

التفسير المحرر 25

To Allah alone belongs the knowledge of the time of the Hour's coming; no one knows its time except Allah alone. No fruit emerges from its sheath, and no female conceives or gives birth, except with His knowledge. And remember the Day He will call out to the polytheists on the Day of Resurrection, saying to them, "Where are My partners whom you used to claim in the world were partners to Me in worship and that they would intercede for you?!" The polytheists will answer their Lord, saying, "We declare to You, our Lord, on this Day that there is none among us who testifies that You have a partner!"

On the Day of Resurrection, their gods, whom they used to invoke before in the world, will vanish from the polytheists. They will not benefit them, nor will their supplication to them be of any avail, and they will be certain that they have no escape or refuge from the punishment of Allah to turn to.

Man never tires of asking his Lord for wealth, health, and other worldly demands, and he continues to ask for more of them. But if hardship and distress, such as illness or poverty, befall him, he is in utter despair of Allah's relief for him, despondent that Allah will have mercy on him.

But if We grant man a favor and goodness from Us after being afflicted with a hardship and trial, he will surely say with arrogance: 'I am worthy of this good and deserve it, and I do not think the Hour will

occur, for I am not certain of the occurrence of the Resurrection and the Recompense. And on the assumption that I am returned to my Lord and resurrected after my death, then Paradise will be for me!' We will surely inform those disbelievers on the Day of Resurrection of what evil deeds they did in the world, and We will surely make them taste a severe and painful punishment of the Fire.

When We bestow a favor upon man, of sustenance or health, he turns away from the worship of Allah alone and thanking Him, and he disdains submission to the truth and becomes arrogant! But when evil befalls man, such as illness or poverty, he supplicates to Allah and implores Him to relieve his affliction, prolonging his supplication and making persistent prayers.

Say, O Muhammad, to the disbelievers of your people, "Tell me, if this Qur'an is truly from Allah, and then you disbelieved in it, then no one is more astray than you due to your extreme dissension, stubbornness, and enmity; because the truth and what is right became clear to you, yet you turned away from it, thus you have ruined yourselves."

We will show those who disbelieve in the Qur'an Our signs, which indicate that the Qur'an is the truth from Allah, in which there is no doubt or uncertainty. This will be through external evidence in the horizons and regions, and evidence within themselves, until it becomes clear to them that the

Qur'an is the truth, so they find no way to deny it. Is it not sufficient concerning your Lord—O Muhammad—that He is a Witness over all things? And part of that is His testimony that the Qur'an is the truth, revealed from Allah Almighty to His Messenger Muhammad (may peace and blessings of Allah be upon him).

Indeed, the disbelievers in the Qur'an are in doubt concerning the occurrence of the resurrection after death; therefore, they do not hope for a reward in the Hereafter, nor do they fear a punishment therein. Indeed, Allah encompasses all things in knowledge, power, and more.

These two letters are among the disjointed letters with which some chapters of the Noble Qur'an begin, to demonstrate the miraculous (inimitable) nature of this Qur'an, as they show the inability of creation to challenge it with anything similar, even though it is composed of the very Arabic letters they speak.

The wisdom behind these disjointed letters has been pointed out in the previous verse.

This is how Allah reveals to you, O Muhammad, and to those before you from among the prophets—the All-Mighty, the Possessor of great might, the Prevailing, the Subduer of all others, the One Who is free from every flaw and imperfection, and the All-Wise Who places everything in its fitting place.

To Allah belongs the dominion of all that is in the heavens and all that is on the earth, for everything is under His subjugation and management. He is the Most High above all things in His essence, attributes, status, and power, for nothing is higher than Him. The Most Great in His essence and attributes, for nothing is greater than Him.

The heavens nearly burst from above the earth out of fear, awe, and reverence for Allah, and from the claim that a son is attributed to Him. And the angels glorify Allah, exalting Him far above the imperfections not befitting Him and ascribing to Him the attributes of perfection, out of love and reverence. They ask Allah for forgiveness for the sins of the believers on earth. Indeed, Allah alone is the Ever-Forgiving of the sins of His servants, the Most Merciful towards them.

As for those who take protectors besides Allah, giving them allegiance through worship and obedience, Allah is a Witness and Watchful over their deeds, keeping a record of them to repay them on the Day of Resurrection. And you, O Muhammad, are not entrusted with preserving their deeds or with compelling them to guidance. Your duty is only to warn them and deliver the message, and their reckoning is with Allah.

And similarly, We have revealed to you—O Muhammad—a Qur'an in Arabic so they may understand its message, for the people to whom I

have sent you are an Arab people. We have revealed to you an Arabic Qur'an so that you may warn with it the people of Makkah and all those around them throughout the earth of a severe punishment if they do not believe, and to warn the people with the Qur'an, making them fear and cautioning them of the Day of Resurrection, which is inevitably coming. So a group of them will be in Paradise, and they are the believers in Allah who follow His Messenger, and a group of them will be in the blazing, kindled Fire, and they are the disbelievers in Allah who oppose His Messenger.

If Allah had willed, He could have gathered all people upon one religion, but Allah willed something else that proceeds according to His wisdom. Thus, He admits some of His servants into His religion, takes them as allies, and supports them, and in the Hereafter, He will admit them into His Paradise. As for the wrongdoers, because of their wrongdoing, they have no protector to take charge of them, nor any supporter to help them, so they are deprived of entering into the mercy of Allah Almighty.

Or have the wrongdoers taken protectors besides Allah, whom they obey?! But Allah is the True Protector. He manages the affairs of all His servants in general, and He particularly protects His believing servants by nurturing them, aiding them in all their affairs, and granting them victory

and support. So let them take Him as a protector by worshipping and obeying Him, not that which possesses no power to either harm or benefit them. And Allah gives life to the dead by His power, and He alone is Most Capable of all things, such as raising the dead and other things, for none has power over that besides Him.

Whatever you dispute about, O people, it is for Allah alone to judge. He is the One Who judges between you in that which you differ. That is Allah, the Most Magnificent, my Lord. In Him alone I put my trust, and to Him I entrust all my affairs. To Him alone I turn back in all my matters, and to Him I turn in repentance from my sins.

He is the Creator of the seven heavens and the earth without a prior example. Allah has made for you mates from your own kind, and He has made for you male and female sheep, goats, camels, and cattle. Allah creates you and multiplies you—O people—you and your livestock through this aforementioned act of creation. There is nothing like Allah, may He be glorified, among His creation—not in His essence, names, attributes, or in His actions. He is the One, the Unique, Who has no peer. And Allah is the All-Hearing of every sound, the All-Seeing of everything in existence, so nothing escapes His knowledge.

To Allah alone belong the keys of the treasuries of the heavens and the earth, so all things are His

possession and in His Hand alone, Who has no partner. He gives abundant or limited provisions to whom He wills of His creation. Indeed, Allah has perfect knowledge of all things, and that includes His knowledge of the conditions and best interests of His servants. He gives to each of them what is suitable for their state in accordance with His wisdom, the Exalted, and as His will dictates.

Allah has ordained and made clear for you, O Muslims, the same Way He enjoined upon Noah, which He has revealed to Muhammad, and which He enjoined upon Abraham, Moses, and Jesus (peace and blessings be upon them). This is to uphold the religion of Islam that Allah has ordained, without distortion, exaggeration, or negligence in practicing it, while uniting upon it and renouncing division and disagreement therein. What you call the polytheists to, O Muhammad—the Oneness of Allah, obedience to Him, and abandoning the worship of anything besides Him—is hard and unbearable for the polytheists. Allah chooses and selects for Himself and His guardianship whomever He loves from His servants, and Allah guides to Himself whoever repents from his sins and turns to His obedience.

