

التفسير المحرر 23

And We did not send down upon the people of the believing man—after they killed him—angels from the sky to destroy them, nor would We send them down. The punishment of the people of the town was but a single shout, without repetition, and immediately they were dead and extinguished. Alas for the servants! No messenger from the messengers of Allah comes to them in the world, but they mock him. Have they not seen the many past nations We destroyed because of their denial or mockery of Allah's messengers: how they did not return to them? Indeed, all nations will be gathered before Allah on the Day of Judgment for reckoning and recompense. There is a great sign for the disbelievers of Quraysh, indicating the Oneness of Allah Almighty and His perfect power to resurrect the dead, among other things, which is Allah's revival of the barren land and His bringing forth from it various kinds of grain on which people feed. And We placed on the earth—which was dead, so We gave it life—gardens of palm trees and grapevines, and We caused springs of water to gush forth in it. So that the people may eat of its fruit and what their hands have not made. Will the people not then give thanks to their Lord, Who created those blessings for them?! Glorified is Allah far above what does not befit Him of polytheism and all imperfections; Who created all the kinds of what the earth produces of plants, crops, fruits, and

grains, and of people themselves, from whom He created males and females, and of what people have no knowledge about. And a great sign for them, indicating the Oneness of Allah, His Perfect Power to resurrect the dead, and other such matters, is the night, from which We strip away the day, and behold, the people are in darkness. And the sun—by whose setting the day is stripped from the night—runs by the Power of Allah Almighty to its appointed resting place that Allah has decreed for it. That is the decree of the All-Mighty, by Whose might has subdued great creations like the sun; He is the Subduer, the Prevailing, Glory be to Him, and He is the All-Knowing, Whose knowledge encompasses all things. And We have ordained for the moon stages through which it travels, settling each night in one of them, until its light becomes full and it is a full moon, then it gradually wanes until it returns as a crescent, like the stalk of a date palm that is dry, yellow, slender, and curved with age. The sun cannot overtake the moon—for that is an impossible and precluded matter—nor does the night outstrip the day, and each revolves in the celestial sphere. And a great sign for them, indicative of the Oneness of Allah, His Perfect Power to do what He wills, among other things, is that We carried their forefathers in the ship laden with goods and animals: the ark of Noah (peace be upon him). And We created for the servants, like the

ship of Noah, which they ride of the ships whose construction We taught them. If We will, We shall drown those who ride the ships in the sea; then they shall have no one to cry out for help to prevent them from drowning, and no one to rescue them by pulling them from the water after their drowning in it. Except that We rescue them from drowning as a mercy from Us, and to let them enjoy themselves until the end of their appointed terms known to Allah Almighty. When it is said to the polytheists, "Beware of what came before you of Allah's punishments upon the past nations for their disbelief, lest the same befall you, and beware of what you will meet of the punishment of Allah Almighty if you perish upon your disbelief and denial, so that you may thereby attain the mercy of your Lord"—when it is said to the polytheists, they turn away. No sign ever comes to these polytheists indicating the Oneness of Allah Almighty and the truthfulness of His Messenger (peace and blessings of Allah be upon him), but they turn away from it, paying no heed to it and not reflecting upon it. And when it is said to the polytheists, "Spend from what Allah has provided for you on others among the needy," those polytheists say to the believers, "How can we feed those whom you command us to spend upon, when if Allah had willed, He would have fed them from His provision?! You, by ordering us to spend from what Allah has provided for us on the

needy, are only in an extremely clear and manifest error!" The polytheists say, in denial or mockery, "When will the resurrection on the Day of Judgment be, if you are truthful in your claim that we will be raised alive after our death?!" They await only a single Blast when the Trumpet is blown at the establishment of the Hour, which will seize them while they are disputing in their worldly affairs. They are in their heedlessness, distracted from it; it has not crossed their hearts. Then they will be unable to make a bequest concerning anything they wish, such as wealth and other things, nor will they be able to return to their families. The Trumpet will be blown a second time for the Resurrection on the Day of Judgment, and behold, they will come forth from the graves, hastening to their Lord. The disbelievers will say, "Woe to us! Who has revived us, awakened us, and raised us from our resting place?!" The believers will say: This is the Resurrection which the Most Merciful promised, and His messengers have spoken the truth concerning what they informed us of." That mentioned blast was but a single blast, and at once they will all be brought before Us, gathered together, with none of them left behind. So on this Day—the Day of Resurrection—Allah will not wrong any soul in anything it deserves, and you will only be recompensed according to the deeds you used to do in the world. Indeed, the people of

Paradise on this Day will be occupied with the pleasures and blessings in which they are immersed, with no worry to afflict them, nor any fatigue to befall them; rather, they are joyful, delightful, and happy. They and their spouses are enjoying themselves in the shades of Paradise, on couches draped with that which covers and adorns them, reclining upon them in comfort, tranquility, and pleasure. The people of Paradise will have therein abundant fruits of all kinds, from which they eat with pleasure, and they will have therein whatever they ask for, desire, and wish for. And for them there will be another bliss: a greeting of 'Peace' upon them from a Most Merciful Lord—a word that He will utter. On the Day of Resurrection, it will be said, "Stand apart today, O you disbelievers, from the believers, and depart from their company, separated from them in the place of the Gathering." Allah Almighty will say, "Did I not command you—O children of Adam—through the tongues of My messengers, that you should not worship Satan, obeying him in what he commanded you of disbelief, associating partners with Me, and disobeying Me? Indeed, Satan is to you an enemy whose enmity is apparent. Did I not command you—O children of Adam—to worship Me alone and obey Me by complying with what you were commanded and avoiding what you were forbidden? For indeed, My monotheism, My

obedience, and disobeying Satan is a straight path, and it is the upright religion of Islam. Satan has certainly led a great multitude of you astray from the straight path, turning them away from My monotheism and My obedience. Did you not then understand the enmity of Satan towards you and his misleading of those who obeyed him from the previous nations, and the punishment and destruction that befell them because of that, so that you would obey Me and abandon the obedience of Satan?! They will be told, "This is the Hellfire that you were promised in the world." Burn in it Today and face its fire, and suffer its heat because of your disbelief in the world. Today, We shall seal their mouths and prevent them from speaking, and their hands speak to Us of what they did, and their feet speak, bearing witness against them for the sins and misdeeds they used to earn in the world. If We willed, We could have wiped out the eyes of the disbelievers, so they would have no existence or trace, and when they rushed to take the path, they would not see it in this state—so they are inevitably doomed. And if We willed, We could have disfigured the disbelievers in their very places; We would have changed their creation, transformed their forms, and rendered them powerless—so they would not be able to go forward nor return back. Whoever We grant a long life, We return him to a state like his childhood—weak in body and mind.

