

التفسير المحرر 22

And whoever among you persists in obedience to Allah and His Messenger, and does the righteous deeds that Allah has ordained with sincerity to Him, the Exalted—We will grant her a double reward in the Hereafter compared to others, and We have prepared for her a good and beautiful provision, and a blissful life in Paradise.

O wives of the Prophet! You are not equal or similar to any other women in virtue and honor, if you fear Allah by fulfilling His commands and avoiding His prohibitions. So do not soften your speech to men in a submissive and yielding manner, lest he in whose heart is a disease of forbidden lust and a desire for immorality should be tempted towards you, but speak in a permissible manner, without harshness, coarseness, or vulgarity.

And stay, O wives of the Prophet, in your homes and do not leave them without a need. And do not display your adornment or reveal your charms to men, as was the custom of the women in the pre-Islamic era of ignorance. And perform prayer to Allah in the proper manner and give Zakah to its due recipients, as Allah Almighty has commanded, and obey Allah and His Messenger in their commands and prohibitions. Allah only intends to remove from you the evils of character and deeds, O household of Muhammad, by what He commands you and forbids you, and He loves to purify you completely from the impurity of sins.

And remember, O wives of the Prophet, what is recited in your houses of the verses of the Quran and the prophetic Sunnah. Indeed, Allah is eternally and forever characterized by subtlety, which includes His knowledge of the most subtle matters and His bestowal of mercy through hidden ways. And from His subtlety is that He drives goodness and benefit to the wives of the Prophet, His protection of them, His honoring of them, and their attainment of a high station. And He is eternally and forever characterized by being All-Aware, for He is the Knower of secrets and hidden matters. And from His awareness is His knowledge of what benefits the wives of the Prophet, and His knowledge of them and their circumstances, so He chose them as wives for His Messenger.

Indeed, for the men and women who submit to Allah, yielding to Him in His obedience; the believing men and women in all that must be believed; the men and women obedient to Allah in what He commands and forbids, with perseverance in His obedience with humility, submission, and tranquility; the truthful men and women in their beliefs, their words, and their deeds; the patient men and women in performing acts of obedience, abstaining from sins, and enduring calamities; the humble men and women who fear Allah, submitting to Him in their prayer and in all their affairs; the men and women who

give charity; the men and women who worship Allah Almighty by fasting; the men who guard their private parts from what is unlawful and the women who do so; and the men and women who remember Allah much—Allah has prepared forgiveness for those men and women characterized by these attributes, so He will cover their sins and not hold them accountable for them, and He has prepared for them a great reward.

It is not right nor permissible by law for a believing man or a believing woman—when Allah and His Messenger have decreed a matter—to have a choice other than what Allah and His Messenger have chosen, thereby disobeying them. Whoever disobeys Allah and His Messenger in any command or prohibition has clearly and evidently gone astray from the path of truth.

And remember, O Muhammad, when you said to Zayd ibn Hārithah—the one whom Allah favoured with guidance to Islam, and whom you favoured by freeing him from slavery—“Do not divorce your wife, be patient in living with her, and fear Allah.” And you concealed, O Muhammad, within yourself what Allah had informed you of: that Zaynab would become one of your wives after Zayd separated from her. And you feared that the people would say: ‘You forbid marrying the wives of sons, yet you are marrying the wife of Zayd, whom you had previously adopted,’ whereas Allah was more

worthy of your consideration, so you should not have been concerned with the people regarding what Allah has made lawful for you. So when Zayd ibn Hārithah had completed his need of his wife, Zaynab bint Jahsh, and was done with her and divorced her, We married Zaynab to you, O Muhammad, so that there would be no discomfort or hardship for the believers in marrying the ex-wives of their adopted sons when they have fulfilled their need of them and no longer have any need for them and have divorced them. And what Allah has decreed is bound to happen. And among what Allah decreed was that the Messenger (peace and blessings of Allah be upon him) would marry Zaynab (may Allah be pleased with her).

There should be no blame or hardship on the Prophet in what Allah has allotted for him of permissible things. Allah Almighty established for His Prophet Muhammad (ﷺ) an expansion in marriage, like His way with the prophets of the past. Such is the way of Allah with them that they may have what Allah has made lawful for them, and what Allah has decreed and ordained was bound to happen.

This is the way of Allah in permitting what He permitted for the messengers who have passed on, who convey the messages of Allah to their nations and deliver them with trustworthiness, informing them of all that they were commanded. They fear

Allah and fear His punishment if they abandon conveying the truth, and they fear no one but Allah alone. Thus, no one or nothing prevents them from conveying the truth. And sufficient is Allah as a Guardian over the deeds of His creation and a Reckoner for them, as a Sufficer for His servants, and as a Helper, a Supporter, and a Protector.

Muhammad is not the father of any of your men, not Zayd ibn Hārithah nor anyone else, but Muhammad is the Messenger of Allah and the last of the prophets, so there is no prophet after him. Indeed, Allah is eternally and forever characterized by knowledge of all things; thus, nothing of His creation is hidden from Him. And part of that is His knowledge of who among them is suitable for His message and what rulings are suitable for them.

O you who believe, remember Allah with much remembrance at all times.

And declare Allah free of imperfections and flaws by glorifying Him at the beginning of the day between dawn and sunrise, and at the end of the day between the afternoon and sunset.

He is the One Who praises you, and His angels pray and seek forgiveness for you, so that Allah may bring you out—because of His prayer and the prayer of His angels—from the depths of darkness of ignorance, misguidance, disbelief, and disobedience to the light of knowledge, obedience, and faith. Indeed, Allah is Most Merciful to His

believing servants; He guides them in this world, is kind to them, does not punish them in the Hereafter, and rewards them.

The greeting of the believers on the Day of Resurrection when they meet their Lord will be, "Peace." Allah will greet them with peace and grant them safety from all afflictions. And He has prepared for them a fine and precious reward.

O Prophet! We have sent you as a witness—and part of that is your testimony over your nation—and a bearer of glad tidings of good in this world and the Hereafter for whoever believes in you and obeys you and a warner of punishment in this world and the Hereafter for whoever opposes you and disobeys your command.

And We have sent you, O Muhammad, as a caller to Allah alone, by the permission of Allah Almighty for you in the call and by His command, His will, His decree, and His facilitation, and as a beacon of light by which people are illuminated and guided.

And give glad tidings to the believers that they will have from Allah a great and majestic reward.