The people of the religions did not become divided into factions, and dissent did not arise among them, except after knowledge had come to them from Allah to establish His religion and not

split therein. Their division came only from mutual transgression, envy, and the pursuit of leadership, and their preoccupation with worldly matters, not from any lack of clear proofs, for the truth had reached them and the argument was established against them. Had it not been for a prior word from your Lord, O Muhammad, to postpone the punishment until an appointed term, the penalty would have been hastened for those who divided their religion out of unjust transgression. And indeed, the Jews and Christians who inherited the Torah and the Gospel after their differing forefathers are in grave and disquieting doubt concerning their Scripture.

Therefore, call the people to the true religion that Allah has prescribed for you and commanded you to establish without division, O Muhammad. Be steadfast in this religion and persevere in acting upon it without excess or negligence. And do not follow, O Muhammad, the desires of those who have deviated from the truth. And say: "I believe in every Scripture Allah has revealed; I do not deny the Torah, the Gospel, the Qur'an, or any other of the books of Allah. And my Lord has commanded me to do justice among you. Allah is our Lord and your Lord, the Creator of all, their Sovereign, and the Disposer of their affairs; therefore, obedience to Him and the establishment of His religion are obligatory. We will be accountable for our deeds

and you for yours, and Allah will recompense each according to their deeds, and none of us will be held responsible for the sin of another. There is no dispute between us and you, for the truth has been made clear and manifest, and the proof has been established against you; all that remains is either acknowledgement or stubborn denial. Allah will gather us together on the Day of Resurrection, and He will judge between us in truth concerning that in which we differ. Then it will become clear who is upon the truth and who is upon falsehood. And to Allah alone is our return after our death, and He will recompense each one of us according to his deeds."

As for those who dispute with the believers concerning Allah with their doubts and arguments—such as disputing His Oneness or His Names and Attributes—after people have entered His religion and believed in Him, their argument is futile in the sight of Allah. Upon them is Allah's wrath, and they will suffer a severe punishment.

It is Allah Who sent down the Qur'an to His Messenger, containing the truth, and sent down justice so that judgment may be passed among the people with fairness, and that they may be judged by the ruling of Allah Almighty. How could you know, O Muhammad, that perhaps the time of the coming of the Hour has drawn near and is close?

Those who do not believe in the Hour ask for it to be hastened, out of mockery or denial and

disbelief in its occurrence. But those who believe in the Day of Resurrection are greatly fearful of the coming of the Hour, and are certain that its coming is a truth in which there is no doubt. Indeed, those who dispute and doubt the coming of the Hour are far astray from the path of truth and what is right.

Allah is Most Kind and Gracious to His servants; He facilitates goodness for them and provides them with sustenance in subtle ways they do not perceive. He provides for whomever He wills of His servants according to what His wisdom dictates. And He is the Possessor of perfect power, so no weakness ever befalls Him, the Exalted. And He is the Possessor of perfect might, for He is the Possessor of great esteem, the Prevailing, the Overpowering, Who is above all evil and imperfection.

Whoever seeks the harvest of the Hereafter and strives and prepares for it, Allah will strengthen him and aid him and will make it easy for him. Thus, he will increase in righteous deeds, and Allah will multiply the reward for him, rewarding a single good deed ten times its like up to seven hundredfold. And whoever seeks the harvest of this world and strives for it to the exclusion of the Hereafter, Allah will give him from its provision his share, which He has allotted for him, and will not deprive him of the sustenance He has willed it for

him. But he will have no share of Allah's reward in the Hereafter.

Or do the polytheists have partners who have ordained for them matters of religion that Allah has not authorized nor commanded? Had it not been for Allah's prior decree to delay the punishment from them, the penalty would have been hastened for them. And the wrongdoers—because of their wrongdoing—will surely have a painful punishment.

You will see the wrongdoers on the Day of Resurrection, O Muhammad, in great fear of Allah's punishment for what they committed in the worldly life. The punishment they dread will inevitably befall them. As for those who believed in the worldly life as was obligated upon them and did righteous deeds with sincerity to Allah Almighty and in adherence to His law, they will be in the meadows of the Gardens, joyful and blissful. The believers will have with their Lord in Paradise whatever they wish of what their souls desire. That is the great bounty, whose immense value and true nature cannot be grasped by the mind.

That great bliss is the glad tidings that Allah gives to His servants who believe in Him and act in obedience to Him in this world. Say, O Muhammad, to your people of the Quraysh: "I do not ask of you a reward or compensation for conveying to you the Qur'an and Allah's message, but I ask you to show

me affection for my kinship with you, uphold the ties of kinship between me and you, withhold your harm against me, and protect me from the harm of others. Whoever among the believers does and earns a good deed, Allah Almighty will increase the reward for his deed and multiply it for him. Indeed, Allah is Most Forgiving of the sins of His servants, even if they are numerous; and He is Most Appreciative of their good deeds, so He accepts them and multiplies them for them, even if they are few."

Or do the polytheists say, "Muhammad has fabricated the claim of revelation and prophethood for himself, as a lie against Allah Almighty?!" If you were to fabricate a lie against Him, as these ignorant ones claim, then Allah is able to seal your heart and take away from you what He has given you of the Qur'an, for Allah Almighty would not let a fabrication persist, nor would He enable it. And Allah eliminates and removes falsehood and establishes the truth with His cosmic and legislative Words in a way that it cannot be removed. Indeed, Allah is All-Knowing of what the consciences conceal and what the secrets contain of good and evil.

It is Allah alone Who accepts the repentance of His servants when they repent and return to Him, and He pardons the evil deeds of His servants and overlooks their wrongdoings. And Allah knows

what you do, of good or evil; nothing of that is hidden from Him, the Exalted.

Allah responds to those who believe and do righteous deeds when they call upon Him, and gives them what they ask of Him. And Allah increases the believers from His bounty in this world, giving them what they did not ask for, or increasing their reward for what they have done. As for the disbelievers in Allah, there will be a severe punishment as a recompense for their disbelief in Allah.

If Allah had extended the provision for His servants beyond their needs, it would have led them to cause corruption on earth, commit sins, and become arrogant with the blessing, and some of them would have transgressed against others. But Allah Almighty sends down what He wills of the servants' provisions in a specific measure, according to what His wisdom, the Exalted, dictates. Indeed, Allah Almighty is All-Aware of the apparent and hidden conditions of His servants and the consequences of their affairs, and He is All-Seeing of them; He sees them and knows what is best for them.

It is Allah Who sends down the rain which brings relief to the people after they have despaired of its descent, and spreads and extends His mercy, so the lands are revived and the servants benefit. And Allah alone is the Guardian Who takes charge of His

servants with His goodness and bounty, and manages their affairs for their benefit. He is the Praiseworthy for this guardianship, and the One deserving of praise and thanks from all His creation for His perfection and for the blessings He has bestowed upon His creation, and praiseworthy is the outcome of all that He decrees and does.

Among the dazzling signs indicating the greatness of Allah Almighty, His vast dominion and power, and other such attributes of His perfection, is that He created the heavens and the earth and scattered and spread diverse creatures throughout them. And Allah has the ultimate power to bring these creatures together whenever He wills, for resurrecting them after their death and gathering them on the Day of Resurrection is not beyond His power.