Do they not then understand the power of Allah in managing His creation as He wills, and from that, His power to resurrect them?! We did not teach Muhammad (peace and blessings of Allah be upon him) poetry, nor is it fitting for him to be a poet; the composition of poetry is impossible for him. The Qur'an is nothing but a reminder for the people, and a clear Qur'an that makes the truth manifest, clarifying for the people all that they need to have explained. So that the Messenger may warn with the Qur'an whoever has a living heart, who understands and comprehends the verses of Allah and benefits from them, and so that the punishment may be justified against the disbelievers in Allah who turn away from the Qur'an after the proof of Allah has been established against them through it. Do the polytheists not see that We have created for them livestock such as camels, cattle, and sheep, and they have command over them as they wish?! And We have subjected these livestock of camels, cattle, and sheep and made them subdued and obedient to them, so they do not resist them; some of them they ride—like camels, on which they travel—and they eat of their meat. And they have many benefits in livestock; from their wool, fur, and hair, they make clothing and furnishings. They benefit from their offspring, riding them, carrying loads on them, plowing with them, getting nourishment from them, adorning themselves with

them, and selling them, among other benefits. And in them, they also have drinks; they drink from the various kinds of their milk. Will they not then thank Allah for these great blessings so they worship Him alone and obey Him? Despite all these divine signs and blessings, the polytheists have taken other gods besides Allah, hoping that they may help them. The gods of the polytheists cannot help their worshippers, while these polytheists are a prepared army for these gods, so how can they help them when they cannot even help themselves?! So do not let the speech of these polytheists grieve you, O Muhammad—such as their claims that you are a poet, a madman, and a soothsayer, and other slanders against your prophethood—nor their disbelief in Allah and the Last Day, nor their denial of the signs of Allah. Indeed, We know all that the polytheists conceal and all that they reveal, and We will recompense them for all of that. Does the human who denies the Resurrection not see that We created him from a sperm drop, and then he progressed through stages step by step until he grew and his intellect was complete; then—behold!—he becomes a vehement adversary and most eloquent in his argumentation, to the point that he argues with the One Who gave him intellect and ability, denying His power to resurrect him a second time! The disbeliever presented an example, intending by it to deny the Resurrection,

and he forgot Allah's initial creation of him from a drop of sperm—for whoever was able to do that is able to resurrect him— so he said, deeming it improbable, "Who can give life to the bones of the dead after they have decayed and become dust scattered by the winds, and thus vanish?!" Say, O Muhammad, to this denier of the resurrection, "The One Who gives life to the bones is the One Who created them the first time when they were nothing. So, the One Who was able to create them initially will not be unable to restore them once again. And Allah is All-Knowing of all His creation; nothing of them is hidden from Him. He knows how to give them life and how to cause them to die, and He knows where their bones have scattered and their bodies have disintegrated." He who gives life to bones while they are decayed is the One Who created, with His power, from the moist, dewy, cool tree, a dry, burning fire, and then, from this tree, you kindle a fire. Is not He Who created the seven heavens and the earth able to recreate the people on the Day of Resurrection? Yes, indeed. Allah, Who created the heavens and the earth, is able to resurrect them alive on the Day of Resurrection. For He Who created the heavens and the earth—a greater creation than mankind—will surely be able to bring people back to life after death. He is the Great Creator of whatever He wills to create and the All-Knowing; so nothing is hidden from Him, the

Exalted. Indeed, when Allah wills to create anything, His command is only to say to it once, without repetition, "Be," and it comes into being instantly as Allah willed, without delay. Therefore, resurrecting the dead is a simple and easy matter for Allah Almighty. So glory be to Allah, the One in Whose Hands is the dominion of all things and their treasures, Who is exalted above every fault, imperfection, incapacity, and ignorance. He disposes of all things as He wills, and to Allah you will be returned after your death, and He will recompense you for your deeds. I swear by the angels who line up in rows in the sky for their Lord. And the angels who drive what Allah Almighty commands them to drive. The angels who recite the remembrance of Allah Almighty. Indeed, your God, the One worthy of worship, is One. He has no second and no partner. So devote your worship to Him alone, and associate nothing with Him. He is the Creator and Owner of the seven heavens, the earth, and the creatures between them. He is the Provider and the Sustainer of all that, and He is the Creator, Owner, and Disposer of the easts [each point of sunrise]. Indeed, We have adorned the nearest heaven with the stars. And We have guarded it with the stars from every rebellious devil, insolent in evil, seeking to eavesdrop. We have guarded the lowest heaven from the devils, so they cannot listen to the angels when they speak of

what Allah commands of law or decree, and they are pelted severely with meteors from every side of the heaven. They are pelted with shooting stars to drive and repel them from reaching the heavens to eavesdrop, and for the devils, it is a perpetual and continuous punishment. The devils cannot hear anything from the high assembly, except for one who snatches and steals from them a single word with speed and stealth but is pursued by a piercing and burning flame. So ask the polytheists who deny the Resurrection, O Muhammad, "Are they a stronger and greater creation than others We have created besides them—such as the heavens, the earth, the planets, the angels, and the devils?! Indeed, We originated the creation of mankind from sticky clay. Rather, you, O Muhammad, were amazed at their denial of the resurrection after death, while they, in contrast, mock what you say concerning the resurrection. And when the polytheists are reminded by the Qur'an, they do not benefit from the reminder. And when they see a clear miracle that indicates the truthfulness of the Messenger of Allah (peace and blessings of Allah be upon him) they mock it. The polytheists said, "That which Muhammad has brought us is nothing but obvious magic." The polytheists said, ruling out and denying the occurrence of the Resurrection, "When we have died and become dust and bones, will we really be resurrected alive after that?!" And will our

forefathers who died before us also be resurrected, whose stay beneath the earth was long, and whose parts have vanished, leaving no trace of them?! Say to them, O Muhammad, "Yes, Allah will resurrect you alive after you have become dust and bones, and He will resurrect your forefathers, while you will all be humiliated and humbled. It is but a single shout, without repetition, and they will emerge from the earth alive, looking on. The polytheists will say, when Allah resurrects them on the Day of Resurrection, regretful and remorseful for their denial of the resurrection, "Woe to us, this is the Day of Reckoning and Recompense." So they will be told on the Day of Resurrection, "This is the Day of Allah's judgment and His decree among His servants, which you used to deny in the world." The angels will be told on the Day of Resurrection, "Gather the wrongdoers and their likes who acted as they did, and gather with them their deities, which they used to persistently worship in the world." They persist in worshipping them in the world besides Allah. So guide the wrongdoers and those like them, and their deities to the path of Hell and drive them to it. It will be said to the angels, "Make them stand with their counterparts and their deities until they are questioned." So it is said to them, "What is wrong with you that you do not help one another to prevent him from the punishment of Allah and to ward off from him the misery in which

he is?" Rather, on that Day of Resurrection, they will surrender to the command of Allah, obey Him, be certain of His torment, and thus be humbled into silence. The wrongdoers will turn one against another, arguing and blaming one another. The followers among them will say to those who led them astray, "Indeed, you used to come to us in the world from a position of power, dominance, and coercion, and so you led us astray." The leaders will say to their followers, "The matter is not as you claim that we led you astray from the truth, but you led yourselves astray through disbelief. You were not believers in Allah in the first place, and you did not accept the faith. Disbelief was ingrained in your nature; that is why you followed us in what we commanded you. So do not blame us, but blame yourselves." We had no authority to turn you away from the truth by calling you to misguidance. In fact, you were inherently transgressing against people, for you transgressed the limits, were too arrogant to accept the truth, were extreme in disbelief, and were excessive in sin. That is why you responded to our call and abandoned the truth brought to you by the prophets. So the decree of our Lord that He promised us has come to pass against us all; we and you will certainly taste the punishment of Hellfire. So We caused you to deviate to our own way, for we ourselves were deviant. All the followers and leaders who went astray from

among mankind and jinn will certainly share in the punishment on the Day of Resurrection, just as they shared in its cause in this world, even though the degree of punishment for each of them will vary, just as the degree of their disbelief and disobedience to their Lord varied. Indeed, this is how We deal with every perpetrator of wickedness who commits sins and misdeeds, and chooses disbelief over faith. Indeed, whenever it was said to the polytheists in the world, "Say: There is no god worthy of worship except Allah," they would arrogantly refuse to say it and would not respond to the one who called them to it. They say, "Should we say, 'There is no god worthy of worship except Allah,' and abandon the worship of our gods to follow the words of a mad poet?!" The matter is not as they claim, that Muhammad (peace and blessings of Allah be upon him) is a mad poet. He is, rather, a Prophet who came with the Qur'an from Allah, which contains the command for the Oneness of Allah. He confirmed the messengers who came before him and foretold his coming, and so his mission was a confirmation of them. He also testified to their prophethood and conveyed the same message they did regarding the Oneness of Allah and other truths. You will surely taste the painful and grievous punishment because of your polytheism and your denial. And you will only be recompensed for what you used to do in the world,