Do not obey the disbelievers and the hypocrites, O Muhammad, in what they call you to and advise you, such as compromising in the religion or falling short in conveying the message of the Lord of the worlds. And turn away from the harm of the disbelievers and the hypocrites; pay them no heed and be patient with them. Put your trust in Allah

alone to fulfil your duty, defeat your enemy, and convey the message. Entrust all your affairs to Him, for He is sufficient for you. And Allah is sufficient as a Disposer of your affairs and as your Protector.

O you who believe, when you marry believing women and then divorce them before you have consummated the marriage with them, then there is no waiting period for you to count concerning them. So give them a suitable provision and grant them a gracious release.

O Prophet! We have made lawful for you your wives, to whom you have given their dowries, and We have made lawful for you the women you possess from among the captives from the disbelievers. We have made lawful for you the daughters of your paternal uncle and the daughters of your paternal aunts, and the daughters of your maternal uncle and the daughters of your maternal aunts who emigrated from Makkah to Madinah as you did. And Allah has made lawful for you—O Muhammad—to marry any believing woman if she offers herself to you to marry her without a dowry and if you accept to marry her. This is exclusively for you—O Muhammad—and it is not lawful for any of your nation. We already know what We have ordained for the believers concerning marriage, and We know that the interest requires what We have legislated, so it cannot be except with a dowry, a guardian, and just witnesses. And it is not lawful

for them to have more than four wives, and they may possess what they will of women through captivity, or concubinage, or other means of possession. We have made the matter of marriage to women easy for you—O Muhammad—so that there may be no sin or hardship upon you in marrying them. Indeed, Allah Almighty is eternally and ever characterized by forgiveness for the sins of His servants and eternally and ever characterized by mercy towards His servants, bestowing goodness and blessings upon them from His grace.

You may postpone, O Muhammad, whoever you wish of the women made lawful for you, and you may share your time with whoever of them you wish. If you set one of them aside by postponement—such as by divorce or returning a gift, for example—and then you desire her, there is no harm nor sin upon you in taking her back after that. Whether that is by accepting her gift of herself to him or by returning her to her previous state of marriage or division of nights if she was one of his wives, your previous choice is not binding upon you, but rather the matter is subject to your choice and desire in that. That is more likely to make them happy and not grieve, and it is more likely that they will all be pleased with what you have given them, O Muhammad. And Allah knows all that you conceal in your hearts, including matters concerning

women and the inclination towards some of them over others. Indeed, Allah is All-Knowing; nothing is hidden from Him, Glory be to Him. And He is Most Forbearing with His servants; He does not hasten to hold them accountable for their sins.

It is not lawful for you, O Muhammad, to marry women after the wives you have today, nor is it lawful for you to divorce one of your wives in order to marry another, even if her beauty attracts you. Nothing is lawful for you except to marry whom you wish from the women you possess. And Allah is ever the Guardian and Watchful over all things; nothing is hidden from Him, Glory be to Him, and He is the One Who manages every affair in the most perfect order and with the most excellent precision.

O you believers in Allah and His Messenger! Do not enter the houses of the Prophet without permission, unless you are invited to enter for a meal you will eat there, and permission is granted to you, without waiting for the food to be cooked and ready. But when you are invited to enter one of the Prophet's houses, then enter. And when you have finished the meal, leave the Prophet's house and disperse, and do not linger in his house after you have finished the meal, enjoying conversation. Indeed, such behaviour was an annoyance to the Prophet and a hardship for him; he would feel shy to inform you of this and so would remain silent! But Allah is not shy to make the truth clear to you.

When you ask the wives of the Messenger of Allah for something you need from them, speak to them from behind a screen between you and them. That is purer for your hearts and their hearts from the temptations of the gaze or the thoughts that occur to men regarding women and to women regarding men; and it is more conducive to safety from suspicion and the whispers of Satan. And it is not for you—O Muslims—to harm the Messenger of Allah in any way, nor is it appropriate or lawful for you—O Muslims—to ever marry the wives of the Messenger of Allah after him. Indeed, harming the Messenger of Allah and marrying his wives after him is a grave sin in the sight of Allah Almighty.

Whether you reveal anything or conceal it in your hearts, Allah is All-Knowing of it and of everything else. Nothing is hidden from Him, Glory be to Him, and He will recompense you for your deeds, both apparent and hidden.

There is no blame on the wives of the Prophet for not observing the veil in the presence of their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women, and their male and female slaves whom they own. And fear, O wives of the Prophet, the displeasure, wrath, and punishment of Allah by complying with what Allah has commanded you regarding the veil and other matters, and by abstaining from what He has

forbidden you. Indeed, Allah is a witness over all things; nothing is hidden from Him.

Indeed, Allah Almighty praises His Prophet in the highest assembly, and His angels praise him and pray for him. O you who believe, invoke Allah to send His blessings upon His Prophet Muhammad (peace and blessings of Allah be upon him), and greet him with the greeting of Islam, so say: "Peace be upon you, O Prophet, and the mercy of Allah and His blessings."

Indeed, those who offend Allah—by disbelieving in Him, or by attributing to Him a consort, a son, and a partner, or by describing Him with what is not befitting of Him, or by persisting in His disobedience or otherwise; and who offend His Messenger Muhammad by word or deed, such as striking him, insulting him, or describing him with what is not befitting of him—Allah has cursed them and cast them out from His mercy in this world and in the Hereafter and has prepared for them in the Hereafter a humiliating punishment, as a recompense for their offending Allah and His Messenger.

As for those who abuse believing men and women without any offense on their part, they have indeed borne a flagrant falsehood for fabricating against them that of which they are innocent, and they bear a manifest sin.

O Prophet, tell your wives and your daughters and all the women of the believers to draw their outer garments over their bodies when they go out of their houses for their needs; that is more suitable so that the hypocrites and the dissolute will not harm them, for when they see them covered, they will know that they are free women and that they are chaste, so they will not harass them. Indeed, Allah Almighty is characterized by forgiveness; He conceals the sins of His servants and overlooks holding them accountable for them and is characterized by mercy, for He is Most Merciful to His servants.

If those who hide disbelief and show faith (hypocrites), and those in whose hearts is a disease, and those who spread false and baseless news in the city to frighten the believers do not cease; We shall certainly let you overpower them—O Messenger of Allah—and will charge you with holding them to account if they persist in that; then they shall not dwell in the city with you except for a little while.

They are condemned and banished; they shall be seized and killed wherever they are found.

Allah enacted upon them His established way, as with those who passed away before: to punish them by overpowering believers over them, seizing them, and slaying them utterly. And you will not find—O

Muhammad—any change in the way of Allah, which He has established for His creation.

The people ask you, O Muhammad, about the Day of Resurrection; when will it be? Say to them: "No one knows when the Resurrection will be except Allah alone, and what would make you know, O Muhammad? Perhaps the time of the Resurrection's coming has drawn near and is close.