Whatever calamities and tribulations befall you, O people, are because of the evil deeds you have committed. And Allah pardons many of your sins, so He does not punish you for them with calamities and hardships in this world.

You cannot frustrate Allah on earth, so you cannot flee therein from calamities and punishments if He wills to send them upon you. And you have no protector besides Allah to take care of you, nor any helper to aid you against Allah. So fear disobeying Him and beware of His punishment.

And among the dazzling signs that indicate the greatness of Allah's authority and His dominion and the perfection of His power and other of His attributes of perfection are the ships sailing on the sea, which are like mountains.

If Allah Almighty wills that those ships not sail in the sea, He prevents the blowing of the wind that moves them, so they remain motionless in their places on the surface of the water, neither advancing nor retreating. Indeed, there are signs and indications from which everyone—who is very patient and very grateful to Allah Almighty—can infer and take heed.

Or if Allah wills, He could sink those ships because of the sins of their people, and He pardons many of the sins, so He does not punish for them.

And those who dispute the signs of Allah Almighty to refute and invalidate them may know that there is no escape for them, nor any refuge to turn to from the punishment of Allah Almighty.

Whatever you have been given of worldly blessings is only a fleeting and perishable enjoyment in this worldly life. But what is with Allah regarding reward and recompense in the Hereafter is better and more lasting—for it is everlasting and never-ending—for those who believe in all that they are obligated to believe in, and upon their Lord alone they rely and entrust to Him all of their affairs.

And those who avoid major sins and shameful deeds, such as murder and adultery, and when they are angered by one who has wronged them, they forgive, overlook his wrongdoing, and do not avenge themselves.

And those who respond to their Lord in all He has called them to, thereby answering His call and submitting to His obedience and performing the prayers in the complete and upright manner they were commanded. Their general affair is mutual consultation among themselves, for they deliberate on their matters, and no one among them imposes their opinion over others in their common affairs, and they give in charity and spend in His cause from what their Lord has provided them.

And those who, when an injustice is done to them, defend themselves.

The recompense for the evil deed of a wrongdoer is a punishment equivalent to his crime, without excess. But whoever pardons the one who wronged him and makes reconciliation, his reward is assuredly with Allah, and Allah will not let his reward be lost. Indeed, Allah does not love those who transgress against people by wronging them in the first place, or who exceed the limit in retribution against those who wronged them.

But whoever retaliates against an oppressor after surely being wronged, then there is no

punishment, blame, or fault upon them, provided they take their right without excess.

Indeed, the punishment and blame are only upon those who transgress against people regarding their lives, properties, or honor, or any of their other rights, and who exceed the limits with corruption in the land through disbelief or sins or arrogance towards people, and seeking dominance over them without right. It is they who will have a painful and grievous punishment from Allah.

But whoever endures the harm patiently he receives from people, and overlooks their offenses and pardons them, not avenging himself despite his ability to do so: indeed, this patience and forgiveness of his are of the praiseworthy and commendable matters that Allah has urged, emphasized, and enjoined upon His servants to act upon, and for which He has appointed a great reward and beautiful praise.

Whoever Allah sends astray from the path of truth because of their wrongdoing, they will have no protector to guide or help them after Allah has led them astray. You will see those who wronged themselves, O Muhammad, saying when they see the punishment on the Day of Resurrection, "Is there any way or means for us to return to the world so that we may act in obedience to Allah?"

You will see the wrongdoers on the Day of Resurrection exposed to the Fire, subdued and

humbled by the disgrace and humiliation that have overcome them. They will be stealing glances at the Fire when they are exposed to it, out of the intensity of their humiliation and fear. And the believers will say, "Indeed, the true losers are those who lost themselves on the Day of Resurrection by being deprived of entering Paradise and deserving to enter the Fire, and lost their families by losing them in the Hereafter. Truly, the wrongdoers are in a continuous torment in the Fire, which will neither cease nor be lightened for them ever."

They will have no protectors on the Day of Resurrection to help them against the punishment of Allah Almighty. Whoever Allah leads astray from the path of truth has no way to reach the truth in this world, nor Paradise in the Hereafter.

Respond, O people, to your Lord by believing in Him and obeying Him before the Day of Resurrection comes, whose arrival nothing can repel or prevent after Allah has decreed it. You will have no place to seek refuge to escape from the punishment of Allah Almighty on the Day of Resurrection, and you will have no way to deny what you are recompensed with. Instead, you will confess your sins, and no one will deny what has befallen you or ward it off from you.

But if the polytheists turn away from responding to their Lord, We have not sent you—O Muhammad—as a watcher over them to guard

their deeds and hold them accountable for them. Your duty is only to convey to the people the message Allah has commanded you to convey; their guidance and their reckoning are not upon you. Indeed, when We give a person a blessing from Us, he rejoices in it and is content and turns away from Allah, the Giver of it, without thanking Him for it! But if hardship and affliction befall people because of their sins, then man is indeed ungrateful for the past blessings of Allah upon him.

To Allah alone belongs the dominion of the heavens and the earth, and to Him alone belongs the disposition in His vast dominion as He wills. He grants only females to whom He wills, and He grants only males to whom He wills.

Or Allah grants to whom He wills of His creation, both males and females, and makes whom He wills of the couples barren, to whom no child is born. Indeed, Allah has perfect knowledge of all things, and from that is His Almighty knowledge of what He creates, and He has perfect power over all things, and from that is His power to create what He wills.

It is not for a human being that Allah should speak to him in this world except through revelation or that Allah speaks to him openly from behind a veil, such that he hears the Words of Allah but does not see Him, as Allah Almighty spoke to Moses (peace and blessings be upon him), or that Allah Almighty speaks to him by means of an angel

whom Allah sends, who then reveals to the human messenger what Allah wills to reveal, such as Gabriel (peace be upon him). Indeed, Allah, the Exalted, is Most High in His essence above His creation, and Most High in His attributes from every flaw and imperfection. He has subdued all things. He is All-Wise in His legislation and His creation, and in the management of His creation, placing everything in its befitting place.

Likewise, We have revealed to you the Qur'an by Our command, O Muhammad. You did not know before the revelation was sent down to you what the Qur'an was or what faith and its detailed laws were. But We have made this Qur'an a light for the people, by which the darkness of disbelief, polytheism, doubt, and ignorance is removed. We guide with it to the truth whom We will to guide from Our servants. And indeed, you, O Muhammad, guide the people and call them to a straight path that has no crookedness.

You call them to the path of Allah that leads to Him and to His Paradise, the One to Whom belongs the dominion of what is in the heavens and what is on the earth, the sole Disposer of them with no partner. Indeed, to Allah alone do all matters return.

These two letters with which this Surah and others begin are among the disjointed letters that 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 Book that clarifies everything the servants need.

Indeed, We have made the Qur'an in the Arabic language so that you may understand its meanings and reflect upon it.

And indeed, the Qur'an—in the Preserved Tablet with Us—is exalted in its position, status, and honor and is rich in wisdom and perfectly sound; no discrepancy or inconsistency befalls it, nor does it contain any deficiency, ambiguity, or deviation.

Should We then turn the Reminder away from you and leave you without commands or prohibitions, simply because you—O polytheists—are a people who turn away from and transgress the command of Allah Almighty?!

How many prophets Allah Almighty has sent to the earlier nations to call their people to the truth!