for Allah does not wrong you by punishing you for what you did not do. But the servants of Allah, whom He has chosen for His obedience and selected for His special mercy, will not taste the punishment. Allah will overlook their misdeeds, if any, and will reward them manifold for their righteous deeds. Those chosen servants of Allah will have a known provision. They will have various fruits to enjoy and delight in, and with the provision Allah has given them, they will always be honoured with various forms of dignity; they are glorified and not despised or humiliated. The servants of Allah will be blessed and honored in gardens wherein is physical and spiritual bliss; there is no misery or hardship therein. The people of Paradise will face one another while they are on couches in the utmost comfort, tranquility, and purity of heart. They will love one another, find comfort in their gathering, and take pleasure in looking at one another. A drink of pure wine will be passed around to them in their gatherings from a flowing stream. White in color, delicious, and joyful to those who drink it. The wine of Paradise causes no harm or corruption to those who drink it, such as stomach ache, headache, or otherwise; nor will the minds of the people of Paradise depart by drinking the wine, for they will not be intoxicated by it. And with the sincere servants of Allah in Paradise are women who have restricted their gaze to their husbands;

they do not look at other men, nor do they desire anyone but their husbands, and among their attributes is that they have beautiful and wide eyes. As if the women of Paradise were delicate eggs, well-protected and preserved. Then some of the people of Paradise will turn to one another, questioning among themselves. One of the dwellers of Paradise will say to his companions, "Indeed, I had a companion in the world." The companion would say to me: 'Are you indeed among those who believe in the occurrence of the Resurrection, the Reckoning, and the Recompense after death?! When we are dead and reduced to dust and bones, will we really be brought to account and recompensed for our deeds?!' The believing man will say to his companions in Paradise, "Would you look down upon the Fire and its inhabitants to see the state of this companion who denied the Resurrection?" Then the believer will look down and see his disbelieving companion being tormented in the midst of the blazing fire. The believer will say, upon seeing his disbelieving companion in the Fire, "By Allah, you almost ruined me with your attempt to turn me away from the belief in the Resurrection and the Recompense." Had it not been for the grace of my Lord upon me with guidance to the truth and steadfastness upon it, I would have been among those brought forth with you into the Fire! The believer, rejoicing and

delighted at Allah's blessing upon them of eternal life therein, will say to the inhabitants of Paradise, "Will we not die another death?" Will we not die another time other than our first death that was in the world, and will we not be among those punished in the Fire?! Indeed, eternal abidance in Paradise and salvation from the Fire are the great success. Let the workers perform righteous deeds in this world to attain the like of this bliss and the great triumph. Isn't that bliss, which has been prepared for the believers in Paradise—of foods, drinks, pleasures, and refuge—better hospitality and bounty than what has been prepared for the people of the Fire from the tree of Zaqqūm?! We have surely made that tree a torment in the Hereafter for those who wronged themselves through polytheism and denial, and a trial for them in this world. Indeed, the tree of Zaqqūm is a tree that grows in the bottom of the Fire. The fruit of this tree, in its ugliness and hideousness, resembles the heads of devils. The polytheists will be forced and compelled to eat from that tree, despite its foulness and ugliness, and they will fill their bellies with it. Then, on top of what they eat from the tree of Zaqqūm, they will have a mixture of a scalding hot drink. Then, the return of the polytheists, after eating from Zaqqūm and drinking the boiling water, is surely to the Hellfire. Indeed, they found their forefathers astray from the truth. They are driven

to hasten and strongly take the initiative to emulate them and follow their misguidance without evidence or proof; for this reason, they deserve that punishment. Indeed, most of the past nations had strayed from the truth before the polytheists of Quraysh and worshipped others besides Allah. And We have certainly sent messengers to the past nations to warn them of Allah's punishment for their disbelief. So see what was the end of the polytheists of past nations who disbelieved and denied their messengers, and did not benefit from their warning? Except for the servants of Allah, whom Allah Almighty has chosen for Himself, purified them of disbelief, and selected them for His mercy, so they believed in Allah and His messengers and made their deeds sincere for Him, for they were saved from the destruction and punishment that befell their warned people. Noah had certainly called upon Us to destroy his polytheistic people, so We answered his prayer and destroyed them, and what excellent Responders We are! And We saved Noah and his believing family from the great distress. And We made the progeny of Noah, after the drowning of his people, the ones remaining on the earth, so all nations are from his lineage. And We praised Noah, and We blessed him with a beautiful remembrance and a lasting praise among those who come after him. Peace be upon Noah, and a good, lasting praise

among all peoples. Thus, he is not mentioned with ill; rather, they praise him with beautiful praise, send peace upon him, and pray for him. This is how We reward those who do good, the like of which We rewarded Noah, for he was among the doers of good. Indeed, Noah was one of Our believing servants. So, declare the oneness of Allah Almighty and be sincere in His worship, alone, with no partner. Then We drowned the disbelievers of Noah's people. And indeed, Abraham was among the followers of Noah, the followers of his religion, and upon his way and his path (peace and blessings be upon them both). When Abraham came to his Lord—Who had nurtured him well—with a heart sincere to Allah, sound and free from polytheism, doubt, suspicious matters, vain desires, and evil morals such as malice, spite, and envy. When Abraham said to his father and his people, who were worshipping idols, "What is this that you persistently worship?!" Do you wish to turn the truth away from its right course by taking a deity other than Allah, without Whom no one is worthy of worship?! Abraham said to his people, "What do you think Allah will do to you when you meet Him, having worshipped others besides Him?! And what fault or deficiency did you assume of Him to compel you to associate partners with Him from His own creation?!" So Abraham (peace be upon him) cast a glance at the stars, giving his people—who were

astrologers—the impression that he was relying on them, and showing them that he was deducing something from them. So Abraham said to his people, after looking at the stars, "Indeed, I am sick," so that they would leave him alone, allowing him to carry out his intended plot against their idols. So the people of Abraham departed from him and left him behind, so they would not see him. So Abraham turned away from going out with his people, heading to their idols with speed and stealth, with energy, determination, and agility. Then he said, addressing the idols, "Will you not eat this food placed before you?! What is wrong with you that you do not speak?!" So Abraham approached the idols with speed, energy, and determination, striking them with his right hand with strength and force. So his people came running hastily towards him. Ibrahim said to them, "Do you worship things that you carve with your own hands?! While it is Allah Who created you and that which you make of your idols, how then can you worship them when they are created and not creators?! The people of Abraham said, "Build a structure for him and kindle a fire until it becomes intense, then throw Abraham into it," as a punishment for what he did to their gods. So Abraham's people wanted to plot against him, devising his destruction to discredit his cause and assert their own supremacy by burning him in the