Indeed, Allah has expelled the disbelievers and cast them out of His mercy and has prepared for them a fiercely blazing fire to punish them with.

Abiding in the Fire endlessly, they will not come out of it, and they will find no protector to take charge of them, benefit them, and protect them, nor a helper to save them from Allah's punishment.

On the Day the faces of the disbelievers are turned over in the Fire from one side to another, the disbelievers will say in regret: "Oh! If only we had obeyed Allah and obeyed the Messenger in the world, we would have been saved from the punishment of the Hereafter."

And the disbelievers will say: "Our Lord, in the world we obeyed our leaders in misguidance, through disbelief in You, disobedience to You, and opposing Your Messenger, so they turned us away from the path of truth."

Our Lord! Give them double our punishment and utterly expel and banish them from Your mercy.

O you who believe in Allah and His Messenger, do not be like those who harmed Moses by falsely accusing him or attributing a defect to him, lest you harm Muhammad (peace and blessings of Allah be upon him) with a word or deed that he dislikes. So Allah declared Moses's innocence of what the Children of Israel falsely and baselessly accused him of. And Moses was, in the sight of Allah, great, of high rank, lofty status, and prestige, and his supplication was accepted and answered.

O you who believe in Allah and His Messenger, fear the displeasure of Allah, His wrath, and His punishment by fulfilling His commands and avoiding His prohibitions, and speak, concerning the Messenger, the believers, and in all your speech, a word that is true, sound, and upright, with no deviation in it.

Allah will grant you success in your deeds, making them righteous and accepting them from you. And Allah will forgive your sins, concealing them for you and forgoing holding you accountable for them. Whoever obeys Allah and His Messenger has certainly achieved a great triumph: salvation from the Fire and admission into Paradise.

Indeed, We offered the commands, the prohibitions, the obligations, and the acts of obedience to the heavens, the earth, and the mountains so that they would be rewarded for bearing and fulfilling them, and punished for

abandoning them. But the heavens, the earth, and the mountains did not accept this choice, and they feared the punishment of Allah for failing to fulfil it. And man bore the Trust! Indeed, man is unjust to himself and ignorant of his Lord, His law, and the gravity of the Trust.

So that Allah may punish the hypocrite men and women who betrayed the trust—those who display Islam while concealing disbelief—and that He may punish the polytheist men and women. And so Allah may turn in mercy to the believing men and women who fulfilled what Allah commanded them and did not betray the trust, thereby forgiving their sins, having mercy on them, and granting them success in His obedience. Indeed, Allah is All-Forgiving, concealing the sins of His servants and forgoing holding them accountable for them; and He is the Most Merciful to them.

All praise is for Allah alone, Who possesses all that is in the heavens and all that is on earth. To Him alone is the praise in the Hereafter, and He is the Praiseworthy forever. He is the All-Wise in His words and deeds, His law and His decree, and in His dominion and the management of His creation, placing everything in its proper place. And He is the All-Aware, from Whom nothing is hidden.

Allah knows all that goes into the earth and is hidden therein, such as rain, seeds, the dead, treasures, and the like; and He knows all that

emerges from the earth, such as plants, minerals, treasures, and the like; and He knows all that descends from the heaven, such as rain, hail, thunderbolts, provisions, and the angels; and He knows all that ascends and enters the heaven, such as the angels, the souls, and the deeds of the servants. And Allah is the Most Merciful to His servants, the All-Forgiving of their sins.

The disbelievers said, denying and rejecting the resurrection: "The Hour will never come to us." Say to them, O Muhammad: "Yes, it will surely come to you. I swear by my Lord, it will most certainly come to you, the Knower of all that is hidden from His creation. Not even the weight of an atom escapes Allah, the Most High, whether in the heavens or on the earth; so nothing of His creation is hidden from Him, even if their parts are scattered, torn apart, and vanished after their death. And not what is smaller than that nor what is greater escapes Allah, the Most High, for all is written and recorded in a Preserved Tablet with utmost clarity and plainness.

So that He may reward those who believed in what they were obligated to believe in and did righteous deeds purely for Him Almighty, in accordance with His law, it is they who will have forgiveness from Allah for their sins; He will cover them and overlook holding them accountable for them, and they will have a goodly provision in its quantity and quality.

Those who strive to discredit the verses of Allah Almighty and turn people away from them, thinking that they can escape Allah and so He will not be able to resurrect and punish them—for such, there will be a severe and painful punishment.

The people of knowledge see that what Allah has revealed to you, O Muhammad, from the Qur'an is the truth alone, to the exclusion of all else. They see that the Qur'an guides whoever follows it to the path of Allah—the Unassailable in Might, the Avenger against His enemies, the Subduer of all things, Who is never overcome; the Praiser of His servants; and the Praised by His creation.

The disbelievers of Quraysh say mockingly, "Shall we show you a man who will tell you that when you are dead and have been utterly disintegrated in your graves, you will be resurrected alive again?!"

Did Muhammad invent that matter and lie against Allah by telling us that He will resurrect us after our death, or is he a madman who raves with meaningless words?! It is not as they claim; he has not invented a lie against Allah in that, nor is he a madman. But those who do not believe in the Hereafter are in torment and are extremely far astray from the truth.

Have those disbelievers not seen what is before them and what is behind them of the heaven and the earth that surround them, and that wherever

they turn, they will not escape from the dominion of Allah? If We willed, We could cause the earth to swallow them or cause fragments from the sky to fall upon them and destroy them because of their wrongdoing. So let them desist from denying the Resurrection. Indeed, there is clear proof and a sign in that for every servant who repents to Allah, the Exalted, returning to His knowledge, His oneness, and turning to His obedience.

Indeed, We bestowed upon David a special favor from Us, by which We preferred him over others and distinguished him among the people. And We said, "O mountains, glorify the Lord with David, and the birds as well, whenever David glorified his Lord." Thus, he would glorify Him, and the mountains and the birds would echo his glorification. And We made the hard metal of iron malleable for David so he could dispense with it with ease.

And We commanded David, saying to him: "Make from iron perfect, complete, long, and ample coats of mail, and make the weaving of the armor in a specific measure and a well-proportioned, precise arrangement. And perform, O David, you and your household, a deed purely for Allah, in accordance with His law. Indeed, I am All-Seeing of the deeds you do; nothing of them is hidden from Me."

And We subjected to Solomon the wind: its journey from the beginning of the day to midday

was equivalent to a month's distance, and its journey from midday to night was equivalent to a month's distance. And We melted the fount of copper for Solomon and caused it to flow for him. And among the jinn were those who worked before Solomon in what he commanded them; this was by Allah's command, as He had subjected them to him. And whoever of the jinn deviated from Our command for them to obey Solomon, We will make him taste the torment of the Fire.