No prophet ever came to them except that they ridiculed him!

So We destroyed those who ridiculed the messengers, and they were stronger in power than the disbelievers of Makkah who denied Muhammad (peace and blessings of Allah be upon him). Thus, We will not be unable to destroy them as well if they persist in their falsehood. The destruction of past

nations by Allah occurred because they denied their messengers and mocked them, so they became a lesson and an exemplary punishment for those who came after them, and an example for others to be deterred. Let the disbelievers of this nation beware of following their path, lest they be afflicted with what afflicted them.

If you were to say to the polytheists, O Muhammad, "Who created the seven heavens and the earths?" They would surely say at once, "Allah alone created them, the All-Mighty, the Possessor of great power, the Subduer, the Victorious over all things, the One free from every flaw and imperfection, the All-Knowing, from whom nothing is hidden."

It is He Who made the earth a stable, level ground for you, enabling you to do as you wish therein, and made for you paths in it, making it easy for you to walk on them so that you may find your way.

And it is He who sent down rain from the sky in a measured amount according to the needs of people, plants, and livestock so that it may be of benefit without destructive excess or harmful deficiency. And with that rain, We revived a barren land with no plants or crops. Just as We revived the dead earth with rain and brought forth its vegetation, so will Allah revive you, O people, after

your death, and bring you out from your graves on the Day of Resurrection.

And it is Allah Who created all the species and made for you ships to ride upon the sea and animals to ride upon the land, carrying you wherever you wish.

So that you may settle firmly and high on the back of ships and livestock, then remember with your hearts—O people—the favor of your Lord in making easy for you what you ride on land and sea. When you have settled upon it, say with your tongues, "Exalted is Allah far above all that does not befit His perfection; He Who has subjected to us this which we ride on ships and livestock, and we would not have been able to subdue, ride, and guide these mounts had not Allah, the Exalted, subjected them to us.

It is to our Lord that we will surely return after our death for the reckoning and the recompense.

Yet the polytheists assigned to Allah a part of His creation, saying, "The angels are the daughters of Allah!" Indeed, man is intensely ungrateful for the blessings of Allah Almighty, manifest in his denial.

Or has Allah the Almighty taken for Himself daughters from His creation as you have claimed—O polytheists—while you do not accept them for yourselves, and has He exclusively given you sons?!

Whenever one of those—who say, "The angels are the daughters of Allah"—is given the good news

of a baby girl, the very gender they attribute to Allah Almighty, his face grows gloomy, and he is filled with suppressed rage. They despise and loathe daughters, yet they attribute them to Allah Almighty.

Or have they attributed to Allah an offspring who is raised in adornments and is unable to make a clear case in a dispute and refute what his opponent contends, owing to a deficient intellect and weak judgment?

The Arab disbelievers considered the angels—who are servants of Allah—to be females. Did those polytheists witness and observe Allah's creation of the angels to discover that they are female?! The testimony of those who claim that the angels are the daughters of Allah will be recorded in this world, and they will be questioned in the Hereafter about that testimony for which they have no proof. They will be punished for this fabrication of theirs.

The polytheists say, "Had the Most Merciful willed, we would not have worshipped them, and He would have turned us away from that. Thus, His leaving us to do so is proof of His approval of our worship of them." Yet the polytheists do not know the truth of what they said and used as an argument. They only say that out of falsehood and conjecture, without any evidence or proof.

Or have We given those conjecturers a book before this Qur'an that proves the validity of their

claim, to which they are holding fast and are steadfast in acting upon it?

This is not the case, for they have no basis for the validity of their claim. Rather, their false argument is the imitation of their forefathers, so they say, "Indeed, we found our forefathers upon that religion and belief, and we are following them."

Just as the polytheists of the Quraysh did, so did the disbelievers of past nations, saying the very same thing. For We never sent a messenger before you, O Muhammad, to the people of a town to warn them of Allah's punishment for their disbelief and polytheism, except that their affluent leaders and chiefs, whom the worldly life had made arrogant, said: "We found our forefathers upon a religion other than that to which you call us, and we are followers of their way, from which we will not deviate."

The Messenger said to his polytheistic people, who clung to the tradition of their forefathers, "Will you follow your forefathers in misguidance, even if I have brought you a religion that is a better guide to the truth than the religion upon which you found your forefathers?!" The polytheists said, "Indeed, we are deniers and rejecters of that with which you have been sent, and we are followers of the religion of our forefathers."

So We punished them. Then see what the end of the deniers was: utter destruction and ruin.

And remember, O Muhammad, when Abraham said to his father and his polytheistic people, "I am free from the gods you worship besides Allah. I detest them and do not worship them.

I disown all that you worship, except the One Who created me, for He alone is the One worthy of worship. So I worship Him and do not disown Him, for He will guide me to the truth and grant me success in it.

And Abraham made the word of monotheism a lasting word among his descendants so that they might return to the truth.

What Abraham hoped for—that all his descendants would return to the word of monotheism that he established among them—did not come to pass, and among them were the disbelievers of the Quraysh and their forefathers before them. For Allah let them enjoy life, lavished blessings upon them, and spared them from punishments and calamities. This made them arrogant and averse to following the truth, and they persisted in their falsehood until the Qur'an, which contains the truth, came to them, and a manifest messenger came to them from Allah Almighty, clarifying his message and the rulings of his religion, and making the truth and its proofs evident, and he is Muhammad (peace and blessings of Allah be upon him).

When the Qur'an came to the polytheists, they said, "This is magic with which Muhammad bewitches the people, and we will never believe in it!"

And the polytheists of the Quraysh also said, objecting to the revelation of the Qur'an to Muhammad (peace and blessings of Allah be upon him), "If this Qur'an is true, why was it not sent down to a man from the prominent and wealthy of Makkah or Ta'if?"

Are these polytheists—who propose that the Qur'an should have been sent down to a great man from the two towns—the ones who place prophethood wherever they wish, or does Allah alone have the sole authority in that matter?! We have apportioned their livelihoods among them in the life of this world, so We have given abundance to some and restricted it for others, according to Our wisdom, and We have raised some of them above others in ranks in this world, so among them are the rich and the poor, among other things, so that people may employ one another, and some may be a means of livelihood for others. So just as Allah has undertaken the division of their livelihoods and favored some of them over others, He likewise has not delegated the matter of prophethood to them, for He alone chooses whom He wills for His message. Therefore, there is no basis for their objection. And the mercy of your

Lord, O Muhammad, is better than what the polytheists accumulate in this world of its fleeting wealth and transient possessions!

Were it not for Our dislike that people would be inclined to disbelief when they see the abundance and power given to the disbelievers, and thus all become disbelievers, Allah would have made for those who disbelieve in Him houses with roofs of silver, and stairways upon which they ascend.

And He would have made for their houses doors, and He would have made for them couches upon which they recline.

And would have granted them ornaments of gold. For were it not that people might believe they could attain this through disbelief—and thus all become disbelievers out of their desire for this world—Allah Almighty would have granted it to those who disbelieve in Him. And all these mentioned things are nothing more than a fleeting worldly provision that does not last. As for the bliss of the Hereafter with your Lord, Muhammad, it is exclusively for those who have complied with what Allah has commanded of monotheism and acts of obedience, and have avoided what He has forbidden of polytheism and evil deeds.

Whoever turns away from the Qur'an, which the Most Gracious has revealed, Allah Almighty appoints for him a devil as a recompense for his

turning away, so the devil becomes a companion to him who never parts from him.

