to whom no warner came before you so that they may recognize the truth, believe in it, and follow it.

It is Allah Who created the seven heavens and the earths and whatever is between them of creation in six days, then He rose over the Throne in a manner befitting His Majesty, the Exalted. You have no protector besides Allah to manage your

affairs, nor an intercessor to intercede for you with your Lord. Will you not then remember what you know—that He is the Creator alone, Who rose over the Throne, and that there is no proof for anything you have associated with Him?! For He is the One Who is unique in managing your affairs and taking charge of you, and to Him belongs all intercession, and He is the One worthy of worship alone.

Allah manages the affairs of His creation as He wills; His decree and ordinance descend from heaven to the earth, and then they ascend to Him from the earth to heaven in a Day, the extent of which is a thousand years by your reckoning of the days in this world.

That God of great status and high esteem Who did what was described in the aforementioned verses: He is the Knower of all that is hidden from His creation and all that is witnessed or perceived within it; the Most Magnificent in status, who is above every flaw and imperfection; the Prevailing, the One completely free from every flaw and imperfection; the Prevailing; the Subduer, the One severe in retribution against His enemies; the Most Merciful to His servants.

Who perfected the creation of everything and made it precise in a way that befits it and suits the purpose of its creation, and created Adam, the father of mankind, from clay.

Then Allah Almighty made the descendants of Adam from an extract of a worthless and thin fluid.

Then Allah fashioned him a well-proportioned, upright, and balanced creation, and breathed into him the soul so he became alive. And Allah granted you, O people, hearing to hear sounds, sight to see what is visible, and hearts to comprehend concepts. Yet, despite what Allah granted you, little it is that you give thanks!

The polytheists said, dismissing the resurrection, "When our bodies have perished in the earth, and our flesh and bones have disintegrated in it and disappeared into the dust and become like it, will we be returned to life after that state?!" The matter is not as they said, for these polytheists do not deny Allah's power over all things, but they deny the meeting with their Lord for reckoning and recompense!

Say, O Muhammad, to these polytheists: The Angel of Death, whom Allah has appointed, takes your souls when your appointed term comes. Then, after your death, you will be returned alive on the Day of Resurrection to your Lord, and He will recompense you for your deeds.

If only you could but see, O Muhammad, the wicked lowering their heads on the Day of Resurrection before Allah Almighty because of their denial and disobedience! They will say, "Our Lord, we have now seen and heard what we used to

deny or doubt of the truth, so send us back to the world to do righteous deeds. Indeed, we are now certain of the truth!"

If We had willed, We could have guided every person in the world to the truth and enabled them to have faith and do righteous deeds, as the will of Allah Almighty is sufficient for that. But the Word from Me has become binding and has been unchangeably established: I will fill Hell with the disbelievers from among the jinn and men, and I will punish them all together therein.

So taste the punishment, O disbelievers, for forgetting the Day of Judgment, denying it, and forsaking the work of preparing to meet Allah Almighty on it. We will forsake you in the punishment. And taste a punishment wherein you will abide forever because of what you used to do in the world of disbelief, denial, and disobedience.

Only those who believe in the verses of Allah, when reminded of them, fall to the ground, prostrating on their faces in glorification and submission to their Lord and in acknowledgment of their servitude to Him, the Exalted. They glorify Allah Almighty in their prostration, declaring Him free from all imperfections and flaws, a glorification coupled with His praise and affirmation of His attributes of perfection, and they do not show arrogance.

The sides of these believers forsake their beds, abandoning sleep to call upon Allah Almighty at night out of fear of His wrath, displeasure, and punishment, and in hope of His pleasure, mercy, forgiveness, and reward. And they spend from what their Lord has provided them in acts of benevolence.

No one knows what Allah has hidden for those believers of the great bliss in Paradise, which will delight their eyes as a reward for the righteous deeds they used to do in the world.