The jinn made for Solomon whatever he willed: sanctuaries, statues, great basins like large reservoirs and wide pools in which water is collected, and cauldrons fixed in their places. We said to David, his son, and his family: "Work, O family of David, in obedience to Allah, out of gratitude for His blessings upon you." But those who are abundantly grateful to Allah for His blessings are few.

When the time of death, which Allah had decreed for him, came to Solomon, nothing indicated his death to the jinn except the woodworm when it ate his staff, upon which he was leaning at the time of his death. So when Solomon fell down dead, as his staff weakened and fell due to the woodworm's action, the truth about the jinn became apparent, and it was known to the people that they do not know the unseen, contrary to what they used to imagine or make people believe. For had they

known the unseen, they would have known of Solomon's death and would not have remained in their arduous, painful, and humiliating labor to which they were subjected for Solomon while they thought he was alive.

Indeed, there was a clear sign for the people of Saba' (Sheba) in their dwelling-place: two magnificent gardens on their right and on their left. We said to them: "Eat from what your Lord has provided you, and work for Allah Almighty alone and obey Him, in gratitude to Him for what He has bestowed upon you. This is a good land, and the Bestower of it is a forgiving Lord who conceals sins and overlooks accountability for them."

But the people of Sheba turned away from the oneness of Allah, His obedience, and His gratitude. So they worshipped others besides Him, disobeyed His command, and opposed His messengers. So We sent upon them the flood of the dam, which destroyed their two gardens. And We replaced their two gardens—with their ripe fruits and splendid, delightful scenery—with two gardens of bitter fruit, tamarisks—which are desert trees—and something of sparse lote trees.

That which We did to those people was a recompense from Us to them for their disbelief. And We do not inflict that recompense—the recompense of punishment—except upon those who are utterly ungrateful for Allah's blessings.

We had also previously bestowed favor upon the people of Sheba by placing between them and the blessed towns of Shām (the Levant) connected, closely spaced towns, which were prominent and not hidden due to their visibility, so they did not need to carry provisions on their journey. And We made the travel through those towns a measured journey, and We said to the people of Sheba: "Travel through these prominent towns that are between you and the Levant, by nights and days, in safety from all the perils of travel."

But they said, "Our Lord, make our journeys long," so there would be wastelands between us and the Levant. And they wronged themselves by their disbelief in Allah and His blessings. So We made them into tales that people relate about their stories and what befell them of punishment and destruction, and they are made an example of in dispersion and scattering. And We scattered them throughout the land, so they were dispersed into many regions. Indeed, there are clear signs and indications in that for everyone who is greatly patient and greatly thankful to Allah Almighty.

And indeed, what Iblīs assumed about them was proven true through their following of him, except for a group of the sincere servants of Allah, who remained firm upon His Oneness and His obedience.

Iblīs had no authority or dominion over his followers, except that We might know those who believe in the Hereafter from those who are in doubt about it—an actual, manifest knowledge upon which recompense is based. And your Lord, O Muhammad, is a Watcher and Observer over all things of His creation; nothing of their affairs, deeds, or conditions is hidden from Him, and He will reward them for the good and evil they have done.

Say, O Muhammad, to the polytheists among your people: "Call upon those whom you claim to be partners with Allah to benefit you or harm you in any way, for they will not be able to do so. They do not possess the weight of an atom in the heavens or on earth, so how can they be deities?! They have no partnership with Allah in anything of the heavens or the earth, and Allah has no helper from among those alleged deities to assist Him in anything He, the Exalted, wills.

On the Day of Resurrection, no intercession will be of any benefit before Him except for those whom He has permitted to intercede. Until the dread is lifted and removed from their hearts, they will inquire about what the Lord, the Exalted, has said, asking, "What has your Lord said?" The angels will reply, "He has spoken the truth. And He is the Most High in His Essence, Attributes, and His dominion over all His creation, for nothing is higher than Him.

And He is the Most Great; there is nothing greater than Him. And no one opposes Him in any of His judgments."

Say, O Muhammad, to the polytheists: "Who provides for you from the heavens by sending down rain and by subjugating the sun, the moon, the stars, and others for your benefit, and provides for you from the earth by bringing forth from it various types of plants, fruits, water, minerals, and other things that are in your interest?" Say: "It is Allah alone Who provides for you from the heavens and the earth. Therefore, He is the One Who must be worshipped alone. So why do you worship alongside Him those who provide you with nothing?! We and you are not on the same path, for one of the two groups among us is rightly guided, and the other is in clear error."

Say, O Muhammad, to the polytheists: "You will not be questioned about our misdeeds, nor will we be questioned about your deeds."

Say to them, O Muhammad: "Our Lord will gather us together, then He will judge between us and you with justice, whereby the guided among us will be distinguished from the astray. Allah will reward those deserving of reward and punish those deserving of punishment. And Allah is the Judge between His servants with justice and truth, and the All-Knowing of their deeds and their conditions, for nothing about them is hidden from Him."

Say, O Muhammad, to the polytheists: "Show me those whom you have made partners with Allah in worship, according to your claim! So desist and be deterred, for the matter is not as you have claimed that Allah has partners. Rather, He is the One deserving of worship alone, with no partner, the All-Mighty in His retribution against those who associate partners with Him, the Overpowering, the Subduer of all things, the One free from every flaw and imperfection. And He is the All-Wise in His legislation, His actions, His words, and His management of His creation, so He places everything in its proper place."

We have sent you, O Muhammad, to all people, Arabs and non-Arabs, as a bearer of glad tidings to those who obey you and a warner to those who disobey and oppose you, but most people do not know.

The polytheists say out of their ignorance: "When will this promise of punishment come, if you are truthful in your claim?"

Say to them, O Muhammad: "You have an appointment on a Day that will come to you at its specified time, without addition or omission. When it arrives, it will neither be delayed nor advanced for an hour."

Those who disbelieve say: "We will never believe in this Quran, which Muhammad has brought, nor in the preceding Books like the Torah and the

Gospel." If only you could see the polytheists on the Day of Resurrection, when they are detained at the place of reckoning, arguing with one another with blame, dispute, and reproach after they had been close, loving, and supportive allies in the world; you would surely witness a great matter and a wondrous affair. The polytheist followers—those who were deemed weak in the world—will say to their leaders and chiefs whom they followed: "Had it not been for you leading us astray in the world, we would have been among the believers."