fire. But Allah Almighty saved him from it, foiled his people's plot, and made them the most humiliated and vanquished. Abraham said, when Allah Almighty saved him from the plot of his people, "I am leaving my people and the polytheism they are upon, going to my Lord Who created me. He is the One Who is good to me and manages my affairs, and He will guide me to the path of soundness, goodness, and righteousness." And Abraham said, "My Lord, grant me righteous offspring from among those who do good on earth by obeying You and do not disobey You, as a compensation for my disbelieving people whom I have left." So We gave Abraham the good news that a male child would be born to him, who would not hasten with punishment despite being able, for he is of the utmost composure and steadfastness. So the boy was given glad tidings of was gifted to him—i.e., Ishmael (peace be upon him). He grew up until he reached the age to work alongside his father. Abraham said to his son Ishmael, "O my dear son! I have seen in a dream that I am sacrificing you—a command from Allah Almighty! So what is your view on this vision I have told you about?" Ishmael said to his father Abraham, "O my dear father! Carry out what Allah has commanded you in obedience and submission to Him. You will find me, if Allah wills, among the patient with Allah's decree and His trial. I seek my reward from Allah and will not be

distressed by the sacrifice. Abraham and his son submitted their will to Allah Almighty, complied with His command, were content with His decree, and were prepared to carry it out. Abraham laid his son Ishmael firmly on the ground on his forehead—in the manner of one who is to be sacrificed—to sacrifice him. And We called out to him and said, "O Abraham." You have surely fulfilled the vision, for you affirmed its command and acted upon it when you laid your son down for the sacrifice. Indeed, just as We rewarded Abraham and relieved him of his anguish, so do We reward every doer of good, delivering them from the distress and hardship they suffer. Indeed, Our command to Abraham to sacrifice his son was the severe test and the great ordeal by which his submission to the command of Allah Almighty was made manifest. And We ransomed Ishmael with a great ram. And We praised Abraham, and We blessed him with a beautiful mention, and a lasting praise among those who come after him. Peace be upon Abraham, and a gracious commendation upon him; he is never spoken of with anything bad. With a reward like that by which We rewarded Abraham—because he was among the righteous and excellent in conduct—We likewise reward everyone who is among the doers of good. Indeed, Abraham was one of Our faithful servants, so worship Allah alone with sincere devotion, without associating anything

with Him. And We gave Abraham the glad tidings of the birth of his son, Isaac, and that he would be a prophet from among the righteous. And Allah bestowed His blessing upon Abraham and Isaac. And among their descendants are some who do good in obedience to the Most Merciful and some who clearly wrong themselves with disbelief and disobedience. And We certainly bestowed Our favor upon Moses and Aaron. And We saved Moses and Aaron and their people, the Children of Israel, from the great and severe distress that afflicted them because of the fear of drowning and of Pharaoh and his people. And We helped them against Pharaoh and his people when Allah drowned them so they were the victors. And We gave Moses and Aaron the clear, manifest Book, which is the Torah, in which Allah placed exhortations and commandments, and detailed therein everything the Children of Israel needed. And We guided Moses and Aaron to the straight path, which had no crookedness, leading to Allah Almighty. It was the true religion of Islam, with which Allah sent His prophets and which He prescribed for His servants. And We praised Moses and Aaron, and We blessed them with a beautiful mention and lasting praise among later generations. Peace be upon Moses and Aaron, and they are honourably mentioned; thus, they are not mentioned badly. Just as We rewarded Moses and

Aaron—for they were among the doers of good—so do We reward every doer of good. Indeed, Moses and Aaron are among Our believing servants—so declare the oneness of Allah, and dedicate your worship to Him alone, for He has no partner. And Elias was indeed one of the messengers of Allah Almighty. When he said to his people, "Will you not place a barrier between yourselves and the wrath of Allah and His punishment by worshipping Him alone, with no partner?! Do you worship an idol besides Allah and take it as a lord and abandon the worship of Allah—the Best of Creators, the One deserving of worship alone, without partners?! Will you abandon the worship of your Lord, Who has been good to you, and the Lord of your forefathers who came before you?! So the people of Elias denied their messenger, and they will be brought into the punishment, forcibly and unwillingly. Except for the servants of Allah from the people of Elias, whom Allah chose for Himself, purified from disbelief, and selected for His special mercy. They believed in Allah and His Messenger and made their deeds sincere for Him; indeed, they will be saved from the punishment. And We praised Elias and blessed him with a beautiful mention and lasting praise among later generations. Peace and excellent praise be upon Elias, so he is not mentioned badly. Just as We rewarded Elias—for he was among the doers of good—so do We reward every doer of

good. Indeed, Elias was one of Our believing servants in Allah, the monotheists who made their worship purely for Allah alone, with no partner. And indeed, Lot was one of the Messengers of Allah Almighty. Remember, O Muhammad, when We saved him and his believing family from the punishment that befell his people. Except for his wife, the old woman whom We did not save; thus, she was among those who were doomed. Then We utterly destroyed the people of Lot, and none of them remained. And indeed, you pass by the place where the people of Lot were during your journey, as you enter the morning time at the beginning of the day. And you pass by them at night as well. Do you not then have minds to reflect so that you may take a lesson and be warned, and fear that Allah will afflict you with His punishment as He afflicted the people of Lot, who denied their messenger and disobeyed him?! And indeed, Yūnus (Jonah) was one of the messengers of Allah Almighty. When he fled to the overloaded ship. So Jonah cast lots with the passengers of the ship to choose whom they would throw into the sea, to lighten the ship for them when they feared drowning. And Jonah was among those who lost the lots and was thrown into the sea. So the whale swallowed him, while he was blameworthy. Had Yūnus (Jonah) not been one of those who glorified Allah Almighty. He would have certainly remained in its belly until the Day of

Resurrection. So We cast Jonah onto a barren land, devoid of trees and buildings, while he was ill. And We caused a plant of gourd to grow over him so that he might eat and benefit from it. And We sent Jonah to a hundred thousand people or even more. So they all believed in what Jonah brought them and affirmed the oneness of Allah; thus, He did not punish them and allowed them enjoyment in this world until the end of their appointed lifespans. So ask, O Muhammad, the polytheists of your people who claim that the angels are the daughters of Allah, ask them, "Do they assign to your Lord what they dislike, daughters, and assign to themselves what they desire, sons?!" Or did Allah create the angels as females while the polytheists were present at their creation so they declared that they are the daughters of Allah based on knowledge and observation?! Verily, it is out of their distortion of the truths and diverting them from their right course that these polytheists say: They do say, "Allah has begotten," when they claim that the angels are His daughters! And in this claim of theirs, they are surely stating what is contrary to the truth and reality. Did Allah Almighty choose for Himself the daughters, whom the polytheists disdain to attribute to themselves, instead of the sons?! What is the matter with you? How can you make this unjust judgment, assigning to your Lord what you would not accept for yourselves, and keeping for

yourselves what you love?! Will you not then take heed so you may realize the voidness of your statement? Or do you have compelling proof to substantiate your claim?! Then bring a scripture from Allah that provides proof for what you say, if your claim is true. The polytheists have falsely attributed a kinship between Allah Almighty and the jinn, yet the jinn know well that they will be brought forth for judgment on the Day of Resurrection. Allah is exalted above what the polytheists attribute to Him, such as His having a son and the angels being the daughters of Allah; He is Glorified and Exalted, and free from every imperfection they ascribe to Him. But the servants of Allah, whom He has chosen for His obedience and selected for His mercy, do not describe Allah Almighty with imperfections; rather, they attribute to Him what befits Him of the attributes of perfection. Indeed, you—O polytheists—and those whom you worship of the alleged gods. You cannot lead anyone astray by making him worship what you worship besides Allah. Except for one predestined in Allah's knowledge that he will enter Hellfire and be punished therein in the Hereafter, for he is the one who is tempted and goes astray by your misguidance. The angels (peace be upon them) say, "For each one of us, there is a specified and known station that he does not exceed. And indeed, we are those who line up in close ranks in