Is a believer in the signs of Allah and a follower of His messengers—who thus believes in His promise and His threat and is obedient to His command and His prohibition—equal in the judgment of Allah to a rebellious disbeliever, who is outside the circle of faith and obedience to the Most Merciful?! They are not equal before Allah on the Day of Resurrection, for each will have a different reward according to what they have put forth.

As for those who believed in what they were obligated to believe in and did righteous deeds with sincerity to Allah Almighty and in adherence to His law, they will have in the Hereafter gardens to which they will resort; they will reside therein, never to depart therefrom—as a generous hospitality prepared for them because of what they used to do in the world.

But as for those who departed from faith in Allah and His obedience, disbelieving in Him and disobeying Him, their dwelling and their abode, to which they will resort and reside in the Hereafter, is the Fire. Whenever they try to exit the Fire, they will be forcibly returned to it, and it will be said to them, "Taste the torment of the Fire that you used to deny in the world."

We will surely inflict upon these wicked deniers some punishment that occurs before the Day of Resurrection, less than the greater punishment in the Hereafter, so that they may repent to Allah from their disbelief and disobedience.

Who does greater wrong than one who is reminded of the verses of his Lord, then arrogantly turns away from them, refusing to accept them or submit to them? We will surely exact retribution upon those who turned away, disbelieved, denied, and committed evil deeds.

We certainly gave Moses the Torah, so do not be—O Muhammad—in doubt and hesitation about meeting him. And We made the Scripture of Moses a guidance to the truth for the Children of Israel.

We made some of the Children of Israel leaders in goodness, guiding people and directing them to the truth by the command of Allah Almighty when they were patient in Our obedience, abstained from sins and worldly desires, and endured its

calamities, and they firmly believed in the signs of Allah with firm and established knowledge.

Indeed, your Lord, O Muhammad, is the One Who will alone judge on the Day of Resurrection among all His creation—including the Children of Israel—concerning the matters of religion in which they used to differ in the world, and He will recompense each right one and each wrong one with what they deserve.

Has it not become clear to the polytheists that We destroyed many of the nations before them—such as ‘Ād, Thamūd, and the people of Lot—while they walk among their abandoned dwellings and find no trace of their inhabitants? Indeed, what befell those people because of their wrongdoing and denial are signs, lessons, and admonitions for the polytheists of Quraysh and others. Do they not then listen to the verses of Allah and the accounts of those who passed before with contemplation and heedfulness so that they might repent and abandon polytheism lest they be afflicted with the same destruction that afflicted those before them?!

Do the polytheists who deny the Resurrection not see that We, by Our power, drive water—such as the water of rain and floods—to the dry land that has no vegetation?! Then with that water, We bring forth crops from which their livestock eat and their own bodies are nourished. Do they not then see

how Allah gives life to the earth after its death, and thus realize the power of Allah Almighty to resurrect people after their death?!

And the polytheists say, "When will this judgment come that will decide between us and you, punishing us and granting you victory over us, if you—O Messenger and the believers—are truthful that we will be punished for our polytheism and denial?!"

Say, O Muhammad, "The Day of Judgment and the coming of the punishment that you are asking about will not benefit you anything. When it comes, the matter will be concluded, and so the faith of the disbelievers will not benefit them! Nor will they be given respite for the punishment to be delayed so they may repent.

So turn away, O Muhammad, from these polytheists who ask you to hasten the punishment, and wait until Allah sends down His punishment upon the disbelievers and grants you victory over them. Indeed, they are awaiting your demise so that they may be relieved of you.

O Prophet, fear Allah by obeying His commands and avoiding His prohibitions, and remain constant in your piety towards Him. And do not obey—O Prophet—the disbelievers who openly show their disbelief and the hypocrites who conceal it. Indeed, Allah has always been All-Knowing of the consequences of matters and of

what the souls of the disbelievers and hypocrites conceal, and All-Wise in managing all the affairs of His creation and in what He has legislated for them of His religion.