The polytheist leaders will say to their oppressed followers: "Did we prevent you and turn you away from accepting the truth after it came to you from Allah? That is not the case, for we did not force you into disbelief; rather, you were deeply rooted in wickedness in the world, choosing disbelief and preferring it over faith."

The oppressed followers will say to their leaders: "It is not as you said, but rather your scheming and deception against us by night and day and your making falsehood seemed attractive and truth seemed hateful. This is what turned us away from the truth when you commanded us to disbelieve in Allah and to set up for Him equals, likenesses, peers, and partners." All the polytheists—both followers and leaders—will conceal their intense regret within themselves when they see the punishment of the Fire, and they

will know that they deserve it. They will wish they had been upon the truth and that they had abandoned the falsehood that led them to the punishment of Allah Almighty. And We will place shackles on the necks of all the disbelievers, both followers and leaders. The disbelievers will not be recompensed except according to the evil deeds they used to do in the world.

We never sent a messenger to any town to warn its people, but its affluent ones said, "We disbelieve in the message with which you have been sent."

They also said: "We are more than you in wealth and children, and Allah will never punish us, for if He were not pleased with us, our religion, and our deeds, He would not have been gracious to us and expanded our provision."

Say, O Muhammad, to those disbelievers: "Indeed, my Lord extends provision for whom He wills of His creation and restricts it for whom He wills of them. He is the Disposer of the affairs of His creation according to His will and wisdom, but most people do not know."

It is not your wealth or your children that bring you closer to Allah or raise you in rank and status with Us, for they are not proof of Our love for you. But as for the believers who do righteous deeds, it is their faith and their good works that bring them closer to Us. So Allah will multiply their reward, and

they will reside in the upper chambers of Paradise, secure from all evil and harm.

Those who strive to discredit the verses of Allah Almighty and to turn people away from them, thinking that they can escape Us and render Us powerless—it is they who will be summoned to the punishment in Hell and will be tormented therein.

Say, O Muhammad: "Indeed, my Lord expands provision for whom He wills of His servants and restricts it for whom He wills of them, according to His will and wisdom. Whatever you spend in goodness and righteousness, Allah will replace what you have spent, compensating you for it. And Allah is the Best of providers for His servants.

The Day when Allah will gather the polytheists, bringing them all together on the Day of Resurrection, then He will say to the angels: "Were these polytheists worshipping you instead of Me?"

The angels will say: "We exalt You, our Lord, far above anyone else being worthy of worship besides You. We are innocent of the polytheists and their worship. You are our Protector, Whom we follow, obey, and worship alone. Rather, these polytheists used to worship the jinn, and most of them believe in the jinn; they believe them, obey them, and submit to them."

So Today, you have no power to benefit or harm one another, for the entire matter belongs to Allah. And We will say to those who misplaced worship,

offering it to other than the One to Whom it is solely due: "Taste the punishment of the Fire which you used to deny in the world."

When the verses of the Quran are recited to the polytheists of Quraysh, while they are clear in their indication, in their wording and meanings, and are the truth from Allah, they say upon hearing them: "Muhammad is only a man who wants with his call to turn you away from the worship of the idols that your forefathers used to worship." And the disbelievers of Quraysh say: "This which is recited to us is nothing but a fabricated lie." And the disbelievers say when the Quran comes to them: "This is nothing but clear magic."

We did not send down to the disbelievers of Quraysh any books before the Quran for them to read, and We did not send to them before you, O Muhammad, a messenger to warn them of Allah's punishment.

Those of the previous nations before the disbelievers of Quraysh, like 'Ād and Thamūd, also denied the truth. The disbelievers of Makkah have not reached a tenth of what We had given those past nations in terms of numbers, wealth, children, power, and other blessings. The disbelievers of the past nations denied My messengers in what they brought them of the truth, so We destroyed them. So how was My denunciation of them and My punishment for them?

Say, O Muhammad, to the disbelievers of your people: "I only advise you and counsel you to do one thing: that you rise with determination and effort, sincerely for Allah's sake, without following desires or tribal partisanship. Stand in pairs and individually, then reflect, with others and by yourselves, about the matter of Muhammad. Then you will realize that your companion Muhammad—whom you have associated with and know his character and the soundness of his mind—has no madness. He is only a warner to you, warning you of a severe and imminent punishment before it befalls you due to your disbelief."

Say, O Muhammad, to the polytheists of your people: "If I have ever asked you for a reward, it is for you; I do not want any reward from you for conveying Allah's message to you. Do not think that I am calling you to believe in Allah and obey Him and warning you of His punishment in order to take something from your wealth. My reward for conveying Allah's message to you is only from Allah alone. And Allah is over all things a Watcher, Present; He witnesses the truth of what I say to you and call you to, and He is a witness that I have conveyed the message to you and warned you."

Say to them, O Muhammad: "Indeed, my Lord sends down the revelation to His messenger. He is the All-Knowing of everything that is hidden from His creation; nothing is hidden from Him."

Say to them, O Muhammad, "The truth has come, which no one can remove or invalidate, with the revelation of the Qur'an, containing clear proofs and arguments, and with the religion of Islam. And falsehood has vanished and departed completely, leaving behind no trace or existence."

Say, O Muhammad, to the polytheists of your people: "If I stray from the guidance and follow falsehood, then the sin of my straying and its harm are only against me, not you. And if I follow the truth and remain steadfast upon it, then that is through my Lord's guidance to follow the Qur'an, which He reveals to me. Indeed, my Lord is All-Hearing of all voices and words, Ever Near to His servants, Glory be to Him."

If only you could see the disbelievers—O Muhammad—when they are terrified upon seeing Allah's punishment, they will have no escape, and they will be seized from a nearby place, unable to flee far away.

They will say, "We believe in the truth." But how can they attain beneficial faith in the Hereafter when they had wasted the time of its possibility in worldly life through their disbelief, and they had become far from the place of its acceptance and have passed on to the Hereafter?! Thus, a barrier has been placed between them and it.

While they had disbelieved in the truth before, they cast false and remote conjectures, far from the truth and what is right.

They will be prevented from what they desire, as Allah did with the people of their kind from among the disbelievers before them. Indeed, they were in doubt, which caused them suspicion, mistrust, and disturbance concerning the truth.

All complete praise is for Allah alone, the Originator of the heavens and the earth, Who made the angels messengers between Himself and whom He wills of His creation—to convey His religious commands and manage His decreed commands—possessors of wings. They descend from heaven to the earth and ascend from the earth to heaven; among them are those with two wings, those with three wings, and those with four. Allah increases in creation what He wills according to what His wisdom requires. Indeed, Allah is Most Capable of all things; nothing is difficult for Him.