And indeed, the devils prevent them from the path of truth that leads to Allah Almighty and to His Paradise, and they turn them away from it, and yet these companions of the devil think that they are upon the truth and what is right!

Until, when this one who turns away from the remembrance of the Most Merciful comes to Us on the Day of Judgment, he will say to his companion, the devil: 'I wish you were as distant from me as the East and West. What a terrible companion you are to me, O devil!

It will be said to them, "Sharing in the punishment will not lighten it for you this Day, since you did wrong."

You cannot, O Muhammad, make the disbelievers benefit from hearing you, for that is not up to you. Nor can you guide to the path of truth one whose heart Allah has blinded from seeing this truth, nor can you guide one who is in clear misguidance from the path of guidance.

Even if We take you away, O Muhammad, from among the polytheists of your people—by death or otherwise—without you witnessing their punishment, We will surely take vengeance upon them after your departure.

Or We will show you the punishment We have warned them of, for We have power over them, so they cannot frustrate Us or escape from Us.

So hold firmly—O Muhammad—to the Qur'an, which We have revealed to you, and be steadfast in acting upon it. Indeed, you are on a straight path with no crookedness in it, leading to Allah Almighty, His pleasure, and His Paradise.

Indeed, the Qur'an is an honor for you, O Muhammad, and for your people of the Quraysh, and it is an admonition and a reminder for you, and you will be questioned by Allah about this Qur'an.

Ask, O Muhammad, the messengers whom We sent to their people before you, "Did We ever ordain and command the worship of gods besides the Most Compassionate?!"

And We sent Moses with Our signs proving his truthfulness to Pharaoh and the nobles of his people. He said to them, "I am a messenger to you from the Creator, the Sovereign, the Provider, the Controller of all the worlds."

But when Moses came to them with Our miracles, behold, Pharaoh and his people laughed at them in mockery and scorn!

Every sign We showed Pharaoh and his people was greater than the one before it, yet they denied and belittled all the signs out of arrogance and stubbornness! And We afflicted them with punishments and trials—such as drought and loss

of crops—so that they might repent to Allah, and return from their disbelief and disobedience to His Oneness and obedience.

Pharaoh and his chiefs pleaded with Moses when the punishment descended upon them, "O magician! Call upon your Lord on our behalf, by virtue of the covenant He made with you, to remove this punishment from us. We will surely follow you, O Moses, if your Lord removes this punishment from us, for then we will believe in Him and worship Him alone!"

But when We removed the punishment from Pharaoh and his people so that they might be guided to the truth as they had promised Moses, they broke their covenant and persisted in their disbelief and misguidance!

Pharaoh proclaimed among his people, the Copts, boasting and swaggering, and said, "O my people! Is not the dominion of all of Egypt mine alone, with no one to challenge my authority over it?! And these rivers, branching from the Nile, flow beneath me through the gardens, palaces, and elsewhere?! Do you not then see, O my people, the dominion, greatness, power, and bliss that I am in?

Rather, I am better than this one who is weak and despicable, and can scarcely express himself clearly due to an impediment in his speech and his lack of eloquence.

Then why are there not bracelets of gold sent down upon Moses—if he is a messenger from the Lord of the worlds as he claims—for him to wear on his hands? Or why did not the angels come in succession, accompanying one another, to testify to his truthfulness and assist him in his mission?

Thus, Pharaoh made a fool of his people so they believed his falsehoods and his fallacies and obeyed him! For they were a people who disbelieved in Allah Almighty, deviating from His obedience. Allah abandoned them, so they obeyed Pharaoh as he made evil seem fair to them.

So when Pharaoh and his people angered Us, We inflicted Our swift punishment upon them in this world, drowning them all in the sea, and We did not rescue a single one of them.

Thus We made them forerunners in destruction, an example for those disbelievers who followed their path in deserving punishment, and a lesson and admonition for those who come after them. So whoever follows them in their acts will face the same fate.

When the polytheists cited Jesus, son of Mary, as an example for the gods worshipped besides Allah Almighty—as he was worshipped by the Christians—to argue with Muhammad (peace and blessings of Allah be upon him), who had informed them that everything worshipped besides Allah would end up in the Fire: At once your people, O

Muhammad, raised a clamor, noise, and laughter out of joy and happiness because they thought they had silenced you with that false argument and had bound you with their flimsy proof!

And those polytheists said, "Are our gods better or Jesus? For if Jesus enters the Fire, then we are content to be with him along with our gods, because he is better than our gods." The disbelievers of the Quraysh, O Muhammad, did not mention this example of Jesus and their comparison of him to their gods except as a means of fallacious argument with falsehood, with the intent of overpowering you. For they do not intend through their dispute to know the truth and follow it, but rather they are a people given to fierce contention and argumentation with falsehood, so they reject the truth despite being clear to them!

Jesus was no more than a servant from among Our servants upon whom We favoured with faith, prophethood, and messengership, and supported him with miracles. And We made him a sign, an indication, and a proof for the Children of Israel, that they might infer from his creation without a father the power of Allah Almighty to create whatever He wills. And he is not a son of Allah as the Christians claim!

Had We willed, We could have replaced you with angels to dwell and succeed one another on earth.

And indeed, the descent of Jesus, son of Mary, at the end of time is a sign of the Hour's approach. So do not doubt, O people, the coming of the Resurrection, for it is inevitably coming. And obey me in what I command you and forbid you from, for this to which I call you is a straight path with no crookedness, leading to the truth in this world and to Paradise in the Hereafter.

Do not let Satan turn you away with his whispers from this straight path, lest you stray from the truth. Indeed, Satan is a clear enemy to you, keen on misleading you and exerting his effort to destroy you.

When Jesus came with clear proofs of his truthfulness, he said, "I have come to you with wisdom, and to make clear to you some of the matters in which you differ, clarifying for you what is right. So fear Allah by obeying what He commands you and avoiding what He forbids you.

Jesus said, "Indeed, Allah—Who alone should be worshipped and obeyed—is my Lord and your Lord, so worship Him alone and do not worship anyone besides Him. You and I share this obligation. The worship of Allah alone and obedience to Him is a straight path with no crookedness, leading to Allah, and to His pleasure and His Paradise.

But the factions of the Jews and the Christians differed about Jesus. The Jews disbelieved in him, while the Christians went to extremes concerning

him. Some of them claimed he was the son of Allah Almighty, some claimed he was Allah Almighty, and others claimed he was the Third of Three—Exalted is Allah far above what they say! So woe to those disbelievers who differ about Jesus from the torment of the Day of Resurrection!

They only await the Day of Resurrection to come upon them suddenly while they are heedless.

Friends who associate with one another in this life upon disbelief and sins will become enemies to one another on the Day of Resurrection, and will disown one another, except for the righteous, for they became brothers and companions upon the oneness of Allah, obedience to Him, and love for Him.

Allah Almighty will say on the Day of Resurrection to the righteous, "O My servants, no fear shall be upon you this Day concerning the future, for I will keep you safe from the terrors and the punishment; nor will you grieve over what has passed, for you are approaching what will please you."

Those who believed in the verses of Allah and acted upon what their messengers brought them and were always humble before Allah, fully submitting to His law.

Enter Paradise, you and your companions, wherein you will be honored and made exceedingly happy.