And act, O Muhammad, according to what your Lord has revealed to you and prescribed for you of His religion, and continue upon that. Indeed, Allah has always been All-Aware of what you do; nothing of your deeds is hidden from Him, and He will recompense you for them.

And rely, O Muhammad, in all your affairs on Allah alone and trust in Him, the Exalted. And Allah Almighty alone is sufficient for you, for He is the Protector of all things, the Powerful over all things, and the Disposer of the affairs of all creation. So do not turn in any of your affairs to anyone other than Him, the Exalted.

Allah has not created for any man two hearts in his chest with which to reason. And Allah has not made your wives—O men—to whom you say, "You are to us like the backs of our mothers," thereby making them unlawful for yourselves; He has not made them your mothers in reality! And Allah has not made those whom you adopt as your sons in reality, for they are the sons of others, even if you claim their lineage to you. That is merely a false statement you utter, and it has no basis in reality. And Allah speaks the truth, justice, and the firm word whose outward appearance matches its inner

reality. And Allah does not speak lies or falsehood, so believe His word and follow His law. And Allah makes the path of truth clear for His servants and guides them to it.

Attribute the adopted sons to their fathers who begot them; this is more just in the sight of Allah and more true and correct in speech and judgment than your attribution of them to those who adopted them. But if you do not know—O Muslims—the fathers of the adopted ones, then they are your brothers in Islam, if they are Muslims, and your freedmen. So say, in place of the lineage they lack, "my brother" and "my freedman," and do not say, "the son of so-and-so." And there is no sin upon you for anything you have erred in without intending the error, such as attributing a person to someone other than his father out of ignorance, forgetfulness, or a slip of the tongue. But Allah holds you accountable for what your hearts intend. And Allah is characterized by forgiveness; He conceals the sins of His servants and overlooks holding them accountable for them. And He is characterized by mercy. Out of His mercy to His servants, He has made clear for them the rulings of their religion and legislated what sets them aright, and part of this is lifting the accountability for acts done by mistake.

The Prophet Muhammad has more right over the believers than their own selves; therefore, they are obligated to prioritize his obedience, accept his

judgment, follow his guidance, and place their love for him above their love for themselves. And his wives (peace and blessings of Allah be upon him) are the mothers of the believers in terms of the prohibition on marrying them and the obligation to revere and honor them. Blood relatives are more entitled to inheritance from one another in the Book of Allah than the Ansār (Helpers) and the Muhajirūn (Emigrants), who in the early days of Islam would inherit from one another based on the ties of brotherhood in faith and emigration, even if no kinship existed between them. However, you may do good to your close associates other than your relatives through bequest, support, maintaining ties, and other such kindness, whether small or great. This inheritance among blood relatives is inscribed in the Preserved Record (Al-Lauh Al-Mahfūz).

And remember, O Muhammad, when We took from the prophets a solemn covenant that they would affirm one another, convey and establish the religion, and follow what Allah revealed. We took this covenant from you, O Muhammad, and from Noah, Abraham, Moses, and Jesus, son of Mary (peace and blessings be upon them). And We took from all these prophets a great and solemn covenant to carry out what they were entrusted with and to fulfill the pledge they made to Allah.

Allah took the covenant from those prophets so that He might ask the truthful about their fulfillment of this confirmed covenant and reward them with Paradise. And Allah has prepared for those who disbelieve in Him and His messengers from all nations a painful and agonizing punishment in the Fire.

O you who believe, remember Allah's favor upon you in His turning away the disbelievers from you when they besieged you; when the forces of the disbelievers came against you, We sent against them a severe wind and forces of angels that you did not see. And Allah is All-Seeing of what you do, O believers; nothing is hidden from Him, and He will reward you for it.

When the armies of the confederates came upon you—O believers—from above you from the direction of the east, and they came to you from below you from the direction of the west, and when the eyes of the Muslims swerved from their places out of intense fear and panic, and the hearts moved from their places in the chests out of intense fear and terror, reaching the throats, and you entertained various thoughts about Allah.