Whatever mercy Allah grants to people, whether of tangible or intangible provisions, no one, whoever they may be, can withhold it or close its doors, thus preventing Allah's gift from His servants. And whatever mercy Allah withholds from people and keeps with Himself, no one, whoever they may be, can release it for them. And Allah is the All-Mighty in power, the Dominant, the Subduer of all things, the One free from every flaw

and imperfection; and He is the All-Wise Who places everything in its befitting place.

O people, remember the favor of Allah upon you. Consider: is there any creator other than Allah who provides for you from the heaven and earth—with rain, plants, and other things—and is thus worthy of worship?! None has the right to be worshipped except Allah alone. How then can you be turned away from the worship of the Creator, the Provider, to the worship of that which creates nothing and provides you with nothing?!

If the disbelievers of your people deny you, O Muhammad, then that is the way of their likes from the disbelievers of past nations who denied their messengers; so do not grieve over that, and to Allah alone is the return of all matters.

O people, indeed, the promise of Allah is a truth in which there is no doubt, and it will inevitably come to pass. So do not let the life of this world deceive you with the enjoyment of its pleasures and preoccupations, nor let Satan deceive you with his whisperings, false hopes, and lying promises.

Indeed, Satan is an enemy to you, keen on leading you astray, so treat him with the most intense hostility, oppose him in what he commands you, and be cautious of obeying him. Satan only invites his adherents and followers to obey him, accept from him, and disbelieve in Allah; his

purpose is to misguide them so that they may become inmates of the Fire.

Those who disbelieve in the truth will have a severe punishment, and those who believe in what they are obligated to believe in and do—in confirmation of their faith—righteous deeds sincerely for Allah Almighty and in accordance with His law will have forgiveness from Allah for their sins, whereby He will conceal them and pardon them from being held accountable for them, and they will have a great reward.

Is one whose evil deed is made attractive to him so he sees it as good, like one who is not?! Indeed, Allah sends astray whom He wills to send astray, turning him away from faith and following the truth; and He guides whom He wills to guide, leading and granting him success in faith and following the truth. So do not grieve yourself to death—O Prophet—over the disbelievers. Indeed, Allah is All-Knowing of what the disbelievers do; nothing of it is hidden from Him, and He will recompense them for it.

It is Allah Who sends the winds by His power so they stir up clouds, and We drive them to a land with no vegetation, making that barren land fertile and causing crops to grow in it after its dryness. Just as Allah gives life to the dead land, He gives life to the dead after their demise, bringing them forth from their graves alive.

Whoever desires honor, let him seek it from Allah, and let him strive to attain it through obedience to Him. All honor belongs to Allah alone, to the exclusion of all others. To Allah alone ascends the good word, and the righteous deed that the servant performs sincerely for Allah Almighty and in accordance with His law, Allah raises it to Himself. As for those who do evil deeds, they will have a severe punishment in which they will be utterly humiliated as a recompense for their plotting. And the deeds and deception of such people will be nullified and will perish so it will not prosper, nor will it benefit them in anything in this world or in the Hereafter.

It is Allah Who created your father, Adam, from dust, then He created you from a drop of fluid, and then He made you males and females. And no female conceives or gives birth except that Allah is aware of it. Nothing of it is hidden from Him, so He knows the time of its conception and its birth, its type and its form, and all other matters concerning it. And no one's life is made long or cut short, but it is written in the Preserved Tablet. Indeed, that great matter of writing the lifespans of all creation, decreeing them, enumerating them, and encompassing them in full detail is certainly easy and simple for Allah, Glory be to Him.

The two bodies of water are not alike: the water of one is of a pleasant taste, exceedingly sweet, and

palatable to drink without difficulty or distaste, while the water of the other is the opposite; it is intensely salty and bitter. And from each sea of them—whether fresh or salty—you eat tender meat from various types of fish and other creatures, and you extract ornaments such as pearls and coral to wear for adornment. And you see the ships sailing in the sea, cleaving the water and pushing it with their prows without sinking in it, so that by riding them you may seek your livelihoods, travel with them for your trades, and so on, and that you may thank Allah for subjecting that to you.

Allah makes the night merge into the day, and He makes the day merge into the night, and He has subjected for you the sun and the moon; they both run in their orbits for your benefit until a specified and appointed time. That is the Great One, Who created those aforementioned things and subjected them: Allah, your Creator, your Provider, and the Disposer of your affairs, the only One worthy of worship. To Him alone belongs the entire dominion, with no partner. As for those whom you worship—O polytheists—besides Allah, they do not possess even the thin white membrane upon a date stone.

If you call upon these alleged gods that you worship besides Allah, they will not hear your call, and even if they did hear your call, they would not respond to you. On the Day of Resurrection, they

will reject your associating them as partners with Allah, whom you call upon besides Him. And no one can inform you, O Muhammad, like Allah, Who knows the inner aspects and realities of all matters, for nothing is hidden from Him, Glory be to Him.

O people, you are the ones in need of Allah in everything, and Allah alone is the Self-Sufficient, absolutely free of need in all respects from all His creation and their worship. He is in need of nothing, Glory be to Him. He is the Praiseworthy in His essence, His names, His attributes, His actions, His words, His law, and His destiny; the Praiseworthy for His blessings and His benevolence.

If Allah wills, He can annihilate and destroy you—O people—if you disobey Him, and can bring forth another creation to obey Him.

For that is neither challenging nor impossible for Allah, owing to His Perfect Omnipotence, Glory be to Him.

No sinful soul shall bear the sin of another, for every person is recompensed for their own deeds. If a soul heavily burdened with sins asks on the Day of Resurrection for someone to carry its sins for it, or to help it carry some of them, no one will carry any of it, not even a little, even if the one asked is a close relative of the seeker of help. You, O Muhammad, only give a beneficial and effective warning to those who fear their Lord even though they do not see Him in this world, and they fear Him

in their privacy without showing off to anyone, and they perform the prayers in a complete and upright manner, as Allah Almighty has commanded—for these are the ones who benefit from the warning, unlike others. And whoever purifies himself from the filth of disbelief and sins, through faith in Allah and repentance to Him, and increases in righteous deeds, the benefit of that returns only to himself. And to Allah alone is the final return.

The blind and the seeing are not equal in perceiving visible things; likewise, the disbeliever and the believer are not equal, nor are the ignorant and the knowledgeable.

The darknesses and the light are not equal; likewise, the darknesses of disbelief and the light of faith are not equal.

The shade and the scorching heat are not equal; likewise, Paradise and the Fire are not equal.