heaven in obedience to Allah. And indeed, we are the ones who glorify Allah and declare Him free from all flaws and imperfections that do not befit Him. The polytheists of Quraysh went astray from the truth and did not glorify Allah Almighty as is befitting of Him, while they used to say before the mission of Muhammad (peace and blessings of Allah be upon him). They used to say, "If only we had a Book from the former peoples. We would have surely been the servants of Allah who were sincere to Him, the Exalted, whom He chose for His worship and obedience, and selected for His Paradise." But when what they had wished for came to them, they rejected the Qur'an brought to them by Muhammad (peace and blessings of Allah be upon him). So these disbelievers will soon face the disgrace and punishment that will come to them because they disbelieve in their Lord, turn away from His Book, and reject His Messenger. And indeed, Our Word, Decree, and Promise have gone forth for Our messengers. That they are the ones whom Allah grants victory in this world and the Hereafter, and that the good outcome will be for them. And indeed, our party of believers, the defenders of the religion of the Lord of the worlds, are the ones who will have victory and triumph over the disbelievers. So turn away, O Muhammad, from those who disbelieved for a period known to Allah, the Exalted. And watch them, O Muhammad,

for they will soon see what will befall them as a recompense for their disbelief. Do the polytheists then ask for the punishment of Allah to be hastened and come to them before its appointed time?! So when the punishment descends in the courtyard of those who hastened it, what an evil morning it will be for those who were warned by their messenger, yet they turned away from him and paid no heed to his warning! And turn away, O Muhammad, from them for a period known to Allah, the Exalted. And watch—O Muhammad—for they will see what will befall them as a recompense for their disbelief. Glory be to your Lord, O Muhammad, the Lord of Might, the Possessor of strength and invincibility, dominance and subjugation, and greatness of status, far above what the disbelievers attribute to Him of a partner, a son, a consort, and other such fabricated descriptions that are not befitting of Allah Almighty. And Allah's peace be upon His messengers in this world and the Hereafter, because what they conveyed from Allah Almighty is sound and free from every deficiency and flaw. And all types of praise are established and exclusively belong to the Disposer, the Owner, the Creator of all classes of creatures. This letter is one of the disjointed letters with which some chapters of the Noble Qur'an begin, serving to demonstrate the inimitability of this Qur'an. It shows the inability of creation to challenge it with something similar,

even though it is composed of these same Arabic letters that they speak. I swear by the Qur'an, full of honor, of great esteem, and the reminder to the servants of that which they are heedless. The disbelievers fail to benefit from the Qur'an only because of their arrogance towards it, their pride and refusal to accept and believe in it, and their opposition, obstinacy, contention, and argumentation aimed at rejecting and invalidating it, or at discrediting the one who brought it. How many of the denying nations did we destroy before the disbelievers of the Quraysh because of their disbelief and their rejection of His messenger! The disbelievers of past nations cried out to their Lord and sought help through repentance when the punishment befell them, but it was not a time for salvation or escape from destruction through repentance; thus, it was of no benefit to them then! The disbelievers of the Quraysh were amazed that a messenger from among them, i.e., Muhammad (peace and blessings of Allah be upon him), came to warn them of Allah's punishment for their disbelief and polytheism. And they said about Muhammad (peace and blessings of Allah be upon him), "This is a magician, and not a prophet as he claims! Does he command us to abandon the worship of all our gods and confine ourselves to the worship of God alone?! Indeed, this is something utterly strange!" The leaders and chiefs among the disbelievers of the

Quraysh went forth, saying, "Go on and persist in your religion and be patient in the worship of your gods, and do not respond to what Muhammad calls you to. Indeed, what Muhammad calls us to, of singling out worship for Allah and abandoning the worship of our gods, is something by which he desires leadership and superiority over us so that we become his followers, and he rules over us as he wishes." We have not heard of such a thing that Muhammad calls us to; the oneness of Allah, in the Christian religion. What Muhammad says is nothing but a lie he himself has invented. They said scornfully and dismissively, "Has Allah revealed the Qur'an to Muhammad, singling him out with revelation from among us?!" Rather, the polytheists are in doubt that the Qur'an was truly revealed to Muhammad from Allah. In fact, My punishment has not yet befallen the polytheists for their denial of My Messenger and their doubt in My Book which I revealed to him. For if the punishment had befallen them, they would have been certain of the truth of what they used to doubt and deny. Or do the polytheists possess the keys to the mercy of your Lord—O Muhammad—the All-Mighty, the Prevailing in His command, the Bestower of what He wills to whom He wills of His servants—such as prophethood, dominion, and blessings—so they may grant them to whom they wish?! Or does the dominion of the heavens and the earth and what is

between them belong to the polytheists? If so, then let them ascend through the pathways that lead to heaven, if they are able, so that they would be able to do whatever they want! The disbelievers of the Quraysh are a defeated and humiliated army of the factions allied to discredit the truth. Before the polytheists of Quraysh, the people of Noah, and 'Ād, the people of Hūd, and Pharaoh, the owner of the means that necessitate the stability and strengthening of the kingdom, disbelieved. Before the polytheists of Quraysh, the Thamūd (the people of Sālih), the people of Lot, and the Companions of the Wood to whom Shu'ayb was sent also denied the truth. Those were the factions who allied together in disbelief in Allah, denying His messengers and rejecting the truth. All those factions denied the messengers of Allah, so His punishment was due upon them. Therefore, let those who deny Muhammad beware of being punished as those before them were punished. The polytheists of the Quraysh are awaiting nothing but to hear the first blast of the Trumpet, a blast for which there is no return or respite. The polytheists of the Quraysh said, mocking and disbelieving, "Our Lord, hasten for us our share of the punishment with which we have been threatened before the Day of Resurrection." Be patient, O Muhammad, with all the displeasing words of the polytheists of your people, and remember Our servant David, the

possessor of strength. Indeed, he was ever-repentant, supplicant, and observant of the limits of Allah, turning back from what Allah dislikes to what He loves and is pleased with. Indeed, We subjected the mountains to glorify Allah with David at the end of the day, and they glorify with him at the time of the sun rising when it shines and its rays become clear, which is the time of the Duha (forenoon). And We subjected the birds, gathered in assembly for David; all were turning to him, glorifying with his praise. We strengthened David's kingdom and established it, and We gave him the ability to put things in their correct and proper places in accordance with the prophethood, knowledge of the realities of things, understanding, and knowledge of what is right that he was given. And We gave him decisiveness in speech—for he was articulate and eloquent—and in judgment, so he would decide between litigants. Has there come to you, O Muhammad, the news of the two litigants and their wondrous story with David? When the two litigants climbed over the prayer chamber. When they entered upon David suddenly, he was startled and feared them. When they saw his alarm at their entry, they said to David, "Do not be afraid; we are two litigants, one of whom has wronged his companion and unjustly transgressed the limits. Therefore, judge between us with justice, and do not be unjust in judgment nor exceed the bounds,

and guide us and direct us by your just ruling between us to the clear path of truth, in which there is no ambiguity, excess, or negligence. One of the two litigants said to David, "Indeed, this is my brother; he has ninety-nine ewes, and I have a single ewe; I own no other. My brother said to me, 'Give her to me and add her to mine so she will be under my care.' He has overcome me and overpowered me in his speech with me to take my only ewe from me!" David said to the litigant who was complaining about his companion, "Your brother has certainly wronged you by asking to take your only ewe to add it to his numerous ewes. Indeed, it is the custom of many partners that some of them transgress against others and some of them wrong others, except for those who believed in what they were obligated to believe in and did righteous deeds, for no transgression comes from them against their partners, but few are they. David realized after his judgment between the two litigants that We had only tested him, so he sought forgiveness of his Lord for his sin, and he fell to the ground in prostration and returned to his Lord and His pleasure, turning in repentance from his error." So We forgave David that sin, and indeed, he has with Us a position of nearness, a lofty rank, and an excellent final return. O David, We have made you a successor on earth after those who were before you, to enjoin what is right, forbid what is wrong,