They will be served in Paradise with platters of gold containing various kinds of food, and with drinking vessels containing various kinds of drinks. In Paradise is whatever their souls desire of foods, drinks, garments, things heard and seen, dwellings, spouses, and other kinds of pleasures and delights. And therein is what delights their eyes to see for its beauty and splendor. And you will abide in Paradise, its bliss never ceasing for you, nor will you ever be removed therefrom.

It will be said to them, "That is the Paradise of high station that Allah has given you because of the righteous deeds you used to do in the world.

You will have therein abundant fruits of various kinds, from which you will eat as you desire and choose.

Indeed, those who committed crimes in the world by disbelieving in Allah, denying His messengers, and disobeying His command—will abide in the torment of Hell forever.

The torment will not be lightened for them, not even for an hour, and they will be overwhelmed with despair of salvation in the torment of Hell, with no hope of relief.

We did not wrong them, but they wronged themselves in this world by associating partners with Allah, denying His signs, belying His messengers, and disobeying His command.

The wicked—while in the Fire—will cry out to Mālik, the Keeper of the Fire, and say, "O Malik! Let your Lord put an end to us and take our souls so we may be relieved from the torment we are in!" Malik, the Keeper of the Fire, will say, "Indeed, you are to remain in the torment of Hell, and there is no escape for you ever from it.

We have sent Our Messenger to you with the truth, but most of you—O polytheists—were averse to the truth that Our Messenger has brought you, so you did not accept it, nor did you submit and yield to it.

Or have those polytheists devised a matter to plot against the truth and its people, not limiting themselves to just hating it?! Indeed, Allah Almighty has also devised a matter to plot against them with it!

Or do those polytheists think that We do not hear what they conceal within themselves and their private counsel among themselves, and that We will not hold them to account for it?! Yes, indeed! We hear what they conceal and what they discuss in private, and Our guardian angels are with them, recording all their speech, and they will be recompensed for it!

Say, O Muhammad, to the polytheists of your people, for the sake of argument, "If it is proven with sound proof that the Most Merciful has a son, then I am the first of the worshippers of that son."

Allah, Lord of the heavens and the earth and Lord of the Throne, is far exalted above the imperfect attributes ascribed to Him by the polytheists, which are unworthy of His perfection; may He be exalted. Among these is their claim that He has a son—glory be to Him.

So leave, O Muhammad—these polytheists who fabricate lies against Allah—to indulge in their falsehood and ignorance and to play in their worldly life, until they face their Day of punishment and destruction!

Allah Almighty is the only true God in the heavens and the only true God on the earth. And Allah is the All-Wise, Who places everything in its right and fitting place; and the All-Knowing, for He knows everything, and nothing is hidden from Him.

Exalted and sanctified is He, and abundant is His goodness and benevolence; Allah, to Whom belongs the dominion of all the heavens and the earth, and whatever creation is between them. He alone is the Disposer of their affairs, and with Him alone is the knowledge of the time of the Hour's coming. And to Allah alone you will all return on the Day of Resurrection; then He will resurrect you for the reckoning and recompense each of you according to their deed.

Those whom the polytheists worship besides Allah do not possess the power of intercession for anyone with Allah, except for those among them

who acknowledged the Oneness of Allah—like Jesus and the angels—and they bear witness to that with knowledge, certainty, and insight. So Allah permits them to intercede for the monotheistic believers, and their intercession will then avail.

If you were to say—O Muhammad—to the polytheists, "Who created you?" They would surely say, "Allah alone created us." How and from what direction can they then—despite this admission—be deluded from the worship of Allah Who created them for the worship of others?!

And with Allah Almighty is the knowledge of His Messenger's plea—complaining to Him of his people's denial, "O my Lord, indeed these polytheists are a people who do not believe in the truth I have brought them!"

So turn away, O Muhammad, from those polytheists, and overlook holding them accountable or blaming them, and say to them, "You are safe from us," for we will not respond to you with evil. The polytheists will soon know the reality of what they will encounter as a recompense for their disbelief in the truth and their association of partners with Allah Almighty.

This Surah begins with these two letters from the disjointed letters with which many of the Qur'an's chapters start, to demonstrate its inimitable (miraculous) nature, as it shows the inability of creation to challenge it with anything

similar, even though it is composed of the very Arabic letters they speak.

I swear by the clear Qur'an, which clarifies everything that needs to be explained.

Indeed, We sent down the Qur'an on a night full of blessings and goodness, which is the Night of Qadr (Decree) in the month of Ramadan. Indeed, We have been warning and cautioning the people with the Qur'an that Our punishment would befall them if they do not repent from their polytheism, disbelief, and disobedience.

On the blessed Night of Decree, every wise matter, containing profound wisdom, is decreed, clarified, and written.

That matter being a command from Us, We have indeed been sending a messenger, reciting the verses of Allah and conveying His message.

As a mercy from your Lord, O Muhammad, to His servants. Indeed, Allah is the All-Hearing of the words of His servants, and the All-Knowing of their deeds and their conditions.

The Creator of the heavens and the earth and all the creatures between them, the Owner and Disposer of all that, if only you had sure faith!

There is no deity worthy of worship except Allah, the One Who alone is deserving of worship, to the exclusion of all others. He alone is the Disposer of life and death; He gives life to whom He wills and causes to die whom He wills of the living; He is your

Creator, your Owner, and your Provider—you and your forefathers who came before you.

The polytheists are not certain of the reality of the truth We have informed them of; rather, they are immersed in their doubt and preoccupied with amusing themselves with falsehood instead of following the truth.

So wait, O Muhammad, for the Day when the sky will bring forth a visible smoke.

That smoke will cover the people and overwhelm them, and they will cry, "This is a painful and grievous punishment!

The disbelievers will cry when that befalls them, "Our Lord, lift the punishment from us; we will surely believe if You remove this punishment from us!"

How can the disbelievers be reminded and take heed when that punishment befalls them, when a messenger had already come to them whose status as a messenger from Allah was perfectly clear, showing them the truth from Him Almighty?!

Then the disbelievers turned away from the Messenger and said, "He is taught; someone taught him this Qur'an. He is further a madman and not a messenger as he claims!"

Indeed, We shall remove the punishment from you for a little while, but your return—O polytheists—to the misguidance you were upon

after the punishment is lifted from you is an established and confirmed matter.

The Day We will seize the polytheists with a mighty and severe assault, We will surely take vengeance upon them.

We had certainly tested and put to trial before the disbelievers of your people—O Muhammad—the people of Pharaoh from among the Copts, and a noble messenger whom We sent came to them, namely, Moses (peace and blessings be upon him).

Moses said to Pharaoh and his chiefs, "Release the Children of Israel from the torment and hand them over to me. I am a messenger to you from Allah Almighty, a trustworthy bearer of the message that Allah has commanded me to convey to you without addition, omission, or concealment.

And do not be arrogant toward Allah, lest you disbelieve in Him and disobey His command. I have come to you with clear proof that establishes the truth of what I call you to and makes it manifest.

And I certainly seek refuge with my Lord and your Lord, lest you harm me by word or deed.

And if you do not believe in what I have commanded you and brought to you from Allah, then do not stone me, leave me alone, and do not interfere with me.

So Moses called upon his Lord that these are a people ingrained in wickedness, and You know them best, so deal with them as they deserve.

So Allah answered the prayer of Moses and said to him, "Travel by night with My servants from the Children of Israel, for Pharaoh and his soldiers will follow and pursue you.