At that great hardship, Allah tested the faith of the people and purified them so that the believer would be distinguished from the hypocrite, and they were shaken and severely disturbed.

And remember when the hypocrites and the weak in faith, those in whose hearts were doubt and suspicion, said, "What Allah and His Messenger promised us of victory and empowerment was nothing but false and baseless promises that will not be fulfilled!"

And when a faction of the hypocrites said, "O people of Yathrib, there is no place for you to stay here for stationing and fighting, so return to your homes, fleeing, and leave the Messenger and his companions." And a party of the hypocrites asked permission from the Prophet (peace and blessings of Allah be upon him) to depart to their homes, saying as an excuse, "Indeed, our homes are not fortified, so we fear the enemy might attack them, and we wish to leave to guard them." However, their homes were not exposed to the enemy as they claimed; they only intended by this to flee from the struggle and fight.

And if the allied disbelievers had entered the city from its sides upon those who say, "Our homes are vulnerable," and then asked them to abandon faith for disbelief, they would have done as requested! And the hypocrites would have rushed to give them the apostasy they asked for, and would not have hesitated in their answer except for a short while!

And indeed, these hypocrites who turned away from the struggle and fight with the Messenger of Allah, who said, "Indeed, our homes are exposed,"

had pledged to Allah before this battle and the state of fear that befell them that they would not flee. Yet they broke what they had promised Allah, and the pledge to Allah will surely be questioned, so Allah will question them on the Day of Resurrection and hold them accountable for the pledge they broke.

Say, O Muhammad, to those hypocrites, "Fleeing—the only reason you sought permission for—will not benefit you if you flee from death or being killed, for it does not delay your appointed terms, and what Allah has decreed must surely come to pass. And if you do flee from death or being killed, it will not increase your lifespans in any way. You will only find enjoyment in this world for a little while until your lifespans, decreed by Allah Almighty, come to an end."

Say, O Muhammad, to these hypocrites, "Who is it that can protect you from Allah if He intends harm for you, such as death or affliction; or if He intends mercy for you, such as well-being, safety, and victory? For Allah Almighty alone is the Giver and the Withholder, the One Who brings good is none but Him, and the One Who repels evil is none but Him. So, fleeing does not prevent harm if Allah Almighty wills for it to befall you, nor does staying behind bring mercy. Those hypocrites will not find a protector to manage their affairs and benefit them, nor will they find a helper to ward off the

punishment of Allah from them when it descends upon them."

Allah knows well those among you who discourage others, turning them away from the Messenger of Allah and from going out with him to fight in the cause of Allah, and who say to their brothers, "Come over to us and to the comfort and ease we are in; leave Muhammad and abandon fighting with him, for we fear death for you." They do not take part in the battle except for a short time, merely for show and reputation.

Miserly towards the believers with anything that might benefit them and keen to prevent any good from reaching them. But when the time for battle comes and fear descends, you see the hypocrites—O Muhammad—looking at you, their eyes darting about in all directions out of sheer cowardice and fear of being killed, rolling like one being overcome by the throes of death. But once the battle is over and the fear departs, and the hypocrites feel safe and secure, they lash out with harsh, severe words, being miserly with anything of benefit to the believers, as there is no good in them. Those hypocrites have not believed in their hearts, even if their tongues have professed it, nor have they been sincere in their deeds; therefore, Allah will not reward them for their deeds in the Hereafter. And it was easy for Allah to render the deeds of the

hypocrites worthless, and He is not concerned with them.

The hypocrites think—due to their cowardice and intense fear—that the confederate disbelievers are still around the city and have not departed from it. And if the disbelievers were to return another time for fighting or to besiege the city, the hypocrites would wish—out of their intense cowardice and fear—that they were absent in the desert with the Bedouins, asking people about your news, O Muslims. And even if the hypocrites were present with you when the disbelievers come again, they would not fight them except a little, for show and reputation.