Nor are the living equal to the dead, just as the believers and the disbelievers are not equal. Indeed, Allah makes hear whom He wills to hear, and it is not in your power, O Muhammad, to make the dead hear in their graves, and likewise, it is not in your power to guide whoever Allah has not willed to guide.

You are not but a warner, O Muhammad, conveying the message of Allah Almighty, whether the people respond to you or not. Allah has only granted you the ability to deliver the warning with

which He has charged you, not to make those hear whom Allah has not willed to hear, or to guide those whom Allah has not willed to guide.

Indeed, We have sent you, O Muhammad, with the truth as a bearer of glad tidings to those who obey you and a warner to those who disobey you. There has never been any community except that We sent a messenger among them to warn them of the punishment of Allah Almighty.

If the disbelievers of your people deny you, O Muhammad, then those before them from past nations also denied their messengers. You are not the first messenger to be denied by his people, so do not grieve. The messengers came to those past nations with clear proofs, with the divine scriptures, and with the illuminating Book.

Then I destroyed those who disbelieved in Me and in what their messengers brought them. So how was My rejection and My punishment of those denying nations?!

Have you not seen, O Muhammad, that Allah sent down water from the sky, and with this same water We brought forth fruits of different colors? And He, the Exalted, made from the mountains white and red streaks and paths of different colors, and streaks and paths of intense black.

Just as Allah has made the colors of the fruits and the mountains diverse, so too has He made people, moving creatures, and livestock—camels, cattle,

and sheep—of various colours, such as red, white, black, yellow, and other colours. Indeed, among His creation, only the knowledgeable truly fear and magnify Allah Almighty, thereby protecting themselves from His punishment by obeying Him and abandoning His disobedience—they are the scholars who have knowledge of Allah Almighty, His attributes, His power over all things, and His laws. Indeed, Allah is Overpowering, the Prevailing, taking vengeance on those who disbelieve in Him and disobey Him, and is free from all fault and imperfection; All-Forgiving of the sins of His servants.

Just as Allah has made the colors of the fruits and the mountains different, so too has He made people, moving creatures, and livestock—camels, cattle, and sheep—of different colors, such as red, white, black, yellow, and other colors. Indeed, only those from among His creation who fear Allah, the Exalted, and glorify Him, thus warding off His punishment by obeying Him and abandoning disobedience, are the scholars—those who have knowledge of Allah, the Exalted, His attributes, His power over all things, and His laws. Indeed, Allah is Overpowering, Dominant, an Avenger against those who disbelieve in Him and disobey Him; He is free from every flaw and imperfection and Forgiving of the sins of His servants.

So that Allah may grant them their rewards in full for the deeds they performed in this world—such as reciting the Quran, prayer, and spending in charity—without any deficiency, and that He may increase them from His bounty beyond what they deserve. Indeed, Allah is All-Forgiving of their sins, so He conceals them and overlooks holding them accountable for them. And He is Most Appreciative, so He accepts their deeds from them, even if they are few, and rewards them abundantly for them.

That which We have revealed to you, O Muhammad, from the Book of Allah Almighty is the complete, perfect, and firm truth that must be followed, confirming what came before it of the scriptures of the previous Messengers. Indeed, Allah is All-Aware of His servants; He is knowledgeable of the subtleties of their affairs, their conditions, and their innermost secrets, and is All-Seeing of them and their deeds.

Then, We made the Quran to be inherited by the nation of Muhammad (peace and blessings of Allah be upon him), whom We have chosen from Our servants. Then We caused the Quran to be inherited by the nation of Muhammad, peace and blessings be upon him, whom We have chosen from Our servants. Among them is he who wrongs himself through negligence and shortcoming; he neglects some of the obligations, commits some of the forbidden acts, and persists in them. And among

them is he whose deeds are moderate; he performs the obligations and avoids the forbidden acts. And among them is the one who performs the obligatory and supererogatory acts, avoiding the forbidden and the disliked acts, so he has surpassed others by the permission of Allah the Almighty. That gift with which Allah has favored them over others is the great bounty.

They will enter Gardens of residence in the Hereafter, from which they will never depart, wherein they—men and women—will be adorned with bracelets of gold and pearls as an ornament for them, and their garments therein will be of silk.

They will say: "All praise be to Allah, Who has removed from us all forms of sorrow and everything that causes it. Indeed, our Lord is All-Forgiving of sins, concealing them and forgoing accountability for them; Most Appreciative, rewarding righteous deeds—even if they are small—with an abundant reward out of His grace."

He who has brought us into Paradise and made us dwell in it, from which we will never depart. That is from His grace upon us, not by our deeds. No toil or hardship will afflict us in Paradise, nor will any weakness or weariness affect us therein.

As for those who disbelieved, they will have the fire of Hell. It will not be decreed for them to die so they could be relieved from its torment, nor will any of the torment of Hell be lightened for them; it is

continuous upon them at all times. With such a great recompense, Allah repays everyone characterized by disbelief, so they will have in the Hereafter the fire of Hell as a recompense for their disbelief.

Those who disbelieved will be screaming intensely while they are in the fire of Hell, and they will cry out, seeking help from the severity of the punishment: "Our Lord, take us out of the fire of Hell; we will act in Your obedience, unlike what we used to do in the worldly life of polytheism, disbelief, and sins." Then Allah will say to them: "Did We not grant you a life long enough for whoever would take heed among those of understanding to do so? Had you been among those who benefit from the truth, you would have benefited from it during your lifetime, which was ample for remembrance. And a messenger from Allah came to you, warning you of His punishment, and the proof was established against you; so you have no excuse. So taste the punishment of Hell, for the disbelievers—those who wronged themselves in the world through disbelief in Allah and disobedience to Him—have no helper to help them and save them from the punishment they are in."

Indeed, Allah is the Knower of the unseen in the heavens and earth. He is All-Knowing of the innermost consciences, intentions, and secrets, both their good and their evil.

It is Allah Who made you—O people—successors to the nations before you. So whoever disbelieves, the harm of his disbelief is upon himself, and he is the one to be punished for it, not anyone else. The disbelievers' persistence in their disbelief only increases their intense hatred before their Lord, and the disbelievers' persistence in their disbelief only increases their loss and ruin in this world and the Hereafter.

Say - O Muhammad - to the polytheists among your people, "Have you considered those whom you associate with Allah Almighty and call upon besides Him? Show me what they have created of the earth that they should deserve your worship! Or do your partners have a share with Allah in the heavens; in their creation, ownership, or management? Or have We given them a Book establishing partnership with Allah so the polytheists have a proof and an argument for the validity of that? All of that is baseless; there is no motive for their false claims except deceiving one another with false hopes and baseless opinions."