Allah said to Moses, "And leave the sea as it is, still, parted, and open with a wide gap. Indeed, Pharaoh and his people will inevitably be drowned in the sea."

How many gardens and springs of water did Pharaoh and his people leave behind after they were drowned?

How much they left behind of thriving crops, elegant dwellings, and splendid and beautiful residences!

A life of abundant comfort and blissful luxury, which they used to enjoy and relish!

Thus, We made the Children of Israel inherit those gardens, springs, crops, and the honorable station that belonged to Pharaoh and his people.

Neither heaven nor earth wept for Pharaoh and his people, whom Allah Almighty drowned in the sea! Nor was their punishment delayed when the time for their destruction came.

We certainly saved the Children of Israel from the humiliating torment of Pharaoh and his people: slaughtering their sons, keeping their women alive, enslaving them, and forcing them into arduous labor.

We saved them from Pharaoh. Indeed, Pharaoh was characterized by haughtiness, arrogance, extravagance, and transgression.

And We certainly chose the Children of Israel—based on Our knowledge of them and their suitability for this choice—over the people of their time.

And We gave the Children of Israel signs in which there was a clear test for them.

Indeed, the disbelievers of the Quraysh say, denying the Resurrection:

There is nothing beyond our worldly death, and we will never be resurrected.

Then bring back our forefathers who died before; let them return to the world alive after their death, if you are surely truthful that Allah will resurrect us after our death!

Are the polytheists of the Quraysh better, or the people of Tubba', the king of Yemen, and those before them from the disbelieving nations like 'Ād and Thamūd?! Although they were better than them, We destroyed them because they were characterized by wickedness. Therefore, it is not unlikely for Us to destroy the disbelievers of the Quraysh, as they are inferior to them, just as those before them were destroyed!

We have not created the heavens and earth and what is between them of creatures for amusement, with no purpose or benefit!

We have not created the heavens and earth and what is between them except with justice and wisdom, and to establish the truth by worshipping Me alone. But most of the polytheists do not know that Allah created the heavens and earth in truth, and that the resurrection of the servants and their recompense for their deeds on the Day of Resurrection is inevitable, so they neither fear punishment nor hope for reward.

Indeed, the Day of Judgment is the appointed time for all of creation, the first of them and the last. On that Day, truth will be separated from falsehood, and judgment will be passed among all beings; the wrongdoers will be punished, and the doers of good will be rewarded.

The Day when no relative will benefit his relative, nor a friend his friend, nor can he ward off from him any of Allah's punishment that has befallen him, and they will not be protected from the punishment of Allah.

Except for those of His believing servants upon whom Allah has mercy, for they will intercede for one another with the permission of Allah Almighty. Indeed, Allah is the One characterized by ultimate Might, and from that is His subjugation and vengeance upon the disbelievers; He is the One characterized by ultimate Mercy, which is manifest in His mercy upon the believers.

Indeed, the tree of Zaqqūm is a tree that grows in Hellfire.

The fruit of the Zaqqūm tree is the food of the one who is excessive in acquiring sins from the disbelievers and the wicked.

That food is like the foul, thick, black liquid that has reached the extreme heat, boiling in the bellies of its eaters.

Like the boiling of water whose temperature has reached its peak!

On the Day of Resurrection, it will be said to the angels of torment, "Take this disbeliever, and drive him and drag him with violence, harshness, and disgrace into the midst of the Fire."

Then pour over his head from the scalding water so that the torment overwhelms his entire body!

He will be told mockingly, "Taste this torment! You were in the world, the mighty among your people, the honorable over them in your own claim. Indeed, today you are with Us, humiliated and disgraced!"

Indeed, this is the punishment that you used to doubt in the world and dispute its occurrence. So taste it, for you have now known its reality with certainty!

Indeed, those who guard against the wrath of Allah and His punishment by obeying what He commanded and avoiding what He forbade: their dwelling is in Paradise, in a place where its

inhabitant is safe from death and from leaving it, and from every worry, sorrow, and distress, and from all other calamities and misfortunes.

Their abode is in gardens and springs of water.

In Paradise, they will wear fine, soft silk and thick, shiny brocade, facing one another. They will face one another, so no one sits with their back to another.

Likewise, We will marry them to fair maidens with wide, gorgeous eyes of intense black and white.

In Paradise, the righteous will call for every kind of fruit they desire, and it will come to them at all times. They will be secure from it running out or being cut off, and secure from any harm or injury befalling them from eating it.

The righteous will never taste death in Paradise except the first death they had previously experienced in the world, and Allah will save the righteous from the torment of the Fire, thus averting it from them.

And protecting them from the torment of Hellfire is a grace and kindness from your Lord upon them—O Muhammad—and salvation from the Fire and entry into Paradise is the great gain and triumph, beside which there is no other success.

We have made this Qur'an easy for the people, O Muhammad, and We have simplified its explanation for them in your Arabic language, which is the most

eloquent of languages, so that they might understand its meanings, take heed of its admonitions, and act upon it.

So watch, O Muhammad, for the punishment and destruction that will befall them, and await; they too are waiting.

This Surah begins with these two letters from the disjointed letters with which many Surahs of the Qur'an begin to demonstrate its miraculous (inimitable) nature; they show the inability of creation to produce anything similar to it, even though it is composed of the very Arabic letters they speak.

The revelation of the Qur'an is from Allah, the One characterized by perfect might; He is the Prevailing, the Subduer, the Great in esteem, and the One Who is free from all imperfection and flaw; He is also characterized by perfect wisdom in His legislation, His creation, and His decree; thus, He places everything in its correct and fitting place.

Indeed, in the creation of the heavens and the earth are brilliant signs and clear proofs of the Truth for the believers, apart from others.

And in Allah's creation of you—O people—and His creation of the various creatures He spreads out and disperses are clear signs and brilliant proofs for a people who are certain of the truth, so they acknowledge it and know its validity.

And in the constant alternation of the night and day, never ceasing, and their variation in length and shortness, light and darkness, and so on; and in the water that Allah has send down from the sky, reviving thereby the earth after its barrenness and bringing forth from it the provisions and sustenance for the servants; and in the diversification of the winds, sending them from different directions and with different qualities—at times hot, and at times cold; at times beneficial, and at times harmful; at times a mercy, and at times a punishment, and so forth—are clear indications and brilliant signs of the truth for a people who comprehend Allah Almighty's proofs and understand the signs and lessons with which He has admonished them.

These are the verses of Allah that We inform you of, O Muhammad, and recite to you through Gabriel, containing the absolute truth and veracity, devoid of any falsehood or lie. So if the polytheists do not believe in this Qur'an, then in what discourse after it will they believe, benefit, and take heed?! For there is no discourse better than the Qur'an.

Woe and destruction to every lying, slanderer disbeliever, steeped in sin.

He hears the verses of the Qur'an being recited to him, then persists in his disbelief and sin, too arrogant to believe in, accept, and follow them, as if

he had not heard them at all! So give him tidings, O Muhammad, of a painful and agonizing punishment.

When he comes to know anything—even a little—of the verses of the Qur'an, he mocks and ridicules them. There will be a disgraceful, humiliating, and degrading punishment for them.

For them is the fire of Hell, which they will enter in the Hereafter. Nothing that they earned in the world of wealth or children will avert its punishment from them in the least! Nor will their gods whom they worshipped in the world besides Allah, or their leaders whom they obeyed in disbelief in Allah, avert it from them! And for them, there will be a severe and painful punishment.