and manage the religious and worldly affairs of its people by Our command. Therefore, judge between the people with justice and fairness, in accordance with the truth revealed from Allah Almighty. And do not follow your own desire, which opposes the command of Allah, for it will lead you astray from following the truth that leads to the pleasure of Allah and His Paradise, and will cause you to fall into injustice and oppression. Indeed, those who deviate from the way of Allah shall have a severe punishment for forgetting the Day of Resurrection, and for abandoning faith in it and preparing for it with righteous deeds. We have not created the heaven and earth and all that is between them in vain, for play and amusement, without purpose or wisdom. The assumption that We created that in vain is the assumption of those who disbelieved in Allah and the Last Day, for they did not know the greatness of Allah and His wisdom. So woe to those who disbelieved from the punishment of the Fire in the Hereafter. Or shall We make those who have believed in what they were obligated to believe in and have done righteous deeds with sincerity to Allah Almighty and in adherence to His law like those who cause corruption in the land through disbelief, polytheism, and sins?! Or shall We make those who have guarded themselves against Allah's wrath and His punishment, by fulfilling His commands and avoiding His prohibitions, like those

who violate His sacred limits?! By no means; for they are not equal in the sight of Allah, and He will surely recompense each of them according to what they deserve. This Qur'an, We have sent it down to you, O Muhammad, and it is of perpetual goodness, abundant in knowledge, and of great benefit in this world and the Hereafter. We have sent it down so that the people may contemplate its verses, understand the outward meaning of its words, and reflect deeply and repeatedly upon them to grasp the meanings, wisdom, and secrets behind them. And so that those of sound intellect may be mindful of what they have been heedless of and thus turn away from all misguidance and be guided to what is right in every matter. And to David We gave his son, Solomon. An excellent servant! He was one who repeatedly turned back to Allah Almighty. There were horses paraded before Solomon in the late afternoon whose quality was that they did not rest on all their legs when they stood, and they were swift when they ran. Solomon then said, "Indeed, my love for the horses distracted me from the remembrance of my Lord—and that was out of forgetfulness—until they disappeared from the sight of the onlookers." "Bring those horses back to me!" So when they returned them to him, he began to strike their legs and necks with the sword, and that was permissible in his law. And We certainly tested Solomon and cast a body upon his throne. It

is said that this was a devil who sat upon the throne of his kingdom for a period. Then Solomon returned to his Lord, realizing that the affliction that had befallen him was because of a sin he had committed, and he repented to his Lord. Solomon prayed, "My Lord, cover my sin for me and pardon me from being held accountable for it, and grant me a kingdom the like of which will belong to no one besides me. Indeed, You are giving abundant gifts to whom You will of whatever You will from the treasures of Your mercy and Your grace." So We answered the supplication of Solomon, granting him a great kingdom that should not belong to anyone after him, and We subjected the wind to him, blowing gently and obediently by his command to wherever he wished. And We subjected the devils to him: We subdued every builder among them so they would build for him whatever he commanded, and We subdued every diver among them so they would dive in the seas to extract for him pearls and other things. And We subdued to Solomon others from the rebellious devils, so he bound them together in fetters and shackled them in chains. Allah Almighty said to His Prophet Solomon (peace be upon him), "This kingdom that you asked for is a great and vast gift We have bestowed upon you, so give to whom you wish of the people and withhold from whom you wish; there is no blame or accountability upon you

in that." And indeed, Solomon has with Us a status of nearness, a high rank, and a good final return. And remember, O Muhammad, Our servant Job, when he cried out to Allah Almighty saying, "My Lord, Satan has afflicted me with hardship and pain." So We answered Job and said to him, "Stomp your foot on the ground, and with it move and push it." So Job stamped the ground with his foot, and water gushed from it. Then We said to him, "This is cool water to wash with and to drink from." So Job bathed and drank from that water, and Allah removed the harm and disease that afflicted him. And He gave him his family in this world, and the like of them with them, as a mercy from Allah Almighty, and a reminder for those of sound minds, so that they may take heed and learn a lesson, and follow the example of Job in his patience, and know that the outcome of patience is relief, and that Allah answers the supplication of His servant when he calls upon Him, so they should not despair of the mercy of Allah. "And take in your hand, O Job, a bundle of grass or stalks or the like, and strike with it once, so you fulfill your oath and do not break what you swore upon of striking. Indeed, We found Job patient over the great affliction with which he was tested. What an excellent servant was Job, for he was constantly turning back to Allah." And remember, O Muhammad, Our servants Abraham, his son Isaac, and his grandson Jacob—men of

strength and insight in the religion of Allah Almighty. Indeed, We made them devoted to Us with a pure quality, free of any blemish: their constant remembrance of the Home of the Hereafter, working for it, and renouncing this world. And indeed, Abraham, Isaac, and Jacob are, in the sight of Allah, among the chosen and the best of servants. And remember, O Muhammad, Ishmael, (Al-Yasa') Elisha, and Dhul-Kifl—all were among the best. This which is recited to you of the aforementioned descriptions of the prophets is an honor and a beautiful praise by which they will be remembered forever. And how could it not be an honor when the one praising them is the Lord of the worlds?! And indeed, for those who guard against Allah's wrath and His punishment by obeying His commands and avoiding His prohibitions, there is a beautiful place of return to which they will go in the Hereafter. This beautiful abode is the Gardens of permanent residence, wherein they will abide forever. They will not be taken out of them, nor will they wish to move from them, with their gates opened for them. Reclining in those Gardens, calling therein for abundant fruits and drinks. And for the righteous therein are women who lower their gaze to their husbands so they see none but them and desire no one else, and they are youthful women of equal age. This mentioned reward is what Allah promises you, O pious ones, for the Day of

Reckoning, as a reward for your righteous deeds. Indeed, this mentioned reward for the righteous in Paradise is Our provision, which We give them; it is an honor from Us to them, which is everlasting and without interruption. This reward that has been mentioned is for the righteous. But those who were not patient in observing the commands and avoiding the prohibitions, and thus transgressed the limits of Allah through disbelief, wrongdoing, and disobedience to Allah Almighty, will certainly have the worst destination in the Hereafter. Which is Hell; they will enter it and suffer its heat. What an evil resting place they have made for themselves in the Hereafter because of their transgression in the world. This is scalding water and pus that flows from the bodies of the inhabitants of Hellfire. So let them taste it! And they will have another punishment of the kind of scalding fluid and pus, and other similar torments of various kinds with which they will be punished. Some of the people of Hell will say to one another, "This is a large group storming into the Fire with you. May their entrances and dwellings in the Fire not be spacious! Indeed, they are entering it and will suffer its heat." The group entering the Fire (followers) will retort to them, "Rather, may your dwellings in the Fire not be spacious! It was you who called us in the world to the misguidance that led us in the Hereafter to this fate! What a terrible resting place is the Fire!