Indeed, Allah holds the heavens and earth with His power, preventing them from ceasing. And if the heavens and earth were to cease, no one among the creation, whoever they may be, could hold them back. For none has the power to sustain them except Allah alone. Indeed, Allah is ever Forbearing; He does not hasten to punish His servants with

penalty and torment, despite His complete power over them. Rather, He delays and grants them respite and is All-Forgiving, concealing the sins of His servants, and overlooking holding them accountable for them.

The Arab polytheists swore by Allah with their most solemn and strongest oaths—before the mission of Muhammad (peace and blessings of Allah be upon him)—that if a messenger from Allah came to them to warn them of Allah's punishment, they would surely be more guided than any of the previous nations. But when Muhammad (peace and blessings of Allah be upon him) came to them to warn them of Allah's punishment for their polytheism and disbelief, his coming only increased their aversion to the truth and added to their misguidance.

In defiance of Allah, behaving arrogantly on the land against believing in Him and plotting evil against the people, they have deceived them and made falsehood appealing to them, turning them away from the truth. But the evil plot befalls only those who plot it, descends upon them, and encompasses them. So do these polytheists await anything but the established way of Allah with the previous nations in destroying them in this world for their disbelief in the truth? For you will not find, O Muhammad, any change in the way of Allah, which He has decreed and ruled. Rather, it is an

ongoing way and an established custom, so these polytheists must be punished if they persist in their falsehood, and you will never find any change in this custom.

Have these polytheists not traveled through the land to see what was the end of the disbelieving nations before them so that they might take heed from the punishment that befell them because of their sins, and thus fear and beware lest what befell them should befall them? The disbelievers of the previous nations were stronger in power than the disbelievers of Quraysh, yet Allah punished them for their sins, so it will not be difficult for Allah to destroy the disbelievers of Quraysh just as He punished those others. When Allah wills to destroy the polytheists or to do anything in the heavens or on the earth, nothing can frustrate Him. This is due to His perfect Knowledge and Power, the Exalted, for nothing is hidden from Him, and no matter is difficult for Him.

If Allah were to punish people for all the sins they have committed and did not grant them respite, He would have destroyed all people and creatures on the face of the earth. But Allah grants respite to the disbelievers and the sinners until a time known to Him, then He inflicts His punishment upon them. When their appointed time comes, indeed, Allah is All-Seeing of His servants; 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 the inability of creation to challenge it with something similar, even though it is composed of these very Arabic letters with which they speak.

I swear by the Qur'an, full of wisdom, perfectly constructed, containing no discrepancy or flaw. It cannot be proven false from any angle—from before it or from behind it—the decisive arbiter to whom all must turn.

You, O Muhammad, are indeed one of the Messengers sent to the servants of Allah with His revelation.

Upon the straight path of guidance, which has no deviation, leading to Allah and to His Paradise.

Allah Almighty sent down this Qur'an as a revelation from the One Who is of Great Majesty, the Victorious, Who is never overcome, the Unassailable, Whom no evil can reach, the Most Merciful to those who believe in it and follow it.

The Qur'an was revealed so that you, O Muhammad, may warn the people whose forefathers were not warned by a messenger before you; therefore, they are heedless of the Truth.

The decree of punishment from Allah has already been justified against most of the Arab polytheists, for it was already in Allah's knowledge that they would never be guided. Thus, most of

them persist in their disbelief until death overtakes them while they are in that state.

Indeed, We have placed shackles around their necks reaching their chins so their heads are raised up, unable to lower them.

And We have placed a barrier before them and a barrier behind them, and We have covered their sight so they see nothing.

It is the same for these disbelievers against whom the word has been justified: the warning and its absence. So whether you warn them of the punishment, O Muhammad, or you refrain from warning them, in either case, they will not believe in you or in the truth you have brought them.

You, O Muhammad, can only give a beneficial warning to one who follows the Qur'an, believing in its reports and acting upon its rulings, and fears Allah, the Most Gracious, unseen. So give him good tidings of forgiveness for his sins, and a good and beautiful reward.

Indeed, it is We Who bring the dead to life on the Day of Resurrection to recompense them for their deeds. We write down what they sent forth in the world of good and evil, and We write down the effects that resulted from that and what they caused to come into being from it during their lives and after their death. We also write down the traces of their footsteps towards obedience or disobedience, so We will recompense them for that;

if good, then good, and if evil, then evil. And everything that was or will be is preserved and recorded in a book that clarifies everything, which is the Preserved Tablet.

And mention to your people, O Muhammad, the story of the companions of the town to which messengers from Allah came to invite its people to the truth, so let them take a lesson and be admonished by their story.

When We sent two messengers to the people of the town, but they rejected them, so We strengthened them with a third messenger, and the three of them said, "Indeed, we are messengers of Allah to you."

The people of the town said to them, "You are only humans like us, so how could you have received revelation?! The Most Compassionate has not sent down anything of what you claim. You are simply lying in your claim that you are messengers from Allah to us."

Their messengers said to them, "Allah, our Lord knows that we are His messengers to you, and that we are truthful."

Our only duty is to deliver to you what Allah has sent us with, a clear conveyance of the truth. If you do not accept our call, then we have fulfilled our duty.

The people of the town said to their messengers, "Indeed, we see a bad omen in you. If you do not

desist, we will surely stone you, and a painful punishment from us will surely afflict you."

Their messengers said to them, "Your bad omen that brought you affliction is with you yourselves; it is because of your own misguidance, not because of us, as you claimed. Is it that when we admonish you and command you to follow the truth, you respond to us in this manner?! The matter is not as you say; rather, you are a people whose custom is to transgress the limits and to be tyrannical."

A believing man came from the farthest end of the city, rushing to the people who had denied the three messengers. He said, "O my people, follow these messengers whom Allah has sent to you."

Follow those who ask you for no worldly reward for conveying the message of Allah, and they are firm and steadfast upon the truth to which they call you, so follow them, and you will be guided.

What prevents me from worshipping the One Who created me from nothing, and to Whom alone you will be returned, and He will recompense you for your deeds?!

Shall I take a deity besides Allah?! By no means; for if the Most Gracious intends to afflict me with harm, these gods cannot ward off any harm from me whatsoever, nor can they save me from it once it has befallen me.

Indeed, if I were to take gods with such a description, then I would surely be in clear error.

Indeed! I have believed in your Lord, so listen to my word."

It was said to this believing man when his people killed him, "Enter Paradise." He said, "I wish my people knew.

Would that my people knew that my Lord has forgiven my sins and placed me among those He has honored with entry into His Paradise, all on account of my faith in Allah and His Messengers.

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