You have indeed had—O believers—an excellent example in the Messenger of Allah, his struggle, his sacrifice of himself for the victory of Allah's religion, and his patience, perseverance, and steadfastness in the Battle of the Trench. So, emulate him in that and other matters. He is an excellent example for whoever hopes for Allah and the meeting with Him, His reward, and His mercy and hopes for the Day of Resurrection and the recompense therein and remembers Allah much.

When the believers saw the armies of the disbelievers who had confederated and gathered against them in the Battle of the Trench, they said: "This is what Allah and His Messenger had promised us of trial, to be followed by victory and a

goodly reward, and Allah and His Messenger spoke the truth in their promise.” What the Companions witnessed of the enemy gathering against them and the affliction that befell them during the Battle of the Trench only increased their faith in Allah and His Messenger, belief in Allah’s promise of victory, submission to His decree, and obedience to His command and the command of His Messenger.

Among the believers in Allah and His Messenger are truthful men who have fulfilled their covenant with Allah, sacrificing themselves for His pleasure. Some of them have exerted their effort until they completed the deed they pledged to Allah; they fought until they were slain, or lived upon righteousness, obedience, struggle, and steadfastness when encountering the enemy until their death. And others are waiting to fulfill and complete their covenant, just as those before them fulfilled their covenant with Allah. The truthful believers did not change their covenant and their vow as the hypocrites did, nor did they replace it with anything else; rather, they fulfilled and completed it.

Allah tests His servants with fear and hardship and commands the believers to strive against the disbelievers, so that He may reward the truthful believers for their truthfulness in what they covenanted with Allah and their fulfillment of it, and so that Allah may punish the hypocrites who

broke their covenant and were not steadfast in their religion—if He does not will to guide them in this world—or He may guide them to repent, if He wills, so He does not punish them. Indeed, Allah is eternally and ever characterized by forgiveness and mercy.

And Allah sent back the forces of the confederates to their lands in their rage, disappointed, having attained none of the good they had anticipated, such as victory or spoils; rather, they returned as losers! And Allah spared the believers from fighting the disbelievers on that day. Indeed, Allah Almighty is eternally and forever characterized by the power to do what He wills; He gives victory to whom He wills of His servants and forsakes whom He wills among them. And He is characterized by might; His status is sublime. He, the Exalted, is free from every flaw and imperfection. He overcomes and is never overcome, and nothing He wills is beyond His power.

And Allah brought down the Jews of Banu Qurayzhah, who had supported and aided the confederates in the war against the Messenger of Allah (peace and blessings of Allah be upon him) and the Muslims with him; He brought them down from their high fortresses, and Allah cast intense fear of the Muslims into their hearts, so they were not able to fight them. They surrendered to them and submitted to their judgment. You kill—O

Muslims—a group of them, who are the adult men, and you take captive a group of them, who are the women and children.

And Allah made you, O Muslims, owners of their land, their dwellings, and all their wealth that you took from them as spoils. And Allah made you inherit another land, besides the land of Banu Qurayzhah, which you have not yet set foot upon, but you shall possess it. Indeed, Allah is eternally and everlastingly characterized by perfect power; nothing is beyond His ability, and part of that is His ability to make the believers inherit the land of the disbelievers and grant them victory over them.

O Prophet, say to your wives: If you desire the enjoyments of this worldly life and its adornments, and you ask for a sustenance I am unable to provide, then come; I will grant you the provision Allah has ordained for men when they divorce their women, and I will graciously release you as Allah has permitted and commanded, without anger, reviling, or insults, and without withholding any right.

But if you desire Allah and His Messenger and the bliss of the Hereafter, being content with the provision the Messenger gives you and not demanding more, then indeed, Allah has prepared for the doers of good among you a great reward, compared to which this world and its adornments are insignificant.

O wives of the Prophet! If any of you were to commit a blatant, shameful act, the punishment would be doubled for her, twice the punishment of another who commits that same shameful act. And it is easy for Allah to double the punishment of one who does so, as nothing is too great or difficult for Him.

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