The followers will say, "Our Lord, whoever misled us in the world and was a reason for our deserving the punishment of the Fire, so double for him the punishment therein, in addition to his punishment." The transgressors will say, "What is wrong with us that we do not see with us men whom we used to count in the world as evil ones, who would have no share of good?"—meaning by that the believers. Was our contempt for them in the world and our mockery and ridicule of them a mistake, as they were not so and have not entered the Fire with us? Or have our eyes overlooked them so we do not see them while they are in the Fire, having entered it with us? Indeed, what was mentioned of the disputes among the people of the Fire, and their cursing of one another, is an absolute and established truth that will inevitably occur on the Day of Resurrection, just as Allah Almighty has informed about them. Say, O Muhammad, to your polytheistic people, "I am only a warner, warning you of the punishment of Allah for your disbelief in Him. And there is no deity worthy of worship except Allah, the One, Who has no partner, the Subduer, Who has subdued everything with His power. The Creator and Owner of the heavens, the earth, and whatever creation is between them, the One Who disposes of all that; the All-Mighty of great power, Who overcomes everything and is never overcome by anything,

Who is free from every flaw and imperfection; the All-Forgiving, Who conceals the sins of His servants and refrains from holding them accountable for them. Say, O Muhammad, to your people, the deniers: "This Qur'an—comprising the oneness of Allah, the affirmation of my message, the occurrence of the Resurrection and Recompense after death, and more—is momentous news." You turn away from believing in it, accepting it, pondering it, and acting upon it. Had it not been for Allah's revelation to me, I would not have known about the dispute of the angels in the heavens concerning Adam. Thus, my relating this is therefore a clear proof of the truth of my prophethood, and that the Qur'an is the truth from Allah Almighty. Say, O Muhammad, to the polytheists of Quraysh, "Allah reveals to me what I did not know of the dispute of the highest assembly only because I am a clear warner to you, warning you with what is revealed to me, a clear warning with no ambiguity." I did not know about the dispute of the highest assembly when Allah Almighty said to the angels, "I am going to create a human from clay," who is Adam (peace be upon him). When the creation of Adam is complete, and he becomes a complete and perfected body, and I have breathed into him the spirit which is of My creation, then fall to the ground prostrating to Adam as a greeting, honor, and reverence for him."

When Allah created Adam and breathed the soul into him, all the angels prostrated before Adam in obedience to the command of Allah Almighty. Except Iblīs, who was too arrogant to prostrate to Adam, out of pride and disdain, and Iblīs was one of the disbelievers. Allah said, "O Iblīs, what prevented you from prostrating to the one whom I honored by creating with My two Hands? Were you too arrogant to prostrate to Adam, and did this arrogance arise in you now so you abandoned prostrating to him, or were you already before among the arrogant and the haughty, among those for whom it is not befitting to be commanded with such a thing due to your high rank?!" Iblīs said, replying to his Lord, "I am better than Adam, for You created me from fire and created Adam from clay, so I did not prostrate to him." Allah said to Iblīs, "Then get out of Paradise, for you are accursed. And indeed, My expulsion and banishment of you from My mercy are continuous and binding upon you until the Day of Resurrection, when the servants are recompensed, and Iblīs will meet his recompense therein." Iblīs appealed, "My Lord, then postpone my term, grant me respite, and do not punish me until the Day You resurrect Your creation." Allah said to Iblīs, "Indeed, you are of those who are postponed and given respite. Until the day when all creation will die, which is the time of the First Blast." Iblīs said, "By Your Glory! I will

certainly mislead Adam and his descendants all together. Except Your servants whom You have chosen for Your worship and protected from me, so I cannot lead them astray." Allah said, "I am the Truth, and I speak the truth. I will surely fill Hell with your kind from among the devils, O Iblis, and with whoever follows you from among the children of Adam, all together." Say, O Muhammad, to the polytheists of your people, "I do not ask you for any worldly reward for conveying to you the Qur'an and the message of my Lord, and I am not one of the pretenders—as you know of my condition—to falsely claim prophethood, fabricate the Qur'an, and undertake what I have not been commanded to." This Qur'an is nothing but a reminder from Allah Almighty to all jinn and men, and an honor and an elevation for them if they act upon it and adhere to it. And you will surely know—O polytheists—the truth of the Qur'an's news, and the fulfillment of its promises and threats, after some time." The revelation of the Qur'an is from Allah, the All-Powerful, the Prevailing, Who nothing can overcome, and the One Who is free from every flaw and imperfection; and the All-Wise in His law, His creation, and His decree, Who places everything in its proper and fitting place. Indeed, We have sent down to you—O Muhammad—the Qur'an containing the truth. Its reports are true, and its rulings are just. Among these is the declaration of

Allah's divinity and the command to worship Him alone, with no partner. So worship Allah, being sincerely devoted to Him alone in all your acts of worship, both outward and inward, and do not associate anything with Him. Indeed, to Allah alone belongs obedience and worship, pure from the taints of polytheism and showing off. For He alone is the One Who deserves to be singled out for worship; He accepts no deed unless it is done purely for Him alone, to the exclusion of all others. As for the polytheists who have taken allies besides Allah, whom they turn to and worship, they say, "We only worship them so that they may bring us closer to Allah in proximity and status in this world!" Indeed, Allah will judge between them on the Day of Resurrection concerning that over which they used to differ in the world. Indeed, Allah does not guide to the truth anyone who is a liar against Allah and an obstinate disbeliever. If Allah had willed to take a son for Himself, He would have chosen what He wills from what He creates, and He would not have entrusted that to the polytheists for them to choose for Him what they willed according to their whims! Exalted is Allah above having a son, and above what the polytheists attribute to Him of imperfections and flaws. He is Allah, the One in His essence, His names, His attributes, and His actions. There is nothing like Him among His creation, and He has no equal, no partner, and no peer. And He is

the Subduer, Who has subdued everything and overcome it with His power, so it has been humbled and submitted to Him. Allah created the heavens and the earth with a firm command and with wisdom, right purpose, and benefit; a perfect and masterful creation, free of any imbalance, flaw, or deficiency; a creation that indicates His Oneness. He wraps the night over the day, causing its light to vanish, and wraps the day over the night, causing its darkness to depart. He has subjected them both to run in succession. And Allah has subjected the sun and the moon, each running swiftly in its course for an appointed term. Indeed, Allah, Who created these beings and subjected them to His servants, is Mighty in power, the Prevailing Who cannot be overcome, the One free from every defect and imperfection; the Oft-Forgiving Who conceals the sins of His servants and refrains from holding them to account for them. Allah created you, O people, from a single soul, which is Adam (peace be upon him). Then Allah created from Adam his wife, and sent down for you of the livestock eight pairs, which are the males and females of camels, cattle, sheep, and goats. Allah creates you, O people, in the wombs of your mothers, stage after stage, within three darknesses: in the darkness of the mother's belly, the darkness of the womb, and the darkness of the placenta that is upon the fetus. That is the Most High, the Most Great, Who did all that has been

mentioned: Allah, characterized by the attributes of perfection, your Lord, the Creator, the Provider, the Disposer of affairs. To Him alone belongs the dominion of all things, and He alone is the One Who disposes of all things as He wills, the Exalted. There is no deity worthy of worship except Him alone. So how do you stray from the truth?! And how can you be turned away from it after this clarification and these clear proofs? If you disbelieve in Allah, then Allah does not need your faith in Him or your worship of Him. Your faith and obedience do not benefit Him, nor does your disbelief and disobedience harm Him, for He is the Self-Sufficient, Free from need of all else. Allah does not approve of His servants disbelieving in Him, nor does He love that. But if you are grateful to your Lord through faith in Him, declaring His Oneness, and obeying Him, He approves of your gratitude to Him, loves it from you, and will reward you for it. No sinful soul shall bear the burden of another, as every person will be recompensed for their own deeds. Then to your Lord alone is your return after your death, and He will inform you on the Day of Resurrection of what you used to do in the world, of good or evil. Indeed, Allah is All-Knowing of what is concealed in the hearts of His servants, whether of good or evil, and nothing of that is hidden from Him. When a man is afflicted with hardship and adversity, he cries out to his Lord to relieve him of his distress,