This Qur'an is guidance, distinguishing truth from falsehood and guiding those who follow it to the Straight Path. As for those who disbelieve in the truth-bearing verses of the Qur'an, and thus neither believe in them nor act upon them, they will have a torment of severely agonizing pain!

It is Allah Who has subjected the sea for you—O people—so that ships may sail upon it by His command, His permission, and His facilitation. And so that you may seek your livelihoods and provisions, such as transporting goods, fishing, and other things, and so that you may be grateful to Allah for His great blessings that result from this subjection of the sea for you, so you may affirm His

oneness and obey Him in what He has commanded and what He has forbidden.

And Allah has subjected for you, O people, what is in the heavens of sun, moon, stars, clouds, rain, air, and so on, and what is in the earth of trees, mountains, waters, animals, minerals... and so on; all for your benefit. And all of that is from Allah alone. Indeed, there are clear signs and brilliant proofs of the truth in them for people who reflect upon the signs of Allah and take heed of them.

Say, O Muhammad, commanding those who believe in Allah and follow you to forgive and overlook those among the disbelievers who have wronged and harmed them, those who do not hope for the reward of Allah nor fear His punishments against those who are disobedient, and to be patient with their harm and not to punish them. The believers are only commanded to forgive those who harm them so that Allah may recompense these enemies of theirs for the sins they have earned, and thus punish them.

Whoever acts in this world in obedience to Allah, following His commands and avoiding His prohibitions, does so for his own benefit. And whoever acts with disbelief and sins, its harm and evil consequence are upon him, not on anyone else. Then to your Lord you will return—O people—alive after your death on the Day of Resurrection,

and He will recompense you for your deeds, both good and evil.

We had certainly given the Children of Israel the Scripture and wisdom, and We placed among them many prophets and provided them with good and lawful sustenance, and favored them over the people of their time.

We gave the Children of Israel clear signs with manifest arguments, yet they did not become divided and differ among themselves except after knowledge had come to them—which clarifies for them what they should be mindful of and the need for the absence of dissension. What drove them to that was only injustice, the transgression of some against others, envy, and the seeking of leadership. Indeed, your Lord, O Muhammad, will judge with justice between those who differed from the Children of Israel on the Day of Resurrection concerning that in which they used to differ in the world. He will distinguish the truthful from the falsifier, and will recompense each according to what they deserve.

Then We put you, O Muhammad—after We had given the Children of Israel the Scripture, wisdom, and prophethood—upon a straight path and a clear way of religion. So follow the law of Allah that He has revealed to you, and do not follow, O Muhammad, the desires of the polytheists who are

ignorant of Allah and His religion, for they call you to oppose the law of Allah.

Indeed, the ignorant ones who call you, O Muhammad, to follow their desires will be of no benefit to you before Allah in any way, nor will they ward off any of Allah's punishment from you if you were to follow their desires and oppose what Allah has legislated for you. And indeed, the wrongdoers are allies of one another; they are supporters and friends among themselves and helpers against the believers, while Allah is the supporter and helper of the righteous who guard against Allah's wrath and His punishment by obeying His commands and avoiding His prohibitions.

This Qur'an is clear evidence by which people can discern truth from falsehood and know what is right in all their affairs. This Qur'an guides to the truth in this world and to Paradise in the Hereafter, and is a mercy in this world and the Hereafter for those who are certain in faith.

Or do those who commit evil deeds in this world think that We will make them equal in their life and after their death to those who believe and do righteous deeds?! By no means! The believers are not equal to the disbelievers, neither in this life nor after death. How evil is the judgment that the polytheists assumed: that Allah would make equal those who commit evil deeds and those who believe

and do righteous deeds in their life and after their death!

Allah created the heavens and earth with justice and wisdom, so that He may recompense every person for their deeds, whether good or evil, with the reward or punishment they deserve. Allah does not wrong people at all concerning the recompense for their deeds, neither by diminishing their reward nor increasing their punishment.

Have you seen, O Muhammad, the one who has taken his own desire as his god, so he worships and obeys what he desires instead of Allah, the One Who alone is worthy of worship?! And Allah has led that follower of his desire astray from the path of truth, based on a prior knowledge from Allah that he would go astray and not be guided. And Allah has sealed his hearing so he does not benefit from hearing the truth, has sealed his heart so he does not comprehend the truth with it, and has placed a covering over his sight that prevents him from seeing the truth. So he does not benefit from his sight to know the truth and follow it, and no one can guide him to the path of truth and to follow it after Allah has led him astray! Will you not then take heed, O people, so that you may know that whoever is in such a state will never be guided, and there is no way for anyone to guide him?!

The disbelievers said, denying the resurrection after death, "There is no life other than this life of

ours that we now live! People die and others come to life in this world, and there is no other life. Nothing destroys us but time; through the passing of its days and nights, we reach old age and senility and then die, or we are afflicted by causes that lead to our destruction and death!" But the polytheists have no knowledge of the truth of what they say, nor do they have any proof. They say this only out of speculation, and they are not certain of what they claim.

When the clear verses of the Qur'an are recited to them, indicating the occurrence of the resurrection after death, they have no argument to use against the believers except their saying, "Bring our dead forefathers back to life if you are truthful in your claim that Allah will resurrect us after our death, so that we may believe in the truth of what you claim!"

Say, O Muhammad, to these deniers of the resurrection: Allah is the One Who gives you life in this world as He wills, then He causes you to die when He wills upon the expiration of your terms, and then Allah will gather you all together for the Day of Resurrection, alive. There is no doubt in its occurrence, but most people do not know the truth, so out of their ignorance, they deny the return and the resurrection of the servants!

To Allah alone belongs the dominion of all the heavens and earth, for He is their Creator and the

sole Disposer of their affairs; no Time or anything else that the polytheists claim has control over the universe! And on the Day the Hour comes, the disbelievers, the followers of falsehood, will be in total loss, and they will end up in the Fire.

And you will see on that Day, O Muhammad, the people of every nation kneeling, awaiting the decree of Allah Almighty and His judgment concerning them. Every nation will be called on the Day of Resurrection to its record of deeds that the angels have written. It will be said to the nations on the Day of Resurrection, "Today you will be recompensed for what you used to do in the world, good or evil."

It will be said to the nations on the Day of Resurrection, "This is Our record testifying against you for all your deeds that the angels have written; it clarifies them in accordance with truth and reality, without addition or omission. Indeed, We used to command the angels to write down what you used to do in the world, whether good or evil."

As for those who believed in Allah Almighty and in all that must be believed in and performed righteous deeds that were sincere and in accordance with His Law, their Lord will admit them into His Paradise. That is the clear and manifest triumph.

But those who disbelieved in Allah, Allah Almighty will say to them, rebuking and

reprimanding them, "Were not the verses of the Qur'an recited to you in the world, but you were arrogant towards believing in them and following them, and you turned away from hearing and accepting them, and you were a people characterized by wickedness in your actions, thus earning sins, along with the denial that your hearts contained?!

Whenever it was said to you: 'Indeed, what Allah has promised His servants regarding the Resurrection or otherwise is an inevitable matter, and there is no doubt in the coming of the Resurrection, in which Allah will gather people for reckoning and recompense,' you said in denial and rejection: 'We do not know what the Resurrection is!' And you said: 'We only perceive the occurrence of the Hour as a conjecture and an assumption! And we are not convinced that the Resurrection will happen!'

Index

No table of contents entries found

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