turning to Him alone and forsaking all that is besides Him. Then, when Allah bestows a blessing upon him from Himself, he forgets the hardship he had been imploring his Lord to remove, and he sets up partners to Allah—idols or others—worshipping them to mislead others from the path of Allah, which leads to Him and His pleasure. Say, O Muhammad, "Enjoy your disbelief for a little while in your fleeting life, for you will certainly be among the inhabitants of the Fire in the Hereafter, abiding therein forever." Is that disbeliever who enjoys his disbelief for a little while, who is one of the companions of the Fire, better, or the one who is obedient to Allah, praying during the hours of the night, prostrating and standing, being cautious and fearful of the Hereafter, and hoping and desiring to attain the mercy of Allah Almighty?! Say, O Muhammad, "Are those who have knowledge of Allah's religion, who act upon their knowledge, and are devout to their Lord, equal to the ignorant who do not know that and do not act upon it?!" No, they are not equal. Only those of sound intellect will take heed, thus following the truth, preferring knowledge over ignorance and obedience to Allah over His disobedience. Say, O Muhammad, to My believing servants, "Fear your Lord, by obeying His commands and avoiding His prohibitions. For those who do good in this worldly life is a good reward. And Allah's earth is spacious, so whoever is unable

to worship Allah in one land, let him migrate to another where he can establish his religion. Indeed, those who are patient over affliction, in obedience to Allah, and in refraining from His disobedience, will be given a full and abundant reward, without limit or count. Say, O Muhammad, "Indeed, I have been commanded to worship Allah alone, being sincere to Him in all my acts of worship, both outward and inward, and to associate nothing with Him." And I have been commanded to single Him out in worship, so that I may thereby be the first of those who submit to Allah. Say, "I truly fear—if I were to disobey my Lord in what He has commanded me of His Oneness and the sincere devotion of worship to Him—the torment of the Day of Resurrection." Say, "I single out Allah alone for my worship, being sincere to Him in my obedience, and I associate no partner with Him." So worship—O polytheists—besides Allah whatever you wish of idols or others, following your desires without proof. Say to them—O Muhammad, "Indeed, the true losers are those who have lost their own souls by depriving them of Paradise and making them deserving of entering the Fire, and have also lost their families on the Day of Resurrection. Unquestionably, the loss of the polytheists of their own souls and their families on the Day of Resurrection is the manifest loss, a loss like no other." The losers on the Day of

Resurrection will have layers of fire from above them and from beneath them, surrounding them, blazing upon them. That is what Allah has informed us of the punishment of the losers on the Day of Resurrection, with which He frightens His servants. So fear Allah, O servants of Allah, by obeying what He has commanded and avoiding what He has forbidden and prohibited, to be saved from His wrath and His punishment. But for those who have avoided the worship of the Tāghūt (false gods), repented to Allah Almighty from polytheism and disobedience, and turned to the obedience of the Most Merciful—for them are glad tidings of good in this world and the Hereafter. So give glad tidings, O Muhammad, to My servants. So give glad tidings to My servants who listen to the word and follow the best of it. Those are the servants of high status and rank; they are the ones whom Allah has guided and enabled to know the truth and act upon it, and those are the people of sound minds, who have benefited from it in knowing and following the truth. So, can you, O Muhammad, guide in this world and save from the Fire on the Day of Resurrection the one against whom the sentence of punishment has been decreed in Allah's prior knowledge due to his disbelief?! But those who feared their Lord in this world by obeying His commands and avoiding His prohibitions—they will have in Paradise lofty chambers, built one above another, beneath which

streaming rivers flow. Allah has promised them these chambers and dwellings, a confirmed promise that He does not break, for Allah never fails in His promise to His servants, but rather, He fulfills it, the Exalted. Do you not see that Allah sends down rain from the sky and causes it to penetrate the earth and flow within it? Then He brings forth with this water crops of various colors. Then the crop withers and dries up, and you see it turn yellow after its splendor and freshness. Then He makes the withered crop into broken pieces. Indeed, there is a reminder in this for people of sound reason. Is one whose heart Allah has widened for His knowledge and opened to affirm His Oneness, to submit to His obedience, and to act by His religion—so that he is upon insight and certainty from his Lord, feeling comfort, tranquility, and joy—like one who is tight-chested from hearing the truth and following it, hard-hearted, turning away from the remembrance of the Lord Almighty?! So woe to those whose hearts are hardened when they hear the remembrance of Allah, for they do not soften to His Book, nor are they mindful of His verses, nor do they find tranquility in His remembrance, nor do they show reverence. Rather, they turn away from their Lord! Those whose hearts are hardened against the remembrance of Allah are in clear misguidance from the truth. Allah has sent down the Qur'an, which is the best of speech, a Book

whose parts resemble one another in the truthfulness of its news, the justice of its rulings, the eloquence of its words, and the nobility of its meanings. There is no disparity in its wording or meaning, and its parts confirm one another, so there is no inconsistency or contradiction in it. Its contents are reiterated, such as promises and warnings, stories, and rulings. The skins of those who fear their Lord tremble and shiver when they recite the Qur'an or hear it; then their skins soften, and their hearts become tranquil and find peace in the Book of Allah, the Mighty and Majestic. That is the guidance of Allah; He guides with it whom He wills of His servants. And whoever Allah leads astray from the truth, then there is none to guide him. Is one who shields with his face the terrible punishment on the Day of Resurrection better than one who is not so, who is among those who are secure and blessed? It will be said to those who wronged themselves in the world with disbelief and sins, "Taste the recompense for what you used to do of disbelief and disobedience in the world." The disbelievers of past nations denied their messengers, so Allah destroyed them with a punishment that came upon them from an unexpected direction. So Allah hastened for the disbelievers of past nations the punishment of humiliation and disgrace in the worldly life, and the punishment of the Hereafter is indeed greater than

the punishment of this world. If only they knew that they would have taken heed and learned a lesson, and would have believed and not exposed themselves to the punishment of Allah Almighty. We have certainly mentioned and clarified for mankind in this Qur'an every kind of example they need, so that they may remember the truth, take heed, and be deterred from the misguidance they are in. An Arabic Qur'an, with no crookedness in it—free of ambiguity, discrepancy, flaw, and contradiction, so that people may understand it and act upon it; thus, they may guard against Allah's wrath and His punishment by obeying His commands and avoiding His prohibitions. Allah sets forth a parable for the polytheist who worships various deities: a slave owned by several quarrelsome, ill-mannered masters, each of whom puts him to work according to his share of ownership in him. He suffers from their disputes and is unable to please them all. And He sets forth a parable for the monotheist who worships Allah alone: a slave owned exclusively by one man, whom no one else owns. He thus knows the way to please him and enjoys his master's mercy, compassion, and kindness. Are they equal in people's minds?! No, they are not equal. Likewise, the polytheist who worships many deities is not equal to the monotheist who worships none but Allah alone. Praise be to Allah alone, to the exclusion of all

others besides Him, the One Who has distinguished truth from falsehood. But most of them do not know the truth, for they do not know that the monotheist and the polytheist are not equal, and that the worship of one Lord is better than the worship of various lords! Indeed, you, O Muhammad, will inevitably die, and indeed all of your people—their believers and their disbelievers—will also die. Then indeed, on the Day of Resurrection, you will dispute before your Lord concerning that in which you used to differ in the world, and He will judge between you with truth.

Index

No table of contents entries found

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